

# THE LIVING CHURCH

## Two Views of the Via Media

• pages 8 and 9

## Pressure

• page 11



Trillium: another candidate [p. 2].

# The First Article

# THE LIVING CHURCH

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## Trinitarian Botany

In the Trinity Sunday issue [May 25], we alluded to the legend that St. Patrick used the three-leafed shamrock to teach converts about the Holy Trinity. In the issue of June 22, a letter from the Rev. Arnold W. Hearn contained the surprising information that the leaves of the sassafras tree were used for teaching the Trinity to American Indians by early missionaries. This tree (the source of root beer, incidentally) has three kinds of leaves, with three lobes, two lobes, and a single lobe respectively. This curious attribute is shared by some species of mulberry.

More recently we have had other interesting communications. The Rev. George Bersch of Lick Fork Joinery in Fox, Ark., sent more information on sassafras and the red mulberry (the native North American mulberry), and he brought us up to date on Arnold Hearn, a former seminary professor. The latter is an Episcopal priest who worked for the forestry service and really does know about trees. Fr. Bersch himself may live at Lick Fork, but he is no run of the mill person. A retired priest from Milwaukee, he moved with his wife Molly to the



Ozark Mountains ten years ago. They operate a mountain craft workshop and assemble a small congregation of worshippers in their home on Sundays. Who says retirement cannot be creative? Fox, Ark., we may add, is one of the comfortably small places where neither a street number nor a post office box seems to be needed.

The Rev. Glendon C. Coppick of Owensboro, Ky., responded to our request for a picture of sassafras leaves by sending us real leaves — not just leaves from any sassafras tree, but from one in Owensboro believed to be the biggest specimen in the world!

Meanwhile the Rev. Stephen Norcross of Havre, Mont., has sent a beautiful photo of a trillium as his candidate for the most trinitarian plant. A wildflower coming in several different species and colors, it always has three leaves and a three-petaled flower. It seems to carry threesomeness to the limit [see cover].

We are grateful to these and other correspondents. Yes, there is indeed something mysterious about three. With two eyes, two ears, and two hands — we immediately grasp two. Three somehow evades us, as we look first at one leaf of a trillium, or one leaf of the other plants, and then at another. So the mystery of the Holy Trinity evades us. We do not claim to understand it: we do worship the eternal God who is One in Three.

H. BOONE PORTER, Editor



Sassafras tree, Owensboro, Ky.

# LETTERS

## Bi-Vocational Possibilities

I wish to applaud the guest editorial of June 15, "A Wider Vision." As a priest who after 12 years of parish ministry decided to return to graduate school and obtain a Master of Social Work degree, I believe that I made a wise decision, both for myself, and for my future ministry in this church that I love.

Not only was obtaining the MSW a personally satisfying opportunity for continuing education, but in the process I discovered that there is a need for MSW level social workers in many rural communities. Often those communities have a small Episcopal congregation that might be better served by a part-time resident priest rather than a non-resident priest serving several yoked congregations.

Unfortunately, I see little evidence that the church's leadership is encouraging future priests to consider bi-vocational possibilities or taking advantage of those who are bi-vocational. For example, as a way to attract priests why not guarantee up to a year of minimum diocesan salary until a priest can locate secular work in exchange for a stated number of years of serving the congregation? Other denominations appear to do

a good job of planting new churches and serving small struggling congregations by using ministers who are bi-vocational. I believe we can do it too, and do it more responsibly. I agree that we suffer from a "lack of vision rather than one of oversupply."

(The Rev.) DAVID W. SCHMIDT  
Spokane, Wash.

## Legality

At the present time it seems to me immaterial whether or not one personally believes in the priesting of women, and their subsequent eligibility to be ordained bishop. The issue of overriding importance just now, which has occasionally been mentioned but never emphasized, is the *legality* of ordaining women to the episcopate.

According to the church's Constitution, it is not possible to ordain women as bishops. Is the push to do so due to ignorance of the Constitution, or a deliberate determination to flout it? In either case, correction is in order.

We are cautioned in secular affairs, that "ignorance of the law" is no excuse. If the church decides to break the law, what a terrible example to set, not only for Episcopalians, but for people everywhere.

(The Rev.) EMILY GARDINER NEAL  
Deacon  
Cincinnati, Ohio

## No Perhaps

I join Fr. Pennington [TLC, June 22] in praising Fr. Zimmerman's article "Women in the Episcopate: Now?" [TLC, June 1]. The tone and content of Fr. Pennington's letter is also encouraging.

Prudence urges me to stop right here for fear of adding more fat to the fire. But Fr. Pennington has astutely identified a more basic problem to reunification than women's ordination, and it deserves to be emphasized. In his letter he wrote, "... perhaps because we have so many politicians in congress, we have taken on more and more of the contemporary American arrogance and individualism at the expense of the kind of reasoned, discerning and prayerful approach which we have traditionally seen as the gifts and leadership of the Holy Spirit."

No "perhaps" about it.

(The Rev.) HAL HANCOCK  
St. James' Church  
Texarkana, Texas

• • •

Fr. Robert Zimmerman's well reasoned article, "Women in the Episcopate: Now?" makes the point, as others have done, that such a move would be divisive. From the point of view of the institutional church, he is probably right. Should a woman be elected and conse-

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crated a bishop in some province of the Anglican Communion, it seems likely that some people will separate themselves from the church, and further divisions may take place within the institutional structure.

For women and others, however, who have, over many years, suffered deep alienation within the institutional church, the election and consecration of a woman as a bishop might have quite another effect. For them such an action could be healing and reconciling. The question may be whether we should be more concerned about being "the ecumenical laughing stock of the Christian world" or responding to the leadings of the Holy Spirit in bringing reconciliation to those, who because they are female, have been excluded from full participation in the life of the people of God.

(The Rev.) ROBERT C.S. DEACON  
Immanuel Church

Bellows Fall, Vt.

## Role of the Tentmaker

Most of the discussion and letters to TLC concerning non-stipendiary priests [TLC, May 25, June 1] seem to focus on the individual's part or full-time service in a parish situation. This completely overlooks the original role of the "worker priest," who was to be the representative of the church in the world, reaching those who otherwise had no church affiliation or religious leaning.

As people respond to this ministration, the tentmaker is called upon to baptize, to marry, to bury and to perform other sacraments. Therefore, he needs an altar from which to perform the sacraments, but his main focus is not to serve a particular altar.

Canon 8 came at the non-stipendiary priesthood from a different direction and for a different purpose. This has served to blur the earlier reason-for-being of the tentmaker.

Few, if any, fellow tentmakers that I know have any desire to be a vicar or rector in addition to holding a full-time secular job. As humans, we can do only so much. But to introduce Christ into a person's life, to be able to provide the comfort and assistance that can come only from our Lord, is reason enough to be a tentmaker.

We should not look to the tentmaker to help the organized church by filling the vicar's role in a small congregation that cannot afford full-time clergy. That is not his job. His, or her, job is to follow the great commission:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you . . . .

(The Rev.) WILLIAM J. CARY  
Cathedral Church of  
St. John the Baptist

Portland, Ore.

# BOOKS

## Historical Background

**THE FIRST LIBERTY: Religion and the American Republic.** By William Lee Miller. Alfred A. Knopf. Pp. 373. \$24.95.

The uniqueness of the American idea of religious liberty is the subject of this interesting and scholarly book. The author, William Lee Miller, is presently professor of religious studies at the University of Virginia and came there by way of Yale, Smith College, Indiana University and *The Reporter* magazine.

The author quotes Thomas Jefferson, saying the contest over religion in Virginia was "the severest of his entire lifetime." Perhaps so, in part, because persons of all faiths then were required to pay taxes to the Anglican Church, a church whose clergy monopolized performance of all legal marriages.

Jefferson tried to make a change by offering a radical bill to the Virginia Assembly mandating religious freedom. The bill was rejected by the Assembly in 1779 but the Assembly later borrowed from a provision of the new constitution of South Carolina which established no single church but did establish protestant Christianity.

The author reviews history behind the "establishment" clause of the First Amendment to the U.S. Constitution and shows how it found its way to enforcement throughout the states under provisions of the post-Civil War 14th amendment's "due process" clause. Thus the First and 14th Amendments together form the basis of most of the Supreme Court's 20th century decisions on religious liberty.

Professor Miller does well in telling of the roles of Roger Williams, Thomas Jefferson, James Madison, and to some extent, George Washington in building American religious liberty. Readers are likely to thank their 18th century deism for the fact that we now have what the author calls not a "confessing" nor a "disbelieving" state.

PHILIP ARDERY  
Louisville, Ky.

## Attractive Textbook

**A PRIMER OF ECCLESIASTICAL LATIN.** By John F. Collins. Catholic University of America Press. Pp. vii and 451. \$24.95.

"Ecclesiastical Latin is a house of many mansions: in it are found the Latin of Jerome's Bible and that of canon law, the Latin of the liturgy and of the scholastic philosophers, the Latin of Ambrosian hymns and papal bulls . . . The chief aim of the text is to give the student — within a year of study — the ability to read ecclesiastical Latin." So

writes the author in his preface.

This highly acclaimed and much-needed textbook should more than keep Collins' promise. Any serious student, whether in the classroom or studying independently, whether Roman Catholic, wanting to learn how to decline *papa*, or Anglican discovering his ancient roots, will benefit from the *Primer*. Here is an opportunity to immerse oneself in the history and culture of a language that once united the world, and at the same time attain a better understanding of how our own language has been shaped.

KATHLEEN REEVES  
Racine, Wis.

### Areas for Reflection

**BEING SEXUAL . . . AND CELIBATE.**  
By Keith Clark. Ave Maria Press. Pp. 182. \$4.95 paper.

The author, a member of the Capuchin Franciscans, writes out of experience in dealing with his own sexuality over more than 25 years of vowed celibacy. His observations will be of primary value to others in the same estate: married or "merely single" persons will perhaps have some difficulty connecting with his "world," not to mention trudging through prose like "romance had awakened in her the inclination for behaviors which allowed intimacy to arise."

The author connects sexuality, almost without remainder on either side, with the presumably universal human need for intimacy, and from this perspective has some useful things to say about the relationship between sexuality and commitment, and, therefore, about sexuality as a matter for community and not merely "private" concern and choice. I wish that he had developed these themes further, for I believe they signal the most important areas for future reflection on sexual-ethical issues.

(The Rev.) JOHN W. TURNBULL  
Grace Cathedral  
San Francisco, Calif.

### Straightforward and Reliable

**REVELATION: A Practical Commentary.** By L. van Hartingsveld. Trans. by John Vriend. Eerdmans. Pp. v and 103. \$6.95 paper.

Some years ago a lady called me on the phone and asked me whether I was teaching my students that the Book of Revelation accurately foretold the Camp David accords. I answered: No, I teach my students that it was written for its own day (AD 96) and that it was assuring Christians who were being persecuted under the Roman Emperor Domitian that the Empire was doomed and that the end of the world was to come shortly (which proved to be wrong). Its permanent worth was that it assured Christians that totalitarian states always carry the seeds of their own destruction and that God's purpose will

triumph in the end. She rang off indignantly. The author of the present work, a Reformed pastor in Holland, takes exactly the same line I did, the normal scholarly approach to Revelation today.

The commentary is simple and straightforward. After a brief introduction, each section is summarized, OT parallels to the imagery, and other ideas indicated, and difficult points of interpretation briefly discussed. There are no scholarly footnotes or references, but the author is aware of scholarly work. A conclusion deals briefly with outstanding issues, including the value of Revelation for today. The translation is excellent

(but in English we speak of the "Yellow Peril" not the Yellow Danger!).

This is a book for the parish clergy and one they can safely put into the hands of people who take the line of the lady who phoned me.

(The Rev.) REGINALD H. FULLER  
Visiting Professor  
Episcopal Theological Seminary  
of the Southwest  
Austin, Texas

### Books Received

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## Delaware Elects Bishop

The Very Rev. Calvin Cabell Tennis, dean of St. Mark's Cathedral in Seattle, Wash., was elected ninth Bishop of Delaware June 14 on the seventh ballot of the reconvened 201st convention of the diocese.

A search and nominating committee presented four nominees at the convention. In addition to Dean Tennis, they were: the Rev. George E. Bates, rector of St. Mark's-on-the-Mesa, Albuquerque, N.M.; the Very Rev. James Earl Cavanaugh, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo.; and the Rev. Hal S. Daniell, Jr., rector of Christ Church, Lexington, Ky.

Two candidates from within the diocese were nominated from the floor. They are the Rev. Robert W. Duncan, Jr., rector of St. Thomas' Church, Newark, Del.; and the Rev. Gregory M. Howe, rector of Christ Church, Dover, Del.

A native of Hampton, Va., Dean Tennis holds degrees from William and Mary College and Virginia Theological Seminary. He has been dean of Seattle's cathedral since 1972. Earlier, he served parishes in Portsmouth, Va., and Buffalo, N.Y. He has been married for 31 years to the former Hyde Southall Jones, and they have four children.

Dean Tennis, 53, plans to move to Delaware in September and his consecration is tentatively set for November 8.

(The Rev.) MYLES EDWARDS

## Fr. Bates Elected Utah Bishop

The Rev. George Edmonds Bates, rector of St. Mark's-on-the-Mesa in Albuquerque, N.M., has been elected Bishop of Utah. He will succeed the Rt. Rev. Otis Charles.

A native of Binghamton, N.Y., Fr. Bates has been rector of his present parish since 1984. He holds degrees from Dartmouth College in Hanover, N.H., and the Episcopal Theological School (now the Episcopal Divinity School) in Cambridge, Mass.

Ordained to the priesthood in 1959, Fr. Bates served parishes in Ithaca and Syracuse, N.Y., and was chaplain at a community college. In June 1956, he married Mary Sue Onstott, and they have two children.

He was deputy to General Convention in 1967 and from 1973 to 1982. He also served as a member of the bishop's cabinet and as chair of the diocesan department of communications. He has been

on the executive committee of Coalition-14 and served as its secretary from 1971 to 1974. He is currently a member of the Executive Council.

From 1970 until his move to Albuquerque, Fr. Bates was rector of the Church of the Redeemer in Pendleton, Ore.

Elected on the third ballot, Fr. Bates was one of four nominees which included: The Rev. Charles E. Bennison, Jr., rector of St. Mark's Church in Upland, Calif.; the Rev. Donald W. Seaton, rector of St. Paul's Church in Oakland, Calif.; and the Rev. Francis L. Winder, rector of the Church of the Good Shepherd in Ogden, Utah.

Fr. Bates' consecration is planned for October 25.

## Suffragan Elected in Ohio

The Diocese of Ohio gathered June 21 at Trinity Cathedral in Cleveland to elect a new suffragan bishop. The Ven. Arthur B. Williams, Jr., Archdeacon of Ohio, was elected on the first ballot, with 70 clerical and 197 lay votes. Other nominees included the Ven. Charles Grover, Archdeacon of Central New York; and the Rev. Richard Kirk, rector of Church of the Advent, Kennett Square, Pa. An additional nominee withdrew before the election.

Fr. Williams, 51, has been archdeacon of the diocese since 1977, and has been involved in many ministries throughout his career, including service to the Executive Council; the Union of Black Episcopalians; a deputy to General Convention in 1979, 1982 and 1985; the Anglican Fellowship of Prayer (1982-1985).

He is a native of Providence, R.I. who received degrees from Brown University, Providence, R.I., in 1957, General Theological Seminary, New York, in 1964 and the University of Michigan, Ann Arbor, in 1974. After being ordained a priest in 1965, Fr. Williams served in churches in Rhode Island and Detroit. Before his appointment as archdeacon, he served as assistant to the bishop for ministry, deployment and urban affairs in the Diocese of Michigan from 1970 to 1977. Fr. Williams married the former Lynette Rhodes last year.

Consecration is planned for October 11.

DANA SPEER

## Lutherans Switch to Chicago

Merging Lutherans will put their new church headquarters in Chicago rather than Milwaukee, negotiators of a three-



The Ven. Arthur Williams, Jr., suffragan bishop-elect of Ohio.

way church union decided in Seattle, Wash., June 25.

The 45-to-21 vote to locate church offices in Chicago represented the merger commission's second reversal in four months on the question of a headquarters site for the new Evangelical Lutheran Church in America. The denomination is to be formed at a constituting convention next year.

Last February Lutheran negotiators voted 59 to 9 to put the offices in Milwaukee after representatives of the merging churches were unable to agree on either Chicago or Minneapolis [TLC, March 16].

The commissioners' second reversal, returning to their original choice of Chicago, came after months in which strong and widespread objections to Milwaukee were voiced, especially in the east coast-based Lutheran Church in America. Critics of Milwaukee complained that the city does not have an international airport and has far fewer nonstop flights to other U.S. cities than does Chicago.

A key factor in the switch back to Chicago was a change in position by Bishop David W. Preus, head of the Minneapolis-based American Lutheran Church. Bishop Preus had earlier supported the choice of Milwaukee, but in the debate before the vote in Seattle, he called for selecting Chicago.

Bishop Herbert W. Chilstrom of the LCA's Minnesota Synod, said he too had heard negative comments about the choice of Milwaukee. He said the Chicago area would be the best location be-

cause of airport accommodations and because the choice would send a message of "newness" to the denomination.

## Regional Covenant

Delegates to a convention of the Northeastern Pennsylvania Synod of the Lutheran Church in America have unanimously approved a "covenant agreement" with the Diocese of Bethlehem.

The covenant calls on the synod and diocese to act together in prayer, worship, study and mission.

The Rt. Rev. Mark Dyer, diocesan bishop who served as guest chaplain for the Lutheran convention, stated that "it is the will of God and of Jesus Christ that all churches be one."

He added that this agreement is "part of the worldwide effort between the Anglican and Lutheran churches." In 1982, three major Lutheran bodies agreed to an interim sharing of the eucharist with the Episcopal Church.

Following the recent vote in Allentown, Pa., synod Bishop Harold S. Weiss said, "I want to have you know of the determination which Bishop Dyer and I have to make this something which will be more than words on paper and to make it something which will be a tribute to our churches."

In an interview, the Rev. William Fairchild, assistant to Bishop Weiss and ecumenical officer of the synod, said that "the significance of the action is that now, as a synod and as a diocese, we have a mandate to work together as Lutherans and Episcopalians on a local level.

## 1928 Prayer Book Republished

A market for the 1928 Book of Common Prayer has resulted in plans by the Oxford University Press to resume publication of it in October.

A spokesman for the publisher, Hargis Thomas, Jr., told TLC that Oxford Press researched the feasibility of reissuing the old edition after receiving numerous inquiries. Their research showed a demand sufficient to make resumption of publication economically possible. He added that the market research leading to the decision was done solely within the limits of the Episcopal Church and did not include data from any of the splinter groups that have emerged since the church introduced the 1979 version over a decade ago.

Mr. Thomas said that Oxford anticipates sales of 19,000 to 21,000 of the 1979 Prayer Book during the next fiscal year. They expect to sell at least 10,000 of the 1928 Prayer Books between October and March.

The 1928 Prayer Books will be more elaborately constructed and expensive than the 1979 editions, and will be bound in either leather or imitation leather.

## BRIEFLY...

Some 100 Italian magicians, fortune-tellers, alleged witches and wizards gathered in St. Peter's Square during Pope John Paul II's weekly general audience recently in the hope of winning his support for their work. The group was made up of members of the **European Professional Register of Workers in the Occult**, and they brought the pope a golden plaque and a written request for his blessing. The magicians and fortune-tellers described themselves as people engaged in a profession "that has as its base a gift from God and whose force is the respect for his laws on earth." Though the messages was allegedly given to the pope, no response is known.

The **British love of tea-drinking** is a cause for gloom as new research reveals possible physical problems from the practice. A writer in the *Methodist Reporter*, the church's independent weekly, commented: "We have been warned not to shorten our lives with too much sugar, salt and fat . . . then we were firmly instructed to go easy on milk and cheese. Now comes the dread research claim that tea leads to premature senility. A gloomy outlook for Methodism! We prefer not to believe it."

**Religious cults in America** have not been successful in recruiting and keeping members in recent years, according to Dr. David Bromley of the Virginia

Commonwealth University in Richmond, Va. Addressing a Southern Baptist convention in Washington, D.C., Dr. Bromley estimated that there are fewer than 25,000 members in all cult groups combined in the U.S. He also estimated that the defection rate among cult groups ranges from 20 to 50 percent a year because of schism and conflict. Dr. Bromley is a sociologist and coauthor of a book about cults.

Trinity Church in New York has announced a grant of **\$87,500** to the Diocese of South Dakota. The grant is for a three-year program of identifying, training, ordaining and supporting indigenous clergy to meet the needs of ministry in isolated Native American congregations in South Dakota. Episcopal work with members of the Sioux nation began in 1873 and about 50 percent of all Episcopalians in the state are Native Americans.

In light of the recent Contra aid vote, the **Episcopal Peace Fellowship** has issued a statement. "We are reminded," it reads, "that the Rt. Rev. Sturdie Downs, Bishop of Nicaragua, said at General Convention that peace will not come as long as there is aid to the Contras. We note that the reports of kidnapping, torture and murder of farm workers, teachers and medical workers by the Contras have continued in 1986." The fellowship adds that "we are especially appalled by our own government's financing of terrorist acts against the people of Nicaragua." The Rt. Rev. William Davidson, Assistant Bishop of Ohio, is chairman of the fellowship.



The Rev. Canon Kiwami Dai, of Thursday Island in the Diocese of Carpentaria, is Australia's newest Anglican bishop. He was consecrated in early July, on Thursday Island in the Aragura Sea, which separates Papua New Guinea from Australia. Ancient island custom was integrated into the consecration service. After the first island hymn, a group of crocodile totem dancers from Saibai, escorted the bishop-designate who was dressed in tribal costume. This was followed by a ceremony of breaking a bow and arrow to signify an end to hostility and the presentation of a branch of the waraka tree as a symbol of peace. After the liturgy there was a demonstration of more warmth and vigor as people sang and presented the gospel in their own language.

# Via Media Revisited

Not a bridge between two opposed doctrines, but a fixed point lying at a distance from other fixed points.

By T. JOHN JAMIESON

One hears much jolly talk these days about the Anglican heritage as a unique and invaluable “ethos” or “tradition” or “spirituality.” At the same time, one hears that Anglicanism can claim nothing of Christianity exclusively for its own, and that Anglicanism’s destiny is to “be sublimated into something greater” — that is, to die in giving birth to Christian unity. One even hears both sentiments from the same lips — and one senses either a lack of conviction about the values of Anglicanism’s special essence, or a lack of realism about its survivability within an ecumenical church.

Does the Anglican ethos really fit in with the ecumenical vision? Or have our joyous contemporary apologists forgotten some key element in that ethos? Could it be that they forgot the old slogan *via media*?

In varying guise through four centuries, this definition of the Anglican ethos has persisted, and, whenever it has prevailed, has borne the greatest spiritual fruit. *Via media* is the argument of a “middle way” or “golden mean” between the extremes of Protestantism and Romanism, as between two inherently de-

fective absolutisms, two overly rationalized doctrinal systems. Newman named it; his Oxford apostles rallied under it; Bishop Gore and Paul Elmer More continued to value it in our century. But the concept is too large and well-defined by the Anglican heritage to be tied to any person or party that may have used the phrase.

*Via media* does not mean mere latitude or compromise or a continuum or “bridge” between two opposed doctrines. It refers to a fixed point lying at a distance from other fixed points — a *tertium quid*. There is no more a doctrinal continuum between the *via media* and, say, Calvinism and Romanism, than between a high wire and the ground — only thin air. The *via media* is less a tightrope act than it looks, but the resemblance is there: if you lose your nerve, you can fall off either to the right or to the left. Fewer casualties result from panic than from death wish — the lure of the absolute. Those who find the *via media*’s equipoise solid and real, however, would no more fear falling off it than off the edges of the earth.

The *via media* denies certain doctrines — e.g., predestinarianism and papal infallibility; but, rather than posing counter-doctrines, it rests comfortably with the limitedness of human reason and with the primacy in this life of practical matters over theoretical. That is, it

views good works, virtue, contemplation, and sacramental experience as more significant than the rationalization of mysteries which catholic dogma has already declared to be mysteries.

Newman probably took the phrase *via media* from the title of a tract by Bishop Joseph Hall (1574-1656) on the five articles of the Synod of Dort — a synod convened by “orthodox” Calvinists to put down the “heresy” of Arminianism, or belief in free will. In this tract, one sees the *via media* in action: Hall provides a plausibly Arminian reading of the articles, with the conviction that, since catholic doctrines of grace and election do exist, these can be the only ones intended. Thus the weapon of the *via media* is affirmation: to concede that heresies are composed of 90 percent orthodoxy and 10 percent error. Caught between opposite heresies, the *via media* proclaims that the disputed 10 percent area is the zone of mystery, a no-man’s-land which the primitive church navigated solely by the language of paradox.

Nevertheless, a certain weakness in intellectual temper prevented Newman from embracing the concept fully, and hence from arguing it convincingly. As T.S. Eliot said, “the *via media* is of all ways the most difficult to follow. It requires discipline and self-control . . . imagination and hold on reality” — imagination enough to conceive of the



divine reality which transcends expression in mere verbal formulas, and a "hold on reality" sufficient to accept mundane reality as a mixture of the obvious and the mysterious. This acceptance is less of a problem for the average person than for alienated intellectuals.

While Newman deceptively described the *via media* as a "paper system," Dean Church defended it as "a working theory" and "a thing of genuine English growth." Those with a "hold on reality" prefer working theories to arbitrary ones — as do the English, with their innate bias toward common sense.

But is the *via media* a universal truth? Yes, if the absolutist extremes of biblicalism and infallibilism continue as strong temptations to deformation of faith. Indeed, they seem inherent to the only conceptual framework that Christianity has ever had and can ever have. Liberal theology has complicated matters: in making war upon the other absolutisms, it set up an absolutism of progress. The others have in turn reacted to it, providing the panoply of fundamentalism, a revived evangelicalism, charismaticism, Neo-Calvinism, and a cultish ultramontane Catholicism (in reaction to Vatican II). Even so, the Protestant-Roman dividing line remains, with the *via media* now suspended between four inimical forces, conservative and liberal Protestantism, and conservative and liberal Catholicism.

Theological liberalism began in the

Enlightenment, with a mood of intellectual pride and spiritual indolence: the intellect rejected faith as necessary to the ascertainment of truth, while the spirit found itself incapable of making the effort to believe. German Protestant theologians then got around the necessity of religious faith by redefining God as the "self-realization of human consciousness through history." And today, as though they had discovered something new, men talk of "the bankruptcy of classical theology" and welcome "new stages in the development of religious consciousness" — but lack the manhood to admit that they do not believe in the objective existence of God, of the real God uniquely manifested in the "concrete" man Jesus Christ. Perceiving Christianity as a benign mythology, they try to manipulate it as a vehicle for achieving the secular millenium of "social justice."

Liberalism's ecumenical vision, then, arises from the desire for a single powerful earthly institution for achieving the millenium, as well as for manipulating the myth. Liberal Protestants and liberal Catholics have tended to see in Anglicanism only a reflection of their own liberalism. Modern Anglicans, having lost touch with their own religious culture, have come to believe them.

If all this is so, then certain conclusions emerge (which, alas, many churchmen will not want to hear):

First, while anti-liberal Anglo-

Catholics have struggled for Anglican-Roman *rapprochement* in the hope of strengthening orthodox teaching within Anglicanism, the vaunted "historic opportunity" of this century has arisen largely through the decline and deculturation of the Roman church under the pressure of liberalism. What they wish to see as the Church of John Paul II is also the Church of Leonardo Boff. The tragedy is, their willingness to exchange the Anglican religious culture for doctrinal security may be for nothing; the "opportunity" may only be a temptation.

Second, liberals are encouraging and, to some extent, controlling the emergence of modern ecumenical "spiritualities." Wild experimentation in liturgy, and undisciplined, uncritical charismatics have been used to create a new and malleable religious culture — presided over by a version of the Holy Ghost indistinguishable from Hegel's *Geist*.

Third, the ultimate incompatibility of the Pan-Protestant ecumenical project (COCU) with the Anglican-Roman one (ARCIC) points to the futility of both, and to the enduring validity of the *via media*, which cannot embrace either.

Finally, the route back to the genuine *via media* is to be made through an experimental return to traditional Anglican liturgy and an experiential study of Anglicanism's "classical" (i.e., Caroline) piety. After all, this was the underlying principle of the Oxford Movement.

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## Via Media

# Our Unique View of the Faith

By FRED P. DAVIS

Our view or theological grasp of the Christian faith may not be unique in Christendom. With the Thirty-nine Articles of Religion and with our Prayer

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*The Rev. Fred P. Davis is associate at the Church of St. Paul-in-the-Desert, Palm Springs, Calif.*

Book worship focused on the trinitarian creeds of the early church, we must count ourselves, along with the other historic churches, clearly orthodox in faith and practice.

What is unique about Episcopalians or Anglicans is not a theological *view* or understanding of the faith, but rather a peculiar *viewpoint* or stance squarely at

the focal point of the Catholic-Protestant split.

The 16th century English Reformation left the long existing English church uniquely situated in the center of the Western church — fast disintegrating into its Roman Catholic and many protestant parts. Alone among the churches in the West, we Anglicans maintained

our catholic faith and sacramental life — while admitting a great deal of the protestant theology and reform. Although under fearful political pressure throughout her reign to return the English church to the papal obedience, as well as under terrible theological pressure from Puritans to go to protestant extremes — Queen Elizabeth I held to her middle course, seeking a settlement of religion in England comprehensive enough to include both Catholics and Protestants. As we know, she and her successors on the throne never achieved such a comprehensive church — as papists and Puritans refused to conform to Prayer Book worship and set up their separate altars. But the Church of England and its daughter churches around the world, including our own, have continued at the raging center of western Christianity to this day: the only part of it both fully catholic in faith and structure and fully reformed in theology and practice.

As we can well attest, this is not the most comfortable situation to worship and work in as Christians. Our Roman friends wonder why we are so catholic and yet can't remove the fences between them and the papacy; meanwhile, our protestant friends wonder why we are so thoroughly reformed and yet can't reunite with them as long as they refuse catholic structure and ministry. And within our own fold we sense this same pull in different directions.

Most of the controversy in our church every time the Prayer Book is revised in a more catholic direction is between the low or protestant churchpeople, who prefer Morning or Evening Prayer (the service of God's word), and the high or catholic people, who want more frequent Eucharists (the service of God's sacrament). The Prayer Book emphasizes both.

This constant tension between our protestant and catholic parties has continued since the 16th century, and, as we well know, has resulted in parishes going off in strictly low or high directions. Those parishes trying to maintain middle ground between these extremes, have often done so through *reasonable* dialogue between the lows and highs — based on a position that emerged early in this century: the liberal or broad church position. So, now we have three distinct groups in our church: those who are "low or lazy," those who are "high and crazy," and more recently those who are "broad and hazy."

And as if this weren't enough, a fourth group is beginning to come to the fore in recent years — people primarily focused in the Holy Spirit and such charismatic ministries as healing and renewing one's faith and family life through Cursillo, Marriage Encounter and other intensive experiences. In fact, *experience, here, and now*, of the Lord in our midst is the basis for this newly emerging group.

The Psalmist must have had us Anglicans prophetically in mind when he said in Psalm 31:9 (1928 BCP) — "thou hast not shut me up into the hand of the enemy; but hast set my feet in a large room." Surely, we are the roomiest church in Christendom — comprehending, as no other church does, catholic and protestant elements held in tension through reasonable dialogue and spiritual experience.

John Booty, recently Dean of the School of Theology at Sewanee, Tenn., has said "This is what it means to be an Episcopalian: to be guided by scripture, tradition, reason, and experience in proper proportion and creative tension." Each of these four strands of authority for Episcopalians clearly underlines each of the four parties or groups which

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“ . . . the vagaries of Christian history have left us squarely in the middle of western Christianity, incorporating in a reasonable though testing way both catholic and protestant elements.”

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have resulted from our uniquely central position between Catholics and Protestants.

With Protestants outside our church and with our own "low" churchmen, we see our faith as rooted in the scriptures of the Old and New Testaments — especially in God's self-revelation in Jesus Christ. With Catholics outside our church and with our own "high" churchmen, we see this faith "once delivered to the saints" as conveyed over the centuries to us through the church's tradition of the three-fold ministry of bishops, priests, and deacons; the creeds, the sacraments, and the "holy routine" of liturgical worship by the historic church calendar.

With liberal Christians outside our church and with our own "broad"

churchmen, we grasp this faith not blindly but *reasonably* — training our God-given critical minds on the biblical studies and archaeological evidence which, to date, have largely supported the orthodox Christian faith. Finally, with Spirit-led believers outside our church and with our own (to coin a word) "deep" churchmen, we know that a faith not put to the test of *experience* every moment of our lives is really no faith at all.

So, here we are, living and worshiping and exercising the historic catholic faith in this strange amalgam of a church called Episcopal or Anglican. We can look to no great and definitive theologian in our tradition the way Roman Catholics look to Aquinas, or Presbyterians to Calvin or Lutherans to Luther. I suppose the ancient theologian most often quoted among Anglicans is St. Augustine of Hippo, and the most read modern Anglican thinkers are William Temple and C.S. Lewis. What is most appealing to us about these three thinkers is, I believe, their total commitment to the faith of God-come-in-Christ, this doctrine of the Incarnation, this age-old story of Christmas, this utter joy of knowing God cares so much for us. Lewis's book about his conversion, *Surprised by Joy*, sums up our Anglican-Episcopal experience in a nutshell.

Yes, the vagaries of Christian history have left us squarely in the middle of western Christianity, incorporating in a reasonable though testing way both catholic and protestant elements. This can be very discomfoting at times for anyone who craves religious faith in black and white terms. Many have left our fold to avoid the tensions of trying to be fully protestant, fully catholic, fully liberal, and fully Spirit-led at one and the same time. Clearly, we are the *via media*, the middle and not quite all encompassing way to be Christians.

While often called the "bridge" church, we are (alas) too often in our smug ways a bridge which reaches neither shore. But here we are and here we mean to stay, despite the maddening tensions among the four groups which presently comprise our branch of the church.

If God *does* mean to use us as the bridge over which the divided parts of our Lord's ecclesiastical body will once again be united, then this tortuous vocation of ours to remain at the focal center may be the most important one in Christendom. The English, who bestowed this religious "settlement" on the world, are noted for always "muddling through" their sociopolitical problems. So, we Anglicans, if we but stick it out on this bridge and make sure it *does* reach both shores, can trust that God will yet lead us and the rest of the world's Christians back into that visible and united body of Christ, which alone can recover his world while there is still time.

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# Pressure

By C. CORYDON RANDALL

The tragedy of Kathy Ormsby has been on my mind since it happened. It bothers me as, I am sure, it does many of you. Any athlete, ex-athlete or parent of an athlete must be participating to some degree in the pain of this event.

If you have not heard the story: Kathy Ormsby, valedictorian of her high school class, state champion in three track events, entered college and had perfect grades in a pre-med program, set the womens' collegiate record this spring in the 10,000 meter run. Then in the national meet in Indianapolis (expected to win) she was running 4th in the race, part way through, when she suddenly bolted to a bridge railing and jumped. Having fallen 50 feet, she will be paralyzed from the waist down for the rest of her life.

A real tragedy.

Pressure! Living up to expectations. Not living up to expectations.

How threatening it is to a parent: To me as a father. How threatening it is to think that as a parent I might be contributing that kind of pressure to my children.

That thought is scary.

Kathy Ormsby broke from pressure. No doubt it was self-inflicted — 90 percent of the stress we feel is self-inflicted. No doubt she perceived expectations others had that she was and would be the perfect student, the perfect athlete, the perfect doctor, the perfect daughter. And she responded to those perceptions (real, imagined, exaggerated — or all of the above), she responded with excellence in performance until she finally broke. We all live in that world to one degree or another: the world of expectations, the world of images, the world of stress and frustration.

I grew up with the perception that my father wanted me to be an all-American.

*The Rev. C. Corydon Randall is rector of Trinity Church, Fort Wayne, Ind.*

I didn't have the equipment, and I felt a degree of failure. I remember one spring in college when I didn't get included in the baseball team's southern trip and suddenly breaking down in tears to the shock of my roommate. I created the pressure! The stress! My father never did have those expectations: they were only perceptions on my part. And for years I struggled to be an all-American in everything in order to please him, when he never asked that of me at all!

Real — imagined — exaggerated.

Do we carry perceptions of success that others want us to fulfill? Do we provide perceptions to others? Do we place pressure and stress on others to become what they may not have the equipment to become? Our children, our wives or husbands, perhaps even our parents, our friends, our employees.

What is the line — that fine line — between encouraging others and pressuring them?

A baseball player talks of "playing within himself." The simplest illustration of this is that if he is 5'8" and weighs 176 pounds, he doesn't try to hit home runs; he plays within himself, he uses the equipment God gave him and he becomes known as "a singles hitter," "a good, smart base-runner," a "heady fielder."

We need to play within ourselves and we need to let others do the same.

God planted within each of us certain gifts, talents, and equipment. Posters express it with sayings like: "Bloom where you're planted." Scripture sounds a bit more sophisticated as it speaks of spiritual gifts and spiritual callings: some teachers, some pastors, some healers.

None of us want a Kathy Ormsby tragedy touching our lives — it makes us shudder. But all the elements are there: do our children feel more pressure than encouragement from us? Do we subtly place road maps before them of careers,

life-styles and even friends? Road maps that are of our design. Do we cross that line of encouragement with our mates, our friends, our employees? Do we manipulate them (or try to) that they may become what we feel they should become or do what we feel they should do?

How much of our "advice" and "direction" that we freely offer others is our attempt to: create others in our image; create them in an image we would like to have for ourselves and then projecting on them; create them in an image we feel is good for them? Or are we helping them to become what (prayerfully) we think — we hope — God wants them to become.

For "imaging" is God's business! He created us each in his image, but he placed a bit of variety among us — uniqueness, gifts, differences, talents, limitations. All in his image. All unique. And when we move from encouraging one to become as God wants them to be to pressuring them to be what we want them to be, we play God!

That's a tough thing to say, but it's true. Our children — our friends — our mates — our employees — all belong to God. All of us are his property: marked on the forehead with his mark, the Cross. Even our children are only on loan to us.

Thus we need to take great care how we treat others — what we say to them, what we infer, what we leave with them.

There must always be breathing room in our relationships, and kindness: where we pray for sensitivity in dealing with others; where we let others fail and fall down without feeling they are failures; where we think before we act or speak; and where we try to perceive what we have deposited in the lives with whom we live and play and work.

Kathy Ormsby has our prayers. I believe she'll do well with her life ahead. But for us, our prayer is for these: sensitivity, prayerful encouragement, and kindness.

# EDITORIALS

## Words, Words, Words

It is not surprising that religious debate often centers around the use of words. To detached onlookers, it may seem like a mere quibble; to those “in the ring” it may be a life-or-death struggle. Because religion is frequently concerned with invisible realities, it has to be expressed through symbols. Hence, the religious uses of music, architecture, painting, etc. Yet the most comprehensive system of symbolism we have is in the use of words, and we have no choice but to speak, write, and argue over words.

It is sometimes supposed that a word used in the Bible, liturgy, or theology has one “correct” meaning and that all other meanings are therefore wrong. This just is not so. Even as simple a word as “boy” illustrates the point. Literally it means a young male human, but it may be extended from babyhood (“It’s a boy!”) to old age (“The boys at the club are giving Dan a retirement present.”) It may be a mild expletive expressing joy (“Oh, boy!”) or sorrow (“Boy, oh boy . . .”). As an expletive it has no relation to gender and it may be, and often is, used by one woman addressing another. It may refer to a servant or, condescendingly, to a man of dark skin. Or it may be used in a complimentary sense to friends who are hale and

hearty in spite of their years. “Old boy” may mean a British gentleman who is an alumnus of an elite school, or it may mean a likable American rustic type who drives a pick-up and likes to hunt and fish. Recently it has come to mean a politician who exchanges favors with cronies, but it also retains its older sincere and affectionate uses.

How do we maneuver among such different, conflicting, and sometimes highly loaded expressions? By experience, by sensitivity to language, by attention to tone of voice (yes, there is a “tone of voice” to writing also!), and by the subtle perception of persons and situations.

If this is the case with the most common popular terms, what about technical, rarely spoken terms, sometimes in foreign languages, used in theology and other learned fields? The answer is by reading, by reflection, and by education.

In theology, as in other forms of highly developed literature, words are used literally, figuratively, and sometimes in archaic or obscure senses. The flavor, the nuances, the suggestions associated with a particular word are all parts of its payload, and parts of the reason that a discriminating writer chooses to use one particular word instead of some other possible terms. It is because of this vitality and dynamic quality in well chosen words that we find some literature stimulating to read, whereas other writings may be dull, tiresome, and easy to forget. “Father” and “mother” for instance, have an emotional force which “parent” lacks. “Brother” and “sister” have qualities absent from “sibling.” To speak of “blood and fire and columns of smoke” conveys something different from saying that a clergyman has had “a disturbing emotional experience.”

Powerful language may indeed be messy, ambiguous, impolite, exclusive, and sometimes offensive. People will argue over the meanings of Collects, even in modern English. People will be irritated over prejudicial expressions. Biblical expressions will be misapplied, sloganized, and used as weapons. Powerful words may sometimes puzzle, dumbfound, or mislead the unwary. Such words may be crude, wild, and equipped with teeth and talons, but can a living faith function without them?

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### Trilateral

The word, *eleemosynary*,  
fits in file folders, boxed square,  
neon-lighted, with automatic cover.  
It is perceived by percentage.

Sun-lighted children in Mexico  
held out dirty hands, *pidiendo limosnas*,  
from the same root.

Alms pervade the human world from penthouse  
to dirt floor but uncover  
as differently as cactus from euphorbia.

The hot, nourishing soup may steam  
away the frigid air and still taste  
colder than a Canadian jet stream.

The coin takes its temperature  
from the immaculate hand that tosses it.  
We all beg alms some time, wanting  
the coin or the hand.

Christine Fleming Heffner

## Anglican Balance

The distinctive position of Anglicanism has been described many times before, but we need to be reminded of it again and again if we are to hold on to our identity and sense of direction. What is delicately balanced is easily thrown off balance. All of us need to confirm our bearings from time to time. We are therefore, pleased in this issue to present two discussions of the Anglican way, and we hope readers will profit by both. In the spiritual confusion of today’s world, the moderation and balance of Anglicanism is perhaps more needed than ever.

# CLASSIFIED

## BOOKS

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

## CHURCH COMPUTER SOFTWARE

NO OTHER CHURCH COMPUTER SOFTWARE comes close to *Romar Church Systems*. Already in use by 21 denominations, including Episcopal. Take this important first step. Write or call for information. Romar Church Systems, Att: LCC, P.O. Box 4211, Elkhart, Ind. 46514. (219) 262-2188.

## FOR SALE

ACOLYTES' MANUAL, by Fr. Thad Rudd, past director OSV. \$1.50 each plus \$1.00 P&H per order. Specify Rite I or II. Church of Our Saviour, 1068 N. Highland Ave., Atlanta, Ga. 30306.

1982 HYMNAL, 50 copies @ \$6.00. Write: P.O. Box 427, Ashland, Wis. 54806.

EXCELLENT instructional material for Lay Eucharistic Ministers prepared by the Commission on Liturgy and Church Music (Diocese of Los Angeles). Includes detailed instructions for this ministry and VHS videotape of two lectures on sacramental theology and pastoral care. Send \$25 to: The Cathedral Bookstore, Box 2164, Los Angeles, Calif. 90051.

## ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610; if you want our monthly newsletter for a year, enclose \$20.00.

## POSITIONS OFFERED

RECTOR: Small urban southern New England parish seeking priest with pastoral, administrative skills. Goals: strengthening Christian education, stewardship; increasing family feeling, teamwork. Resumé, CDO profile to: Search Committee, St. Peter's and St. Andrew's, c/o Mary Hitt, 11 Beaufort St., Providence, R.I. 02908-4406.

OUR PARISH is a maturing, highly educated congregation of 300 families which enjoys a strong music program and is located in a residential suburb of Seattle. Emmanuel is seeking a dynamic spiritual leader as rector with strengths in preaching, teaching, counseling and parish administration. Address inquiries to: Search Committee, 4400 86th Ave., S.E., Mercer Island, Wash. 98040 by September 15, 1986.

PART-TIME ORGANIST/CHOIRMASTER. Salary range — \$7,500-\$9,000 plus fees. Primary qualifications aside from proven organ and choral skills: (1) Personal commitment to Jesus Christ; (2) Ability to demonstrate and communicate this commitment to choir and congregation in and through worship; (3) Familiarity with the renewal movement. Send resumé and references: Music Committee, Church of the Ascension, 104 Park Ave., Mt. Vernon, N.Y. 10550.

# PEOPLE and places

## Appointments

The Rev. Jacob D. Beck is now interim rector of St. Dunstan's Church, 1830 Kirby Rd., McLean, Va. 22101.

The Rev. Jeffrey L. Bullock has been for some time rector of Grace Church, 2007 N. Main, Hutchinson, Kan. 67502.

The Rev. Jerome W. Burns is now rector of St. Stephen's, Petersburg, Va.

The Rev. John B. Edson is now rector of Christ Church, Albert Lea, Minn. Add: 204 Fountain St., Box 126, Albert Lea, Minn. 56007.

The Rev. Orlando Guertin is now serving at St. Thomas, Minneapolis, Minn. Add: 501 E. 36th, Minneapolis, Minn. 55408.

The Rev. Gene King, a priest of the Church of Canada, is assistant to the interim rector, Bruton Parish, Williamsburg, Va.

The Rev. James S. Miner, II is rector of Trinity Church, 125 E. Broad, Columbus, Ohio 43015.

The Rev. Steven R. Rottgers is now vicar of Christ the King, Poquoson, Va.

The Rev. T. James Snodgrass becomes rector of Christ Church, 318 E. 4th St., Cincinnati, Ohio 45202 on September 1.

The Rev. Frank Wilson has been for some time associate of Good Shepherd, 715 Kirkman St., Lake Charles, La. 70601.

The Rev. Elizabeth Zarelli Turner is now assistant ecumenical officer at the Episcopal Church Center in New York City.

## Ordinations

### Priests

Connecticut—Joseph H. Chillington, III, vicar, St. Gabriel's, Box 275, East Berlin, Conn. 06023.

Lexington—Stephen Bryce Bondurant, assistant, St. Andrew's, Ft. Thomas, Ky.; add: 785 Ludlow Ave., Cincinnati, Ohio 45220. John Allen Lindell, vicar, St. Timothy's, Barnes Mountain, Ky.; add: Box 656, Irvine, Ky. 40336. Mary Frances Fleming Purcell, assistant, St. Michael's, Lexington, Ky.; add: 361 Kimberly Pl., Lexington, Ky. 40503.

### Deacons

Albany—Shawn Aaron Armington, curate, Christ Church, 257 4th St., South Amboy, N.J. 08879. Edgar Arthur LaCombe, III, assistant, St. John's, 815 Pickering St., Ogdensburg, N.Y. 13669.

Chicago—Andrew John Archie, curate, Manakin Church, Huguenot Springs, Va. Brian Charles Black, curate, St. Mary's, Park Ridge, Ill. Mark Ransom Brinkmann, curate, St. Matthias, Whittier, Calif. Peter Nelson Campbell, chaplain, Northwestern Military and Naval Academy, Geneva, Wis. Alicia Lydon Crawford, curate, St. Mark's, Evanston, Ill. James West Field, 2 South 300 Arrowhead Dr., Wheaton, Ill. Mark Alan Giroux, curate, St. Martin's, Ellisville, Mo. Gary John Green, curate, Grace Church, Rice Lake, Wis. John Leo Hartnet, curate, All Saints, San Diego, Calif. John Mark Heidengren, curate, Holy Comforter, Kenilworth, Ill. Margaret Ayars Hemphill, curate, St. Augustine's, Wilmette, Ill. Louise Kountze-DeMerchant, curate, Grace

## NOTICE TO SUBSCRIBERS

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# CLASSIFIED

## POSITIONS OFFERED

ORGANIST-CHOIRMASTER wanted. Traditional Episcopal parish. Send inquiries/resumés, or request for position paper to: Grace Church, P.O. Box 596, Carthage, Mo. 64836.

CHAPLAIN: Retirement community which includes a skilled care facility seeks a full-time resident chaplain skilled in pastoral ministry to older adults. In addition to planning and conducting regular worship services, Bible study and discussion groups, the chaplain visits and counsels residents and families. This position, available October 1, serves as a resource to the diocese in the mission of spiritual care of the aged and must work well with people of all faiths. Please direct resumé to: Executive Director, St. John's Home of Milwaukee, 1840 N. Prospect Ave., Milwaukee, WI 53202.

THE DIOCESE OF NAMIBIA has a vacancy for a Dean at St. George's Cathedral, Windhoek. The cathedral congregation and the diocese need a good pastor and parish priest, who should be mature and competent and possess organizational and administrative skills. Good academic qualification is important. The parish uses English for worship. The applicant should be ready to face the challenges confronting this diocese and country. Applications should be submitted by August 31, 1986, and should include curriculum vitae. Write to: The Bishop of Namibia, The Rt. Rev. James H. Kauluma, P.O. Box 57, Windhoek 9000 Namibia.

## POSITIONS WANTED

EXPERIENCED layperson seeking full-time position as youth director or director of religious education in vibrant, forward-looking parish. Resumé upon request. Write: James Carpenter, 1228 Mildred Ave., Roanoke, PA 19001.

## TRAVEL

CATHEDRALS, CHATEAUX, AND GARDENS OF NORTHERN FRANCE — September 15-30, 1986. Tour cathedrals at Amiens, Reims, Paris, Rouen and Chartres; also Saint-Chapelle and Le Mont St. Michel. Three days in the Loire Valley; and gardens at Giverny, Pontarcant, Vaux-le-Vicomte and Versailles. Assisted by Mr. David Jette, Head Verger, Trinity Church, Wall Street, New York. For detailed brochure of 16-day tour call or write: Lime-walk Tours, 120 Lake Street, Burlington, Vt. 05401. (802) 863-5790.

## CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 39 Cts. a word for one insertion; 35 cts. a word an insertion for 3 to 12 insertions; 33 cts. a word an insertion for 13 to 25 insertions; and 31 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.05.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 30 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

## THE LIVING CHURCH

816 E. Juneau Ave. Milwaukee, Wis. 53202

Church, Traverse City, Mich. Gary Paul Lambert, assistant, St. Peter's, Sycamore, Ill. and asst. chaplain, Northern Illinois University. Mark Allen McIntosh, assistant, Cathedral of St. James, Chicago. Thomas Allen Momberg, curate, Grace Church, Oak Park, Ill. Michael Bennett Russell, curate, St. Paul and the Redeemer, Chicago. Victoria Louise Tonk, curate, St. Richard, Chicago.

Connecticut—David M. Carter; Robert J. Duval; Thomas J. Furrer, assistant, Trinity Church, Tariffville, Conn.; Randall K. Hehr, assistant, St. Mark's, New Canaan, Conn.; Anne B. Kimball, assistant, St. Luke's, Darien, Conn.; Lawrence F. Scofield; Anne C. Seddon, director, Guest House, Holy Cross Monastery, West Park, N.Y.; Robert H. Stucky, assistant, St. Matthew's, Wilton, Conn.

Fort Worth—Rupert Phillips, diocesan deacon.

Lexington—Thomas Harvey VanBrunt, deacon-in-charge, St. Alban's, Morehead and St. Francis', Flemingsburg, Ky. Add: Rte. 1, Box 550, Morehead, Ky. 40351.

Southern Ohio—Charles Brumbaugh, assistant, Calvary, 3766 Clifton Ave., Cincinnati, Ohio 45220. Patricia Hobson, tri-parish intern, Christ Church, Springfield; Church of the Epiphany, Urbana; and Church of Our Saviour, Mechanicsburg, Ohio.

Western Louisiana—Edward Head, deacon-in-charge, St. Alban's, Box 1114, Monroe, La. 71210; Shirley Hall Humphrey, deacon, Alexandria Convocation, Box 1197, Winnfield, La. 71483; James B. McConnell, deacon-in-training, St. Thomas, Box 7361, Monroe, La. 71203; John Moloney, deacon-in-training, Church of the Epiphany, 303 W. Main St., New Iberia, La. 70560.

Western New York—Thomas Marshall Kryder, William Jeffrey Ortt, Shirley E. Trail.

Virginia—Alison Barfoot, assistant, St. Thomas-

in-the-Fields, 4106 St. Thomas Dr., Gibsonsia, Pa. 15044. Scott Hennessy, assistant, Emmanuel, 1214 Wilmer Ave., Richmond, Va. 23227. Ralph J. Hill, assistant, St. Aidan's, 8531 Riverside Rd., Alexandria, Va. 22308. Theodore Johnson, assistant, Emmanuel, 1608 Russell Rd., Alexandria, Va. 22301. Linda M. Kaufman, chaplain, St. Margaret's School, Tappahannock, Va. 22560. Robert McLeod, deacon, St. Martin's/Fork Church, Rte. 2, Doswell, Va. 23047. Anne Y. Manson, assistant, St. Mary's, Goochland, Va.; add: 4107 Hanover Ave., Richmond, Va. 23221. Daniel R. Williamson, assistant, All Saints, 346 Termino Ave., Long Beach, Calif. 90814.

#### Retirements

The Rev. Everett I. Campbell, as president and administrator of the Pittsburgh Pastoral Institute after 22 years of service. Fr. Campbell had retired earlier, in September, 1984, as assistant to the rectors of Christ Church and St. Peter's in the Diocese of Pittsburgh; add: 475 Centre Ave., Apt. 65, Pittsburgh, Pa. 15213.

#### Changes of Address

The office of the Anglican Priests' Eucharistic League is now with the Rev. Robert Collins, warden, A.P.E.L., St. Jude's Ranch for Children, Box 985, Boulder City, Nev. 89005.

#### Deaths

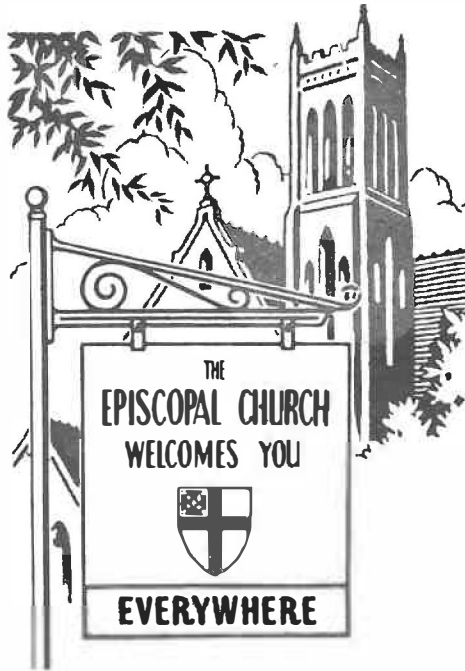
The Rev. William Howard Melish, retired priest of the Diocese of Long Island, well-known peace advocate, and sometime contro-

versial supporter of Soviet-American relations, died of cancer at the age of 76 on June 15.

Born at the rectory of Holy Trinity, Brooklyn, N.Y. when his father, the Rev. John Howard Melish, was rector, William Melish later served as an assistant at Holy Trinity from 1939 to 1951 and as acting rector from 1951 to 1957. He served as chair for the National Council of American-Soviet Friendship, a position that caused prolonged controversy when his father, then rector of Holy Trinity, refused to censure him. In 1957 the Diocese of Long Island closed the parish which reopened in 1969 as St. Ann and Holy Trinity. From 1969 to 1979, he was rector of Grace Church, Corona, N.Y. A graduate of Harvard and Cambridge Universities, he attended Episcopal Divinity School; he was active in a number of international organizations. The author of numerous books and articles, Fr. Melish is survived by his wife, Mary Jane, three sons, and nine grandchildren.

Martha Stewart Ballew Pettway, wife of the Rev. Roy Pettway, rector emeritus of the Church of Our Saviour, Atlanta, Ga., died June 19th at the age of 65 in Atlanta.

In addition to her service in the church, she had worked as a volunteer at the Veterans' Administration Hospital and the National Archives, both in Atlanta. She was a member of the Georgia and National Genealogical societies. In addition to Fr. Pettway, she is survived by four children, Martha Louise Pettway and Roy Pettway, Jr., of Atlanta, Paul Pettway of Newnan, Ga., Stephen Pettway of the U.S. Navy stationed in West Germany, and eight grandchildren.



## SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

### FAIRBANKS, ALASKA

ST. MATTHEW'S 1029 1st Ave.  
The Rev. Roger Williams, r; The Rev. Pete Richmond  
Sun 8 & 10; Wed Eu & HS 9:30; Thurs Eu 7; Fri Eu 12:10; C appt

### SITKA, ALASKA

ST. PETER'S BY-THE-SEA 611 Lincoln St.  
The Rev. Robert A. Clapp, r; the Rev. Everitt Calhoun, sacramentalist. The historic church of Alaska's first Bishop  
Sun 8 & 10; Daily MP 9, EP 5:15

### SAN FRANCISCO, CALIF.

GRACE CATHEDRAL California and Taylor Sts.  
Sun 8, 9 (Sung), 11 (Cho); ES & Ser 3:30. Daily Office Mon-Sat 9 & 5:15 (ES Thurs); Daily Eu Mon-Fri 7:30 & 12:10. Thurs 6, Sat 10; C Thurs 4-5

### SEBASTOPOL, CALIF.

ST. STEPHEN'S 500 Robinson Rd.  
The Rev. Dominic W. Sarubbi, r  
Sun 8 H Eu, 10 Cho Eu. Wed 10 H Eu & Healing

### SOUTH LAKE TAHOE, CALIF.

ALL SAINTS OF THE SIERRAS 544-4206  
9 HC at Hope Lutheran Church

### DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.  
Donald Nelson Warner, r  
Sun Masses 7:30 & 10:15; Tues 5:30; Wed 8:30; Thurs 6:30

### ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.  
The Rev. Edward J. Morgan, r  
Sun 8, 10. Tues, Thurs, Fri MP-Eu 9, Wed MP 9, Eu 6:30

### CLINTON, CONN.

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

### LITCHFIELD, CONN.

ST. MICHAEL'S PARISH  
The Rev. Allen W. Farabee, r  
Sun H Eu 8, 10

### WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL  
Massachusetts & Wisconsin Aves., N.W.  
Sun HC 8, 9, 11; Ev 4. Mon-Sat HC 7:30, Int 12 noon, EP 4.  
Tours: Mon-Sat 10:30-15; Sun 12:30 & 2. Hours: May 26-Sept. 1, open 10-7:30 Mon-Sat; 10-5 Sun

### ST. GEORGE'S PARISH

2nd & U Sts., N.W.  
The Rev. Richard Cornish Martin, r  
Sun Masses 7:30, 9 (Sol), 11 (S). Daily, Mon, Wed, Fri 12 noon; Tues, Thurs 7

### ST. PAUL'S

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

### COCONUT GROVE, MIAMI, FLA.

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

### ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.  
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F. Manning, Gloria E. Wheeler, deacons  
H Eu 8, 10, 6, 7:30, (Spanish). H Eu Mon 7, Sat 8, Mon-Fri 12:05, MP 8:30, EP 5:15

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

# SUMMER CHURCH SERVICES

(Continued from previous page)

## ST. PETERSBURG, FLA.

**ST. THOMAS'** 1200 Snell Isle Blvd., N.E. 33704  
The Rev. Peter Wallace Fleming, r  
Sun H Eu 8 & 10, 6

## WEST PALM BEACH, FLA.

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

## STONE MOUNTAIN, GA.

**ST. MICHAEL AND ALL ANGELS** 6780 S. Memorial Dr.  
The Rev. H. Hunt Comer, r; the Rev. Larry McMahan, ass't  
Sun H Eu 8, 10, 7; Tues 7, Wed 9

## TIFTON, GA.

**ST. ANNE'S** Corner 24th St. & Central Ave.  
The Rev. H. Jacoba Hurst, r  
Sun 8 Low Mass, 10 High Mass. Daily as anno

## HONOLULU, HAWAII

**ST. MARK'S** 539 Kapahulu Ave.  
The Rev. Robert J. Goode, r (near Waikiki)  
Sun Masses 7 & 9 (High); weekdays as anno; C Sat 4:30

## INDIANAPOLIS, IND.

**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

## CHURCHVILLE, MD.

**CHURCH OF THE HOLY TRINITY** 2929 Level Rd.  
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d  
Sun Worship: 8, 9:15 & 11

## SILVER SPRING, MD.

**TRANSFIGURATION** 13925 New Hampshire Ave.  
Richard G. P. Kukowski, 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

## ST. PAUL, MINN.

**ST. PAUL'S CHURCH ON-THE-HILL** Summit & Saratoga  
The Rev. David E. Weaver  
Sun 8 Low Mass, 10 High Mass. Wklys as anno

## 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. Marion 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

## 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

## BAY HEAD, N.J.

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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, SSC, r  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

## 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

## SEA GIRT, N.J.

**ST. URIEL** 3rd Ave. & Philadelphia Blvd.  
The Rev. Canon James E. Hulbert, D.D.; the Rev. Richard  
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 Broadway  
The Rev. Jerry M. Doubisky, CSSS, r; the Rev. Shawn A.  
Armington, c  
Sun H Eu 8 & 10:15; (June 15-Aug: H Eu 9). Wed H Eu &  
Healing 10; Sat H Eu 5:30

## TRENTON, N.J.

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

## ALBUQUERQUE, N.M.

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

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

**ST. PETER'S** (nr. Fire Is.) 500 S. Country Rd., Rt. 27-A  
The Rev. Robert J. McCloskey, Jr., r; the Rev. Peter M. Cul-  
len, assoc; the Rev. William W. Thoelen, ass't; Mark T.  
Endgelhardt, pastoral musician  
Sun Eu 7, 8, 10, 5; wklys MP 8:30; Wed & Holy Days Eu 9

## 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

## JAMESTOWN, N.Y.

**ST. LUKE'S** 410 N. Main St.  
The Rev. Richard L. Fenn, r; the Rev. Robert D. Edmunds, c;  
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. Robert J.  
Broesler, c  
Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30. Daily  
MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6:45 Wed



St. Barnabas Church, Omaha, Neb.

Continued on next page

# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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

**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. Stuart Kenworthy, 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. Weekdays MP & Eu 8, 12:10, EP & Eu 5:30. Tues HS 12:10, Eu Sat 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

## ROCHESTER, N.Y.

**ST. THOMAS'** Highland and Winton  
The Rev. John Martner; the Rev. Gall Keeney  
Sun Eu 8 & 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; 10MP 2S & 4S; 10 Special Music; Spiritual Healing 1S 8 & 10

## PORTLAND, ORE.

**STS. PETER & PAUL** S.E. 82nd & Pine  
(just off I-205 — Gilsan 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** (Exit 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. Provenzano, c  
Sat 5 Eu. Sun 8 & 10 Eu

## DALLAS, TEXAS

**GOOD SAMARITAN** 1522 Highland Rd.  
Sun Masses: 8:30 (Low), 10 (Sol High). C 1st Sat 12 noon. All Masses Rite I Daily as anno

**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.; the Rev. Joseph N. Davis  
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, asst's  
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. 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** 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. Philip 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. Wallace, 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

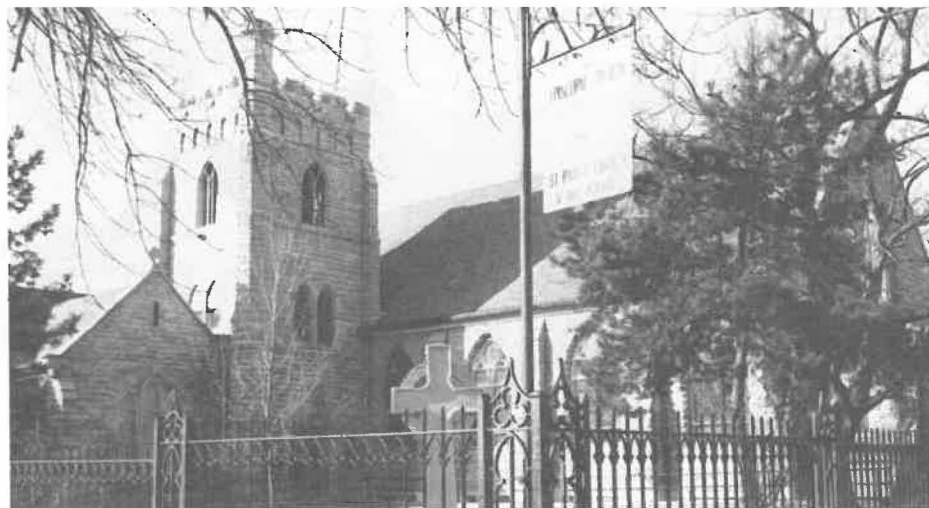
## JACKSON HOLE, WYO.

**ST. JOHN'S, Jackson** Gili & 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. Paul's Church, Kansas City, Mo.