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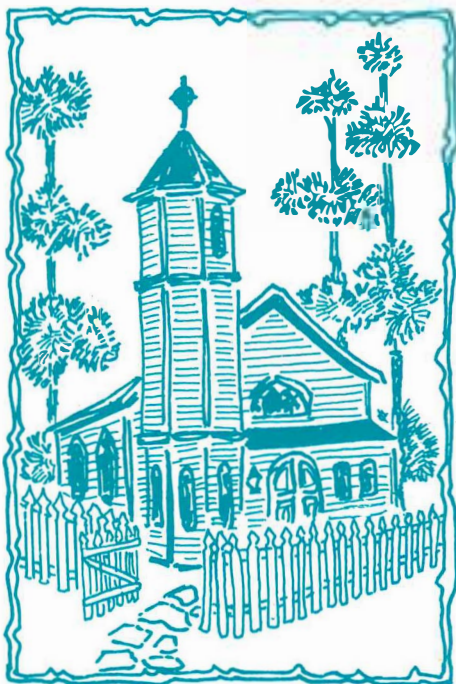
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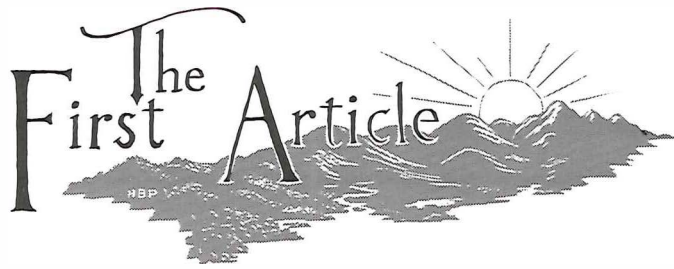
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## A Trickle-Down Gospel

Suppose we began to take seriously Jesus' comment that he brings good news to the poor — and not from the top down. The experience of countless Christians in our own time demonstrates that those of us who are not poor — who enjoy the resources, opportunities and riches made possible by the brightest and best — will nevertheless find the fulness of life Christ promises only as we open our eyes and minds to the experiences of good news proclaimed by the poor.





## Responsibility for Creation

**T**he doctrine of creation is a part of Christian belief which has, or should have, very direct consequences for our lives. If we believe this world is the workmanship of God, we have no right to deface and destroy it. If we believe all life to be a gift from God, we cannot recklessly extinguish it. If we believe that we are created in God's image, then we must behave as responsible stewards of this planet. Unfortunately, our record is not very good.

Our people — men, women, and children like ourselves — seem to have appeared on earth over 100,000 years ago. There was plenty of space and plenty of game, yet human beings were soon changing the balance of nature. Hunters probably exterminated the remaining mastodons and other great mammals. The European wild horse, the wild camel and all but a few of the European bison were eliminated. On the other hand, to provide grazing land for easily killed herd animals, it appears that our ancestors sometimes started huge forest fires that may have permanently deforested parts of the earth. The human race, meanwhile, increased with compounding rapidity and is continuing to do so.

How much longer will the earth be inhabitable at the present rate? The pollution of air and water, the loss of oxygen from the current destruction of tropical rain forests, and the inability to dispose of human waste (sewer, garbage, and nondegradable industrial wastes) will take their toll. Scientific research is not necessary in order to find this out. The scientific research has already been done. We already know that yellow rain is harmful. We already know that aquifers are being polluted. We already know that the relentless search for ivory is exterminating the African elephant. We already know that the failure of midwestern farmers to maintain hedgerows results in a vast wind erosion of the finest topsoil. The list can be continued on and on.

We know so much, but what we do not know is how to motivate people to take remedial action. The average person ignores long-term problems. In a democracy the average politician is not eager to sink funds into programs which will not yield conspicuous results before the next election day.

Ultimately the problem is moral and spiritual. Human beings must learn that ethical principles apply. To pollute a river is an evil action, just as it is to commit arson, or embezzlement, or hit-and-run driving. Conversely, to appreciate the world about us and other forms of life, to see value and meaning in them apart from any direct material advantage to ourselves, is a worthwhile and constructive activity. To this effort this column is intended to make its modest contribution.

H. BOONE PORTER, Editor

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February 7, 1988

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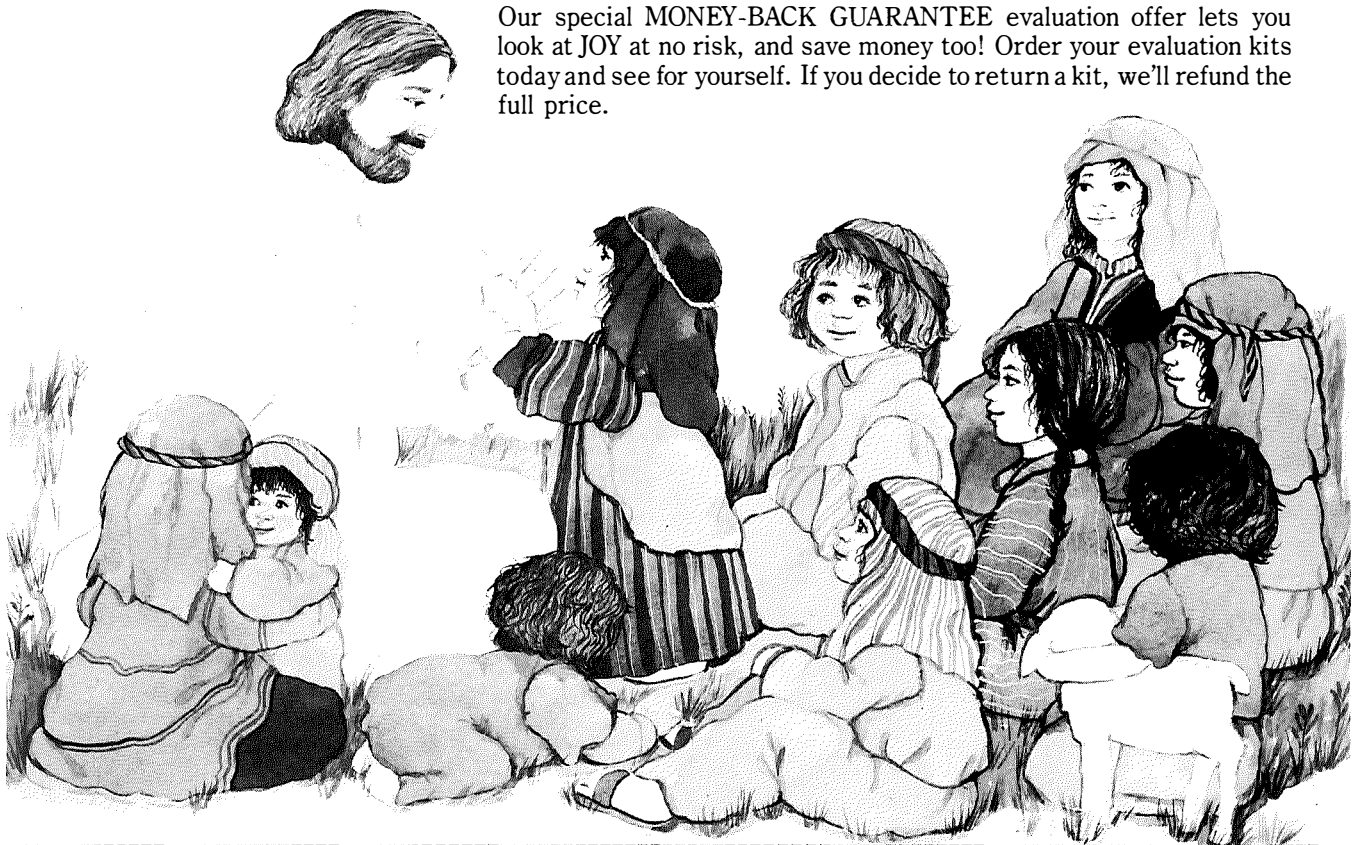
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# LETTERS

## Probationary Diaconate

Having just completed six months of diaconal ministry prior to being ordained a priest, I want to thank other deacons for "sharing" their part in Christ's work with me.

I still believe I am a deacon. It does seem, however, that the church is confused about the "probationary" use of the diaconal order, especially in the parish. Perhaps priests can do a better job of educating people when they are ministered to by a "transitional" deacon.

Perhaps the upcoming General Convention can clear away some of the uncertainties and allow a deacon's dignity to stand out more easily. Convention might consider at least three options: allow would-be priests to serve as deacons for a longer time following the completion of their formal education, ordain candidates directly to the priesthood, ordain would-be priests to the diaconate earlier in the candidacy period.

(The Rev.) ROBERT H. BROWN  
San Diego, Calif.

## Clerical Status

Thank you very much for printing the article, "Getting a Kick Out of Church" [TLC, Jan. 3], which featured the Rev. David Baumann and myself and our Christian Martial Arts Association. We also wanted to mention in the article that I am an Old Catholic priest, ordained in valid Old Roman Catholic apostolic succession this past October.

As a lifelong Anglican I transferred to Old Catholicism to preserve the Anglican Missal and the Latin Mass as well as my ministry as a composer of 18th century style church music.

(The Rev.) RICHARD KERN  
Glendale, Calif.

{ We are sorry we were not aware of Fr. Kern's clerical status. Ed.

## Notice to Subscribers

Due to improvements in our circulation system, new subscriptions and changes of address that have been submitted recently take effect beginning with the February 14 issue. Thank you for your patience.

# BOOKS

## Direct but Gentle

**KNOWING THAT YOU ARE LOVED: What It Means to Know with Certainty that God Loves You.** By John Guest. Servant. Pp. 123. \$5.95 paper.

Fundamental to good teaching at the parish level is a good parish library. And basic to such a library are some concise books, short enough to be readable and broadly acceptable, yet not shallow. This book is such a treasure. It is written by the rector of St. Stephen's Church, Sewickley, Pa.

*Knowing You Are Loved* is direct but gentle, firmly Christian yet thoroughly supportive of the challenge and the difficulty of the search of the average person for the "new creation" of the genuinely converted.

The author avoids oversimplification, acknowledges the pain of daily life, and spares us the saccharine element which infects so much popular religious writing. There is a strong sense of continuity in the pilgrimage toward a more healthy spiritual life, and central to his theme is the unrelenting love of God which surrounds us in our striving.

(The Ven.) **WARD McCABE (RET.)**  
San Jose, Calif.

## Key to All Relationships

**LOVE.** By Diogenese Allen. Cowley. Pp. 148. \$8.95 paper.

This is a fine book but not an easy one. The author has the dual purpose of, first, freeing us from our cultural assumption (medieval in origin) that love has to do with romance and, second, helping us understand the connection between love of God and love of neighbor, whether that love be for spouse, family or others.

The artistry and depth of Allen's work is best seen in a wonderful interpretation of Coleridge's "Rhyme of the Ancient Mariner." He uses the Mariner to identify the basic truth on which all relationships are based: each of us is created in love by God as a valued, respected, honored being. The key to all relationships, human and divine, is to treat others as God treated us in creation.

This simple but profound truth is missed on most of us who continue to treat others as extensions of ourselves, "seeing others only as they orbit

around ourselves," thus denying and ultimately killing the reality of others. I hope Allen develops these themes in subsequent works.

(The Rev.) **JOHN L.C. MITMAN**  
St. Paul's Church  
Des Moines, Iowa

## Books Received

**JOURNEY TOWARD WHOLENESS: Justice, Peace and Health in an Interdependent World.** By Cathie Lyons. Friendship. Pp. 120. \$4.95 paper.

**PASTORAL MARITAL THERAPY: A Practical Primer for Ministry to Couples.** By Stephen Treat and Larry Hof. Paulist. Pp. 126. \$7.95 paper.

**DREAMS AND THE SEARCH FOR MEANING.** By Peter O'Connor. Paulist. Pp. 247. \$8.95 paper.

**CATHOLIC CHRISTIANITY: A Guide to the Way, the Truth, and the Life.** By Richard Chilson. Paulist. Pp. 480. \$6.95 paper.

**SELF-CONTRADICTIONS OF THE BIBLE.** By William H. Burr. Prometheus. Pp. 96. \$13.95.

**THE GREAT THEMES OF SCRIPTURE.** By Richard Rohr and Joseph Martos. St. Anthony Messenger. Pp. 131. \$5.95 paper.

**THE PEOPLE OF ANGUISH: The Story Behind the Reformation.** By Anthony E. Gilles. St. Anthony Messenger. Pp. 194. \$7.95 paper.

**HEALING WOUNDED EMOTIONS.** By Martin Padovani. Twenty-Third. Pp. 113. \$6.95 paper.

**LEADING STUDENTS INTO SCRIPTURE.** By Sr. Mary Kathleen Glavich. Twenty-Third. Pp. 97. \$9.95 paper.

**PASSIONATE PILGRIMS: English Travelers to the World of the Desert Arabs.** By James C. Simmons. William Morrow. Pp. 399. \$19.95.

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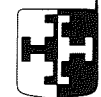
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## Suffragan Consecrated

In a service witnessed by about 1,000 laypeople and members of the clergy from churches around West Texas, the Rev. Earl Nicholas McArthur, Jr., former rector of St. Stephen's Church in Wimberly, Texas, was ordained and consecrated Suffragan Bishop.

The solemn rites for the new bishop were conducted January 6 in the First United Methodist Church in Corpus Christi.

Chief consecrator was the Most Rev. Edmond Browning, Presiding Bishop; and co-consecrators were the Rt. Rev. John MacNaughton, Bishop of West Texas; the Rt. Rev. Gerald N. McAllister, Bishop of Oklahoma; the Rt. Rev. Harold C. Gosnell, retired Bishop of West Texas; and the Rt. Rev. Stanley F. Hauser, retired Suffragan Bishop of West Texas. Numerous other bishops attended as well.

Bishop McArthur was elected September 19 [TLC, Oct. 18]. He succeeds Bishop Hauser, who retired this past August.

BILL NOBLE

## P.B. in China

After an 11-day visit to the Philippine Episcopal Church [TLC, Jan. 24], the Most Rev. Edmond Browning, Presiding Bishop, arrived in Shanghai

December 11 for an eight-day visit with the church in China. Accompanying Bishop Browning were Mrs. Browning, the Rev. J. Patrick Mauney, coordinator for Overseas Ministry for the Episcopal Church Center, and Richard Henshaw of the church center staff.

Also traveling with the Presiding Bishop's party through China was the Rev. Shen Yi-fan, vice president of the China Christian Council and senior pastor of Community Church, Shanghai. Fr. Shen is an Episcopal priest who graduated from Union Theological Seminary, Nanjing, and St. John's University School of Theology in China. His father was one of the first Chinese bishops of the Holy Catholic Church of China.

The visit was hosted by the China Christian Council and the Three-Self Patriotic Movement (CCC/TSPM), whose president, the Rt. Rev. K.H. Ting, extended the invitation. CCC and TSPM are the organizations which oversee all aspects of the "post-denominational," ecumenically-based, official Protestant church structure in China. The church in China today is rooted in the principles of the Three-Self Movement which include self-government, self-support and self-propagation. This body includes all Chinese Christians who are not Roman Catholic.

In an announcement during a for-

mal meeting with the Presiding Bishop on December 12, CCC/TSPM standing committee leaders told him that the Shanghai church leadership had just approved a new constitution which would recognize different orders of ministry for the first time since the formation of the present church structure in 1958, when all denominational distinctions among Protestants were eliminated at least nominally, thereby launching the world's first national, ecumenically-based Protestant church body. The five orders will be: lay deacon, evangelist, elder, pastor and bishop. The last four of these will be regarded as holy orders.

News of this development was so recent that when the Presiding Bishop had a private dinner at the home of Bishop Ting in Nanjing two days later, the leader of the Chinese Protestant church said that he had learned the news only that day. "You have come," Bishop Ting said, "at an historic moment in our church's history." At the same meeting, Bishop Browning offered to substantially increase assistance from the Episcopal Church through the Amity Foundation, a Chinese social service organization [see "Briefly", p. 8].

Bishop Ting listed four projects he saw as priorities, including helping to establish an English language school in Nanjing which would become a national center for English-language studies; funding production and distribution of certain Chinese-made prostheses for medical use; building a facility in Nanjing for the mentally ill; and developing funding for medical equipment.

In Shanghai, Bishop Browning visited three local churches, Huairen (Grace) Church, formerly Baptist, Zhusheng (All Saints') Church, formerly Episcopal, and Qingxin (Pure Heart) Church, formerly Presbyterian.

At Huairen, there have been 1,600 baptisms since its reopening in 1980, and membership has climbed to 5,000. Restoration of the building, which was used as a printing facility during the Cultural Revolution, cost \$28,000, all of which was donated voluntarily by parishioners who make under \$300 per year. Bishop Browning was told that about 1,200 people attend each service.

At the smaller, 2,500-member



Worshippers greet the Presiding Bishop after his sermon at the main Sunday Morning Service at Community Church, Shanghai.

Zhusheng Church, Pastor Zhu told Bishop Browning the church is unusual because it has its own cemetery. In addition, the church holds prayer meetings which usually attract 500 people and has a full schedule of choir rehearsals, youth groups, Bible study and fellowship.

After visiting the churches, Bishop Browning's party attended a formal meeting with leaders of the China Christian Council and national committee of the Three-Self Patriotic Movement at the national headquarters in Shanghai.

The Rev. Shi Qi-gui, vice chairman of the movement, expressed surprise that Americans seem unable to understand how Chinese Christians can live in harmony with a socialist form of government. He had just completed a six-week tour in the United States as a guest of the Southern Baptist Convention. He said that he is a Christian and a Marxist, and added that there are many others like him.

Bishop Browning told the Chinese, "I am anxious to find ways for partnership with the church in China . . . and I want to point out that it is significant that my visit here comes early in my ministry as primate."

The next day, the American party attended a Prayer Book service in Chinese at the Huadong Theological Seminary chapel. The Rev. Li Wen-cai, former rector of All Saint's Episcopal Church in Shanghai, was celebrant.

A congregation of 1,500 at Shanghai's Community Church heard Bishop Browning preach, translated by Pastor Shen who was with him in the pulpit.

After visiting with Bishop Ting in Nanjing, the Americans went to Beijing, the third stop in Bishop Browning's visitation to the church in China. They climbed the Great Wall, walked the length of the Forbidden City, and enjoyed the delicacies of a 12-course Peking roast duck banquet.

Bishop Browning had a unique opportunity to hear the government's idea of religious freedom in China when he attended a one-hour meeting with Cao Jing-ru, deputy director of the central government's Bureau of Religious Affairs. The bureau, which is staffed entirely by non-believers, is comprised of sections that specialize in "guaranteeing" the constitutional freedom to worship of Roman Catholic,



The Presiding Bishop's party meets with the leaders of the National Committee of the Three-Self Patriotic Movement. From left Luo Guan-Zong, vice chairman of the committee; Fr. Mauney; Shen Derong, vice chairman of the committee; the Presiding Bishop and Mrs. Browning; the Rev. Wu Gao-zi, vice president of the China Christian Council; and the Rev. Sun Yan-li, chairman of the Shanghai Christian Council.

Protestant, Buddhist and Muslim "minorities" respectively. Mrs. Cao pointed out that in China there is the "freedom to become a believer and the freedom to become an atheist." And she was grateful that, following the Cultural Revolution, "we are now able to implement the freedoms again."

Bishop Browning visited one of three Protestant churches in the city of Beijing and learned that, in an effort to foster the principle of mutual respect, the church now offers communion services in five different traditions including Anglican. This was formerly Asbury Methodist Church, one of the pastors told Bishop Browning, but after the horrors of the Cultural Revolution he was happy to be able to return and simply serve at the Peking Christian Church.

There were four churches in the city of Beijing before the Cultural Revolution, and, although there are now still only three in the city, three more are scheduled to open in outlying, rural parts of Beijing, and two more will open in the city in 1988.

Senior Pastor Shi Ze-sheng told the Presiding Bishop, "You know, when communion was first distributed here in 1979 after the Cultural Revolution; some of our people could hardly control their tears of joy and sadness for what had been lost."

Later that day, addressing the students and faculty of Yanjing Theologi-

cal Seminary in Beijing, Bishop Browning asked the students, "What is your hope for the church in China?"

One student replied, "With the guidance of the Holy Spirit, we can become as strong as the church in the West."

## Church of England Duped

An aide to the Most Rev. Robert Runcie, Archbishop of Canterbury, said the Church of England was apparently defrauded by two men to whom it paid \$21,600 in a fruitless attempt to arrange the release of church envoy Terry Waite, who has been missing for almost a year after disappearing in Lebanon.

John Lyttle, the archbishop's secretary, confirmed January 10 reports in London papers that the church had made two separate payments last spring to John Entwistle and Charles Armstrong after the two men said they were in contact with Mr. Waite's captors.

A report in the *Washington Post* said the church concluded that it had been duped after learning that the two men had proposed a similar deal, with no results, in 1985 to officials of Catholic Relief Services (CRS) on behalf of the Rev. Lawrence Martin Jenco, who was being held hostage in Lebanon.

Fr. Jenco had been director of CRS

---

in Beirut before his abduction. He was released in July 1986 after 19 months in captivity. Beth Griffin, a spokesperson for CRS, said the organization had not given the two men any money and that it had severed contact with them when they failed to make contact with Fr. Jenco "after a reasonable amount of time."

Mr. Lyttle said the two men had "said they had contacts who were in close touch with the captors. We never got proof of actual access to Terry Waite or any of the other hostages."

*The People*, a London Sunday tabloid, described Mr. Armstrong as an unsuccessful horse dealer and said Mr. Entwistle was a former scrap merchant currently serving a year in jail for illegally shipping computer equipment to communist countries. While admitting that the venture was "slightly embarrassing," Mr. Lyttle told a radio station that "we knew what we were doing. We knew we were taking a considerable risk, but in our view, risks have to be taken occasionally in this kind of business."

## Coptic Christians Harassed

Hostility toward Christians in Egypt appears to be mounting as reports of torture,\* terrorism, murder and the burning of churches escalate, reports the Open Doors News Service. The police and government officials refuse to intervene as Muslim fundamentalists carry out repeated acts of terrorism and intimidation against Christians belonging to the Coptic Orthodox Church, the historic church of Egypt.

According to the American Coptic Association, ten million Christians are the target of a careful plan for annihilation. The New Jersey based Christian organization reports that hostility toward Christians is being generated and encouraged by the state-controlled mass media, which characterizes Christians as "infidels" with a "false" Bible. Muslim leaders exhort their followers to carry out a holy war against Christians everywhere.

In a recent issue of an Egyptian newspaper, one Christian, Adel Farid, was reported to have been hospitalized after he was beaten with a bicycle chain and left unconscious for seven hours. In fear of retribution, Farid refused to reveal the identity of his attackers, knowing that the authorities

do not take action against members of the Islamic groups who attack and murder Christians. In the article, the writer stated that all Christians in the Egyptian city of Asyut are considered by Islamic groups as "hostages for bargaining chips in case the security forces take any action against them."

Concern is growing that Egyptian authorities will continue their non-intervention policy and Muslim fundamentalists will increase the harassment of Christians.

## Ongoing Study

"Instead of bringing people to a conference, we took the conference to the people," said the Rt. Rev. Michael Marshall, director of the Anglican Institute, based in St. Louis. At a recent conference sponsored by the Anglican Institute, leading Anglican theologians addressed congregations from Florida to Texas on a common topic: "Getting Ready for the Kingdom: The Cultural Captivity of the Church."

Whether the church should seek to transform culture in the light of Christ, or be engulfed by modern-day society and conform Christianity to its mores, is a subject on which there is a great deal of interest, particularly after William Buckley's interview of the

Rt. Rev. John Spong, Bishop of Newark, and the Rt. Rev. William Wantland, Bishop of Eau Claire, on the television program, "Firing Line" in the spring of 1987.

Other speakers on the topic, the Very Rev. John Rodgers, Dean of Trinity Episcopal School for Ministry, Ambridge, Pa., the Rt. Rev. Alden Hathaway, Bishop of Pittsburgh, and Bishop Marshall, addressed the topic at St. Francis on the Hill Church in El Paso, Texas, the Church of the Redeemer in Sarasota, Fla., the Church of St. Michael and St. George in St. Louis, Mo., and St. John's Cathedral in Denver, Colo. respectively.

The results of the conference will continue to be felt in the church for some time to come, as a 90-minute videotape of these speakers, edited and presented by Bishop Marshall with a study guide, is now being published and will be available at nominal cost to all parishes for study groups. Supplementary video and audio tapes of specific portions of the conferences will also be available. Bishop Marshall says that in this way, a large number of people will have the benefit of hearing noted Christian leaders and be able to then participate in discussion of some of the most important issues now facing the church.

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## BRIEFLY...

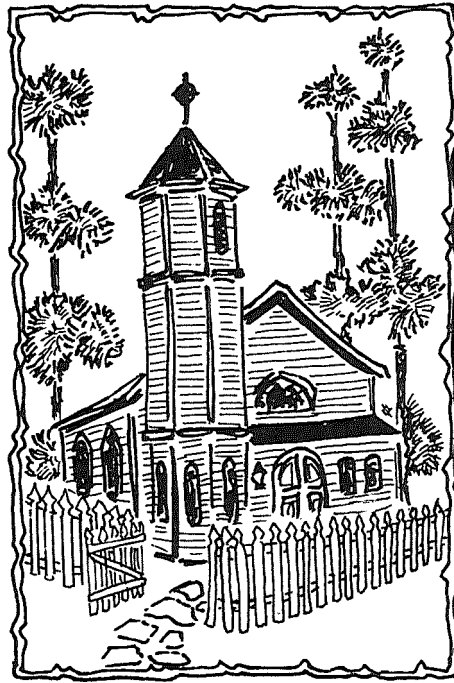
At the request of British government officials, an Anglican priest has exorcised what was believed by some to be a ghost that had taken over a 60-foot fishing vessel off the Yorkshire coast. In September, Social Security officials investigated repeated claims for unemployment benefits from the six-man crew of the Pickering, which had not put to sea for months. The crew said they frequently saw a red-bearded stranger roaming the deck and the captain claimed that as soon as the Pickering left harbor the **ghost took over the steering mechanism**, causing the ship to go in circles. The Rev. Tom Willis visited the trawler, and after researching the ship's history discovered that a red-bearded man had been washed overboard some years ago while the trawler was fishing off the Irish coast. After Fr. Willis sprinkled holy water around the ship and recited

a service of exorcism, there have been no problems, according to the captain. "We go out most nights and have been taking excellent catches," he said.



A printing plant devoted to the **manufacture of Bibles** was dedicated by Chinese Christians in Nanjing recently. The press is the project of the Amity Foundation, a social service organization founded in 1985 by Chinese Christians in cooperation with the Jiangning County Industrial Corporation. Since 1981, 2.9 million Bibles have been printed in China, but the Amity Press is the first and only plant to give priority to printing the Bible and other religious literature. Christian organizations around the world donated \$6 million to purchase equipment. Housed in a two-story building, the press employs 140 people and has the capacity to print half a million Bibles in a year.





# A Trickle-Down Gospel

By JOHN L. KATER, JR.

**N**ot long ago, I celebrated the 20th anniversary of my ordination to the priesthood. Most of my ministry was spent in the Diocese of New York; for four years I have served as education officer for the Diocese of Panama. In both settings, my work has given me some familiarity with both theological currents and the day-to-day life of the church.

It takes little imagination to conceive of the many differences in circumstances between the two settings. But one of the surprises is that speaking intelligibly and meaningfully about God turns out to be easier in my present setting than in the United States.

The distinction, of course, is not merely geographical. In Panama, an important part of my work is with *campesinos*, farmers from the interior of the country; while in the U.S. I worked mostly among college students and professional people.

We might assume that the academ-

ically-trained North Americans are more reflective and critical, less gullible and credulous, than poor people from the hills of Panama. But the contrary is true. I believe the difference deserves thinking about.

It appears to me that in the U.S. and throughout the so-called "First World" (and perhaps in the Socialist-bloc countries as well) the church has been captivated by the values and presuppositions of those who wield power. Years ago, Gibson Winter wrote about "The Suburban Captivity of the Church." I agree that the churches are in captivity, but their captors are the "brightest and the best," those who seem to know the most and therefore exercise leadership and influence throughout the many layers of society. For several hundred years, that group has been made up of the scientists, intellectuals, politicians, and wheeler-dealers who make things happen. They do so apart from or even in opposition to, the values and priorities of Christian faith. Yet their appeal is such that the churches have been captivated.

Perhaps it all began when the

church and the forgers of popular learning and power began, several centuries ago, to move in different directions. No sooner had they noticed the widening gap between faith and secular culture than Christians began trying to do something about it. Thus was born what the church calls apologetics, the attempt to commend Christian faith in terms that a given culture can best understand.

Apologetics has commonly been perceived as a first step in mission, a discovery of common ground. It recalls Paul, who became, in his words, "all things to all people"; but in fact, it has almost always been addressed primarily to the "brightest and best."

In recent years, some of the most revered theologians and scholars have dedicated themselves to making Christian faith intelligible to its educated critics. (I think of Tillich and Bultmann in this regard.)

But something happened along the way. The intent of apologetics changed. It became less concerned with making Christianity intelligible, and sought instead to make it "palatable" to people who were fundamen-

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*The Rev. John L. Kater, Jr. is education officer for the Diocese of Panama.*

tally disinterested or hostile; the educated elite and those who wield power in its many forms. The wish for dialogue evolved into a search for approval and acceptance. The apologetic question became: "What will they believe?"

I am convinced that this form of "palatable" apologetics directed towards the "culture-makers" is almost always a truncated distortion of the gospel. It results when Christians accept the presuppositions of those who seem to be in charge.

### Secular Theologies

In our own time, among the churches of the North Atlantic, we have witnessed the emergence of a number of secular theologies with apologetic intent. They assume that the perspective of the dominant culture is an objective description of "the way things are." The churches have learned to live with the "truth" that God is an unknown quantity, a manipulable symbol for people who have made it in a world which is essentially godless.

Perhaps we might describe this phenomenon as "yuppie religion." It seems, after all, to be directed toward those who have committed themselves to being "on top" as a means of surviving in a threatening world. This is the world view which preaches accommodating yourself to the corporate structures which are emerging to monopolize the economic arena. It is the perspective proclaimed as the world of tomorrow by those who should know. It is the world which our churches have embraced and in which they are attempting to be at home.

Christians have allowed the brokers of power to tell us what is, and what is not, believable. Of course the mechanistic, manipulable, material world they pretend is "real" is just as much a function of someone's values as any other. We should have known; whenever anyone tells us that their truth is self-evident, we should be on guard. That was, after all, how racists and sexists turned Christianity to their own devices for many centuries.

It is the brightest and the best who have brought us the arms race; an economic system which requires poor people and poor nations for its well-being; a world without hope or imagination; and one which tells us that's all there is. It is a perspective which systematically erodes the possibilities for noticing God, and then announces

proudly that God does not exist. Contemporary institutions, structures and assumptions make faith difficult indeed for those who accept them at face value.

But who says those assumptions are true? Who says that Christian faith must be articulate according to the least common denominator of a culture which deals in death?

I do not devalue, or reject, the place of theological speculation and dialogue. I am neither a biblical nor a creedal fundamentalist. I am raising the question, who sets the terms for our speculation and our dialogue?

Suppose we began to take seriously Jesus' comment that he brings good news to the poor — and not from the top down. The experience of countless Christians in our own time demonstrates that those of us who are not poor — who enjoy the resources, opportunities and riches made possible by the brightest and best — will nevertheless find the fulness of life Christ promises only as we open our eyes and minds to the experience of good news proclaimed by the poor. Until Christians go through this radical conversion — one by one and as churches — the good news will elude us. The gospels would seem to indicate, and the experience of the poor would verify, that Jesus brought no "trickle-down" gospel. Rather, it is the poor who are

the bearers of God's good news.

That is the burden of some of the most creative theologians of the century, and there is no need to amplify it here. I simply want to observe that if we take them seriously, one of the first areas to be rethought must be the area of apologetics. I believe the primary difference such a change in perspective would make would be a newly critical eye cast toward the basic values and assumptions of those who are "in charge." That is not to say that they must be ignored or dismissed; rather, that we take them seriously enough to examine their assumptions at the root — in terms of values and priorities.

Who knows what effects the power of that critical spirit might have, in the church and in the world? We might find ourselves set free from our captivity. Certainly the church's stance towards the emerging American culture would change drastically.

The poor can tell us, first, that fullness of life — Christ's promise to all his followers — is measured neither by GNP nor in VCR's.

"I thank you, Lord," Jesus once prayed, "for hiding these things from the learned and clever, and revealing them to mere children." I wonder if a new generation of American Christians can learn to pray that prayer, and mean it?

### Hunch

Just suppose  
that when we finally get  
that telescope set up beyond  
the atmosphere free from all the  
mirk and the distortion of this stuff  
that lets us live, suppose that  
there was nothing there  
except of course  
the sun and moon  
that all the rest was  
simply pictures, light and  
dark projected on the lively  
screen of our imaginings and we  
were left alone again with  
only one another  
to look up to.

J. Barrie Shepherd

# EDITORIALS

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## Clergy Notoriety

For several years, many Episcopalians have been ashamed and embarrassed that our church has been acquiring notoriety, not for our Christian fidelity and dedication, but for what seem to be outrageous and scandalous actions or situations. Of course all sorts of people do all sorts of things, and neither our church, nor any other church, can be held responsible.

Yet, when the clergy make themselves notorious, it inevitably does reflect back on the church. Unlike people in most other professions, the clergy wear special clothing, use special titles in front of their names, and accept various courtesies extended to them because of their church connection. This cannot be avoided. Even in atheist countries behind the iron curtain, clergy usually still have a certain status. This is one of the consequences of ordination. Sometimes it may be a frustrating or inconvenient status. Those who do not plan to live with it should not permit themselves to undergo ordination.

All of this reflects our feelings about a number of things, including the widespread recent news reports of an artificially inseminated ordained woman. We normally avoid giving added publicity to these kinds of stories, but

the matter of the Rev. Lesley Northup has been too widely discussed in the media and throughout the church to be ignored.

In her own defense, she has said to other publications that men object to her actions because they cannot tolerate the idea of a fatherless family. Most people with a little experience in life know that many men accept all too readily the idea of a fatherless family. Children whose fathers take little or no responsibility for them constitute a major social problem and a greater human problem. We would hope that most feminine activists would be responsible enough not to seek to exacerbate it.

## Lent Is Coming

The season after Epiphany goes by quickly, and the Sunday before Lent is February 14, the date of our next issue. That issue will be our Lent Book Number, which we hope will be of particular interest to readers. The present period before Lent closes with a blaze of glory when, on the last Sunday after the Epiphany, we celebrate our Lord's Transfiguration and sing hymns with Alleluia for the last time until Easter. The holy season of Lent will soon be upon us, and we all must prepare to observe it.

# VIEWPOINT

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## Military Ministry

By R. STEPHEN POWERS

*"Viewpoint" is a column which offers a variety of perspectives within the church.*

A very perceptive rabbi once observed that, in the future, our society will be divided into two groups of people: those who have served their country in the military and those who have not. With an all-volunteer force comes the elimination of a common thread of experience which, at one time, bound together all elements of society. Since so many people had "done a stint," they knew from the inside out what military life was like, and what the military could and could not do. This same rabbi, now a navy chaplain, was helped back to his Jewish faith through the efforts of an Episcopal chaplain in Vietnam.

*The Rev. R. Stephen Powers is a staff chaplain at the Naval Air Station, Memphis, Tenn.*

What brings this to mind is the outstanding article by Colonel Christmas and Fr. Crean [TLC, Dec. 6] and the letters of Bishop Davidson and Mrs. Miller [TLC, Nov. 29.].

The Naval Chaplain Corps was founded even before the final signing of the Declaration of Independence, and long before the formation of our Constitution. From the beginning, Episcopal chaplains have served as integral members of the Navy and Marine Corps.

If experience is to count for anything, it has been the experience of 212 years of service that pastoral ministry is provided best when it is provided within the military context, and not from outside. Basic pastoral technique insists that ministry be done within the context of which people live and work.

This is especially true of what sociologists call "closed societies," such as the military. Persons attempting to minister from outside are generally in-

effective, because they do not live in the same context. Military chaplains share the same uniform regulations, courtesies, pay and hardship as their flock. They have credibility, because they are part of the structure and because they represent the church as well.

At the heart of well-intentioned attempts to demilitarize the chaplaincy is, I think, a sense of discomfort at the church's ministry to military persons (as Col. Christmas so aptly says). On the part of some in the church, there is the perception that one cannot be a faithful Christian while at the same time being in the military. I have been told by some priests that, if I wear my uniform to church on Sunday, I cannot be guaranteed basic Christian courtesy. Fortunately, most of my experiences have been very positive.

Ultimately, the attempt to "demilitarize" the church's ministry to military persons will mean the abandonment of pastoral ministry. I can assure you, if the Episcopal Church, through such a proposed attempt to "demilitarize" the chaplaincy, abandons a part of its membership, the fundamentalist and pentecostalist churches will be more than willing to minister to them. Is that what we want?

## The Educated Imagination

There is a picture book by William Steig called *Sylvester and the Magic Pebble*. Sylvester Duncan is a young donkey who lives with his mother and father and is a passionate collector of pebbles. One rainy day he finds an especially attractive one, and, holding it in his hoof as the rain beats cold on his back, he idly wishes the rain would stop. It does. The pebble is magic — whatever Sylvester wishes, as he holds the pebble, comes true. In great excitement, Sylvester starts home — only to encounter a hungry lion barring his way. “I wish I was a rock!” cries Sylvester in a panic . . . and he becomes a rock.

His grief-stricken parents search everywhere for him. Steig’s language is spare and factual and absolutely apt; his pictures understated but profoundly suggestive. The animal characters have a deep and human dignity: this part of the book is not easy to get through. The parents go home and try to pick up the pieces of their lives. Sylvester, a rock on the hillside, remains trapped and helpless as summer gives way to autumn and then winter; in the cold, dark and loneliness, he falls into a long sleep.

At last, spring comes. Determined to be cheerful in spite of their great loss, Sylvester’s father urges his wife to go on a picnic with him. They spread their food on a large rock — the rock that was once Sylvester. “The warmth of his own mother sitting on him” wakes Sylvester from his long sleep: desperate with longing, he remains mute and helpless. The magic pebble

is still lying in the grass near the rock. Sylvester’s father spots it and picks it up; it reminds him of their dear son. He lays it on the rock.

“‘Oh how I wish I were here with us on this lovely May day,’ said Mrs. Duncan . . . Mr. and Mrs. Duncan looked at each other with great sorrow. ‘I wish I were myself again, I wish I were my real self again!’ thought Sylvester. And in less than an instant, he was!”

The joyous reunion among the spilled picnic food is smiled upon by a brilliant orange sun, scattering sparks of orange, yellow and blue through the sky like a rocket as Sylvester weeps in his mother’s arms and the father caresses on the grass. On the last page, mother, father and child are locked in a warm, blissful embrace, eyes closed on the family couch. Mr. Duncan has put the magic pebble in an iron safe. “Some day they might want to use it, but really, for now what more could they wish for? They all had all that they wanted.”

When my daughter was two and a half, she loved this book, and we read it to her often. As the recognition scene approached she would grow tense with excitement. We would pour all the feeling we could into Sylvester’s “I wish I were myself again!” — then we would begin the next sentence, “. . . and in less than an instant. . . .”

“HE WAS!” she would shout, bouncing up and down, laughing, clapping her hands. And at the peaceful, wonderfully satisfying ending, we would hug each other, too.

One day as she was helping me make the bed, she looked up at the crucifix on the wall. “That’s Jesus,” she said. “He can’t get down.”

“Well,” I answered, “he could have gotten down. But he loved us and he wanted to save us, so even though it hurt, he stayed there.”

“He died.”

“Yes he did. And they put him in a tomb. And do you remember what happened next?”

She thought for a moment.

“He rose from the dead!” Then louder, triumphantly, “He became himself again! Just like Sylvester!”

*Praeparatio evangelica*, “preparation for the Gospel,” was the term that the Latin Church used for those elements in paganism — especially pagan literature and myth — that seemed to speak the truth, and to anticipate in some way an imaginative pattern crucial to the Christian faith: the pattern of death and rebirth; the pattern of victory and vindication through weakness, loss, and sacrificial love; the pattern of a good creation where ancient longings are fulfilled, ancient dreams come true, and ancient hurts are healed; the pattern of a story with a beginning, a middle, and (most of all) an ending, in which everyone lives happily ever after.

There has always been an element in the church that has felt, “why bother with *praeparatio evangelica* when you can just have the *evangelium* itself? Why tell any stories at all besides The Greatest Story Ever Told?”

A couple of years ago, a priest wrote a brief piece in a diocesan newspaper. He had been asked, he said, to give a talk on developing children’s spirituality. His short answer (“flip but true”) had been, “Give them A.A. Milne, the Brothers Grimm, Kenneth Grahame, J.M. Barrie, Oscar Wilde, C.S. Lewis, J.R.R. Tolkien, Shel Silverstein and Ursula Leguin . . . and get out of their way.”

In a later issue of the same paper, someone responded with indignation. It was irresponsible of the church, this reader claimed, to hold up imaginative literature as a way of building children’s spirituality. Why settle for inadequate symbols for the truth when you can give them the Truth itself? The only appropriate way of kindling

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*Gretchen W. Pritchard is a Christian educator, artist and writer of parish education materials. With the exception of the drawing accompanying this article, all of the artwork that has been used with this column in previous months has been done by Mrs. Pritchard.*



Illustration from William Steig's *Sylvester and the Magic Pebble* (copyright © by William Steig. Courtesy of Simon & Schuster, Inc.).

children's devotion is to offer them Jesus Christ, through the Bible and the church. Everything else is at best wasted, at worst misguided.

One sees this view at its most extreme in such inventions as *The Christian Mother Goose*, in which an entire volume of the familiar nursery rhymes has been rewritten to extol Jesus, and/or good, loving behavior, as the last word for every situation. Much more subtly, and at the opposite end of the cultural spectrum, one sees the same narrow literalism at work in another trend, one that is sometimes called "bibliotherapy" and involves writing or choosing books for children based on their avowed capacity to help a child through a crisis, or impart information, values, or an improved self-

image under the appealing exterior of a story or novel.

In both these approaches to storytelling with children, the story itself has no real existence. It is only a vehicle for a lesson whose content is at once pedestrian and abstract: "Jesus saves." "Obey your parents." "Don't accept rides from strangers." "Girls can be just as smart/athletic/enterprising as boys." "The kid who seems unfriendly may just be lonely." "Your parents' divorce is not your fault."

The "stories" that fill our Sunday school curriculums nearly all fall into one or both of these categories. They are told not because of their power as stories but to advance the lesson's agenda. Bible stories themselves are

told under a similar rubric: as a vehicle for a "lesson" which can be abstracted from the story and expressed (for the teacher's approval) in 20 words or less.

The imparting of information or moral lessons to children is a worthy goal. The imparting of reassurance via a reasonably well-told story about children who can be seen to experience the same problems as one's young audience, is also fine and laudable. But the kind of learning or reassurance thus provided, while it may be valuable in specific situations, is shallow and glib.

Real, lasting learning, and the claiming of a real, lasting hope, take work. And children do their work through play: through projecting themselves into imagined worlds and working out the implication of that projection. To invite such work, the imagined world must be rich, valid, complex, and compelling, like the world William Steig creates in *Sylvester and the Magic Pebble*.

Watching my children, I have begun to learn to tell which stories will become part of their world — will be their own, personal *praeparatio evangelica*. They may read with pleasure realistic novels about children like themselves, and draw limited lessons, and valid reassurances, from them. But the stories that will stay with them, that will feed their imaginations and really form their world view, are the stories which they irresistibly begin to act out — the stories which become the subject of "pretend" play with deep absorption for the whole length of a rainy afternoon.

Fairy tales, adventure stories, fantasy, C.S. Lewis's *Narnia* books, Laura Ingalls Wilder's *Little House* series . . . and the Bible itself. When the Sunday school devotes its efforts to simply telling the story, with all the love and attention and depth and authenticity it can muster, and without reducing it to a lesson — when, in short, the Sunday school borrows the mode of the liturgy — children come home from church and set to work living the story out.

We have had three generations of the children of Abraham inhabit our backyard on one Sunday afternoon; we have had the Annunciation, the Nativity, and the Flight into Egypt vividly imagined and acted out, with costumes, props, and friends pressed into service. I think we're on the right track — after all, how did Jesus teach?

Ah, yes — he told stories.



# PEOPLE and PLACES

## Appointments

The Rev. Richard J. Aguilar is interim rector of the Church of Redeemer, 648 Madison, Eagle Pass, Texas 78852.

The Rev. William P. Austin is rector of St. George's, One School Rd., Asheville, N.C. 28806.

The Rev. John A. Baldwin is rector of St. George's, St. Louis Park, Minn. Add: 8408 Zenith Rd., Bloomington, Minn. 55431.

The Rev. Edward Dorsey is rector of Grace Church, Mt. Vernon Rd., Princess Anne, Md. 21853; add: 732 Wayside Ave., Easton, Md. 21601.

The Rev. Sharline Fulton is interim rector of St. Peter's, 3rd and Pine Sts., Philadelphia, Pa.

The Rev. Thomas Garner is rector of Old Trinity, Church Creek, Md. Add: Box 552, Church Creek 21622.

The Rev. M. Douglas Girardeau, Jr., is rector of St. Alban's, Box 1271, Salisbury, Md. 21801; add: 227 W. College Ave., Salisbury 21801.

The Rev. Robert T. Gribbon is rector of St. Paul's, Box 278, Centreville, Md. 21617; add:

301 S. Liberty St., Centreville 21617.

The Rev. Brian J. Grieves has been appointed by the Most Rev. Edmond Browning as staff officer for peace and justice at the Episcopal Church Center in New York City.

The Rev. Raymond L. Harbort is rector of the Church of St. Anthony of Padua, 72 Lodi St., Hackensack, N.J. 07601.

The Rev. Claudia Paterson is assistant for outreach ministries, St. Martin-in-the-Fields, Chestnut Hill, Pa.

The Rev. Paulette Schiff is deacon at St. Mark's, Locust St., Philadelphia, Pa.

The Rev. H. Alan Smith is now canon to the ordinary, Diocese of Central New York, 310 Montgomery St., Syracuse, N.Y. 13202-2093.

The Rev. Robert H. Steilberg, Jr., is rector of Wicomico Church, Wicomico, Va.

The Rev. Thomas E. Vossler is minister-in-charge of the Church of the Transfiguration, Saluda, N.C.

The Rev. Lester L. Westling, Jr., as rector of All Saints', Box 523, Redding, Calif. 96099.

## Changes of Address

The Rev. William I. Jones, Jr. is now living at 202 W. Ellis St., Jefferson City, Tenn. 37760.

The Rt. Rev. Donald J. Parsons is now at 308 W. Edgevale Pl., Peoria, Ill. 61604.

## Ordinations

### Priests

Colorado—John J. Andrews, vicar, St. John the Baptist, Granby and Trinity Church, Kremmling, Colo. Add: Box 1195, Granby, Colo. 80446.

Easton—Norman Hancock, St. Mary's, Box 86, Tyaskin, Md. 21865.

## Deaths

The Rev. Orrin F. Judd, retired priest of the Diocese of Newark, died at the age of 84 on October 8 at the Hartwyck Nursing Home, Cedar Grove, N.J.

Fr. Judd was born in Paterson, N.J. and received his education at Bard College and the Philadelphia Divinity School, which awarded him an honorary doctorate in 1957. From 1929 to 1931 he was curate of the Chapel of the Mediator in West Philadelphia, from 1931 to 1938 he was rector of St. Mary's, Haddon Heights, N.J. In 1938, Fr. Judd moved to St. James', Upper Montclair, N.J. where he remained as rector until 1971, the year of his retirement. He was elected rector emeritus of St. James' in 1973. Fr. Judd is survived by his wife, Elizabeth, a daughter, a son and three brothers.

The Rev. Rex B. Wilkes, retired priest of the Diocese of Maryland and longtime rector of Grace and St. Peter's, Baltimore, died on December 9 in Baltimore after a long illness. He was 79 years old.

An alumnus of Northwestern University and Seabury-Western Theological Seminary, Fr. Wilkes was ordained priest in Chicago in 1934 and became rector of the Church of the Messiah in Chicago from 1934 to 1942. From 1942 to 1948 he was rector of St. Stephen's, Miami, Fla., after which he moved to Baltimore's Grace and St. Peter's where he and his wife established a parochial day school. Fr. Wilkes succeeded his wife as headmaster following Mrs. Wilkes' death in 1968. He was rector of Grace and St. Peter's from 1949 to 1964 and from 1968 to 1974, the year of his retirement. From 1964 to 1968 he served as rector of Christ Church, Baltimore. Active in church and diocesan affairs, Fr. Wilkes served as youth division educational secretary for the national church. He was a priest associate of the Order of the Holy Cross and the Order of All Saints Sisters of the Poor. Fr. Wilkes is survived by his daughter, Mary Allen Wilkes; his sons, Peter of Baltimore and Martin of Boston; and two grandsons.

Mary Wells, church organist and lifelong communicant of the Church of St. Mark the Evangelist, Honey Grove, Texas, died at the age of 103 late last fall.

Educated at Mary Baldwin Seminary in Va., Miss Wells was the daughter of Judge and Mrs. Henry G. Wells and the godchild of the Rt. Rev. Alexander Garrett, sometime Bishop of Dallas. She held memberships in the Daughters of the King, the Company of the Love of Jesus, and the Daughters of the Republic of Texas. She was organist at St. Mark's from 1913 to 1963.

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## BENEDICTION

The author, John E. Schuessler, is assistant editor of THE LIVING CHURCH.

Now for a quick look at sports — an unusual topic for this magazine, but the moment seems right.

Those who love basketball were struck by the untimely death of "Pistol" Pete Maravich in early January at the age of 40. To list the records he set while playing in college at Louisiana State University and later in the National Basketball Associa-

tion, I would need more than the rest of this column. Suffice it to say that Maravich had much to do with how basketball is played today. His athletic accomplishments are not the focus of attention here, anyway; instead, it is his faith in Christ.

Maravich delighted crowds and bemused opponents with a razzle-dazzle style of play that was unmatched. Nonetheless, for much of his short life, he was an unhappy man. His floppy gray socks and unconventional style of play led some to brand him as a "bad boy"; he harbored bitterness; he confronted alcoholism; he faced his mother's death by suicide.

But after his name had been virtually forgotten by a world that adores athletes, he discovered the peace of Christ, a peace that, in his own words from a recent interview, "not a thousand NBA championships" could replace.

Upon hearing of the circumstances of his death, I wondered if perhaps it

was a demonstration of God's grace that "Pistol Pete" died on a basketball court. He had been playing a casual half-court game with, among others, Dr. James Dobson, host of a national radio program called "Focus on the Family" on which Maravich was to appear. Maravich had been talking to Dobson between games and an instant after saying "I feel great," he turned from Dobson and fell over, never to recover.

I thought about how his God-given ability made it possible for him to fill previously empty arenas; yet, that was not enough to bring a deep and lasting happiness. But his relationship with the Father gave him that happiness. Knowing the one "from whom all good things come," Maravich died having just enjoyed the exhilaration of the game he loved; and he could enjoy it without feeling he had to prove himself. He wasn't just a basketball player; he was a child of God, something infinitely greater.

## CLASSIFIED

advertising in The Living Church gets results.

### BOOKS

ASCENSION PRESS BOOKS now available only from Seabury Bookstore, 815 Second Ave., New York, N.Y. 10017. "Incorporation of New Members in the Episcopal Church" (Mann), \$7.25. "Power from on High" (parish revitalization, Gallagher), \$7.25. "Priestly Spirituality" (McLaughlin), \$3.50. "Clergy Leadership in Small Communities" (Mann), \$7.25.

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.

### BOOKS WANTED

LITURGICAL TEXTS for evaluation — "The Black Book." Please state condition and price. Robert Norton, 5343 Vista Lejana Lane, La Canada Flintridge, Calif. 91011.

### CHURCH FURNISHINGS

TRADITIONAL GOTHIC Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, Tenn. 37375. (615) 598-0208.

### COMMUNITY EXPERIENCE

AN EXPERIENCE IN L'ARCHE. A live-in course June 13th to June 19th, 1988, classes and a personal experience of life at a L'Arche community where mentally handicapped and non-handicapped people live, work and share their lives together. Contact: Martin E. O'Malley, L'Arche Mobile, 151 S. Ann St., Mobile, Ala. 36604.

### EDUCATION PROGRAM

CHILD ABUSE AND NEGLECT: Continuing education for professionals in church work, teaching, nursing, and social work desirous of basic update seminars. Dr. Jerome Leavitt, 5402 E. 9th St., Tucson, Ariz. 85711. (602) 748-2372.

### FOR SALE

BIBLE TABS — Instant access to Bible sections! Label every book in the Bible. Makes a thoughtful gift for those with poor vision. Send \$3.00 to: Forward Enterprise, 7602 Christie Lane, Dallas, Texas 75249.

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, Fla. 32303. (904) 562-1595.

### LITURGICAL ARTWORK

PERSONALLY DESIGNED and handcrafted liturgical art produced by trained artists. All work done on a commission basis. Murals, bronze castings, woodcarving, crosses, fonts, reredos, tabernacles, shrines, altars, doors and much more. Oliphant & Randall, 518 Chestnut Hill Ave., Baltimore, Md. 21218. (301) 243-0277.

### ORGANIZATIONS

DO YOU BELIEVE the New Testament's teaching about sexual morality should be dropped by the Episcopal Church? If not, contact your bishop and General Convention deputies, and write to: The Evangelical and Catholic Mission, 1206 Buchanan St., McLean, Va. 22101. If you want our monthly newsletter for a year, enclose \$20.00.

### ORGANIZATIONS

DEACONS AND FRIENDS — North American Association for the Diaconate invites you to join. Newsletter. \$25 dues. NAAD, 14 Beacon St., Room 707, Boston, Mass. 02108.

### POSITIONS WANTED

YOUTH MINISTRY, Jr. High through College. Full-time, professional layman with M.Div., and over ten years experience. For a parish seriously interested in youth ministry. Reply Box S-655\*.

### SERVICES OFFERED

MUSICAL LEADERSHIP FOR YOUR CHURCH. Fill your staff position (20-40 hours weekly) with a professional church musician from our list. Free service to churches. Church Musicians' National Referral Service, Dept. 10, Box 36, Huntington, W. Va. 25706-0036.

### VACATION/RENTAL

CUERNAVACA, MEXICO. Vacation, Spanish study, sabbaticals. Apartment rental information: Hawkins Properties, 4308 Lambeth, Fort Worth, Texas 76103. (817) 534-4925/534-0233.

\*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

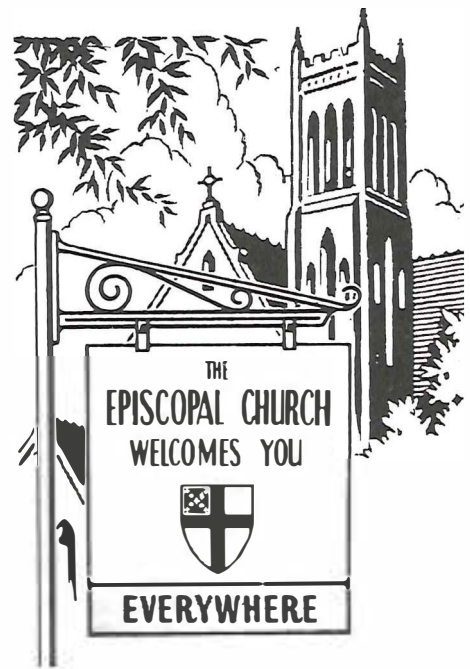
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# CHURCH DIRECTORY

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.



## TUCSON, ARIZ.

**ST. ANDREW'S** So. Fifth Ave. at 16th St. Downtown  
The Rev. Charles O. Ingram, Ph.D., Rector  
Sun Mass 10; Mon, Tues 8; Wed, Fri 6, Thurs noon, Sat 9:30

## 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

**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.  
William H. Folwell, bishop; Harry B. Sherman, dean; Robert  
J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Man-  
ning, Ashmun N. Brown, deacons  
H Eu 7:30, 9, 11:15, 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30,  
Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

## 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. Reid Farrell, Jr., assoc r; the  
Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr  
ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d  
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &  
Healing 10

## 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

## ATLANTA, GA.

**CHURCH OF OUR SAVIOUR** Midtown  
Fr. Thad B. Rudd, r; Fr. Roy Pettway, r-em; Fr. Bryan  
Hatchett, c; Fr. John Griffith, ass't  
For daily Mass schedule call 404-872-4169

## WOODBINE, GA.

**ST. MARK'S** 4 miles off I-95, on US 17  
The Rev. Richard F. Bragg, vicar  
Sun H Eu 11. Wed H Eu & HU 7

## HONOLULU, HAWAII

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

## SPRINGFIELD, ILL.

**ST. LUKE'S** 1218 S. Grand East  
The Rev. L. G. Patience, priest-in-charge  
Sun Mass 10. Wkdys & HD as announced

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs  
12:05. Sat 8

## 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.  
Sun Sol Eu 10:30. Daily as announced

## NORTH ADAMS, MASS.

**ST. JOHN'S** 59 Summer St.  
The Rev. Lawrence C. Provenzano, r  
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu  
12:10

## 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. Wkdys as anno

## 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 Rev. Steven  
W. Lawler, assoc; Virginia L. Bennett, sem; the Rt. Rev.  
Michael Marshall, Anglican Institute  
Sun 8, 9:15, 11:15 & 5:30, Ch S 9:15 & 11:15. MP, HC, EP daily

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9,  
Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

## BEATTY, NEV. (Just east of Death Valley)

**GOOD SHEPHERD CHURCH**  
The Rev. Kenneth A. Priest  
Sun 11 H Eu

## 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  
Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

## 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  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## 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; 4:30 EP

**EPIPHANY** 1393 York Ave. at 74th St.  
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johannson, c; J.  
Fisher, 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.  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

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

**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

**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

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagenseil, Jr., r (718) 784-8031  
The Rev. Richard C. Mushorn, M.Div., ass't  
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily  
Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the  
Sick: Sun 11. Reconciliation Sun 9

## PHILADELPHIA, PA.

**S. CLEMENT'S**, Shrine of Our Lady of Clemency  
20th and Cherry Sts., (215) 563-1876  
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev,  
Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15;  
Ev & Novena 5:30] Daily: Matins 6:40; Mass 7. (Sat 7 & 10), Ev  
& Novena 5:30. C Sat 5-6, at any time on request

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.  
Koscheski, Jr.; 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)

## 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

## MILWAUKEE, WIS.

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

**ST. JAMES** 833 W. Wisconsin Ave.  
The Rev. George T. Cobbett, priest-in-charge  
Sun Masses 8, 10:30; Mon, Thurs, Fri 12:10, Wed 5:15. EP  
daily ex Wed 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.