

THE LIVING CHURCH



The Rt Rev Arthur E Walmisley
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Psalm of Praise
(from Psalm 48)

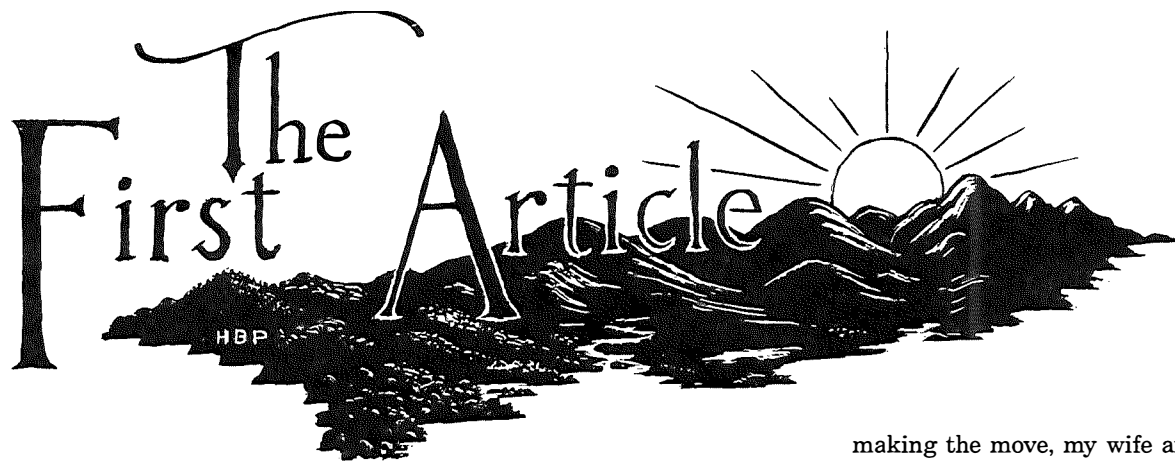
Praise the Lord
Praise the Lord from all the seas
Praise him from the coral reefs
Praise him, all his creatures

Praise him, blue whale
great white shark, mola mola
Praise him all you animals and fishes of the world ocean

Let us all praise the name of the Lord.

Maxwell Corydon Wheat, Jr.

The First Article



Things

By DAVID E. SUMNER

“Thing” is not a good word for a writer to use. As a teacher of writing, I tell students to be specific and concrete. Specific and concrete words attract the reader’s attention, not abstract concepts. Instead of saying “thing,” say what kind of thing: for instance, a computer, a can opener, or whatever. Instead of saying “car,” say “Ford Escort”; instead of saying “book,” say “steamy novel,” etc.

Yet — for all of its weakness as a word — “things” have an inescapable power in our lives. None who profess the name of Christ would admit to being a “materialist” or worshiper of things. While most American Christians own hundreds of “things,” if pressed, they would say they are not “attached” to them.

Fair enough. Yet, the more I think about it, the more I realize the “things” in my life have a very subtle and insidious power over me. I just noticed that one of the plants in our aquarium has some kind of disease. The leaves are turning brown. That means I will have to get out my little aquarium maintenance book, figure out what it is, and then go to the pet shop to purchase some kind of treatment. Those brown leaves will probably require 90 minutes out of my life. In a tightly-crowded schedule, I could spend those precious 90 minutes in a dozen better ways, perhaps.

Among the “things” of life, surely an aquarium is among the most harmless and innocuous. I think it’s even beneficial. It provides a relaxing and enjoyable hobby. We enjoy the peace and relaxation that comes from watching the tropical fish which tend to display their distinct personalities. Although the aquarium takes time for care and maintenance, I doubt we’ll ever get rid of it.

David Sumner is in a doctoral program at the University of Tennessee, Knoxville, Tenn.

The aquarium does, nevertheless, illustrate the problem with things. Not only does a “thing” require money to purchase, most “things” require more time and money after purchase for their use, maintenance, and upkeep. One of the maxims I learned about owning a house was this: if you buy one thing for the house, you usually have to buy another thing to make it look right or work right. Purchasing things always leads to more time to keep them looking right or working right and often purchasing more things to go with them.

This raises the larger issue of stewardship. No, I don’t mean how much money do you spend for yourself versus how much money you give away. The more important stewardship question is one of time: the time you spend with your things versus the time you spend with people and with God.

Christian stewardship affirms that not only does all our money belong to God, all of our time belongs to God as well. It is not “my” time. The moments in a day are part of a precious lifetime God has given me on earth. As we get older, we appreciate even more the brevity of our lives in the panoramic span of human civilization and eternity.

Last year, I left a position with the Diocese of Southern Ohio in order to return to graduate school for a Ph.D. In

making the move, my wife and I sold a house and moved into an apartment. We also sold one of our automobiles. I am only beginning to realize how much that getting rid of those two things — a house and an automobile — has simplified my life. I used to spend hours every week maintaining a house — everything from painting to weeding to cleaning and shopping. About all I have to do now, besides routine cleaning, is take out the trash. While apartment living has its disadvantages, it has given me a lot of additional time for other activities.

Two automobiles were necessary in our previous situation, but they aren’t now. One less automobile means a considerable savings in money for insurance, gasoline, and upkeep. It means I plan my schedule better, combine trips, and spend less time driving. Frankly, I haven’t missed the extra car.

I don’t recommend that everyone get rid of their house and car. They are often necessary. In fact, I hope to own another house eventually and will probably own another car. The point I make is the importance of understanding the difference between the things you need and the things you don’t.

Things distract us, complicate our lives, and require physical and mental energy. Can you better spend that energy you spend on things somewhere else? It’s an old saying but worth repeating: God expects us to use things and enjoy people — not the other way around. Don’t confuse your priorities. Our Lord has already reminded us, “Seek ye first the kingdom of God and all these things shall be added unto you” (Matthew 6:33).



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If the service hours at your church are not included in the Church directory, write to the advertising manager for information on the nominal rates.

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LETTERS

Symposium Coverage

Thank you for your detailed reporting of "Symposium at Rosemont," although I'm not sure it deserved all the coverage given to it [TLC, June 28].

It seems as though the "International Council for the Apostolic Faith" is rehashing complaints we've heard for over a decade and dressing them up in theological language.

Without any disrespect intended, it seems best for all concerned for the Bishop of London to go home to St. Paul's and be "in communion" with some rather exciting theology emerging from the Church of England.

Episcopalians are well served through their worldwide communion with the Archbishop of Canterbury.

(The Rev.) JOHN YODER
All Saints Church

Las Vegas, Nev.

"Think Tanks"

Thank you for the editorial "Ethical Decisions" [TLC, June 21]. Your suggestion that the church have think tanks which would utilize theological seminary facilities during the off-season is good. I suggest that ways and means to have a "think tank" during the regular season be developed so that participants will have ready access to opportunity for worship, study, prayer and meditation, as they work to determine the mind of Christ in regard to the problems we face.

I further suggest that participants be selected on the depth of their confusion about the matter rather than selecting those who have developed some ideas about it. The former will spend their time seeking solutions, whereas I see the latter group defending solutions already made.

I am looking forward to my first sabbatical within the next couple of years, and I would thoroughly enjoy and gain meaningful insight through investing that time in a "think tank." Something for me to think about.

(The Rev.) JOHN M. FLANIGAN, JR.
Emmanuel Church

Hailey, Idaho

Variety of Dedications

The Rev. Wendell B. Tamburro [TLC, June 21] raises the question of church names. How about the R.E. Lee Memorial Episcopal Church, Lexington, Va., which is my church? Is its name unique enough for him?

After the Civil War, Lee came to Lexington as president of Washington College and after his death in 1870 the name of the college was changed to Washington & Lee University. Lee attended Grace Episcopal Church, adjoining the school's campus. Its rector was the Rev.

William Nelson Pendleton, a graduate of West Point and Lee's chief of artillery during the war. After Lee's death, General Pendleton and others changed the name of Grace Church to "R.E. Lee Memorial Episcopal Church." I love the name. I admired General Lee.

WILLIAM E. BOBBITT
Rockbridge Baths, Va.

Jewish Covenant

Concerning the letters about evangelizing Jews [TLC, June 14]: to support the theology of Jews for Jesus may be pro-Christian and not anti-Semitic, but what does it imply about those who don't get converted?

I was born Jewish and was baptized when I was 26. I am grateful for that but I do not believe that this way is the only way to be in covenant with God the Father.

I resent Jews for Jesus because the implication for my relatives (whom I never have and never will evangelize because I do not believe that they are in some kind of danger for not having become Christians) is insulting.

I am in full support of the recent Presbyterian stand, stating that the Jewish covenant with God is every bit a valid relationship as is the new covenant. Good for them that they had the courage to recognize publicly that this kind of affirmation by Christians can be helpful to interfaith fellowship, good will and teamwork in our common love of God.

(The Rev.) WILLIAM A. KOLB
St. Thomas' Church
Mamaroneck, N.Y.

Old Covenant

Those who are shocked at Bishop Walker's counsel that we not aggressively evangelize Jews [TLC, June 14] would do well to think and pray further about this. My wife, who is a Jew, and I have studied and prayed about this issue for several years. At one point, she thought she was ready to be baptized, perhaps after our first child was born. I thought that would be one of the happiest days of my life.

As years went by and our first born was delayed, we continued to pray and study the issue. With the help of both Christian and Jewish scholars and pastors, we came to a deeper understanding.

First we came to understand that the two covenants, old and new, are both still in effect now. For Christians, Jewish or gentile, the New Covenant is a fulfilling of the old. For Jews who do not receive Jesus as the messiah, we understand that the Old Covenant is still valid. Our God does not cancel his contracts, and the Jews are still his chosen people and full members of his kingdom.

Second, we understand that for Christians the messiah has come, and his name is Jesus. For Jews who do not accept Jesus as messiah, the messiah is

still to come. These two views reconcile quite happily if we can envision the Jews who do not accept Jesus now, being able to receive their messiah at the same time we experience Jesus' second coming.

It makes sense to me that groups of Jewish Christians may wish to have their own congregations modeled after modern synagogues, especially when the rest of us fail to honor their indelible heritage as Jews. However, I think it is unfortunate that so many Jews for Jesus groups are sponsored by or affiliated with elitist, aggressive fundamentalist groups. Their approach, to us, is an insult to those who choose to live within God's honored first covenant.

(The Rev.) JOHN A. RUSSELL
St. John's-Grace Church

Buffalo, N.Y.

The Biblical Images

Both Bishop Spong and Bishop Wantland deal with scripture primarily in terms of particular commandments and prohibitions, in their recent debate "The Bible and Sexual Ethics" [TLC, May 31]. Worthwhile as this debate may be, it does seem to ignore another, and perhaps, more basic aspect of biblical interpretation.

Whether it is called allegorical, literary or symbolic interpretation, there is a way of reading the Bible that pays close attention to images and symbols and themes. The Bible story begins with a man and a woman standing before each other and their Creator, naked and unshamed, and the man, who has not been truly human until that moment, gazing at the woman and uttering the first human words, "This at last . . ."

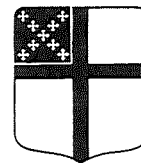
The Bible story ends with a cosmic Bridegroom presenting his bride to his Father and amidst the rejoicing of their friends, consummating the marriage. I assume that it is these two images that are referred to in the introduction to the Prayer Book marriage service when the celebrant says that marriage was instituted by God in creation and signifies to us the mystery of the union between Christ and the church.

The poetry and prophecy of the Hebrew scriptures is full of the image of our relationship with God being like that of a faithful husband and wife, or, when we go after other gods, like that of a harlot and a fornicator. I suggest that these recurrent images and themes very definitely have sacramental and transcultural significance. I would also suggest that until we get back in touch with these images and symbols, not only in the Bible but in our own flesh and blood, that our discussion of the Bible's message for us about human sexuality will be little more than a sophomoric rhetorical exercise.

(The Rev.) MARVIN BOWERS
St. Paul's Church

Healdsburg, Calif.

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— Alec Wyton, Organist-choirmaster,
St. James' Church, New York City
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THE LIVING CHURCH

July 26, 1987
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Quincy Elects Bishop

The Very Rev. Edward Harding MacBurney, dean of Trinity Cathedral, Davenport, Iowa, was elected the seventh Bishop of Quincy at a special convention June 27 at St. Paul's Cathedral, Peoria, Ill. Dean MacBurney was elected on third ballot [see box] from a group which included three nominees from the nominations committee and one from the floor.

Dean MacBurney, 59, is a native of New Hampshire where he was ordained a priest in 1952; he served parishes in that diocese until moving to Trinity Cathedral in 1973. He has served on the standing committees in both New Hampshire and Iowa, the commission on evangelism in Iowa, as a trustee of Berkeley Divinity School, New Haven, Conn., and as a member of the St. Louis panel for White House Fellowships.

He received bachelor's degrees from Dartmouth College, Hanover, N.H., and Berkeley, and has undertaken further study at Cambridge University. Dean MacBurney and his wife Anne have three children.

Grant for AIDS Ministry

An AIDS ministry in the Diocese of Virginia, represented by a coalition of churches just outside the nation's capital, has received \$50,000 from the diocese's mission development service.

Called the Northern Virginia AIDS Ministry, the group engages in public education about the disease and pastoral care for persons with AIDS and their families. The ministry's aim is to "provide an oasis of Christian-based compassion and understanding for those who are afflicted with the disease and for their families, friends and companions," said the Rev. Robert G. Trache, rector of Immanuel Church on the Hill, Alexandria, and one of the ministry's founders.

Under the leadership of its new bishop, the Rt. Rev. Peter James Lee, in 1985 the diocese celebrated the beginning of its third century with a recommitment to mission, at which time the mission development service has established.

The AIDS ministry opened an office July 1, with volunteers on staff from 9 a.m. to 1 p.m. Monday through Friday. Among services planned to be provided are a help-line, direct patient services, resources and referrals. A speaker's bu-

Quincy Election						
C = Clergy L = Lay						
BALLOT NUMBER	1		2		3	
	C	L	C	L	C	L
Nominees						
Cummings, Suddeth Rae	5	21	4	19	4	16
MacBurney, Edward Harding	10	25	12	32	16	36
Mallotke, William Neill	1	2	0	0	0	0
Randall, Corydon C.	2	2	2	1	1	1
Wilcox, George F.	10	11	10	10	6	9
To Elect	15	31	15	32	14	32

reau is hoped to be established later this summer. Monthly healing services and one-day AIDS workshops for individual churches are also planned.

A residence for AIDS patients when home care is no longer feasible, but when terminal care is not required, is included in long-range plans.

The Virginia Theological Seminary in Alexandria is working with the ministry to design a program for first-year seminarians on pastoral counseling and ministry to AIDS victims and their loved ones.

The ministry plans will require a budget of \$160,000 through 1988 and the group is committed to spending 50 cents of each dollar it receives on direct patient care.

Although the group began among Episcopal churches, members of Presbyterian and Methodist churches in the area have expressed interest, said Fr. Trache, and the group will approach other denominations.

New Campus Planned

A Pittsburgh architectural, planning and interior design firm has been selected to design a new campus for Trinity Episcopal School for Ministry in Ambridge, Pa., and has recently completed the school's master plan.

According to the Very Rev. John H. Rodgers, dean, "... the plan will create a campus atmosphere which will enable Trinity to increase its seminary enrollment to as many as 150 full-time students." Trinity's present enrollment is approximately 80 students.

Plans call for a 24,000-square-foot academic building together with two large additions to the existing Trinity building and extensive landscaping and parking facilities.

At present, Trinity uses the old Grace Presbyterian Church for classrooms and chapel services, and a 17,000 square-foot former grocery store building for faculty, administrative offices and a library.

The new academic building will be a two and one-half story structure with classrooms and offices for administrators and faculty. Upon completion, Dean Rodgers projects an optimum of 15 full-time, and six part-time faculty for the seminary. "We view the project as a reaffirmation of our commitment to be part of the community of Ambridge," the dean said.

Other additions will include a two-story 8,200-square-foot expansion for the library and a 17,000-square-foot addition to create a community center (Commons Hall) which will be used for "community meals" which, Dean Rodgers said, "will have seating for up to 300 people. We want the entire Trinity Episcopal community to get together daily to foster a close community spirit."

Dean Rodgers said the \$4.3 million project should begin next spring and be completed by the spring of 1989. When it is completed, renovation of the main chapel is planned.

Province I Women

The Council for Women's Ministries in Province I met at Christ Church, Needham, Mass., in late June. Twenty

women represented a dozen different ministries.

Two meetings a year were proposed, in spring and fall, their purpose being to celebrate, encourage, develop and affirm the work of women in the province.

Leadership training, network support and communication were discussed in small groups. In a plenary session, each woman spoke of her own ministry, and how it is connected with the organization she represents. Among them were Gladys Rodman of Massachusetts, who traced the history of the Union of Black Episcopalians from its beginnings in slave times to the projects it endorses today; and Sister Mary Martha of the Bethany Convent, Lincoln, Mass., who talked about the religious life.

Other groups represented were the Women's History Project, Episcopal Women's Caucus, Episcopal Church Women, Altar Guild, United Thank Offering, Church Periodical Club, the Asian and Hispanic ministries, and the Episcopal Society for Ministry on Aging.

HELEN FERGUSON

Videotapes Confiscated

In an urgent late-night hearing, the Johannesburg Supreme Court ordered security police to return to a German TV network videotapes about the Most Rev. Desmond Tutu's 14-day visit to Mozambique.

The security police had confiscated the tapes when network crews landed by private chartered flight at the Rand Airport outside Johannesburg.

The ARD network planned to make its film footage available to ABC-TV and to the British ITN network.

The confiscation followed controversial statements by Bishop Tutu on his arrival in Maputo, Mozambique. He told a news conference there that he would announce the day when it was time to use violence to end South Africa's apartheid policies.

"I will announce the day when we have reached the end of our tether," said the archbishop. "I will tell you when we have to use violence to remove an unjust system."

In evidence before the Supreme Court, a major in the security police said he had read a newspaper report of the statement by Archbishop Tutu. He said he believed the archbishop was going to make similar statements supporting violence and the use of sanctions at a rally in Maputo.

Such statements are forbidden by law in South Africa, even by South Africans speaking outside the country, and could lead to charges of high treason. Police reportedly wanted to obtain the videotapes to see what Archbishop Tutu had said and possibly use the evidence to bring charges against the black church leader.

A Rural Statement to the Whole Church

The following statement was released shortly after the recent meeting of the Rural Workers' Fellowship [TLC, July 12].

The Rural Workers' Fellowship of the Episcopal Church attempts to speak for the concerns of the church in small communities, especially those in isolated or remote areas of both the United States and Canada.

We believe that what we have learned in our efforts to live out the gospel in our environment is of great value and importance for the church as a whole. Most of our churches are small, having an average Sunday attendance of less than 100. But so are the majority of Anglican churches in North America, whether they exist in rural areas or outside of them.

ENCOURAGEMENTS: We are encouraged by the signs of health and vitality in many of our congregations. Church participation is an important part of the life of our communities. Attendance at worship represents a high percentage of our membership. Stewardship is at least on a par with the rest of the church, with many people contributing labor or making in kind gifts for its support. There is a deep commitment to Christ, to one another and to our communities of residence. This is particularly evident in times of crisis. Not only has the rural church endured, but it has raised up generations of leaders who have gone on to enrich the life of urban and suburban congregations. As people move back to rural areas to take advantage of its quality of life, we look forward to another generation of vital ministry in town and countryside.

OBSTACLES: The above accomplishments have taken place with limited resources and in the face of serious obstacles. Foremost among these is a lack of understanding, even a caricature of rural life and culture as being backward and inferior to what is available elsewhere. Rural church people themselves may have come to believe their congregations have little to offer to newcomers or the church as a whole. Limited resources, especially financial, have made it difficult to maintain property and to provide enduring ordained leadership. In many places the average tenure of the priest in charge has been less than two years. Clergy tend to be isolated from one another and to spend a great deal of time in travel. Laypeople frequently hesitate to attend meetings of the deanery or diocese which may require several hours driving. Educational resources are seldom readily accessible.

RECOMMENDATIONS: Yet with the help of a few specific resources we can more effectively carry out our ministry. We therefore call upon all members of the Anglican Communion in North America to come to a fresh and authentic view of rural and small town life, particularly as it is expressed in our local congregations. To this end we call for: 1) a systemic analysis of the rural situation, and particularly the current breakdown of the agricultural economy, so that the church may be enabled to make a wise and effective response; 2) resources to bring stability and longevity to the ordained ministry in small congregations. This will require both the continued development of alternative approaches to the selection and training of ordained ministry and the encouragement of vocational rather than careerist clergy, who will gladly minister in out of the way places; 3) willingness on the part of the church to bring its best training and educational resources out where the people are, in the form of significant educational opportunities in rural areas, and consultants to work directly with rural congregations in ministry development.

OUR CONTRIBUTIONS: We offer to the whole church a vision of ministry, given in baptism, founded in recognition of our absolute dependence upon God, and expressed in collegiality, as a gift and charge to the whole church. This is not our unique vision. It has been offered, especially in recent years, by many others. However, it is a model of ministry uniquely found in and suited to small congregations and in small towns and rural areas. Consequently many times it has arisen spontaneously in such situations. Close-knit community is an integral part of life in the places we serve, and the mutuality of lay and ordained ministry is required for the survival of the church there. Our utter dependence upon God, and secondarily upon each other, is apparent to us each day.

COMMENDATION: The use of this model is not, however, limited to small congregations or small communities. The heart of it is a genuine respect for and utilization of the ministries of everyone in the congregation, based on a foundation of trust in God's love and guidance. Living out this vision can and does revitalize and re-center in Christ the life of any congregation, and indeed, the whole church. We represent places where the visions has, partially and imperfectly to be sure, been put into practice, is working, and has wrought new life and wholeness in Christ. We commend it to the whole church.

The School for Deacons: Alternative Education

By SHIRLEY F. WOODS

To adapt an ancient institution to the needs of today's church has been the work and aim of the School for Deacons in the Diocese of California. Developing from a typical all-purpose diocesan school for ministries founded many years earlier, the school's present goals were demarcated by the Rt. Rev. William E. Swing, Bishop of California, in 1981 as an educational institution set up solely for the training of permanent deacons. This unexpected decision was rooted in the mid-20th century revival of the diaconate. Administrators and faculty of the existing diocesan school found themselves addressing a new question. "How should diaconal training differ from that which had been offered in the diocesan school and indeed from that of the traditional seminaries?" One does not tamper with tested and tried tradition without some temerity.

The tradition of the diaconate itself has served to resolve some of the questions. In the Book of Acts we see a group, ordered by prayers and laying on of hands, dedicated to works of service and charity. Soon Stephen "filled with grace and power" proved himself as a preacher; Philip undertook an evangelization mission out into the world, baptizing new Christians as he went. The others presumably attended to inner-city problems in Jerusalem. Women such as Phoebe ministered to the needs of women in their homes. In the early centuries many deacons appeared among the saints. A surfeit of success led at last to the decline of the diaconate in the West which continued almost to the present century.

The dark centuries get some gleams of diaconal light from such deacons as St. Francis and the English Nicholas Ferrar. Stirrings in the late 19th century show

"If the diaconate is the ministry of servanthood, the deacon is the icon of the servanthood of the church."

the diaconal presence until events of the present century which culminate in the affirmative statements in the 1979 Book of Common Prayer.

Jesus came teaching that the good servant went out seeking the lost sheep; that the true minister went out to ferret out the sick, the abandoned and those in need and to give their service to those who need to be served. So it follows that if the diaconate is the ministry of servanthood, the deacon is the icon of the servanthood of the church.

In general we do not see the very young applying for a place in the School for Deacons. The student body is made up of those who have had some experience with life, with those who have seen the effects of the disruptions of our times. One student shows, each day, a film on the meeting of the steering wheel and alcohol, one community's attempt to do something about a well-known problem. His daily job is more than a humdrum chore for he has come to understand the value of the gospel in dealing with stress. Many in their secular employments serve with the knowledge they have gained from living. These are the ones who can validate the church to the world because they have gained the respect of the world already and who can bring the insights of the world into a church which considers itself to be un-

worldly. Deacons can bring to the church the ability to run the store.

The School for Deacons, then, found itself at its inception facing the problem of what manner of training a student of this kind needs. Students training for the diaconate require knowledge of many of the traditional aspects of seminary education. Although the students may be older, they know no more of the meaning of the Bible, the thoughts from theology, nor the acts of the church in history than their younger compeers.

A retired railroader feels time nipping at his heels when he thinks of years of academic studies before he can start serving in his second career. How can the School for Deacons provide enough academic learning for him to get along in a theological world? There are those who are surprised that we teach some Greek and Hebrew. One confided that it was more than a little help when trying to turn bits of the Prayer Book into Laotian to be able to find what the terminology meant in the first place. Most of our students delight in their Bible studies and their flights into theology. Having seen something of the problems of their world, moral theology does not seem out of place. Half of our three-year program is given over to academic subjects.

The other half of the program involves functional studies. A former church school teacher, comes to her Christian education class already with a knowledge of her own parish's program and problems. Now she visits media centers, attends the teachers' fair, and participates in a youth leadership conference. In class she learns about lesson plans. A family counselor teaches about the ideals and the problems of family life. Most of the students are thoroughly immersed in family life already; students often come to see their own problems with new light. Adult life today means facing the problems of nuclear war, the bioethics of modern medicine, the

The Rev. Shirley F. Woods is dean of the School for Deacons, Castro Valley, Calif.

moral insufficiencies of prisons. A recent class reviewing these problems included a navy captain, a licensed midwife, a policeman and an ex-con.

How, practically, is spirituality developed? The deacon in the parish church will not have much ability here unless someone has previously given him some background. The school uses small groups with professional leadership to develop the inner life and the understanding of Anglican spirituality.

Every day brings new opportunity for our graduates to bring Christian witness into a contemporary world. Two graduates work full-time at Santa Maria Urban Mission in San Jose finding food

and shelter for the disowned and undocumented. Another can be found nightly at the soup kitchen of the Episcopal Sanctuary which provides a sleeping place for street people; takes books to the sailors of ships in the harbor; two others walk the corridors of hospitals. To them AIDS and oncology are everyday words. Most work in parishes. When the deacon reads the gospel on Sunday, few in the congregation know that only a few hours before he was accompanying a distraught parent to meet his son in juvenile hall.

The School for Deacons forms its community of mature adults with three years of classes, workshops, worship ex-

periences, and field work. Classes are taught on Saturdays, it is true; but it is all day Saturday beginning with an 8 a.m. Eucharist and ending with a 6 p.m. Evening Prayer. The successful trainee graduates with a Bachelor of Theological Studies degree. The school is authorized by the state of California. At the present time 50 students are enrolled from the Dioceses of California, El Camino Real, Northern California and San Joaquin. There are 90 graduates serving in five California dioceses and in such far flung places as Virginia, Texas, and Alaska. Even the skeptics are beginning to agree; deacons do make a difference.

New Concept—Old Covenant

By A. R. COMPTON

If you're a layperson and your bishop has approached you with the words, "I've been watching you and your ministry in this community. Have you ever considered that you might have an avocation in the diaconal order?" It is quite possible that you live in western Kansas and are talking with the Rt. Rev. John Ashby. He has a dream for the Diocese of Western Kansas, a dream that will see a permanent deacon working in every parish. Dreams often take years to fulfill, and this one is no exception. The "trick" is to get started. There are now three ordained permanent deacons in ministry under Bishop Ashby's direction, with five more in training. Each January, new candidates will be added to the number in a three-year process involving selection, education-formation, testing, and finally, ordination.

Bishop Ashby discourages volunteers for the diaconate. This allows him a wider degree of control of the program and avoids disappointment for persons who might not be qualified. Instead, he personally seeks out those who are already involved with servant ministry in their parishes. Before making his initial approach to an individual, the bishop discusses his intention with the parish priest. If they are in agreement about the person's qualifications and suitability, Bishop Ashby proceeds as described above.

Audrey Compton is a writer who resides in Liberal, Kan.

Since most laypersons have given little thought to being involved in ordained ministry, this first question is often met with stunned shock, followed by explanations of why the individual is neither qualified nor "good enough" to be ordained . . . a little honest humility never hurt anyone . . . but the seed has been planted. Recommending prayer and consideration, Bishop Ashby waits for first signs of sprouting: a letter, a spontaneous visit to his office, or a questioning telephone call — "... tell me a little more about this being a deacon thing . . . what will I have to do . . . two years studying?! . . . you really believe I can do this. . . ." Once the decision to answer the call to servanthood is made, the individual begins the process with an application to the commission on ministry. Notices of acceptance are given in January. In February, the cycle of training begins. The program alternates between one year devoted to formation, the next to academics, allowing trainees to enter in either segment.

Participants commit to spending one day each month in community with each other and with those in charge of their training. For most, this involves traveling great distances to a central location, sometimes spending a night "on the road." At present, the bishop attempts to keep travel to a minimum by developing candidates within a given or limited area. It should be noted here that deacons who have completed the program are encouraged to attend the training

sessions to maintain a continuing sense of community and group support. The Rev. Donald Martin, Goodland, Kan., ordained December 19, 1986, will journey 550 miles each month to continue studying with the program and to give encouragement to the deacons in training.

The Ven. Ben E. Helmer, archdeacon of the diocese, and chairman of the commission on ministry, supervises the deacon training program, assisted by Deacon Sally Lambert. The first training session in the year of formation explores the baptismal covenant as the basis for diaconal ministry. Building on this identification of ministry, each participant works with the archdeacon to design a local parish project. The trainee devotes a given number of hours per week to this work, which he sees as the focus of his ministry. The project, though *not devised* by the home-parish priest, is under his supervision.

The at-home reading and study requirements are intense. The materials used in the program are changed, added to, updated, refined, and broadened each year, reflecting both the ever-changing and ever-constant nature of the church.

It is a source of surprise to most of our laity to learn that those who complete the stringent study requirements and are ordained to the permanent diaconate, receive no stipend for their diaconal responsibilities, nor do they participate in the Church Pension Fund. Their servant ministry is, indeed, a labor of love.

We Need New Ways of Consecration

By MAGGIE ROSS

The scene is a familiar one. A couple 35-40 years of age (this portrait is composite) asks for help in discerning a possible call to ordination.

They are happily married, and have one child, have complementary personalities, and share a deep and quiet commitment. They are intelligent, articulate, have subtle and penetrating senses of humor, are employed and like their jobs. They are ordinary in the best sense.

A thread runs through their life stories — which are very different — of ever-deepening following of their Lord to plumb the deepest levels of human pain, and finding there, in this self-emptying immolation of becoming prayer, resurrection and new life, God's life. You can see it in their unassuming way of talking about their idea of priesthood. There is something about this couple that brings hope and a sense of well-being to those around them, without doing or saying anything in particular.

Their prayer is solitary, except for the daily office, and they respect each other's solitude. Theirs is not a life of active devotions or shared prayer sessions: rather you can see that prayer lives in them, that Christ indwells and prays them.

This couple is faithful to their parish, and well integrated in it, although they are not particularly active in its special interest groups. Yet they are considered key members.

Here is the recurring problem: there is true priesthood here, true priestly vocation, but certainly not vocation to ordained ministry. This couple would be miserable in the clerical club of functional, ordained persons (*pace*, beloved clergy).

But still they desire to consecrate their lives, to ask the church's blessing on individual and joint vocation that has been tested and proved over some years.

None of the categories we have for con-

“They have been faithful for years to their vocations, but they want and need the strength of vowed commitment.”

secrating such lives fits.

Religious community, old or new, is out of the question. Not only is there no match, but it would be entirely inappropriate to overlay this couple's deeply focused spirituality with any other tradition, no matter how admirable. It would be a kind of desecration.

Their fidelity to God, and God in each other is true chastity. Celibacy, the traditional tool used by many people to establish this focus and fidelity, is thus irrelevant.

They live simply, but not ostentatiously so; more to the point, they are willing to learn, to give up long-held stereotypes and even their idea of ordination if it is inappropriate. This is true poverty: to give up all that is not God and wait in naked hope. This is the poverty which traditional monastic expression seeks to foster. To disturb their interior stripping with added-on, outward “monastic” practice would be artificial and distracting.

Thus, with the best will in the world, the communities, their oblates, third orders, and associates, cannot meet the needs of this couple and others like them. Thus ordination on the one hand, and traditional religious life on the other, are both out of the question, and the only two options the Episcopal Church offers.

This couple is typical of hundreds, perhaps thousands of people, single and married, men and women, young and old who are haunted by the same call to realize Christ's priesthood in personal dedication to finding resurrection for the world in the midst of its despair, and to be with the world in the midst of its despair. They have been faithful for years to their vocations, but they want and need the strength of vowed commitment. And they want to make this commitment where they are.

One might ask, what about “leaving home and family” and other hard sayings of traditional monasticism? One response is that in a mobile and disintegrating society, we are always leaving home and family, and a stable, consecrated relationship such as that of our hypothetical couple is a holy icon for the world.

It might be said, well, they have baptism, don't they? To which it must be replied that the phrase “priesthood of all believers” has been rendered meaningless by the attitude of centuries, derived mistakenly from pagan philosophy that says that one kind of life is higher than another, and only the elite can lead it. This elitist attitude survives today in the popularly persistent idea that there is privileged access to God and that it resides in people who are ordained or who profess modern forms of traditional monasticism.

This couple is well along in their vocation, and has been living this life with integrity amidst the pressures, methods and power struggles of secular life. They know that a vital addition to its heart is the outward consecration they so ardently desire. They sense that under the seeming latitude in the structure of the Episcopal Church there is something anomalous about a religion that professes equality of access to God and rejection of “the world” (power, control, acquisitiveness, ambition, expediency) and yet whose polity so resembles the power politics of “the world.”

What can I tell them? What options

Continued on page 12

Maggie Ross is a religious writer whose articles have appeared previously in THE LIVING CHURCH.

EDITORIALS

Rural Workers' Statement

We are pleased to include in this issue "A Statement to the Whole Church" [p. 7] from the Rural Workers' Fellowship, which was issued shortly after their recent annual meeting [TLC, July 12]. This organization asserts that it does have some wisdom to contribute to the church as a whole. We strongly support the statement.

The small congregation is the norm in the Episcopal Church today. When leaders in small parishes or missions speak, they are speaking for most of our congregational units. The recommendations made in this statement are urgently important. First, the breakdown of the agricultural economy affects not only farmers, but the innumerable conveyors of goods and services, the many professional people (lawyers, veterinarians, clergy, teachers, medical personnel, etc.) and the businesses large and small which serve farmers and those who, in turn, are indirectly involved in agriculture.

Secondly and thirdly, important recommendations are made concerning the selection, training, and development of ministry — for lay leaders, we assume, as well as for the ordained. For the church to bring its best training and educational resources out into the small town and rural field would indeed be a change. The engagement of qualified seminary professors and other educators to undertake substantial projects in areas which RWF represents would, in many cases, be a stimulating experience for the teacher from academia. When your editor did such work, while a professor at a large urban seminary, he certainly found it to be challenging and renewing.

Finally, why should small and financially unrewarding congregations presume to give advice to the whole church? Quite simply, because constructive change is most likely to occur in places when there is a known and recognized problem. When people are fully aware that they have a need, they are more likely to do something about it. Hence some of the most creative solutions to problems of ministry and of leadership do, in fact, occur in small and often unnoticed churches.

BOOKS

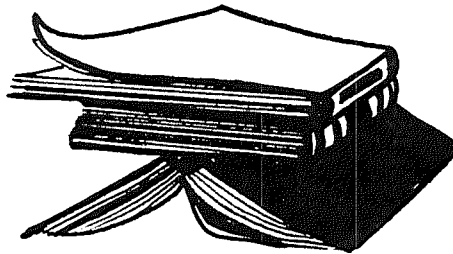
Lewis's Juvenilia

BOXEN: The Imaginary World of the Young C.S. Lewis. Edited by Walter Hooper. Harcourt Brace Jovanovich. Pp. 206. \$13.95.

In the almost quarter-century since his death, scarcely a year has not witnessed some new book by Lewis, from either unpublished manuscripts (as in this case) or uncollected shorter writings. Busiest of his editors has been the Rev. Walter Hooper, who in *Boxen* gives us the first volume of Lewis's juvenilia.

The fact that Lewis himself treasured these writings leads Hooper to revise his earlier unfavorable estimate of them as "astonish[ingly] . . . prosaic" and overweighted with supposedly "'grown-up' affairs" such as political conversations and connivings. Now, without retracting those valid observations, Hooper adds that "by being dipped in [Lewis's] imagination" such things became "part of a single, delightful whole" with "excellences" of its own.

For some, though not all, of the qualities readers value in Lewis are already evident in this apprentice work, written between the ages, roughly, of eight and 14. There are talking animals, as there will be later in his *Narnia*. There is an elaborately invented world with detailed geography and history. There are the amused observation of human behavior, an awareness of the great part played by vanity and folly, and, already, the gift for concocting an interesting tale and narrating it.



There is also a welcome sampling of Lewis's artistic talent in the numerous reproductions of accompanying drawings and watercolors. The dust jacket portrays the prime minister, Lord John Big, an elderly, pompous frog, and Viscount Puddiphat, an owl in tail coat and spats, devoted above all to maintaining his sartorial reputation.

But there is no hint of spiritual interest on the part of characters or author, let alone the famous Lewisian spiritual insight. Though technically fantasies, the *Boxen* stories lack any quality of the numinous. Lewis's imagination has not yet undergone the profound change — he was to call it "baptism" — wrought by his discovery, only a little later, of George MacDonald's fantasies.

Nor is there any serious moral critique. Lewis is no more ready to work out his own values than to develop his own voice. The upper-middle-class Edwardian morals and (equally important!) manners of his elders go unquestioned.

Yet the schoolboy naivete combined with precocity produces an undoubted charm. *Boxen's* society of kings and statesmen operates under a boarding-school ethos. Wars are conducted

in the spirit of intramural sports, and a disappointed office-seeker gets satisfying revenge on Lord Big by stuffing his mattress with golf balls.

Lewis's mature attitude toward the ado of politics could reduce it no further.

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Celebrities and Causes

GAY PRIEST: An Inner Journey. By Malcolm Boyd. St. Martin's. Pp. x and 153. \$14.95.

Malcolm Boyd has journeyed through life with celebrities and causes and has made prophetic utterances about freedom and equality, so important to American life. This book chronicles his involvement with the freedom and equality revolution and with some of the negative repercussions of modernity.

Echoes of the righteous anger Boyd brought to bear on social injustices are heard here in his passages about what it is like to be a gay priest. His enemy is "Establishment religion [which] tries to 'govern' human sexual behavior." His special pleading for sexual expression doesn't square with his righteous sense that the values of love from the Lover and the Runner should become a grace of the good and free life. He has forgotten that the liberating Exodus was followed by the Ten Commandments, and he ignores that part of God's creation (bent though it may be) we call super-ego or conscience.

The last third of the book uses the images of the Lover and Runner in

Boyd's vintage poetic style. There is much to select here for grace.

(The Rev.) STEELE W. MARTIN
Christ Church
Quincy, Mass.

Traditional Commentary

ACTS. By Gerhard A. Krodel. Augsburg. Pp. 527. \$19.95 paper.

Part of the very useful Augsburg Commentary on the New Testament, this volume is a traditional commentary on Acts by the dean of Gettysburg Seminary, who also teaches New Testament. Krodel's work on Acts is well known, particularly his contribution to the Proclamation Commentary series (Fortress), which he edits. Here he has the opportunity to work out in verse-by-verse form the introductory and thematic material provided in his earlier work. Like the rest of the series, this volume is dependent on technical work but not itself highly technical. An excellent commentary for students, teachers, and preachers.

JAMES DUNKLY
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Books Received

GOD AMONG US: The Gospel Proclaimed. By Edward Schillebeeckx. Crossroad. Pp. xi and 258. \$9.95 paper.

LIVING WITH SICKNESS: A Struggle Toward Meaning. By Susan Saint Sing. St. Anthony Messenger. Pp. 86. \$4.50 paper.

ALL THE SEASONS OF MERCY. By Diane Karay. Westminster. Pp. 144. \$7.95 paper.

THE JUST DEMANDS OF THE POOR: Essays in Socio-Theology. By Marie Augusta Neal. Paulist. Pp. 160. \$8.95 paper.

ENCOUNTERING WORLD RELIGIONS. By Geoffrey Parrinder. Crossroad. Pp. 232. \$15.95.

THE SACRIFICE WE OFFER. By David N. Power. Crossroad. Pp. 206. \$16.95.

FORMATIVE SPIRITUALITY: Volume Three: The Formation of the Human Heart. By Adrian Van Kaam. Crossroad. Pp. xx and 406. \$27.50.

THOMAS MERTON ON MYSTICISM. By Raymond Bailey. Image/Doubleday. Pp. 143. \$4.95 paper.

A CHILD'S BIBLE. By Anne Edwards and Shirley Steen. Paulist. Pp. 288. \$9.95 paper.

WITNESS OF THE WORD: A Biblical Theology of the Gospel. By Foster R. McCurley and John Reumann. Fortress. Pp. xxv and 500. No price given, paper.

SWORDS INTO PLOWSHARES. By Anne Montgomery and Arthur Laffin. Harper & Row. Pp. 243. \$8.95 paper.

GOOD MORALITY IS LIKE GOOD COOKING: And Other Suggestions for Right Living. By Matthew Kohmescher. Paulist. Pp. 100. \$4.95 paper.

NO TIME TO GRIEVE... An Autobiographical Journey. By Helen Iswolsky. Winchell. Pp. xix and 297. \$19.95.

HOPE IN HARD TIMES: America's Peace Movement and the Reagan Era. By Paul Rogat Loeb. Lexington. Pp. 322. \$10.95 paper.

STRAIGHT FROM THE HEART. By Jesse L. Jackson. Fortress. Pp. 324. \$18.95.

CONSECRATION

Continued from page 10

do I have to offer them as ways to consecrate their lives when both traditional options in their case would be absurd?

It is no accident, I think, that solitaries have arisen at the same time that there is a stampede for ordination in the Episcopal Church, and a concomitant decline in candidates in the Church of England and Roman Catholic Churches, where roles and power structures are more obviously and narrowly defined. The phenomenon is evidence of a drive toward Christian authenticity, as opposed to individualism (self-emptying as opposed to self-reflection), toward living through discernment, not power, and the willing powerlessness of Christ's priesthood, a willing powerlessness (*kenosis*) which empties us out, and allows God's power to enter in. Thus power is exercised only with the greatest discernment to insure it is not a personal ego-trip.

The people who are part of this phenomenon are unable any longer to play political games, to spend time in administration and preoccupation with career ministry — all very necessary and valuable functions which we thank God there are people willing to undertake — that distracts and prevents them from being at the heart of the world's suffering in their living-out of Christ's indwelling priesthood, whether in a more hidden way — as our couple — or through more active roles.

They want to live and to make hard decisions — and have the church make decisions — through discernment, a discernment that is born of silence, humility and prayer, not with an eye to career advancement and expediency that so often affects decisions, even with the best will in the world, by an ordained person with a family to support, bills to meet, and money to raise to keep the church going. They want to be free to live out their Christian vocations at risk.

One reason we need to find new ways of consecration is that people such as the hypothetical couple and the solitaries have recovered a sense of priesthood that cuts across the barriers between the churches, as well as strata within them. Both know that solitude is the human condition, and both encourage others to pursue the priesthood that can only be found and lived within the solitude of the heart.

Often these people who are lost to the church's life are among the most creative God has given to the church. Their creativity, like creativity everywhere, frequently may be linked to an energy that is both inspired and erupting from the effort of overcoming some enormous handicap, physical or mental. Their gifts of writing or music or discernment or spiritual companionship are wrested by

grace and effort from their struggling through unimaginable solitary darkness and despair, often tossed to and fro as their small ships plunge and dodge their way through stormy seas to a hard-won serenity, clarity and insight which cannot be bought at any other price.

People engaging these energies have a sensitivity that is too easily triggered in the ups and downs of ordinary community life, and often their lives have been so preoccupied with staying afloat that they have not learned or are not able to employ the politics of ordinary life. Even with the utmost effort at self-discipline, the "vibes" of their struggle cannot be sustained in a traditional community setting.

But does this mean their desire and need for consecration, should go unfulfilled? For many, the vows of consecration would provide spiritual ballast and direction. Some of them despair because they are unable to bear both their given vocations and the inability of those vocations to fit into an established pattern. Though they know better intellectually and theologically, the emotional impact of what they perceive as rejection is often too much for them. Some leave the church; some are devastated.

The church is still not providing for the vast majority of people who wish to consecrate their lives in a particular and significant way with Christ's priesthood indwelling, living in their hearts at the heart of the world's pain, bringing it new life. I know personally perhaps half-a-hundred people who would like to make such a consecration, and who have proved in their lives that this is no passing romantic fantasy. I am continually receiving the names of new members of what in frustration has been called "the invisible monastery."

What am I to tell our hypothetical couple, and the other men and women like them, single or in committed relationships?

Deeply humbled before the mystery of their vocation, and with tears, I can only say, "You are already given to God. In reality, nothing can be added to that. Yet I know you need this consecration to be received by your bishop; I know you need the strength that vows give a dedicated life.

"Wait; speak to as many people as seems wise; pray."

Pray that God will inspire our bishops to recognize the need for blessing the lives of those who, at risk, allow the kenotic priesthood of Christ to come to fullness in their lives; to recognize that this will be a continuing need until we can restore the full meaning of the priesthood of our baptism; and become one Body in that total dedication.

That moment of full unity may not come until the Parousia.

We need new ways of consecration.

PEOPLE and places

Ordinations

Deacons

California—Matthew Joseph Patrick McDermott, curate, St. Stephen's, Orinda, Calif.; add: 3244 Marlene Dr., Lafayette, Calif. 94549. Donald Parks Sullivan, S.S.F., assistant, St. Mary's, Lake Ronkonkoma, Long Island, N.Y.; add: Little Portion Friary, Box 399, Mt. Sinai, N.Y. 11766. R. Michael Wyatt, part-time chaplain and part-time assistant at Acceptance Place Recovery House and All Saints', San Francisco, Calif.; add: 1649 Twelfth Ave., #1, San Francisco 94122.

Central New York—Sunny Hallanan McMillan, assistant, St. Thomas', Rochester, N.Y. Guy Nichols Rainsford, intern, Grace Church, Baldwinsville, N.Y. Erica Brown Wood, intern, Trinity Church, Binghamton, N.Y.

Dallas—Mary Esther Wade Echols, deacon, Redeemer, 120 E. Rochelle, Irving, Texas 75062. John L. McCaulie, 2444 Marfa Ave., Dallas, Texas 75216. Christianne Louise McKee, chaplain, North Texas State Univ. and Texas Women's Univ., Denton, Texas. Douglas Brooks Travis, assistant, Redeemer and dean, Anglican School of Theology, 120 E. Rochelle, Irving, Texas 75062.

Lexington—William Lee Hodges, Christ Church, Lexington, Ky. Arthur Grant Stevens, Jr., unassigned. Judith Parris Stevens, All Saints', Palo Alto, Calif.

Louisiana—David Dearman, curate, Christ Church, 120 N. New Hampshire, Covington, La. 70433. Frieda Malcomb.

Maryland—Kenneth Emmerling, deacon-in-

training, Church of the Holy Apostles, Arbutus, Md.; add: 4922 Leeds Ave., Baltimore, Md. 21227. Caroline Janofsky, deacon-in-training, Emmanuel Church, Cumberland, Md.; add: 16 Washington St., Baltimore, Md. 21502. Donald Lowery, deacon-in-training, St. Mark's, 258 W. Franklin Ave., Gastonia, N.C. 28052. Linda Northcraft, deacon-in-training, Church of the Holy Comforter, 130 W. Seminary Ave., Lutherville, Md., 21093.

Missouri—Anne Bartlett, assistant, Church of the Advent, Crestwood, Mo.; add: 9363 Garber Rd., St. Louis, Mo. 63126.

Pittsburgh—Stanley A. Burdock, 3013 Universal Rd., Pittsburgh, Pa. 15235. William M. Geiger, 359 E. Spring St. (Rear), Zelenople, Pa. 16063. David Green, 524 Locust Place, Sewickley, Pa. 15143.

Deaths

The Rev. E. Spencer Gilley, retired priest of the Diocese of West Virginia, died May 22 of heart failure at the age of 91 in Eden, N.C.

A graduate of Duke University, Fr. Gilley received his S.T.B. degree from Boston University and his B.D. from Episcopal Theological School. After ordination he served churches in Rhode Island and New York City; in 1934 he became vicar of St. Stephen's, Boston where he remained until 1939 when he was named rector of Our Saviour, Milton, Mass. During the 1940s, Fr. Gilley was at several churches in New York state and was rector of Grace, Middletown from 1944 to 1951. In 1951 he moved to West Virginia; his last cure was St. Mark's, Berkeley Springs which he served from 1963 to 1967 when he retired. He is survived by Miss Claire Gilley and Mrs. Ada Philips.

The Rev. Gerald H. Graves, rector since 1970 of St. John's, Chula Vista, Calif., died of a heart attack at the age of 64 on May 22 in Chula Vista.

The author of several books, Fr. Graves was curate of St. Mark's, Altadena from 1952 to 1953 and from

1953 to 1962, rector of Ascension, Tujunga, Calif. From 1962 to 1970 he was rector of St. Columba's, Camarillo, Calif. Fr. Graves received his B.A. from the Univ. of Tulsa and his B.D. from the Church Divinity School of the Pacific. He is survived by his wife, Sallye; two daughters, Jane and Linda; and a son, Mark. His other son, Larry, preceded him in death by approximately one week.

The Rev. Charles E. Roberts, Jr., rector of St. Thomas à Becket, Morgantown, W. Va. since 1979, died in Morgantown on June 1 of a heart attack at the age of 56.

Fr. Roberts attended West Virginia University and received his B.D. from Virginia Theological Seminary in 1956, after which he became vicar of St. John's, Harper's Ferry and St. John's, Rippon, W. Va. In 1958 he became priest-in-charge of St. Paul's, Sistersville, W. Va. From 1963 to 1968 he was priest-in-charge of St. John's, Wheeling and chaplain from 1968 to 1979 of West Virginia Univ. He is survived by his wife, Nicolene, and children.

The Rev. Donald K. White, rector of Trinity Church, Greeley, Colo. since 1982, died of inoperable cancer at Northern Colorado Medical Center in Greeley on April 21. He was 50 years old.

A native of Colorado, Fr. White attended Colorado State University and the Church Divinity School of the Pacific. He was vicar of St. Martha's, Denver from 1961 to 1969 and St. Philip's-in-the-Field, Sedalia, Colo. from 1969 to 1978. He was rector of Christ Church in Castle Rock, Colo. from 1969 to 1982 when he became rector of Trinity Church, Greeley. Fr. White was active in diocesan life; at the time of his death he was president of the clericus and had been chairman of the commission on ministry, a member of the diocesan executive council, and chairman of the department of youth. He is survived by his wife, Verlene, three children, six grandchildren, and his parents.

CLASSIFIED

advertising in The Living Church gets results.

BOOKS

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

REPRINTS of *A Manual for Priests of the American Church*, 5th edition, \$20.00; and *The American Missal 1951 edition*, \$275.00 each. All Saints Press, 1700 Wesleyan Dr., Macon, Ga. 31210. (912) 477-6622.

ORGANIZATIONS

CORPUS — National Association Resigned/Married Roman Catholic Priests. Inquiries welcome. Box 2649, Chicago 60690.

POSITIONS OFFERED

DIRECTOR OF CHRISTIAN EDUCATION: Full-time D.C.E. in large, renewal-oriented, suburban parish. Applicants must hold M.Div. or M.R.E. or equivalent. Experience in program planning and implementation, teacher-training, and teaching required. Must be Episcopalian. Lay person preferred. Salary, professional allowance, and insurance benefits offered. Begin work September 1, 1987. Send inquiries to: The Rev. Bruce McNab, Rector, Christ Church, 2950 S. University Blvd., Denver, Colo. 80210-6499. (303) 758-3674.

POSITIONS OFFERED

ASSISTANT RECTOR, emphasis on catechesis and Christian education with shared routine pastoral work and preaching, no youth work. Contact: The Rector, St. Mark's, 3395 Burns Rd., Palm Beach Gardens, Fla. 33410. (305) 622-0956.

ORGANIST/CHOIR DIRECTOR — St. Stephen's Episcopal Church, 16 Highland Ave., Cohasset, Mass. 02025, on Boston's south shore. Write: The Rev. Clifford Cutler, or call: (617) 383-1083.

ORGANIST/CHOIRMASTER. Lively 1,000 member parish in northern Virginia suburbs of Washington seeks part-time organist/choirmaster. Competitive salary. Inquiries and resumes to: The Rev. Robert Denig, Church of the Holy Comforter, 543 Beulah Rd., N.E., Vienna, Va. 22180.

TRAVEL

\$99 FOR CLERGY. Special Familiarization Tours (a) Religious Heritage and Cathedrals Pilgrimage (b) Holy Land in Depth Pilgrimage. Call TOLL FREE 1-800-237-3448 or write: Episcopal Travel Club, Suite 100, 1305 U.S. Highway 19 South, Clearwater, Fla. 34624.

BEST OF SWITZERLAND, 19 Aug. — 1 Sept. SCOTLAND AND ENGLAND 24 Aug. — 7 Sept. HOLY LAND AND ROME 18-31 Oct. Call TOLL FREE 1-800-237-3448 or write: Episcopal Travel Club, Suite 100, 1305 U.S. Highway 19 South, Clearwater, Fla. 34624.

VACATION/RENTAL

CUERNAVACA, MEXICO. Study, sabbatical, vacation information. Hawkins Properties, 4308 Meadowbrook, Fort Worth, Texas 76103. (817) 534-0233.

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VOLUNTEER opportunities in ministry. L'Arche Mobile needs live-in assistants to mentally handicapped adults. We seek to create communities of peace where mentally handicapped people and those who help them live, work and share their lives together. L'Arche is an International Federation of Christian Communities founded by Jean Vanier. Inquire: Marty O'Malley, 151 S. Ann St., Mobile, Ala. 36605.

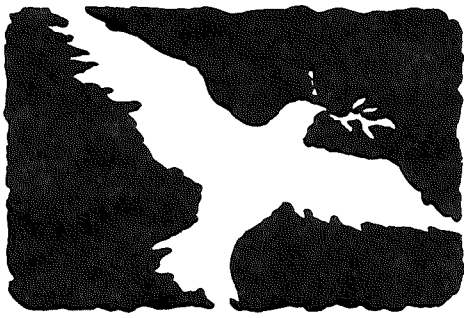
WANTED

24 CONTOURED oak pews at least 17 feet long. Disciples United Methodist Church, Holley, N.Y. Call collect: (716) 637-5214.

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Benediction

The author is the Rev. Paul L. Heal, vicar of St. Gabriel the Archangel Church, Vernon Hills, Ill.

In going through old financial files to throw away things no longer needed — an outdated will, gasoline charge slips from 1971, a mortgage agreement on a former home, now five times removed — I looked at an old property casualty insurance policy. The standard liability disclaimer caught my attention: the insurance company does not have to reimburse for natural catastro-

phes, called “acts of God.”

Though I had read it before, on that afternoon the “acts of God” line struck me as being, somehow, out of place. In the language of our civil laws, God is established as the one responsible for causing what are otherwise inexplicable natural tragedies which damage, injure, maim and kill, or so I inferred from the contract.

I wondered if, in all our theologizing, we don't see God as an alien, or perhaps even as a distant, hostile power. Lines such as “Why did God do this?” or “Why did God let this happen?” came to memory.

But what of the genuinely helpful

God whom Jesus talked about: the one who created us in his image — in love — and the very God who became one with his creation, to reconcile and redeem it in the person of Jesus Christ?

I tossed the insurance policy in the trash can, along with all the other outdated and useless documents. My thoughts are too lofty, I figured; and besides, the insurance industry would never buy them. I guess, in the end, it suits our purposes to keep God conveniently at a distance. It's safer and certainly a lot easier that way.

But as I leafed through the next stack of receipts, I wondered if God was happy with all that?

SUMMER CHURCH SERVICES

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

SITKA, ALASKA

ST. PETER'S BY-THE-SEA
The Rev. Robert A. Clapp, r
The historical church of Alaska's first bishop
Sun H Eu 8 & 11. Mon-Fri MP 9, EP 5

BAKERSFIELD, CALIF.

ST. LUKE'S 2671 Mt. Vernon Ave. at Fwy 178
The Rev. Dr. Duane H. Thebeau, r 93386
Sun H Eu & LOH 8 & 10, Ch S 9. Wed H Eu & LOH 7. Thurs H Eu 6:30

FREMONT, CALIF.

ST. JAMES' Thornton Ave. at Cabrillo Dr.
The Rev. Richard B. Leslie, r
Sun H Eu 8 & 10. Wed 10:30. Fri EP 7:30

SACRAMENTO, CALIF.

OUR MERCIFUL SAVIOUR E. Fruitridge Rd.
The Rev. Edwin T. Shackelford, r at McGlashan St.
Sun H Eu 8 & 10, Ch S 9:30. Wed H Eu & HU 10. Others as anno

SAN DIEGO, CALIF.

ST. DAVID'S 5050 Milton St. - 276-4567
The Rev. Dr. Richard C. Lief, r; the Rev. Daniel Rondeau, c
HC: Sun 7:30, 9 & 10:30. HC & Healing: Wed 11

SEBASTOPOL, CALIF.

ST. STEPHEN'S 500 Robinson Rd.
The Rev. Dominic W. Sarubbi, r
Sun H Eu 8 & 10 (SS H Eu & MP 10); Wed 10. Healing Sat 5,
Redwood Chapel, Guerneville

DENVER, COLO.

ST. JOHN'S CATHEDRAL 1313 Clarkson St.
The Very Rev. Donald S. McPhail, dean; Robert J. O'Neill,
Kenneth Near, David Morgan, Sarah Butler, assistants; Rus-
sell K. Nakata, hon. assoc
Sun HC 7:30, 8 & 10. Weekdays MP 9, HC 12:15 & Wed 5:15

ST. ANDREW'S MISSION

11:15. Japanese Eu 4th Sun 11:30

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 Eu 8, 10. Tues, Thurs, Fri MP-Eu 9, Wed MP 9, Eu 6:30

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon,
EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30
Mon to Sat; 8-6 Sun

WASHINGTON, D.C. (Cont'd.)

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

ENGLEWOOD, FLA.

ST. DAVID'S Selma and Broadway
The Rev. George Curt, r
Sun worship 8 & 10. Wed Eu & Healing 9. Church: 474-3140,
Rectory 475-2210.

COCONUT GROVE, MIAMI, FLA.

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

OCALA, FLA.

GRACE CHURCH 503 S.E. Broadway, 32671
The Rev. Robert Smith, the Rev. Marshall Brown
Sun: H Eu 7:30, 8:45, 10 Sun School; 11 H Eu. Phone 904/
622-7881

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
William H. Folwell, bishop; Harry B. Sherman, dean; Robert
J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Man-
ning, Gloria E. Wheeler, Ashmun N. Brown, deacons
H Eu 7:30, 9, 11:15, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8.
Mon-Fri 12:05. MP 8:45, EP 5:15 Mon-Fri

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)

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W.D. McLean, III, r; the Rt. Rev. G.F. Burrill, Episcopal Assistant; the Rev. Welles Bliss, assoc; the Rev. Reid Farrell, ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 8 & 10. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

ST. PETERSBURG, FLA.

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

TALLAHASSEE, FLA.

ST. JOHN'S 211 N. Monroe
The Rev. Dr. W. R. Abstein, r; the Rev. Mark Wilson, the Rev. John Barrow
Sun 8 HC, 10 HC (MP 2S & 4S), Wed 7 HC, 11 HC

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

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

ST. PETER'S 1317 Queen Emma
The Rev. James E. Furman, r;
Sun Eu: 7, 9:30. Wed: Eu & HS 10

BERWYN (Chicago-West), ILL.

ST. MICHAEL & ALL ANGELS' 6732 W. 34th St.
The Rev. Joseph Alan Hagberg, r
Sun Mass 8 & 10, Sat 6. Daily Mass Mon, Tues, Thurs 6, Wed & Fri 9. C Sat 5:30

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 10 (Cho). Mon-Fri 7, Tues-Wed-Thurs 12:05. Sat 8

SOUTH BEND, IND.

CATHEDRAL CHURCH OF ST. JAMES
117 N. Lafayette Blvd., Downtown
Francis C. Gray, bishop; Robert Bizzaro, dean; Gerhart Niemeyer, canon; Sarah Tracy, deacon
Sun Eu 8, 10, 7; HC 7:30 Mon, Tues, Wed; 9:30 Thurs; Noon Fri; 9 Sat. MP 8:40 wkdays; EP 5:15

IRVINE, KY.

ST. TIMOTHY'S MISSION on Barnes Mountain
Sun H Eu 11, other offices as anno. An Appalachian Mission/Farm Pilot Project. Some overnight openings (606) 723-7501

ST. FRANCISVILLE, LA.

GRACE CHURCH Ferdinand St. (Historical Dist.)
The Rev. Kenneth Dimmick, r
Sun Eu 7:30 & 9:30; Tues 12 noon; Wed 6 & Fri 7:30. Daily MP 8

ANNAPOLIS, MD.

ST. ANNE'S Church Circle
The Rev. Janice E. Gordon
Sun 7:30 HC, 10 HC & MP alter. Sun; Tues 12:10 HC

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Sun Masses 8, 10, Tues 9, Thurs 7

OAKLAND, MD. (Deep Creek Lake Area)

ST. MATTHEW'S Second and Liberty Sts.
The Rev. C. Michael Pumphrey, r
Sun Worship: 8, 10:30; Thurs H Eu 7:30

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION 13925 New Hampshire Ave.
Richard G.P. Kukowski, r; Nancy McCarthy, d; J. Marsh, past. care; C. Burnett, youth; E. King, music
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.

ST. STEPHEN'S Park Square
H Eu: Sat 5:30, Sun 8, 10, 5:30. Tues 12:10; Thurs 6:45 & 10

MUNISING, MICH.

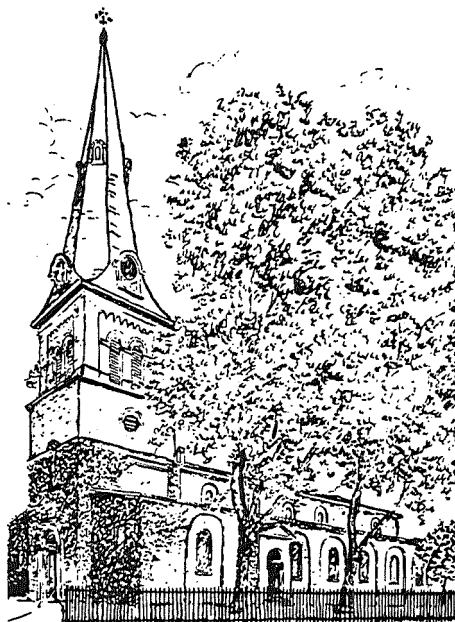
ST. JOHN'S 121 W. Onota
Sun 10 H Eu & Ch S

ST. PAUL, MINN.

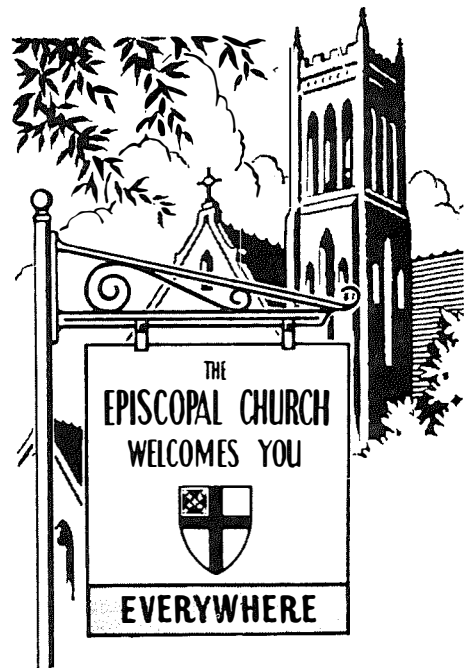
ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. David Selzer, the Rev. Frank Hegedus, interim rectors
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

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. Anne's Church, Annapolis, Md.



ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee; the Rev. William K. Christian, III; 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

BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15 & 7:30. C by appt.

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 THE ARCHANGEL
3rd Ave. & Philadelphia Blvd.
The Rev. Canon James E. Huibert, D.D., r; the Rev. Richard D. Straughn, assoc
Sun H Eu 8 & 10. Mid-Week H Eu Wed 9:30

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, the Rev. Gregory Sims, ass't, the Rev. Bruce Williams, ass't
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. Cullen, assoc; the Rev. Herman diBrandi, the Rev. Wm. W. Thoelen, ass'ts; Mark T. Endgelhardt, pastoral musician
Sun Eu 7, 8, 10, 5; wkdays MP 8:30; Wed & Holy Days Eu 9

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

HYDE PARK, N.Y.

ST. JAMES' Rt. 9, across from Vanderbilt Estate
The Rev. J. Michael Winsor, r
Sun Eu 8 (Chapel) & 10 (Church). Wed Eu 10 (Church). Thurs
Eu & Healing Service 7:30 (Church)

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 Misa Santa En Espanol;
11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15
Mat & HC; 12:15 HC; 4 EP

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; 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

GOOD SHEPHERD 240 E. 31st St.
Midtown Manhattan between 2nd & 3rd Aves.
The Rev. Vincent A. Ioppola, r
Sun Cho Eu 11. Weekdays as anno

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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 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 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martin, D. Min., r; the Rev. Sunny McMil-
lan, ass't; the Rev. Carole McGowan, assoc
Sun: Eu 8 & 10. Wed H Eu 12

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r; the Rev. Keithly R.S. Warner,
assoc 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, Daily 12 noon

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main Street, 11978
The Rev. George W. Busler, S.T.M., r 516-288-2111
The Rev. David B. Plank, M.Div., ass't; the Rev. Robert J.
Allmen, M.Div., ass't.
Sun 8 (Rite I), 10 (Rite II) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &
4S; 10 Special Music; Spiritual Healing 1S 8 & 10

BREVARD, (Western) N.C.

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r; the Rev. John F. Carter, II
Sun Eu 8 & 11 (MP 2S). Wed Eu & Healing 10:30

VALLE CRUCIS, (Western) N.C.

CHURCH OF THE HOLY CROSS Highway 194
The Rev. J. Barry Kramer, r; the Rev. James B.F. Tester, d
Sun Eu 8 & 11; Wed 6 Eu & Healing

CINCINNATI, OHIO

GRACE CHURCH, College Hill Hamilton at Belmont Ave.
The Rev. William Riker, r; the Rev. Barbara Riker, d
H Eu Sun 8, 10, Tues noon, Wed 5:30 w/HS (except Aug.)

ROSEMONT, PA.

GOOD SHEPHERD Lancaster & Montrose Aves.
The Rev. Jeffrey Steenson, r
Sun Masses 8, 10 (Sung). Wkdays 7:30, also Wed 10, Thurs 6,
Sat. 9. MP before first mass of day, EP 5.

NEWPORT, R.I.

ST. GEORGE'S
14 Rhode Island Ave. (near Newport Hospital)
The Rev. Nigel Lyon Andrews, interim r
Sun H Eu 8; 10 H Eu 1S, 3S, 5S, MP 2S & 4S

PROVIDENCE, R.I.

THE CATHEDRAL OF ST. JOHN 271 N. Main St.
The Very Rev. Richard O. Singleton, dean
H Eu: Sun 8:30 & 10; Daily 12:10. (One of Rhode Island's four
Historic Colonial Parishes, with Colonial Graveyard)

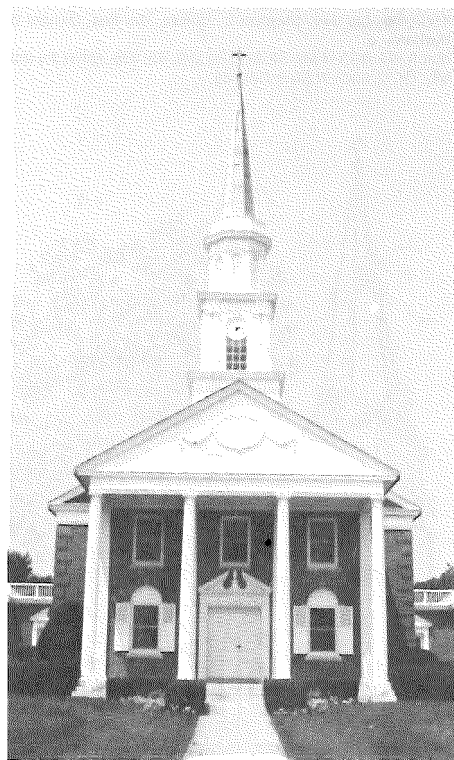
WESTERLY, R.I.

CHRIST CHURCH 7 Elm St.
The Rev. Lawrence C. Provenzano, p-i-c; the Rev. Dr. Jo-
seph P. Bishop, clergy assoc; the Rev. Canon W. David
Crockett, clergy assoc; the Rev. Jean W. Hickox, d
H Eu Sat 5, Sun 8. Choral Eu 10

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8 (Low), 10 (Sol High). C 1st Sat 12 noon and by
appt. Mat & Eu daily (328-3883 for times). All Masses Rite I

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 Sat & Sun 12:40)



St. Mark's Church, Westhampton Beach, N.Y.

DALLAS, TEXAS (Cont'd.)

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

FORT WORTH, TEXAS

ALL SAINTS CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:30 (Sat 7:45),
EP daily 5:30. H Eu Wed & HD 10

RAPIDAN, VA.

EMMANUEL On Rapidan River, Just north
of Intersection of Co 614 & 615 on 615
Sun 9:30 Eu 1S, 3S; MP 2S, 4S, 5S

VIRGINIA BEACH, VA.

CHURCH OF THE HOLY APOSTLES 1598 Lynnhaven Pkwy
Episcopal & Roman Catholic Congregation
Sun Eu 10 427-0963

SEATTLE, WASH.

ST. PAUL'S Near Space Needle & Seattle Center
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 The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d;
the Rev. Patricia Taylor, d; Martin Olson, organist-
choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & H
Eu 5:30. Fri. H Eu 7. Mon-Fri MP 8:40

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, 9:45 (Sol). 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.

GREEN BAY, WIS.

CHRIST CHURCH Cor. of Madison & Cherry Sts.
The Rev. James Adams, r; the Rev. C. Walton Fitch, ass't
Sun H Eu 7:30 & 9:30 (ex July 8:30 only). Daily H Eu Mon, Wed,
Fri & Sat 9; Tues, Thurs 12:10 in chapel

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

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)
Sun 8:30 Eu, 10:30 MP, Ev 7 1S & 3S; Wed Eu 4
Clergy: Frank Johnson, Lester Thrasher, Russell Cooper

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean
Sun: H Eu 9 & 11, CH S 11. Wkdays: H Eu 12 (Tues with HU)