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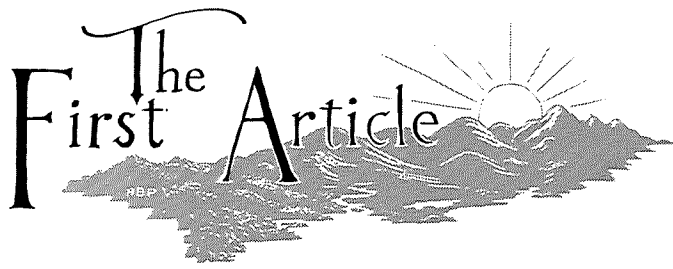
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IN THE NEWS:

Bishop Allison resigns in South Carolina



Life and Death

When we speak of life and death we usually mean opposites, like day and night, or black and white, or true and false. Life seems to consist of eating and drinking and keeping oneself from harm so that death can be avoided. Death, on the other hand, is the implacable foe, constantly devouring the living who stray the least little bit from the safety zone. If the living can win this game of tag and not be touched by death, then death switches the game and uses longevity itself, and succumbing to old age, as its final weapon, as the last arrow from which there is no shield.

Yet, in nature all around us, we see life and death in an intimate partnership: an ironical symbiosis, if you will. Life and death feed each other, all over the green earth, and in "the great and wide sea with its living things too many to number, creatures both small and great" (Psalm 104:26, BCP). Some creatures, like butterflies, virtually die and are resurrected in the course of their life — coming along first as a caterpillar, then an apparently dead chrysalis, and then the glorious emergence with wings. As caterpillars, do they foresee flying? As butterflies do they recall being a caterpillar? Not likely.

For us, too, there must be death in the course of life, but unlike the transformation of insects, it is conscious. Human life simply does not go in a straight line, or if it does, it doesn't get very far. We do not automatically grow up from babies to become true men and women. Something has to happen to us. The self which simply grows up from babyhood, the grasping, narrow, egocentric self, has to be put down. Perhaps this is focused in a single event or experience, but the full process extends through a lifetime. In place of this "old self," we must become a "new self" in order to reach our full measure as human beings. We must die in some sense in order to live. Many wishes, thoughts, hopes and fears must be buried in the past as we reach forward to our complete maturity.

Holy baptism, in which we mystically die and rise with our Lord (Romans 6:3-4), gives sacramental expression to this. It is striking that a variety of initiatory ceremonies in other religions also express the theme of death and resurrection, of destruction and recreation. For St. Paul, this was no mere figure of speech, as is indicated in our Epistle for the Fifth Sunday of Lent (Philippians 3:8-14), but was an experience penetrating the very depths of his heart and spirit. As he says elsewhere, we are "as dying, and behold we live" (2 Corinthians 6:9).

H. BOONE PORTER, Editor

CONTENTS

March 12, 1989

Lent 5

FEATURES

- 10 A Way to Light a Church**
by James Walworth
Good church lighting goes unnoticed.
- 12 Meditations on the Lord's Prayer**
by Charlotte van Stolk
Part V in a lenten series.
- 13 Equipping the Saints**
by Patricia Page
The role of teaching in the church.

DEPARTMENTS

- 2 The First Article**
- 4 Letters**
- 8 News**
- 14 Editorials**
- 15 Feasts, Fasts and Ferias**
- 16 Books**
- 21 People and Places**

ON THE COVER

Newly named Episcopal Church Foundation fellows (from left, first row): the Rev. Diane Edson, Tamara Smith Rafferty, James Ross Smith; second row: the Rev. George R. Sumner, Jr., the Rev. Ellen Aitken, the Rev. Michael Wyatt; top row: the Rev. Stephen C. Holmgren [see p. 9].

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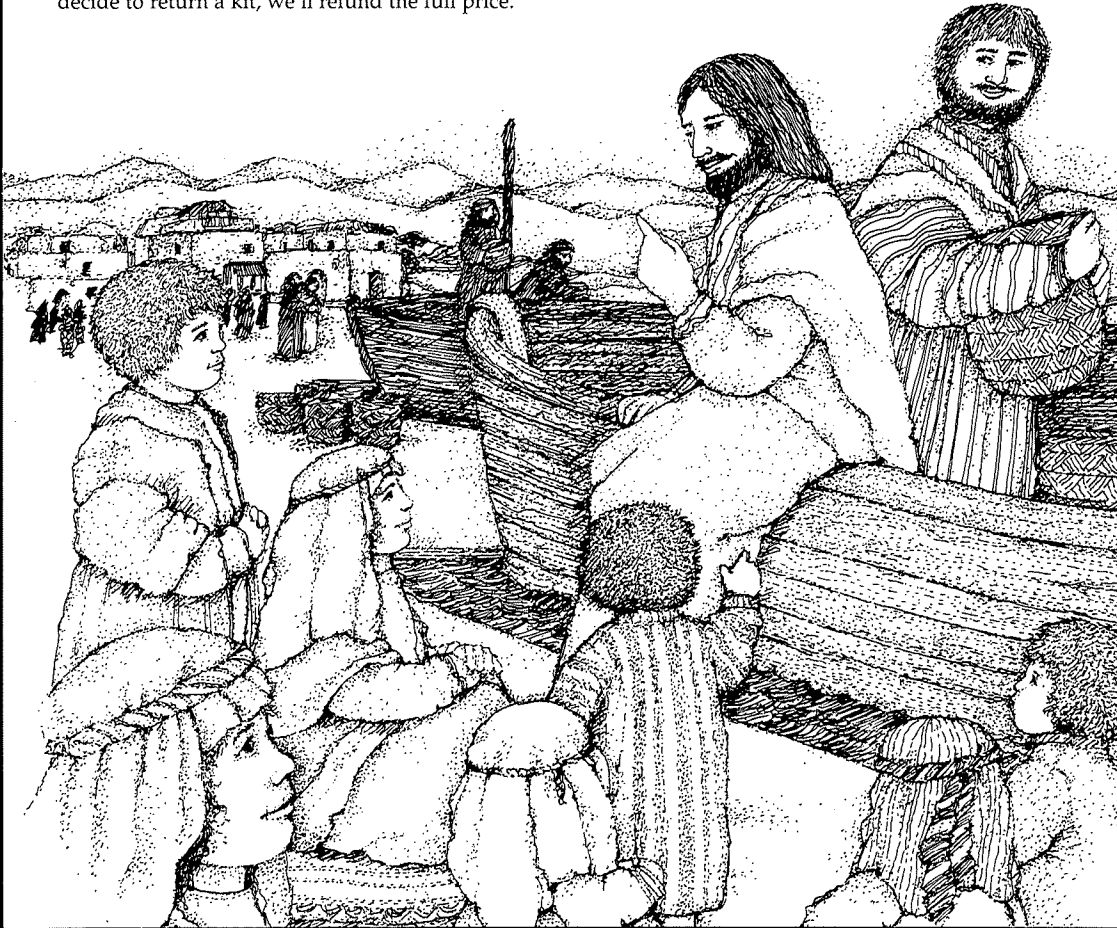
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New Churches

In a recent editorial on the clergy surplus in the Episcopal Church, reference was made to the reluctance of some bishops to encourage new church development, as they sometimes fear such churches would be a drain on the diocesan budget [TLC, Feb. 12]. I believe that fear is groundless when new churches are started following some well-known principles and procedures.

It is interesting to note that, at the last General Convention, the House of Deputies approved the creation of a standing committee to make recommendations about new church development for the church. The Program and Budget Committee found the money for this group to function in the triennium. The House of Bishops, however, did not give its approval and the proposal died in Detroit.

I am serving a new congregation which currently is funded through the mission budget of our diocese, but in a few years that support will lead to a church that will be assisting the mission of the diocese. The investment of diocesan money will be returned like the harvest that Jesus talked about in his parables. Furthermore, we have people in our church who wouldn't be worshipping in any church if we weren't in the mission business. I estimate that fully one-third of our congregation (we had 167 people in worship not too long ago) would not be in any church today if we weren't seeking to start this church.

New church development thus equals evangelism. It means hope for diocesan budgets over the long haul. And it even means that a few unemployed clergy might have a job. Evangelism, though, and not jobs for clergy is what new church development is all about.

(The Rev.) GEORGE H. MARTIN
Ss. Martha and Mary Church
Eagan, Minn.

Shortage of Priests?

It is somewhat surprising to read your editorial "Clergy Surplus Continues" [TLC, Feb. 12]. I would like to suggest that a real surplus does not exist but indeed we have a shortage of individuals who can adequately function in the parish setting. Bishops and

(Continued on page 6)

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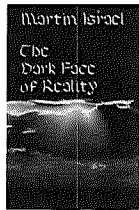
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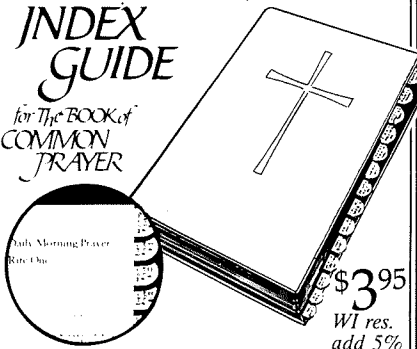
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LETTERS

(Continued from page 4)

rectors of multi-staff parishes who have been involved in recent searches can express considerable frustration in attempting to find the right individual to satisfy the pastoral needs of their congregations.

It is true that when a vacancy occurs a large number of applications are received and some are from excellent clergy who are highly skilled and eager to serve the church. However, many resumes are received from clergy who have recently divorced, required treatment for substance abuse or have been troubled by numerous other personal problems that compromise their effectiveness.

In addition to those who are temporarily incapacitated by personal trauma, I have frequently received applications from clergy who have indicated they would not work more than 40 hours per week and others who have refused to consider working with any group that includes adolescents or senior citizens. It has also been surprising to find the number of clergy who rarely devote more than an hour to

sermon preparation and educational presentations.

The demands of ministry today, and, in particular, the parish ministry, require extreme self-discipline, personal initiative and dedication, in addition to pastoral skills that must become increasingly sophisticated in a turbulent society. The reality of the matter is that we have a shortage of men and women who are able, willing and skilled in proclaiming the resurrected Christ to an indifferent, secular society.

(The Rev.) ROLAND M. JONES
St. Mark's Church

New Canaan, Conn.

Lord-centered Ministry

Seminaries, parish work and other ministries in the church are not the arenas in which aspirants or clergy are to wrestle with whether or not to be committed to Christ. Only Christ-centered, Christ-believing, Christ followers can be effective as ordained ministers in any part of the church's life.


This, I think, is what the Rev. Jim Simons was emphasizing in his lucid presentation of "Caring Deeply for People" [TLC, Feb. 12]. He is to be appreciated by those who keep the Lord of life central in both doing and thinking.

Postulants must, indeed, be screened for their commitment to the Lord. Only Lord-centered ministries can work healing and redemptively in the world. It's the world that's got to be saved, true; but salvation is via the Lord Jesus and by him only. If this be not the commitment of aspirants and clergy, then those persons should exercise their ministries as wonderful human beings (not ordained) in the realms of human concern such as teachers in elementary, high and post high academia; or as social workers, psychologists, physicians, etc. Being true to themselves, they can be helpful others.

When screening is done after this pattern, then the "clergy surplus," noted in TLC's editorial in the same issue, will no longer exist. Let there be fewer ordained, let there be Christ-centered screening, and let there be more careful pruning in the same terms indicated by the editor's "First Article." Thanks for this exceptionally insightful issue of TLC.

(The Rev.) PAUL Z. HOORNSTRA
All Saints Church

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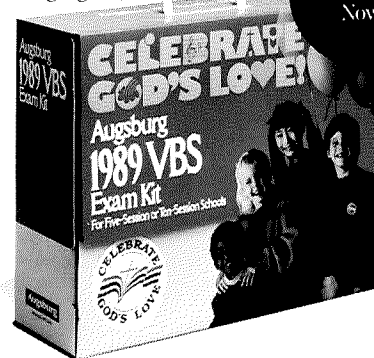
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Bishop Allison Resigns

Citing a desire to return to projects left unfinished, the Rt. Rev. C. Fitz-Simons Allison, Bishop of South Carolina, recently announced his intention to resign.

In an interview with TLC, Bishop Allison emphasized that his resignation had nothing to do with the recent consecration of the Rt. Rev. Barbara Harris as Suffragan Bishop of Massachusetts [TLC, Feb. 26] and was "no protest against the consecration" as some secular newspapers had said.

"This is something I had been planning for a long time," the bishop said. "I am basically an academic person and I have some projects I would like to return to."

In fact he sent Bishop Harris a letter indicating she was not the reason for his resignation, and sent a copy to members of the House of Bishops.

"I came back from Lambeth with a most encouraging vision of our communion," his letter said, "and a profound commitment to keep it together in courtesy and love."

He will remain in his position until the next diocesan convention, scheduled for the end of the year, when a new bishop will be elected.

Bishop Allison, 62, has been head of the diocese since 1982. Educated at Virginia Theological Seminary and at Oxford University, he served in various positions before his consecration, including associate professor of church history at the University of the South (1956-1967), professor of church history at Virginia Theological Seminary (1967-1975) and rector of Grace Church in New York (1975-1980).

Utah Church Revived

About 100 worshipers joined Native American parishioners in celebrating the "miracle" of rebirth of the spiritual center of Episcopal community in Whiterocks, Utah. Thanks to joint efforts from the United Thank Offering and the Diocese of Utah, St. Elizabeth's Church is now open and serving the Ute people.

The church, which has maintained an Episcopal presence for 84 years on the Uintah and Ouray Indian Reservation on the Utah-Colorado border 200 miles east of Salt Lake City, was remodeled over the past six months with



Celebrating the "miracle" of rebirth in Whiterocks, Utah.

a \$25,000 UTO grant and a matching amount from the diocese.

St. Elizabeth's fell into disrepair more than 30 years ago. A community effort in the town of about 250 Native Americans has transformed a flapping shingled structure to a crisp, functional house of worship.

"I have never seen such a dramatic change in such a short time," said the Rev. Peter Maupin, interim priest serving St. Elizabeth's and the sister church of the Holy Spirit at Randlett.

Under blue skies with the snow-covered Uintah mountains as a backdrop, acolytes led vested clergy and laity to the sparkling white, blue-roofed church.

"This symbolizes your search for God, our common search . . . for love for each other, for justice and for a common place in community," said the Rt. Rev. George E. Bates, diocesan, at the church's rededication service.

Henry Wopsock, 82, read the epistle in the Ute language. Baptized at St. Elizabeth's in 1924, Mr. Wopsock has lived in Whiterocks all his life except when serving the military in W.W. II.

Also participating in the service was diocesan staff member Mary Beth McDavid, whose grandfather, the Rev. Laurence Grant, served as a missionary from 1920 to 1927 and baptized Mr. Wopsock. A Pentecostal minister on the reservation, Brother Burnell Hammons was introduced as the local contractor who worked on the remodeling.

"We want to thank all people for what they are doing for each other," the Rev. Quentin Kolb said to the

community. Fr. Kolb is director of the Bishop's Council on American Indian Ministries and a member of the Ute tribe. Having attended St. Elizabeth's as a youngster, he has now overseen the rejuvenation of St. Elizabeth's ministry.

"The Church of the Holy Spirit and St. Elizabeth's are the spiritual meeting grounds of all people who live here in the Uintah Basin," Fr. Kolb said.

SARAH T. MOORE

Coalition Formed

Twenty bishops representing continuing Anglican churches in six countries met in Orlando, Fla. in February to sign a statement of "agreed principles" calling for the creation of a "Traditional Anglican Communion" that would hold its first General Synod within two years.

In a statement issued after the meeting, the bishops said their meeting represented an initial step toward forming "a structure for those beleaguered Anglicans around the world who want to maintain the traditional faith and order of the church in an 'unimpaired' communion within the Anglican heritage."

Represented in Orlando were several of the continuing churches which have broken from the mainline Episcopal Church, including the Anglican Catholic Church in the United States, headed by Archbishop Louis W. Falk of Des Moines, Iowa, claiming 20,000 members.

Joining Archbishop Falk in signing the statement of "agreed principles"

were bishops from continuing Anglican churches that consider themselves in "full and inter-mutual communion" with each other in Australia, Canada, England, India and Guatemala.

Archbishop Falk, who was named "acting primate" of the Orlando meeting, said the General Synod of the "Traditional Anglican Communion," unlike the Lambeth Conference, would be vested with legislative authority. That authority would keep the communion from separating over matters of importance, he said, as the Anglican Communion has over the ordination of women.

Also present in Orlando, but as an observer, was Archbishop Anthony Clavier, who heads the American Episcopal Church with 4,000 to 5,000 members.

Representatives of a third group, the Diocese of Christ the King, were invited to the meeting but did not attend.

Archbishop Falk contended that the lack of authority of the Lambeth Conference has led to the state of "impaired" communion, which he characterized as a contradiction in terms.

Bishops signing the statement of "Agreed Principles" promised to continue efforts to widen their state of "full and mutual intercommunion" to include the American Episcopal Church and Diocese of Christ the King.

The Orlando statement comes on the heels of a declaration of unity signed in October by three small continuing church groups in the U.S.: the Anglican Episcopal Church of North America, the United Episcopal Church of North America, and the Anglican Rite Jurisdiction of the Americas [TLC, Nov. 13].

Correction

In the February 5 issue of TLC it was erroneously stated that the Rev. G. Bradford Hall, chair of the board of trustees, will be the acting dean and president of the Church Divinity School of the Pacific after the resignation of the Very Rev. William Pregnall. In fact this position will be filled by Dr. Donn F. Morgan, dean of academic affairs. TLC regrets the error.

New Fellows Announced

Seven new Episcopal Church Foundation fellows were named in late January in an award ceremony held at St. Thomas Choir School, New York City. The recipients are: the Rev. Ellen Aitken, assistant at St. Paul's Church, Holyoke, Mass.; the Rev. Diane Edson, missionary priest at St. Nicholas Church, Hull, Mass.; the Rev. Stephen C. Holmgren, doctoral student in systematic theology at Oxford University; Tamara Smith Rafferty, doctoral student in systematic theology at the University of Virginia; James Ross Smith, doctoral student in New Testament at Yale University; the Rev. George R. Sumner, Jr., regional vicar of the southeast region, Navajoland; the Rev. Michael Wyatt, doctoral student in constructive theology at Emory University.

Since 1964, the Episcopal Church Foundation has funded promising scholars and future church leaders as they have pursued doctoral degrees in preparation for careers as educators. In the last 25 years, 108 men and women have received fellowships.

Keynote speaker, the Rt. Rev. Robert Grein, Bishop Coadjutor of New York, addressed the newly named fellows, past fellowship recipients, and friends of the foundation at a dinner celebrating the 25th anniversary of the fellowship program. In his remarks, Bishop Grein challenged those in church leadership positions by calling for "some serious theological work from our various theological disciplines." He talked of the present emphasis placed on "inclusivity" in the Episcopal Church. "While in general I agree that inclusivity is something to be valued by communities of Christians, left by itself it is a meaningless category. Inclusion assumes something to be included into. It is this 'something' that needs theological clarification."

Bishop Grein said there was much to celebrate in the church and urged his listeners to clarify what was unique about Anglicanism, what in its character could be held up and affirmed, what world and spiritual leaders came from Anglican roots, and what strengths could be used to propel the church into the next century. "A sense of history and competency lead to a preparation for the future — a vision with a sense of purpose," he said.

CONVENTIONS

The convention of the **Diocese of Alabama** met February 3-5 in Anniston with St. Michael and All Angels Church celebrating its centennial as the host parish. The Rt. Rev. Robert O. Miller, former suffragan bishop, presided over the first convention since his election as diocesan. In his address Bishop Miller made precise recommendations about prayer, evangelism, study, diocesan family life and the ordained ministry. Several committees discussed and subsequently endorsed his suggestions.

Two lay members of the diocese, Kenric and Candi Minges, who with their two children will soon leave for missionary work in Sierra Leone West Africa, were presented to the convention.

As is customary in this diocese, a sign language interpreter signed for the deaf delegates at all sessions and services. All votes were by a show of hands as deaf persons have difficulty participating in a voice vote.

A budget of \$1,722,966 was adopted and it was noted that last year, of the 85 congregations in the diocese, 22 congregations gave 20 percent or more of their parish income to the diocese, several giving as much as 27 percent.

(The Rev.) EMMET GRIBBIN

BRIEFLY...

The Most Rev. Brian Davis, Archbishop of the Province of New Zealand, announced recently that a **New Zealand Prayer Book** is planned to be published within a year. Collins Liturgical of London is scheduled to publish the new book, entitled (in the Maori language) "He Karakia Mihingare o Aotearoa." It is not a new version of the Book of Common Prayer, which remains authorized for use, but should be the main book of worship for the New Zealand Anglican Church. The financial risk of publishing a full-scale Prayer Book for a small audience was outweighed by the needs of congregations who use several smaller books.

A Way to Light a Church

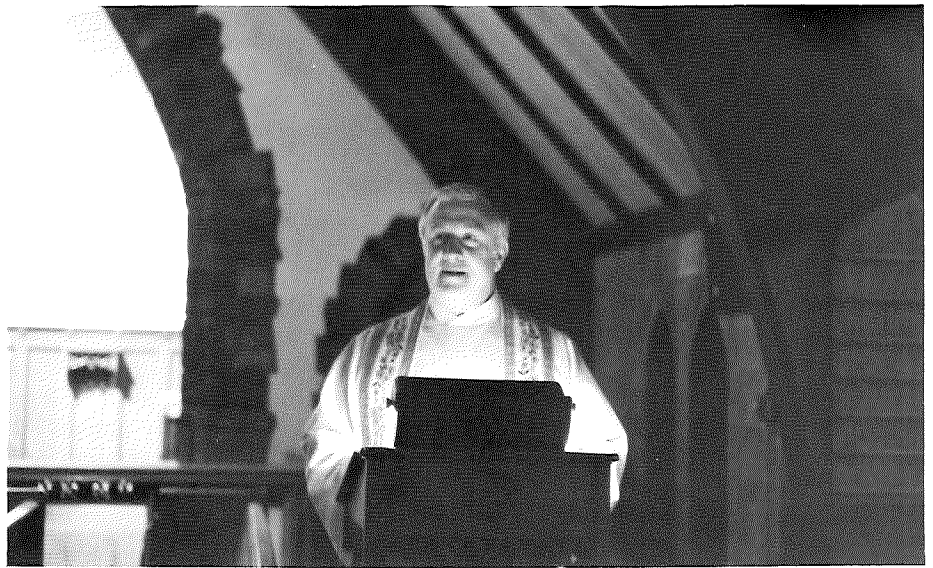
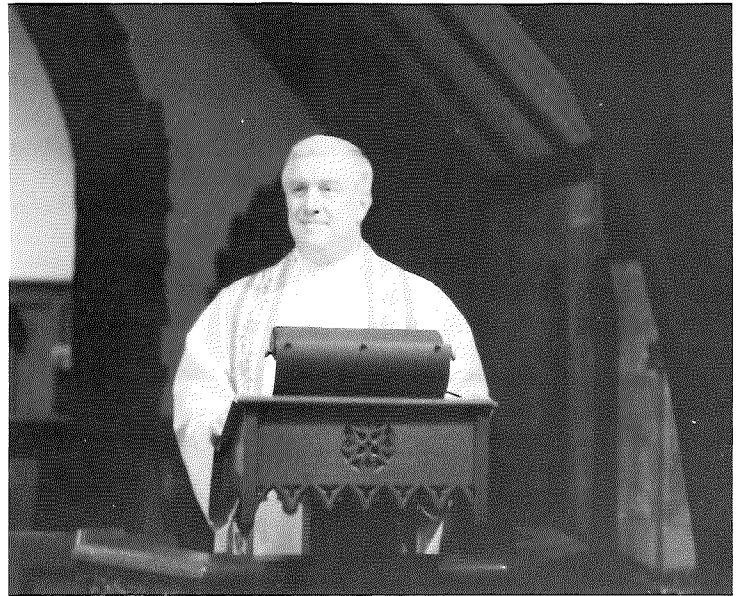
Good church lighting
goes unnoticed

By JAMES WALWORTH

In the early 1950s, Warren E. Cox wrote his *Lighting and Lamp Design*, in which he commented, "Of all the fields of lighting arts, that of the theater and of the motion picture set has received the most attention and has been developed to the highest degree." Further down on the same page he wrote, "If the lighting of the modern stage is superb, often the lighting of the chancels of churches is terrible. This is probably because old churches depend upon architecture to impress their congregations and it is felt that no active work should be done to accomplish the same result. It may be because of the avoidance of 'theatrical effects' due to the mistrust of the theater by many religious people. . . . The lighting of a chancel must be most carefully studied with a viewpoint of covering all of the various things that take place there."

Over two decades earlier, Stanley McCandless wrote his seminal work, *A Method of Lighting the Stage*, which has become a classic and remains in print. The first professor of stage lighting at the drama school at Yale University, he spelled out a basic and simple outline of lighting theory before he went into more detail concerning the lighting "instruments" themselves. He identified functions and qualities of lighting that have enabled thousands to understand how lighting can contribute to their experience of vision.

The Rev. James Walworth is chaplain of St. John's Episcopal Hospital, Far Rockaway, N.Y.



Proper use of key and fill lighting (top) contrast with the "horror effect" from poor lighting in the lower photo. At the pulpit is the Rev. Dan Harris, rector of the Church of the Transfiguration, Freeport, L.I., N.Y., where the photos were taken.

The title of this article is obviously a "play" on the title of his little book.

Those who have a responsibility to plan and conduct worship, this writer suggests, do well to consider some principles of the theater. We might think of worship as being elliptical, that is, like the ellipse, having two foci or focuses. One focus of worship is the God whom we wish to love, adore, hear, serve and even approach. Those who plan worship will often, perhaps unconsciously, limit their thinking to this one focus. However, the planner of worship may do well to consider a second focus, the experience of the worshiper. I suggest that what the person in the nave sees, hears, feels, touches (and yes, even smells!) just might be of importance.

One theory of theatrical production is that its goal is to impart to the play-

goer the playwright's intention, utilizing all the skills and devotion of all the arts and crafts of those who study and practice them. Surely the church is a similar situation. This need not imply that the worshiper and the playgoer are completely passive, merely acted upon. As with the rest of the environment, the lighting of the church makes its impression on the worshiper, and it is possible to arrange for this to be a helpful impression.

It is curiously appropriate that most courses on lighting in schools of architecture are included in courses that also deal with heating, ventilation, and air conditioning. When all of these are done well in a church, the worshiper is enabled to notice none of them, and this is something of a "Catch 22" indeed. The church is, after all, an inherently theatrical situa-

tion: one person, or a group, or groups, do and say things where others, the audience or congregation, experience what they do and say and sing. Within the total impact of the production, on the whole good theater lighting should go unnoticed, no matter how "wild" it may be. It should fit in with the total production just as the music or costumes fit in, and the same is true in the church, where the hymns and anthems and vestments should contribute to, rather than detract from, the desired experience of the worshiper.

I have been in an audience at a Shakespearian play where the lighting, like the set and costuming, was indeed done beautifully, very elaborately, and with enormous skill. The lady sitting next to me noticed not one of the hundreds of changes in the lighting, perhaps to some extent because her daughter was playing a major role, to be sure. The lady is enough of a musician so that she would have noticed flat notes, but this only indicates that she is, first, not a lighting "buff"; and second, that the lighting was indeed done well.

The "McCandless Method" receives credit in almost every lighting and play production textbook written since it came out, even when the writer then goes on to explain how he or she departs from it. The local public library or college library are likely to provide a supply of books and journals which will enable the reader to obtain much more detail than can be provided in this brief article. The "method" basically suggests that a desirable effect can be obtained by observing what happens outside at about ten in the morning or three in the afternoon of a beautiful day. Architects use this convention in rendering their drawings for their clients; McCandless, having been trained as an architect, may have drawn upon this in writing his book.

To start lighting a chancel, go to an area where something important is (an altar) or happens (chancel steps) and look 45 degrees to one side and 45 degrees up. Put a light there (this is done facing the nave). Then look 45 degrees to the other side and 45 degrees up, and there put another light. These should be spotlights of some sort; on an experimental basis, a simple R40 reflector spot will usually do. (O blessed Clarence Birdseye! He invented not only frozen food but also the reflector lamp. How he has enriched our lives!)

These two "instruments" will have embodied some of "Mac's" functions and qualities of lighting. The first function is visibility: the worshiper is enabled to see something important. A second function is composition, an artistic category concerned with the total effect of a picture, what is where, how large, how placed relative to the rest of the picture. A quality of light is intensity. In a small chapel, a 150-watt R40 light may be too bright; the same light in an average-sized church will provide too little intensity.

Another quality, color, contributes to another function, mood, as well as to composition. By coloring our sample light on one side with a very pale warm tint, and on the other side putting a very pale cool tint, luminous shadows are created, just as the sun creates highlights from a good angle, while the bluish rather diffused light from the sky fills in the shadows to create a beautiful and rich effect. Using the same lights at the same distance without colors washes out much desirable shadowing and should thus be avoided. Students of photography will recognize something very close to "key and fill" lighting practice here.

So far the writer has suggested recourse to books. It will probably be easier in many if not most cases to recruit members of a lighting crew from a local high school or college, and let them demonstrate and experiment. They may want to use theatrical

instruments, and we are blessed again in our day by a bewildering proliferation of these. A problem used to be that to obtain a desirable intensity, the theatrical lamps had a short life. This has changed; while there are still some lamps whose extraordinary power make their short life economically feasible, a highly competitive industry has developed a myriad of lamps with satisfactory lamp lives of 2000 hours or more.

The "minimum" suggested here is indeed minimal. The angle from which a light is directed is critically important. A light coming directly from the front is almost always to be deplored; it washes out depth by washing out shadows. Yet "always" is too strong; the effect of a single beam projector casting its single shaft of light on the altar of Trinity Church, Boston, is magnificent.

A pulpit or lectern light mounted on the structure itself tends to reflect light from the paper up onto the reader's face; the result is highly usable to frighten children! Adequate lighting of pulpits and lecterns do away with the necessity for such lights, to everyone's benefit. Multiple sources, incidentally, have a major advantage; in accordance with Murphy's (highly dependable) Law, if there are only two lights shining on the pulpit, one is sure to burn out five minutes after the beginning of the service when the bishop is there for the first time in years.

Attention paid to the functions: visibility, composition, and mood (a fourth function, naturalism, isn't so critical in the church, although it has its effects), and to the qualities: intensity, distribution, and color, pay off not only aesthetically but in stewardship of both money and energy, which are related but not exactly the same things. Furthermore, such attention is likely to improve the use of one of the most critical areas of the church — the crossing and the chancel steps, which very often is the darkest place in the church building. Yet this is the area where important things happen — confirmations, wedding vows, funerals, announcements, and frequently sermons these days. As Cox and McCandless suggest, organized attention given to the areas where important things happen helps worshipers worship, and if the lighting of these areas is done well, no one will notice it, with the possible exception of lighting buffs, who will be grateful for it.



Sidelighting in photo at right provides more shadows which creates greater depth.

Part V: Meditations on the Lord's Prayer

By CHARLOTTE VAN STOLK

I arm myself with the Lord's Prayer. Then I can think about life.

Jeff and God

Our Father in heaven, pardon me, but I hope you stay there. All a kid like me doesn't need is one more parent!

I'm not being mean or anything, but I can't exactly be holy about your name and sound cool, Y'know, both at the same time. I don't want to give you a hard time or anything, but that's the fact of the thing, you can ask anyone!

Sometimes I get to thinking how "Your kingdom come, your will be done on earth as it is in heaven" would come off. One fabulous intergalactic traffic jam, I guess!

Just get this: Jupiter rolls into old Lambrecht's inner office, Tuesday, second period. No warning bell, just WHAM! there it is before anyone even gets a chance to react, or even call the fire department and say "Hello? I - er - just want to report a slight event at the high school; there seems to be a planet. No, not a plant, a P-L-A-N-E-T; a real big sucker just rolled into the principal's inner sanctum. No, I don't think you can speak to him right now!"

Then while all that's going on, Saturn splats down right outside in the middle of football practice! Just imagine the faces on those jerks, their ball gone in a puff of smoke and there kinda leaning on the goal posts is Saturn, all condensed down, nonchalantly gruesome, Y'know?

Well, sure I know that scenario is impossible, because if it happens, no one gets to see it, right? I mean there wouldn't be time to look! But suppose, you fixed up a time warp for

me, you could do it if you wanted — easy! If you had the will to do it, I mean, just like you let us look up and see the light of stars that blew out ten million years ago, still shining in our sky.

So You could zip a couple of us, like Sally and me maybe, around the corner into a safety zone like, where we could catch all that's going on, but not get involved, or burned, or zapped, or Y'know, wiped out, like Lambrecht and the team, I mean.

Now that's an event I could go for!

"Give us this day our daily bread."

Now you have to admit that part makes a whole lot of sense! I don't want to sound crass or anything, but if guys my age had enough bread on a steady basis, daily life would be a whole lot more simple and calm. And we wouldn't be fighting our parents, and even borrowing from them when they don't know it, because they have it and we don't and they don't like to give it to us much, not in cash anyway.

I'm not dumb; I know Jesus was talking about real bread, the kind that gets stale, but what he was getting at was to please give us what we need every day. And guys like I need bread like you can spend and still be sure there's more where that came from, just to keep calm. Our problem is we really need a whole lot of stuff; I mean there's an absolute plethora of things a guy's got to buy just to stay normal. And the reason for that is we haven't had time to accumulate the bare minimum to sustain life, like a car, for instance. Because I told everyone I was getting one and now I've gotta have at least another \$70 for the down payment.

So here's the thing in a nutshell: I need the bread, and nobody pays me anything decent yet. Still I thought I could get by, until I found out they took the tax out of my busboy check. I'd forgotten all about that aspect of it — the deductions I mean. So next I got to thinking about the money

from the team fund raiser. You know I worked my butt off selling tickets for those guys and then I didn't even make the team, and not one of them even said "Hey, tough!" or anything, so what the heck, who was going to count a few ticket returns? Give me a break! Except today old Lambrecht passed by and asked if I'd got my count into the school office yet. He said he'd heard I did a great job selling, but still he seemed to look at me kind of funny. Most likely that's just my imagination and if I lose out on that car, I think I'll die. Why am I telling you all of this? Well, you see it's just that I can't make up my mind — about the team's money I mean and it's getting to be a severe bummer.

And that's not my only worry basically. I won't deny it, because You can see inside my brain and all that, so I admit it — I do kind of get off on Sally Wylenski now and then . . . all right, every day!

You might say I'm hot for her if you know that expression where you are.

She's what you'd call a massive problem. I'd like to say I'd forgive her for laughing at me and making smart remarks in front of everyone, if she'd forgive me for jumping her bones. The trouble is, I've never even touched her. It's treacherous trying to seduce a girl you never get to see except in American Government class.

That's why I told her two best friends I'd bought a car, because I knew they'd go and tell her. But you know all that already, of course.

I wonder, does it get boring never not knowing anything ever? I wonder what it feels like, God, to be you and live a life totally without suspense?

Or maybe it's not like that at all and young guys like me are sort of suspenseful for you. Like do you already know whether I'm going to steal some of the team's money or not? Whoa, I can't believe I even said that word!

Anyway, pardon me if I sounded smart or anything about forgiving. I really do know what you mean. And these days I am trying to forgive mom and dad for being so out of it and getting down on me and that, 'cause I guess I'm not always such a hotshot myself. I mean, maybe sometimes they get sick of having a teenage son. Dad even said so the last

Charlotte M.U. van Stolk is a lawyer in Cleveland, Ohio and is a member of Christ Church, Shaker Heights.

time he was mad, imagine that! So what am I supposed to do; change my age? Become 39 or something?

I guess Your point is we're supposed to stick in there and try. I do try, at least I don't go around telling them to change how old they are! Anyway, will You talk to them so they give me a break, and get into this century how they treat me.

"And lead me not into temptation." But, oh God, I'm not sure about that either. If I don't get led into temptation, how am I going to know what I am missing? And I really have to know everything, dear God, Y'know that. I have to know, Y'know, KNOW. I just have to know. I'm sorry, but I don't think I can do anything else, at least not yet. Like that Augustine in the play we did last year, he said the same thing; remember? "Oh God, make me pure, but, Oh God, not yet!" That's what he said, except he had it made in those days when it didn't take a car to make a girl get serious, or maybe he kept bugging You for one of those chariot set-ups. Anyway, you still gave him a chance to become a saint for You and what do you know, he took You up on it and became a saint! Oh, of course You know!

So listen, what I want to say is, just don't lead me into so much temptation that You can't lead me back out again.

"And deliver me from evil":
The hard stuff
or killing anyone or myself
or getting AIDS
or landing in juvenile court
(so I guess that's my answer
about the team's money)
or us getting into a war
or like that.

"For thine is the kingdom, and the power and the glory." I know that part is true and not just in church either, but like when I get to look through telescopes and microscopes, and that time I had the fever and dreamed I was dead, but it was still all right, and when I listen to rock and feel my eardrums about to bust with the plethora of everything, and that time I saw Sally Wylenski smile once and what came into my head wasn't sex, but of how you made her — so I know it's true that you are God.

"For ever and ever. Amen." That means the future, I guess, the place where it's at, isn't it, God? You and me — in it together.

Equipping the Saints

The role of teaching in the church

By PATRICIA N. PAGE

This church is now investing money, time, and energy in study and debate on Christian education. There are proposals for written program and training guides, for more Christian education in seminaries, for finding ways to use computers in Christian education.

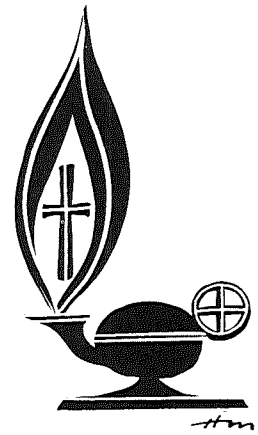
We have been this way before. Forty years ago there was the same interest in Christian education programming. It lasted about 15 years; then another program rose to a place in the sun. Ever since, Christian education has had a low profile in parish and diocesan personnel, financial, and calendar planning.

Is there another way?

The letter to the Ephesians (4:11-16) gives a clear description of the church's teaching ministry. To equip the saints "for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and the knowledge of the Son of God," to the fullness of the persons God created us to be — that is what the church is intended to be doing and at its best has seen itself doing over the last 2,000 years. Equipping saints requires "apostles, prophets, evangelists, pastors, teachers."

The whole of the early church shared responsibility for these functions. Gifts broke forth and were used in response to obvious needs. What mattered most was to tell the story of God's saving revelation in Jesus Christ and to teach people how to live the new life in Christ. As years went by it

Patricia N. Page is professor of education and director of continuing education at the Church Divinity School of the Pacific, Berkeley, Calif.



became essential to hand on the story to future generations through persons and writings. The Gospels and the letters now in our New Testament together with the books of the Old Testament were the first Christian education teaching tools.

As the Christian community grew and became more formally structured, the responsibility for equipping the saints was more and more given to the bishop. It may be surprising to us to learn that, although all leadership roles were held in the office of bishop, the particular function of teaching was seen as central to the bishop's office. Bernard Cooke tells us that Ambrose, Bishop of Milan in the fourth century, spoke of his episcopal office as one of doctor (Latin for "teacher"), unique from apostle, evangelist, prophet or pastor, and held that being chief teacher came from being chief priest.

Though the bishop shared the teaching responsibility with other members of the clergy, with theologians, monks and some nuns, still into the medieval period the bishop had chief responsibility for the church's teaching. In the Sarum Rite the bishop being ordained is asked, "Will you teach those things which you understand from divine scripture to the flock for which you are to be ordained, both by word and example?" A similar promise was included in the First Prayer Book of Edward VI and in all later Anglican episcopal ordination rites.

(Continued on page 20)

Evangelism and Church Growth

A lot has been written recently about the decline in membership of the Episcopal Church. Indeed a lot should be written and the whole matter taken very seriously.

On the other hand concern over loss of members should, if it is sincere, beget a concern for winning new members in the future. Of course the real goal of evangelism is the proclamation of the gospel, not the improvement of church statistics. Yet if the gospel is truly proclaimed, some people will indeed respond by becoming active members of the church and this does give us a sort of "reality factor" by which to judge our efforts. Questions of evangelism and church growth are closely linked. Church growth without the gospel must be suspect. So too must be a kind of evangelism which does not seek to draw individuals and groups to incorporation within the church.

As the winning of souls is the work of the Holy Spirit, so prayer for the power of the Spirit must proceed, accompany and follow our efforts at evangelism. We are glad to speak, in this issue of TLC, of public prayer for evangelism. There must also be private and individual prayer. The national group which has proposed provisions for such prayer in the liturgy has also offered two very short and very repeatable prayers for individual use:

Jesus Christ, Son of God, make yourself known through me.

Jesus Christ, Son of the living God, speak through me to others.

We commend their use.

Welcome to New Readers

We welcome new readers of THE LIVING CHURCH to this Parish Administration Number. We are pleased that many subscribers share their copies with vestry members and others who are concerned with the operation of a parish. We are also pleased that it has been possible to send a complimentary copy of this issue to those clergy who are not regular subscribers. In a few cases, members of the clergy may receive a duplicate copy. If you do, please pass the extra one on to a friend. In all cases, we hope new readers will find it useful and interesting to receive this one and only national weekly magazine primarily serving the Episcopal Church.

Changing the Tongue

Many people wish they would never hear of it again. Many people regard it as a waste of time. Many other people feel it is urgently important. We refer to the movement for so-called inclusive language. Yet, whether we like it or not, styles of speaking do change. A generation ago, who would have thought that a young woman might address a group of her friends of the same sex as "You guys"? Or that the same woman might object to a



university giving her what is called a fellowship? On the other hand, as such examples show, changes in patterns of speaking may not be consistent or fit into anyone's plan of how development should occur.

One thing we do find very problematic, is an exclusively masculine interpretation of the word "man." Women are part of mankind, and they should not allow anyone to push them out of it. The fact that the word "man," whether standing alone or in compounds, has more than one meaning is not remarkable. Most words that are used frequently do have a variety of meanings or connotations. People who habitually speak, read and write in a language are generally acquainted with various meanings. If people cannot grasp that words have a variety of meanings, they will not be able to handle English or any other language.

The church is concerned with speech because it must express important things in words. From time to time, the church's language needs to undergo some changes, and it does. We do not believe, however, that public worship should be turned into either a classroom or a language laboratory. We disagree with those who oppose contemporary language in church because "the church ought to keep alive the language of Shakespeare." We are also offended by disdain for those who do in fact love the language of Shakespeare. We disagree with those who wish the liturgy to pioneer with "consciousness raising" inclusive language. We disagree too with those who would force people of other tongues to worship in English because "it is educational." Worship is not a language class. Worship is offered to God, not to man.

Final Weeks

As we come into these last weeks of Lent, it is time not to lose heart, but to redouble our efforts to allow God to take a greater place in our lives. As during the earlier weeks we have thought largely of self-discipline, self-control, and resistance to the temptations we all have, so now we turn our attention toward our Savior and his passion. Somehow, we must try to get all of this together. As people who have the power to practice self-control, we can turn our hearts to that holy cross which is the instrument of our redemption. We do not reach this point overnight, but we can learn to say truthfully, in the words of the familiar hymn, "In the cross of Christ I glory."

Reaching this part of Lent also means looking ahead to the solemn observances of Holy Week. They merit our most careful preparation and thoughtful participation. They deserve to be the most moving services of the year, for they carry us to the very heart of the Christian faith.

Prayer and Evangelism

Does evangelism receive continuing attention in the public worship of the church? If it does not, then this topic deserves our attention without delay.

The General Convention of 1988, like similar bodies in several other churches and the Lambeth Conference, designated the 1990s as a decade of evangelism. This year, 1989, is designated as a year of prayerful preparation. We believe that such preparation puts the horse before the cart in a proper way. If the winning of souls is really God's work, we need to pray to God for this work to be carried out. Then we may proceed with God's guidance to proclaim the mystery of the gospel, as St. Paul says, boldly, as we ought to speak (Ephesians 6:19-20).

The Subcommittee on Evangelism of our national church has compiled some excellent suggestions on such prayer, some of which we wish to share with our readers, together with other comments and proposals.

First of all there are the daily offices. "O God, who hast made of one blood" and "Lord Jesus Christ" (BCP, pp. 58 and 100-101) are obviously pertinent; the latter might be used more often than it is. Two new collects have been proposed and either can be suitably used at any office, using Rite I or Rite II pronouns [next column].

These, of course, may also be used by groups and individuals in various situations.

Secondly, there is the Holy Eucharist. Suitable inserts have been compiled for every one of the forms which are in accord with rubrics on pages 328, 330, 359 and 383.

For the Prayer for the Whole State of Christ's Church, at the top of p. 330 insert:

"Help us to recognize the promptings of the Spirit in those who do not yet confess the name of thy Christ and,

by our words and deeds, to encourage them in their pilgrimage; that they may find the joy and peace of knowing Jesus Christ, their Lord and ours."

For the six numbered forms of intercession, the following are offered.

Form I, on page 384, after the petition "For our Bishop . . ." insert one of the following:

"For the congregations of this church, as we prepare for a decade of evangelization, let us pray to the Lord. *Lord have mercy.*"

"For those who seek the salvation of Christ, and for ourselves as we seek to uphold them in their pilgrimage, let us pray to the Lord. *Lord have mercy.*"

Form II, at the bottom of page 385, insert:

"I ask your prayers for the congregations of this church as we prepare for a decade of evangelism. Pray that we may be empowered to sustain others in their pilgrimage."

New Collects

"Almighty God, by your grace you have given us new life in Jesus Christ, and by your Spirit you have called us to proclaim his Name throughout the nations: Awaken in us such a love for you and for your world that in the coming decade of evangelism we may so boldly proclaim Jesus Christ by word and deed that all people may come to know him as Savior and follow him as Lord; to the glory of your Name. Amen."

"Almighty God, you have called your church to preach the gospel to all nations, and you have taught us to seek and serve Christ in all people: strengthen and inspire the congregations of this church as we prepare for a decade of evangelism. Help us to recognize the promptings of the Spirit in those who do not now profess the Name of your Christ and, by our words and deeds, to encourage them in their pilgrimage; that they may find the joy and peace of knowing Jesus Christ, their Lord and ours, who lives and reigns with you and the Holy Spirit, now and for ever. Amen."

Form IV, on page 388, before the petition "Guide the people of this land . . ." insert the following:

"Lead and empower the congregations of this church in the work of evangelization; that others may be brought to the joy and peace of knowing Jesus Christ, their Lord and ours."

Silence.

"Lord in your mercy *Hear our prayer.*"

Form V, on page 390, after the petition "For those who do not yet believe . . ." insert one of the following:

"For the congregations of this church, and for those who belong to them, that they may help and strengthen those who seek your salvation, we pray to you, O Lord. *Lord have mercy.*"

"For all who, by word and deed, assist those who seek you to discern the promptings of the Spirit, that their lives may show forth the power of the Gospel, we pray to you, O Lord. *Lord have mercy.*"

For Form III and Form VI, use a concluding collect on the theme of mission and evangelism.

Where it is desired to express the forgiveness of sins after the General Confession in Form VI, we suggest the following:

"Almighty God, hear the prayers of your people; grant us your forgiveness, your peace, and the power to bear witness to your Name; through Jesus Christ our Lord. Amen."

We would suggest that these inserts be used not simply a few times, but that they be copied out and placed in the Prayer Book of the person who leads the intercessions so that they may be regularly and consistently used.

We finally wish to point out the suitability of the Easter Season for preaching and teaching about evangelism. Several of the readings from Acts and Revelation introduce this theme. The Third Sunday of the season is notable for the account of the conversion of St. Paul. As, in the average parish, few people were in church on January 25, we would suggest that very full attention be devoted this great event. A series of sermons with some appropriate hymns pursuing the topic of evangelism through the season may give a new and interesting unity to this most important period in the Christian year.

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BOOKS

Distinguished Buildings

CREATIVITY AND CONTRADICTION: European Churches since 1970. By Randall S. Lindstrom. The American Institute of Architects. Pp. 156. \$32.95.

This handsomely illustrated "coffee table" book by a young American architect encompasses over 70 outstanding examples of contemporary transatlantic churches and explores the liturgical, economic and architectural issues that are shaping western European church design. Although he hopes that by exploring the work of others this book will help us find better solutions to our design needs, it seems unlikely that many American parishes will opt for avant garde designs. The text, which is worthy of the excellent photographs, is studded with surprises for American readers. One such eye-opener is the fact that continental churches are commonly built with government-imposed taxes on the populace whether churchgoers or not, and therefore church building fund drives are virtually unknown.

Hence western Europe, where church attendance is in decline, is building boldly designed new churches that are an architectural credit to society, whereas the United States, despite a greater percentage of active church people produces mostly practical, inexpensive, and uninspired modern churches largely for want of public tax money to support the work. The necessity of raising its own funds gives each parish absolute control over what it builds, and parochialism tends to bypass the inspired concepts of architectural geniuses. This is the aesthetic price, and a high one, for the separation of church and state!

(The Rev. Canon) A. PIERCE MIDDLETON
(ret.)
Annapolis, Md.

Global Perspective

THE FUTURES OF CHRISTIANITY. By David L. Edwards. Morehouse-Barlow. Pp. 479. \$29.95.

In this book, the Provost of Southwark has produced an invaluable book, each page riveting our attention. The author, once called the cleverest man in the Church of England, has an encyclopedic knowledge of the religious climate of the 20th century.

He has an equally profound awareness of 2,000 years of Christian history. David Edwards envisions a time in which many diverse elements will come together to enrich a communion unified in loyalty to its Lord, a communion commanded by love.

Years of preparation went into the writing of *The Futures of Christianity*. Travelling in Asia, Africa and the Americas, Edwards met Christians and believers of many faiths. Edwards writes as an Anglican, an adjective not to be confused with Englishness. His is a communion loyal to gospel, church and sound learning.

North American Christianity is summoned beyond privatization. Liberation theology in South America finds itself in tension (creative?) with its traditional conservative origins.

Africans and Indians, Edwards understands, inhabit a sacred world. Westerners can no longer expect a European Christianity in Africa where phenomenal growth shows how a rich religious tradition is effectively baptized into Christian use. Sacred and secular are equally unuseful concepts in the whole of Asia.

It is in Europe itself that Edwards sees the strongest challenge to Christianity. A church often identified with the status quo has found it difficult to respond positively to nationalism, science, democracy and industrialization. Religious leaders have often faltered and it has not been difficult to predict a Europe completely secular. Cautious optimism is yet possible for Christians whose faith has been tested and purified by fire, a faith loyal not to an idea but a person, Jesus as Lord.

Edwards' work, in particular this one, is marked by the author's own strong Christian faith. "I believe," he declares, "that the tomb of Jesus really was empty and that his appearance to his followers in a 'body' was more than a hallucination although also different from an ordinary physical body." "I derive my own faith in the future largely from an event in history, the resurrection of Jesus . . . a unique declaration of the glory of God's future amid man's sins and tragedies."

David Edwards has been successively editor of the Student Christian Movement Press; Dean of Kings' College, Cambridge; Canon of Westminster Abbey; Speaker's Chaplain in the

House of Commons, and Dean of Norwich. Undaunted by such formidable tasks, he served as chairman of Christian Aid. A regular contributor to the *Church Times*, readers eagerly look forward to his "leaders" in that distinguished journal. This author has 18 books already to his credit with more yet to come.

(The Rev.) FRANK M. McCLAIN
Christ Church
Winnetka, Ill.

Lenten Food for Thought

NO CROSS, NO CROWN: The Temptations of Jesus. By Philip E. Hughes. Morehouse-Barlow. Pp. 86. \$6.95 paper.

Sometimes a distinguished author issues a short work which belies its significance by its brevity. This book is, I believe, such a work. It is a statement of Dr. Hughes's basic convictions.

This is a somber expression of the classic evangelical tradition of the Christian faith. It is written with considerable clarity and much force. Em-

phasis is placed on the substitutionary atonement (Christ, the perfect sacrifice for our sins) as the culmination of the Old Testament and the principal message of the New. Hence the underscoring of Jesus' steadfast resistance to temptation.

The point of view espoused in this work, which has many moving passages, represents that found in varying forms in more circles than Protestant ones. In each instance the believer is provided with a systematic theology of salvation, somewhat dogmatic, somewhat exclusive. Whether or not such a clear-cut interpretation of scripture conforms to reality, or, indeed, to the main thrust of the New Testament, only the thoughtful reader can decide. In the meantime, Dr. Hughes's monograph will give her or him not a little food for thought.

The addition to the book of six instances of martyrdom for one's faith provides an interesting, if unnecessary, conclusion to this, the author's credo. (The Rev.) GEORGE W. WICKERSHAM, II
Rockbridge Baths, Va.

Changing Church Interiors

NEW WINE IN OLD SKINS: Liturgical Change and the Setting of Worship. By Arthur Pierce Middleton. Morehouse-Barlow. Pp. 117. \$9.95 paper.

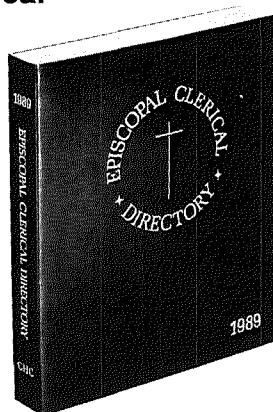
The Rev. Canon Arthur Middleton has written an eminently practical book, as befits one who has served as a consultant to the Episcopal Commission on Religious Art and Architecture and the Episcopal Church Building Fund. Intended to provide guidance for those who face the need to relate church interiors to current worship patterns, it is not a "how-to-do-it" book; rather, the book provides an informative and readable summary of liturgical styles since the fourth century, with particular emphasis on Anglican practices. Especially helpful are six line drawings of typical church interiors (Early Christian, Medieval, 18th century, early 19th century, Gothic Revival, and Contemporary), each accompanied by notes. It is to be

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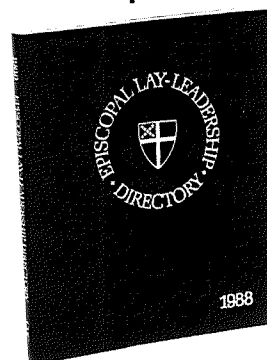
167-2 . . . \$27.50



The Episcopal Lay-Leadership Directory 1988

This is the fifth edition of the series which began in 1980. The biographies of more than five thousand lay leaders are contained. While the Directory is a means to record the activities of lay leaders throughout the church, it is also useful for anyone needing to form networks within the laity.

166-4 Paper, 215 pages . . . \$24.50



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BOOKS

hoped that what looks like a mixing bowl on a small square table, described as "portable font" in the sketch, does not present itself as a desirable contemporary model, however.

The narrative summary is brief but always to the point, and written with a nice sense of humor that is never cruel nor partisan. The author's enthusiasm for his subject is evident and quite agreeable.

The heart of the book is a series of 20 articles on church furnishings and related topics, with such headings as vestments, credence tables and pulpits. One might question material on aumbries still quoting Dom Gregory Dix alone. A lengthy discussion of the Reserved Sacrament in Anglican practice fails to mention how the proposal to authorize it sealed the fate of the English 1928 revision of the BCP.

NIGEL A. RENTON
Oakland, Calif.

American Prayer Book

EUCCHARISTIC CELEBRATION: 1789-1979. By Byron D. Stuhlman. Church Hymnal Corp. Pp. vii and 227. \$14.95 cloth.

The 1979 revision of the Book of Common Prayer has resulted in a series of useful and interesting books which study the development of worship over the centuries. Stuhlman's treatment of eucharistic worship in the Episcopal Church in the U.S. is an excellent addition to that body of scholarship. His treatment begins with the 1549 and 1552 BCPs but rather than the usual move directly through 1662 to the first American book of 1789, Stuhlman examines the background, impact and development of worship in the Scottish Church and shows the influence of these developments on the American church. Each stage of the history of the American BCPs receives a brief but adequate description. Stuhlman is particularly helpful in tracing the disintegration of the full post-reformation Sunday service of Morning Prayer, Litany and Holy Communion (or Ante-Communion) into the separate and unfortunate traditions of either Morning Prayer or Communion as the principal Sunday service, and by showing that the Holy Eucharist of the 1979 BCP is really an adaptation of that earlier full service. There are also helpful descriptions of

the manner of celebrating the Eucharist at various periods and the changing enrichments of music, vestments, and altar adornments over the centuries. It becomes quite clear that even the most staunchly "low church" service of 30 years ago had been heavily influenced by the Oxford Movement. This book will be a valuable addition to parish libraries and can be profitably read by all those involved actively in the conduct of public worship.

(The Rev.) RONALD H. MILLER
St. Bartholomew's Church
Baltimore, Md.

A Pilgrimage of Parishes

NO TWO ALIKE. By H.N. Kelley. Morehouse-Barlow. Pp. xiv and 159. \$8.95.

H.N. Kelley's book reminds me a great deal of Steinbeck's *Travels with Charley*, for it too moves us across the nation, back and forth, from Maine to California; New Orleans to the Dakotas, making a type of pilgrimage in search of the real spirit of the Episcopal Church or that special quality which sets the Episcopal Church apart, only to find the enormous divergence from parish to parish to mission.

No Two Alike is a gathering together of individual stories of many parishes: from wealthy suburban communities in Lake Forest, Ill. and La Jolla, Calif., to small missions in Centerville, Iowa and Thomasville, Ga.; historic parishes, St. Michael's, Charleston, S.C. and Gloria Dei, Philadelphia, Pa.; special ministries like that at the Church without Walls in Philadelphia and the renewal ministry of Houston; and the ethnic ministries in Fort Thompson, S.D., Chicago, Ill., Florida and California.

The personal pilgrimage of Mr. and Mrs. Kelley began as a simple "stop at the little church along the highway" routine while on vacations or business trips, but soon developed into a concerted effort to visit and study parishes of many different kinds throughout the country to try to understand what is happening within the Episcopal Church today.

"Rather soon we made a discovery that had escaped us in earlier years: that every parish, every little mission, had a separate, distinctive life of its own, a uniqueness, a personality," Mr. Kelley says. "No two were ever alike,

and sometimes the differences were vast and seemingly contradictory.”

In bringing together the individual stories of the parishes sketched in this book, the author was struck with the “amazing diversity and vitality of grass roots life in the church in the late 20th century. It is a positive story, showing God’s hand in creating health, strength and hope — often in unexpected places.”

This is a great little book, as “tastefully” done as most any Wednesday night potluck in any Episcopal mission throughout the midwest.

(The Rev.) WAYNE C. OLMSTEAD
St. Edmund’s Church
Elm Grove, Wis.

Celebrating the Great Week

JERUSALEM REVISITED: The Liturgical Meaning of Holy Week. By Kenneth Stevenson. Pastoral Press. Pp. vii and 104. \$6.95 paper.

For the first time since the Reformation, the Book of Common Prayer (1979) provides appropriate rites for



Holy Week, thus restoring one of the oldest liturgical traditions in Christendom. This little book is a study of not only the liturgical rites but the meaning of those rites, ancient and modern. The title reminds us that so many of these rites originated in Jerusalem, especially as described by the pilgrim Egeria in the fourth century.

An introductory chapter briefly reviews the origins and main themes of Holy Week, identifying the three pieties — unitive, rememorative, and representational — which helped produced these rites. Subsequent chapters

review the major days of the week, describing origins, later adaptations and modern reforms. Throughout, the author not only interprets the rites, but adds his own personal observations based on his pilgrimage to Jerusalem.

As we set our faces once again toward Jerusalem, this book may well provide a useful guide in our preparation for the liturgies of Holy Week and Easter wherein we encounter the crucified and risen Christ.

(The Rev.) A. DEAN CALCOTE
All Saints Episcopal School
Beaumont, Texas

Books Received

IT ONLY HURTS WHEN I GROW. By Fr. Kevin Kenny. Paulist. Pp. 101. \$3.95 paper.

STRESS POINTS: A Young Person’s Guide to Peace of Heart. By Douglas Fazzina and Joseph Moore. Paulist. Pp. 78. \$3.95 paper.

MAKING FRIENDS OF ENEMIES: Reflections on the Teachings of Jesus. By Jim Forest. Crossroad. Pp. 112. \$12.95.

NEO-FUNDAMENTALISM: The Humanist Response. Presented by The Academy of Humanism. Prometheus. Pp. 186. \$22.95.

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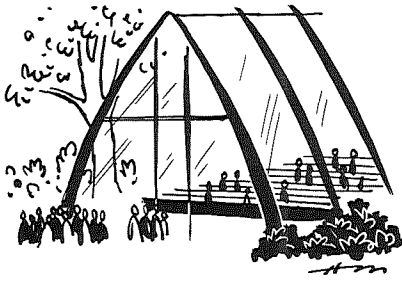
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EQUIPPING

(Continued from page 13)

However, with such movements and persons as Anabaptists, John Wycliffe, the Reformation, things began to change. Laypeople wanted to know more about the Christian faith and life. They rebelled against this knowledge being kept from them by ignorant clergy, power-hungry prelates, a Bible closed by chains of metal and of ancient languages.

More and more the laity took responsibility for the teaching ministry of the church, in homes, in schools, in churches, in overseas missions. This has continued — not always to the benefit of the church. Yet, often the teaching would not have happened or been done as well if they had not done it. However, the frequent abdication of this ministry by bishops and other clergy has pushed the church's teaching ministry out of the essential center of the church's life to the status of a peripheral program of Christian education. This has been even more true in the 20th century when this responsibility, at least for the church's education of its young, has been done almost entirely by women.

The only area of the church's teaching ministry which has been taken seriously over the years has been theological education. It is quite amazing that the Episcopal Church has been so insistent on having an educated clergy and has shown so little concern to equip its laity for ministry.

To get the teaching ministry back to its place at the center of the church's life will require steps much more radical than voting at General Convention for new programs. In an episcopal church radical moves involve changing the dynamics of the episcopé. Where to begin? With the serious intent of the bishops and with the expectation of the people that the promises made in episcopal ordinations will be carried out. The responsibility for the teaching ministry is expressed in this promise:

"Will you boldly proclaim and interpret the Gospel of Christ, enlightening the minds and stirring up the conscience of your people?"

In an article in *America*, October 1986, by the Most Rev. Rembert Weakland, Archbishop of Milwaukee and chairman of the Roman Catholic Bishops' Ad Hoc Committee on Catholic Teaching and the U.S. Economy, we find the statement of three func-

tions of episcopé which can be a framework for our reform in the Episcopal Church.

The first function is *asking the questions of the protagonists of the various positions on specific contemporary issues*. Minds can begin to be enlightened and consciences can be stirred up when the bishop asks of a standing committee, "How does what we are doing in this committee take part in God's mission in this part of the world?"; or when he asks of the young people, "What would be truly Good News to you?" Times and places for the bishop to ask questions will be many — in meetings and conventions, sermons and parish visitations, letters and articles. The bishop needs to lead people in the biblical mode of inquiry, as in the psalmist's words, "The Lord is my light and salvation; whom then shall I fear?" or in Jesus' words, "Who is my mother, brother, sister?" Always bishops must be, and be seen to be, participants in this questioning, listening to questions, learning with colleagues, both lay and ordained, being open to having their own minds enlightened and consciences strengthened.

Tradition

The second function is *clarifying the tradition*. From early days, bishops have taken responsibility for preserving and handing down the tradition of the Christian community. Bishops of the second and third centuries were expected to be theologians, usually chosen because they could write and teach theology. The exposition of scripture was central. How much the Episcopal Church today needs its bishops to "clarify the tradition"!

Does the bishop know what is being taught to the people, children, youth, adults in the diocese? Is there support for finding different ways to engage all the people in hearing God speak to them through the scriptures? How does the bishop clarify the bases for Christian response to the many critical ethical issues we are faced with today? That is the place where the tradition really matters for Christians.

Throughout history the bishop has taken a particular responsibility for the preparation and ongoing formation of the catechumens. The bishop is to care particularly for the way these persons are introduced to the tradition of the church and incorporated into growing in "new life" in Christ. This

concern for the initiates strengthens the church in its identity, keeping in the forefront the uniqueness of being the baptized people of God among the limited and distorted definitions of "Christian" and community offered today.

The third function is *creating the structure needed for fairness and comprehensiveness*. In episcopal visits to parishes, missions, and diocesan institutions does the bishop ask how this group of Christians is going about "enlightening the minds and stirring up the conscience of the people" in that place? These questions should be as important as questions about membership, leadership, and stewardship records. The bishop can sponsor a variety of methods for the teaching ministry of the church. How about bringing together theologians and homemakers and street people to consider the Christian vocation of hospitality? Or helping parents find ways to tell their children what the Bible means in their lives?

The bishops need to lead the church, locally and nationally, in encouraging the search for educational structures which strengthen people's use of their God-given minds as well as hearts, souls, strengths.

The bishop as "chief teacher" is responsible for all in the diocese who have an assigned share in the teaching ministry. Do aspirants go to seminaries that help them not only to understand the scriptures, theology, history, ethics, liturgies, but also to use these understandings in "enlightening minds and stirring up the conscience of the people?" Are there resources for continuing learning of bishops and clergy? Are laypeople who share in the church's teaching ministry given resources, continuing education, the bishop's recognition and support for this responsibility?

Bishops will become "chief teachers" because God's people ask for that, support it, and with imagination engage themselves in that ministry. Out of this may come a program. What will come is this: teaching will be again at the center of the church's "equipping the saints for ministry."

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The Rev. **Joan P. Grimm** is vicar of St. Clement's, Clemmons, N.C. Add: 106 Yester Oaks Way E., Greensboro, N.C. 27408.

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The Rev. **Ronald N. Hiester** is vicar of Emmanuel, Jenkins Bridge, Va.

The Rev. **Wesley W. Hinton** is now rector of St. James-the-Less, Ashland, Va.

The Rev. **John A. Lawrence** is rector of Grace Church, Hinsdale, Ill.

The Rev. **John Naumann**, formerly of Queensland, Australia, is now rector of St. Stephen's, Billings, Mont. Add: 1241 Crawford Dr., Billings 59102.

The Rev. **Marshall S. Scott** is chaplain to Henry Ford Hospital, Dept. of Pastoral Care, 2799 W. Grand Blvd., Detroit, Mich. 48202; mailing add: 190 River Oaks Dr., Plymouth, Mich. 48170.

The Rev. **Tim Sexton** is youth ministry coordinator, Diocese of Utah, 231 E. 1st St., Salt Lake City, Utah 84111.

The Rev. **Gordon J. Stenning** is now vice president-secretary of the Church Pension Fund, 800 Second Ave., New York, N.Y. 10017.

Retirements

The Rev. **John B. Birdsall**, as rector of St. Stephen's, Earleville, Md. Add: 314 Linden Ave., Easton, Md. 21601.

The Rev. **John R. Campbell**, from St. Timothy's, Winston-Salem, N.C. Add: 2701 St. Claire Rd., Winston-Salem 27106.

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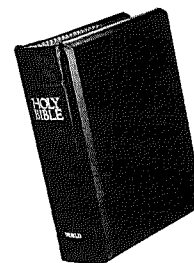
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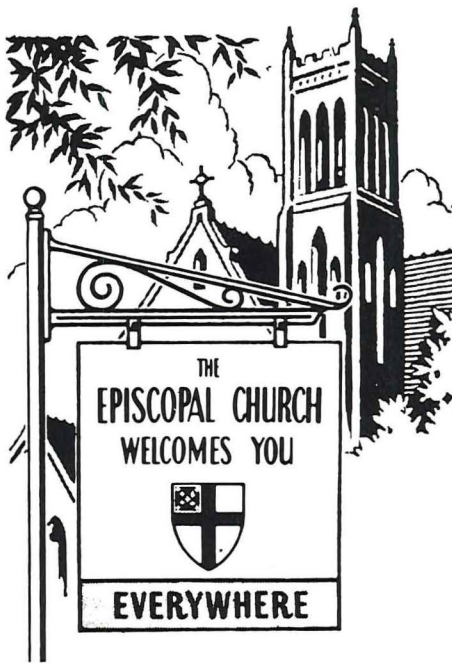
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H Eu Sun 8, H Eu (1S & 3S) 10, MP (2S & 4S) 10. Full Holy Week and Easter schedule offered. Call (213) 375-4617

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

HARTFORD, CONN.

GRACE (203) 233-0825
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Sun Mass 8 (Low), 10 (Sol)

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Sun Masses 8:30, 11 (Sol), EP 5. Masses Mon-Fri 7:30; Sat 9; Wed & Fri 12:15; Thurs & Major Feasts 5:30. Sta of the Cross & B Fri 7:30. MP & Ep daily as anno

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Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:30-11:15, Sun 12:30-2:45. Hours 10:40-4:30 Mon-Fri, 10:40-4:30 Sat & Sun

ST. GEORGE'S PARISH 2nd and U Sts., N.W.
The Rev. Dr. Richard Cornish Martin
Sun Masses 7:30, 9, 11:15. Daily Masses Mon, Wed, Fri 12 noon; Tues, Thurs 7

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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

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.

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Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

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

MARIANNA, FLA.

ST. LUKE'S 212 W. Lafayette St. 32446
The Rev. Millard H. Breyfogle, r
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SARASOTA, FLA.

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Sun H Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

ST. PETERSBURG, FLA.

ST. VINCENT'S 5441 Ninth Ave., No.
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ST. ANDREW PARISH Park & Lake St.
The Rev. K.K. Behrel, SSC, r
Sun Masses: Sat 5:30, Sun 7:30, 9. Tues 6, Wed-Sat 9, Sta & B Wed 6:30

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Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry Sts.
The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

MISSION, KAN.

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The Rev. David F. With, r
Sun Eu 7:30, 10; noon Eu daily

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Sun Masses 8, 10 & Sat 6. Daily as anno

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ST. RAPHAEL THE ARCHANGEL 1891 Parkers Mill Rd.
The Rev. Robert D. Matheus, r
Sun H Eu 8:30, 10:30; Wed 7

LOUISVILLE, KY.

ST. GEORGE 26th & Oak
The Rev. Samuel Akuamoah, v
Sun H Eu 11

BALTIMORE, MD.

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Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. Arthur E. Woolley, r
Sun Masses 8, 10, Tues 10, Wed 6:30, Thurs 7

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H Eu Sun 8, 10:15, Wed 10, 8:30. Daily MP 9

(Continued on next page)



Church of St. Michael and All Angels, Baltimore

LENT CHURCH SERVICES

(Continued from previous page)

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
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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. Jennifer Phillips, the Rev. Richard Valantasis
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. MARY'S 1895 Laurel at Howell (646-6175)
The Rev. Russell W. Johnson, Jr., r; the Rev. John Cowan
Sun H Eu: 8:30 & 10:30; Ad. Forum 9:30, Ch S 10:30. Wed H Eu: 7, 12:15 & 6:15; 1st Tues 7:30 HS & H Eu

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL
13th and Locust Sts. — Downtown
Sun 8, 9, 11 & 4. Mon-Fri 12:10

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
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BEATTY, NEV. (Just east of Death Valley)

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Sun 11 H Eu

BARNEGAT LIGHT, N.J.

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Cemetery, Washington Rd. (766-1331)
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Sun 8 HC, 10 HC (1S, 3S, 5S), MP & HC (2S, 4S), Ev 5. Thurs 10 HC & Healing

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

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

SCOTCH PLAINS, N.J.

ALL SAINTS'
The Rev. John R. Neilson, r
Sun H Eu 8 & 10. Wed 9

ALBUQUERQUE, N.M.

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

BRENTWOOD, N.Y.

CHRIST CHURCH 155 Third Ave.
The Rev. Richard C. Mushorn, M.Div., v
Sun Masses: Sat 5:30. Sun 8 & 10. Daily Mass 5:30

HAMILTON, N.Y.

ST. THOMAS 12 1/2 Madison St.
The Rev. Elizabeth R. H. Gillett, r
Sun 8 & 10 HC; Wed 5:15 HC

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn St. & Magnolia
Marlin Leonard Bowman, r Est. 1880
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Wed 7 Sta & B. The Church on the beach

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Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

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145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, a
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. 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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS 12:30. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

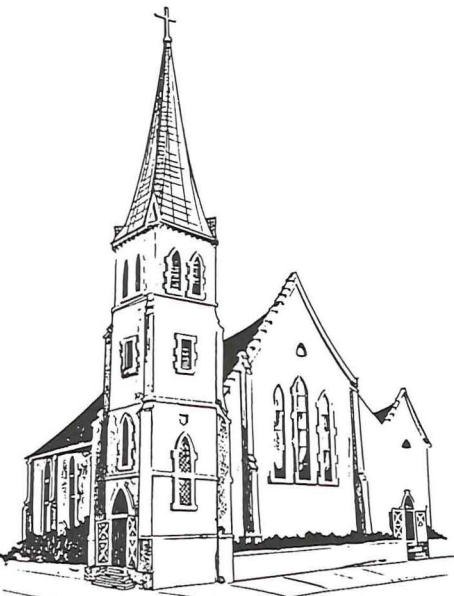
ST. PAUL'S Broadway at Fulton
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

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ALL SAINTS' 97-25 Lefferts Blvd.
JFK-Q10 Bus Direct
The Rev. John J. T. Schnabel, r (718) 849-2352
Sun HC 8 & 10:30. Wed HC 7 & 10 (Healing & Bible Study)

SUNNYSIDE, N.Y.

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The Rev. Robert A. Wagensell, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, 5 EP HEU, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun 11. Reconciliation Sun 9



St. John's Church, Lafayette, Ind.

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Andrew A. Barasda, Jr., r
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct.-April, 5. C 1st Sat 4-5

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)
The Rev. Keith L. Ackerman, SSC, r; the Rev. Jack V. Dolan, d; the Rev. Edward M. Wood, assoc
Sun Masses 8:30, 11 Daily Mass. Parochial Chapel: St. Elizabeth's, Bentleyville, Pa. Sat night Mass 7

PHILADELPHIA, PA.

ST. LUKE'S, Germantown
5421 Germantown Ave., 19144
The Rev. Charles L.L. Poindexter, r; the Rev. Frank Witt Hughes, ass't; the Rev. William J. Shepherd, ass't
Sun HC 7:30, Sol Eu 10:30. Mon, Wed, Fri HC 7:30; Tues, Thurs, HC 7:30 & 9

JOHN'S ISLAND, S.C.

ST. JOHN'S 3673 Maybank Hwy.
The Rev. George F. Weld, II, r
Sun 8:30 HC; 9:30 Christian Education; 10:30 HC 1S & 3S, MP others

NASHVILLE, TENN.

ST. ANDREW'S 3700 Woodmont Blvd.
Sun 7:30 Low Mass, 10 Sung Mass, 5 Ev. Daily (ex Fri) MP 6:30, Mass 6:45, EP 5. Sat MP 8, Mass 8:15, C 4-5, EP 5. Lent: Sta & B Wed 7

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-Jimenez, canon missionary; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, c; the Rev. Francis Craig, ass't;
Sun services: 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkds Wed & Holy Day 10 H Eu. Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

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

LUBBOCK, TEXAS

ST. PAUL'S ON THE PLAINS 16th and Ave. X
The Rev. H. O. Clinehens, Jr., r; the Rev. David Price, the Rev. Jo Roberts Merriam
Sun: 8, 10:30. MP daily 8:30. Wed Eu 11 & 5:30

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor
Sun 7:30 & 9 H Eu, 11:15 MP (1S, 3S & 5S HC). (512) 226-2426

LEXINGTON, VA.

R. E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r; the Rev. Hugh Brown, ass't
Sun H Eu 8:30, 10:30, 5. Wed 12:15; daily MP 8:45

NORFOLK, VA.

CHURCH OF THE GOOD SHEPHERD
1520 North Shore Rd. & on corner of Hampton Blvd.
The Rev. Ross M. Wright, r
Sun services: 8 HC; 10:30 HC or MP (HC 1S & 3S; MP 2S & 4S). Wed: 10:30 HC & Healing service; 6 HC

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 4. Daily as anno

A Church Services listing is a sound investment in the promotion of church attendance by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.