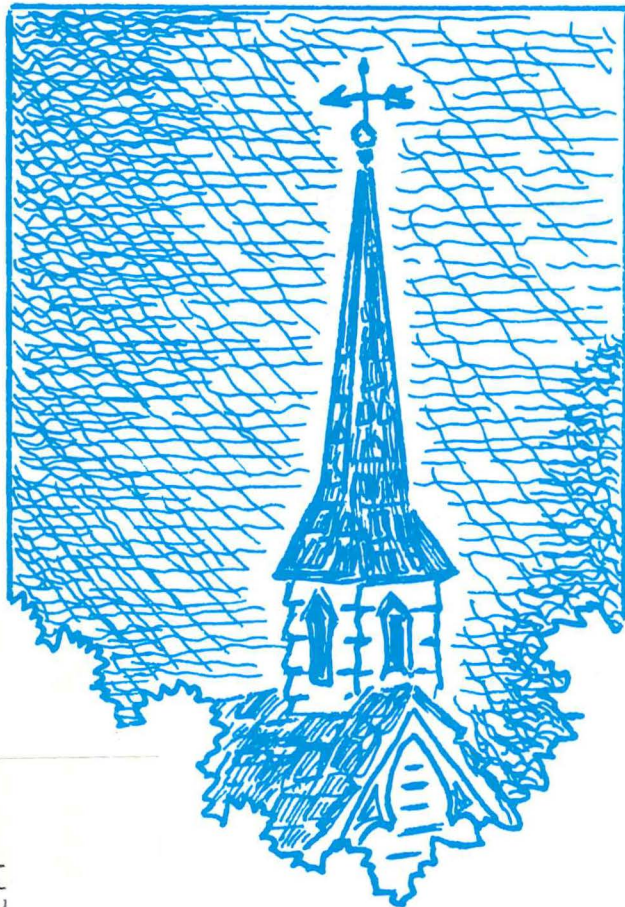


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1989 in Review

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The Rev Charles Pridemore

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## On Jordan's Bank

Paths end at the water's edge. Whether we walk along a beach by the ocean, or along the bank of a river or lake shore, the edge of the water marks a line between the dry land on which we live and a different realm — the realm from which all earthly life sprang long ago, but into which we cannot return except for brief periods.

In the spiritual world, the waters of baptism also provide a line, but it is a line between our ordinary life, the life into which we were born, and on the other side a new life. It is tempting, but simplistic, to say that the first life is the natural life and the baptized life is a supernatural one. One way to put it is to say that the order of nature, and specifically our nature as human beings, has fallen. To be saved, we must move into the different order of redemption.

Another way to put it is to say that "nature," the way we are and what we make of life, has become "unnatural." Nature is not simply fallen: it is bent, turned aside, distorted from what it was supposed to be. To the extent possible in this limited world, redemption means restoring nature, putting things back into their proper direction.

Human beings destroy themselves and blemish others when they live in this unnaturalized nature. We find our true selves, what we were meant to be, in redemption. Thus the ancient church fathers speak of salvation as a return to paradise, and of the cross as the new tree of life. Other animals come onto this earth and are fitted for precisely the life which the physical world gives them to live. Human beings, on the other hand, are fitted for a life which the physical world cannot give them.

It is by Christ that we can find the complete and perfect human life. Through him, and in the power of the Holy Spirit, we can truly become the sons and daughters of our heavenly Father. Through him alone, in the power of the same Spirit, we become truly sisters and brothers of all other human beings.

Holy Baptism is the charter of the new life, the restored nature given to us. As part of our Epiphany celebration, we joyfully acclaim Christ who first was baptized for us. He, of course, needed no redemption. He was already the perfect Son of God the Father. Yet he associated himself with sinners on the banks of the Jordan. He joined them in baptism, so that in baptism we might be joined to him. In him our own baptisms find their beginning and their final goal.

H. BOONE PORTER, Editor

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Artwork by Byrd Eastham of Charlottesville, Va.

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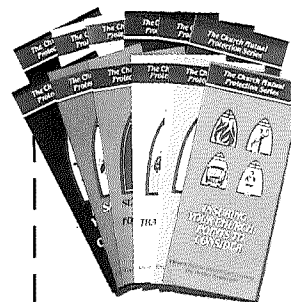
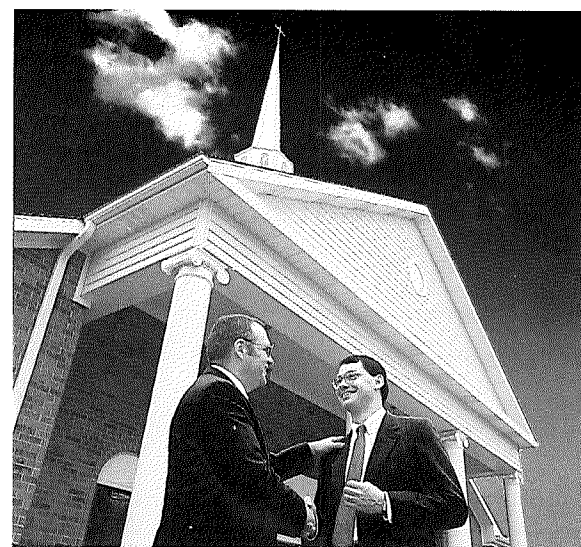
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# LETTERS

## Coming When?

I enjoyed the meditation, "If the Householder Had Known," by the Rev. William K. Young [TLC, Dec. 3]. I am disturbed, however, by his choice of tense when he says, "When our Lord comes" and "He is coming soon." I read the gospels to tell us that we may find him right now in the poor, the homeless, and the hungry. I believe that we do our people an injustice when we suggest that his coming is sometime other than now.

ROBERT C. LEWIS  
Westborough, Mass.

## Choosing Bishops

The Rev. Theodore McConnell, in his letter [TLC, Nov. 12] commenting on the article by Professor O.C. Edwards [TLC, Oct. 15], suggests that bishops should be required to step down after seven years and then serve seven years in the "place where no one else wants to go." I strongly concur with this suggestion as a way for the bishops to keep in touch with the people.

As for Professor Edwards' article, if I understood it properly, he feels that whoever is made bishop, the Lord will give him/her the gifts needed through the Holy Spirit. If this is true then why do we have a search process at all? Why not elect a new bishop the next day after it is proposed? Rather, I suggest that what we are attempting to do is discern who the Lord would have us elect as bishops because they have the gifts he feels that we will need. Thus I feel very strongly that the Lord has a person who would be the best for a particular diocese.

Under the present process, we pick four or five candidates, any one of whom satisfy the requirements for being a bishop. But then we have a popularity contest to see who can get most of the people on their side rather than trying to determine which the Lord would have us choose. The apostles settled it in the traditional manner of praying to the Lord and then casting lots to discern his will in that matter. We should do likewise.

(The Rev.) ROBERT E. WALDEN  
All Saints' Church  
Kapaa, Kauai, Hawaii

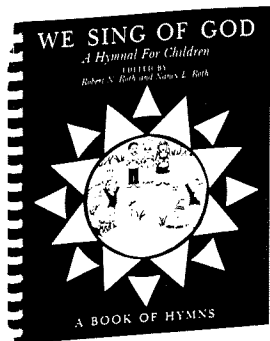
## Evangelical Affirmations

I was grateful for the positive attitude of the November 12 editorial entitled "Evangelical." The author notes that the term "evangelical" was once synonymous with "low church," "anti-sacramental," or "politically conservative," whereas now (he asserts) evangelical may be identified as "members of our church who support evangelism, renewal and personal witness." The term "evangelical," however, describes not an activity, but a theology. Regardless of political or liturgical preference, an evangelical Anglican is one who affirms the following: 1) the authority of scripture; 2) the divinity and humanity of Christ; 3) the sufficiency of his atoning death; 4) the historicity of his bodily resurrection; 5) the necessity of new birth; 6) the possibility of a changed and holy life; 7) the unity of word and sacraments; 8) the certainty of Christ's return.

These theological distinctives, rather than any activity, give definition to the term "evangelical." If, however, we were to look for some distinguishing activity to characterize the

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# LETTERS

evangelical, it would not be evangelism so much as expository biblical preaching, of which, for Anglicans, Charles Simeon [TLC, Nov. 12] was the great pioneer and the Rev. John R. W. Stott the foremost contemporary practitioner.

(The Rev.) PETER RODGERS  
St. John's Church  
New Haven, Conn.

## Noted Hymnal

While it is with some hesitation that I presume to quibble with the letter by the Rev. Reginald H. Fuller [TLC, Oct. 29], particularly since I serve a cathedral of which he is honorary canon, it is clear that *The Hymnal 1982* was designed to be "musically practical" (preface).

Many worshipers are musically literate, and even those who are not can be aided in learning unfamiliar music by following the rise and fall of the printed notes, especially when the words are with the musical staff. His suggestion that the affluent might purchase their own musical editions I find

distasteful; we must not limit full participation in public worship on the basis of economic status. The type size of *The Hymnal 1982* is as large or larger than in any words-only hymnal I was ever handed in English cathedrals.

Dr. Fuller does make an important point about the loss of the shape of poetry in our hymnal format. Look at hymn 284 to see how the arrangement of stanzas six to eight delights the eye and entices one to say the words aloud! But, the priority of the hymnal is to encourage singing. Publication of a words-only hymnal would be wonderful for private meditation, but don't ask me to sing from it.

THOMAS STRICKLAND  
Music Director and Precentor  
Cathedral Church of St. Paul  
Burlington, Vt.

• • •

It was with great interest that I read the letters of Fr. Fuller [TLC, Oct. 29] and Ward Nelson and Harrison Walker [TLC, Nov. 26] concerning *The Hymnal 1982*. I am more inclined to agree with the two latter-mentioned gentle-

men. As an organist-choirmaster and also as a pianist, I can appreciate their point of view. A hymnal with no music is a step backward and is self-defeating, especially since the backbone and mainstay of Anglican worship has always been its music.

In my parish are many people who have played a musical instrument at one time or another, or who were formerly members of the choir, who like to have all of the music before them. Psalms in which the texts are pointed for singing, just make more sense with the notation to guide you, and assures that the choir and congregation wind up in the same place.

I am in complete accord with Mr. Walker concerning the matter of small print, not only of the 1982 hymnal, but other printed musical scores as well. Many eye specialists have dealt in depth with the optical and visual problems of musicians. The type used in the notation and texts of the 1982 hymnal exacerbates these problems due to fuzzy, blurred edges around

(Continued on page 16)

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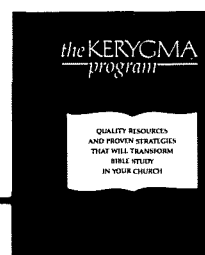
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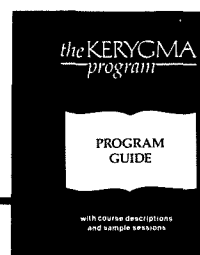
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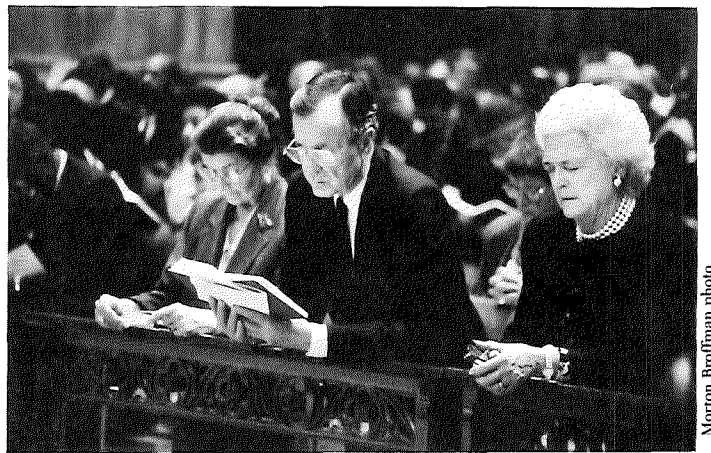


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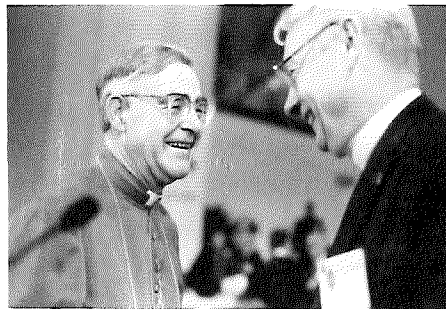
Clearing away rubble in Charleston, S.C., after Hurricane Hugo.



President and Mrs. Bush at the funeral of Bishop Walker.



A priest and boy the Presiding Bishop met while in Soviet Russia.



Bishops Leonard and Wantland at Fort Worth synod.

Barbara Braver photo

John Sorensen photo

Several weeks later, 8,000 people crowded into the Hynes Auditorium in Boston where the Rev. Barbara Harris was consecrated as Suffragan Bishop of Massachusetts, the first woman bishop in the church [TLC, Feb. 26]. Elected in the latter half of 1988, Bishop Harris's consecration stirred emotions on both sides of the women's ordination debate as conservatives planned for a meeting of their own.

In other parts of the Anglican Communion, similar issues were under discussion. Under the auspices of the Most Rev. Robert Runcie, Archbishop of Canterbury, the Eames Commission met early in the year [TLC, April 23]. The commission, chaired by the Most Rev. Robert H.A. Eames, Archbishop of Armagh and Primate of All Ireland, continued their discussions, started late last year, concerning how the provinces of the worldwide communion will relate to each other in view of the divisions caused by the ordination of women as priests and bishops.

At that time an interim report was being developed which was eventually presented to the primates of the Anglican Communion in late April at a meeting in Larnaca, Cyprus [TLC, May 28]. The seven-member panel developed guidelines which describe

ways for opposing sides to "respect" each other's opinions concerning women's ordination without appearing to accede to the contrary point of view. The report emphasized the similarities in the communion: "Much more unites them within the one Anglican fellowship than divides . . . Should Anglican groups come to define themselves over and against one another it would entrench division and make reconciliation between Anglicans as difficult to achieve as reconciliations between now separated churches."

This statement was kept in mind as conservatives rallied in Fort Worth in June [TLC, June 25]. Under the leadership of the Rt. Rev. Clarence Pope, Bishop of Fort Worth and president of the Evangelical and Catholic Mission, the synod was not, as some had predicted, a schismatic event, but one which affirmed a new structure within the church. It is intended to bring together a mutually beneficial coalition of conservative dioceses and congregations throughout the church on a voluntary and cooperative basis not conflicting with Episcopal canon law.

Meanwhile, when the House of Bishops met in Philadelphia in September, Episcopal Synod bishops further explained their point of view to their peers, who received them with warmth and hope for further discussions [TLC, Oct. 22]. The house also affirmed the election of the Rev. Steven Plummer as the first indigenous Bishop of the Navajoland.

Women's ordination was a hot topic in other parts of the Anglican Communion as New Zealand elected the first female diocesan bishop [TLC, Dec. 24], Australia demurred on the

## 1989 in Review

A rumbling earth, an unprecedented consecration, a sudden death, all were part of the last year of the 1980s, a year marked by change and new directions.

The inaugural service of an Episcopal president and the consecration service of a controversial new bishop began 1989.

George Bush, newly sworn in as president in January, first attended a simple private service with his wife, Barbara, at St. John's Church across from the White House and then proceeded to the cathedral for a large ecumenical service [TLC, Feb. 19]. More than 3,000 people participated in the service with the president, who has been an active Episcopalian throughout his life. He continues to attend St. John's regularly.



subject [TLC, Dec. 24] and the Church of England will leave the subject open for study, possibly for several years [TLC, Dec. 31].

In other news, the National Council of Churches suffered through pangs of change and new growth in 1989. While the years leading up to 1989 saw much talk of reorganization but little action, the council this year finally approved a comprehensive plan [TLC, June 18]. However personnel disputes took their toll, and the council's top staff official, General Secretary Arie Brouwer, resigned [TLC, July 30]. Subsequently the governing board approved a massive plan for streamlining the NCC bureaucracy. By the end of the year, plagued by financial problems, the "transition team" was still struggling over how best to implement the reorganization. The Rev. Leonid Kishkovsky was elected at the November governing board meeting to serve as president in 1990 and 1991, marking the first time an Orthodox clergyman has ever headed the council [TLC, Nov. 5].

The Most Rev. Edmond Browning, Presiding Bishop, continued his missions of peace and ecumenical good will as he visited Central America [TLC, April 16, April 30] and Russia [TLC, Sept. 17].

### Central American Tour

While in Central America, Bishop Browning, accompanied by other notable leaders of the Anglican Communion, met with heads of state in Nicaragua and Panama and was able to discuss conditions of these war-torn countries with representatives of other denominations and the people themselves.

The Presiding Bishop was able to observe first hand the rapid changes in Russia when he toured the Soviet Union in late summer at the invitation of Patriarch Pimen of Moscow and All Russia. He paused in Armenia to survey the devastation from the recent earthquake, and presented a check for \$280,000 from the Presiding Bishop's Fund to local church leaders. In the Ukraine he met with the Metropolitan Filaret of Kiev, who told him that of the 5,000 Orthodox congregations, more than 2,000 opened within the last 18 months. "Perestroika for us," he said, "means repairing and replacing

the churches." Improved communications between churches was promised, with a commitment for regular meetings between representatives from both sides.

Bishop Browning was also in the forefront when the controversial abortion ruling was announced in the summer [TLC, Aug. 6]. In a statement issued shortly after the Supreme Court released its decision on a Missouri abortion law, Bishop Browning restated the General Convention's legislation on abortion which stresses the sacredness of human life. In addition, he noted, "Our discussion of abortion must focus on finding what can be redemptive in an already broken situation."

### Natural Disasters

Mother Nature played more havoc than usual in 1989 as first a hurricane blasted one coast [TLC, Oct. 22] and then an earthquake rocked the other [TLC, Nov. 12]. Many buildings in Charleston, S.C. were badly damaged or destroyed by Hurricane Hugo, which blew the heavy front doors out of one church and removed the roofs off several others. Parishes in San Francisco did not fare so poorly, but enough structural damage was found in Grace Cathedral to partially close it [TLC, Dec. 10] and similar problems were reported from Watsonville, Calif.

On an ecumenical note, Pope John Paul II and the Most Rev. Robert Runcie, Archbishop of Canterbury, signed a joint declaration in early October [TLC, Nov. 5] that reconfirmed their desire for Christian unity; but they vowed not to downplay "the difficulties that our dialogue must deal with in our times," including the ordination of women.

The latter part of 1989 marked the sudden end of the ministry of the Rt. Rev. John Walker, Bishop of New York, who died of complications following a major heart operation [TLC, Oct. 29]. Leaders from many denominations and countries were among the 5,000 participants in his October 5 funeral at Washington National Cathedral. He had served the cathedral for 23 years, first as canon, then as bishop and dean, and was widely recognized as a leader in civil rights, community affairs and ecumenical relations.

K. K.

## CONVENTIONS

At the convention of the **Diocese of San Joaquin**, which met at St. Paul's Church in Visalia, Calif., October 27-28, the Rt. Rev. John David Schofield, diocesan, reminded delegates that great opportunities for evangelism exist among the many ethnic communities in the diocese. "Our commitment to evangelism and outreach . . . cannot be a matter of merely doing the 'in' thing," he said. The bishop cited the work being done among Hispanics, Filipinos and Southeast Asians in the diocese. "Ethnic work is neither easy nor inexpensive, but it is essential," he said.

In other convention action, delegates admitted the Church of the Holy Family in Fresno to full parish status; accepted a resolution supporting "all positions of conscience faithful to Holy Scriptures" and calling for "pastoral sensitivity to differing points of view"; reaffirmed support for the one percent theological education offering to seminarians; and adopted a 1990 budget of \$898,116.

(The Ven.) DONALD A. SEEKS

## BRIEFLY...

Alan F. Blanchard, 50, has been named president-elect of the **Church Pension Fund**, it was announced recently. Mr. Blanchard, president of Latimer Management Company and an active Episcopalian, will join the fund in 1990 and assume the office of president in April 1991 upon the retirement of current president Robert A. Robinson. The fund, which administers the pension system for clergy, has assets of over \$1.7 billion.

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**The Rt. Rev. John Allin**, retired Presiding Bishop, has been named 1989 Distinguished Alumnus of the University of the South, Sewanee, Tenn., by the university's associated alumni. Bishop Allin, former chancellor of the university as well as a 1943 graduate, was honored recently for his loyalty and service to his alma mater and for his contributions to the church. He is also a member of The Living Church Foundation.

# And What If We Did Found a New Church?

By W. ARMISTEAD BOARDMAN

**W**hy don't these extra clergy go out and found new parishes? Well, we did just that in Monument, Colo. We will overcome natural modesty, and outline how simple it is to create a new mission, thus contributing to the growth of the church, and creating a new salaried position for our burgeoning clergy list.

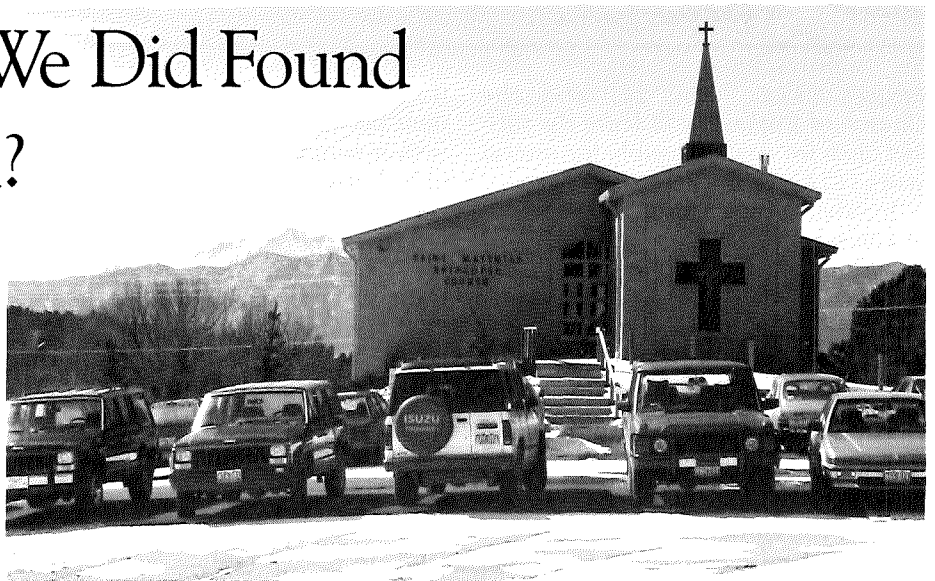
First, as a non-stipendiary, you have to have financial resources, and as I am a retired USAF chaplain, my wife and I had sufficient, and built a house that included an ample chapel. Second, you have to have a vision, next, the energy and will to fight for it, and finally, the capability to sacrifice your resources, time and ego.

Whatever missionary plans Colorado had, they did not include my suggestion that the Monument area, between Denver and Colorado Springs, would be an apt place to build. New to the diocese, it was with understandable natural reluctance that the bishop gave permission to establish an experimental house church.

Our first Eucharist was in April, 1974, with 17 attending. After sending the diocese \$100 a month for six months, we were declared a mission in October, at the convention, in a 30-second announcement, the only significant mention ever in my recollection. We were also reminded the diocese had many other missions, and as we were a self-starter, not to expect any financial support. Our answer was, that we had neither asked, nor expected any support. Again, in all justice, did not our plan to plant the church flag in a residential rural area, and rally around it, seem a little wild-

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*Fr. Boardman was a chaplain in the U.S. Air Force from 1951 to 1975, serving in many locations in this country and abroad, and is a 50-year veteran in the Boy Scouts. His wife Ann has a long experience as an organist in military chapels.*



**St. Matthias Church, Monument, Colo.: a self-starter.**

eyed to practical planners? In these 15 years, we have not cost the diocese a dime, and have contributed over \$25,000 to it.

My accomplished wife, Ann, as organist, and myself, as vicar, pledged ten years, without stipend, to the founding of St. Matthias Episcopal Church. Indeed, for several years, my pension premiums were not even paid.

For 18 months, we met and grew as a house church, with no expenses as we even furnished the hospitality coffee. In 1976 we moved into Monument proper, (population 750) into a renovated, commercial building, and became a store front church, something rare, and possibly considered unbecoming in the Episcopal Church. With our new visibility, we grew rapidly, and remained in the store front church for nearly four years.

Also, in 1975, an opportunity occurred, to purchase a strategic six acres of land, for a pittance of \$15,000, seemingly beyond our capability. The bishop's committee was against such a leap of faith, but relented after six months, if the vicar would go out and raise the money, which was done in one afternoon. One acre within our new property was blessed ten years before the building of our new church. It is plotted for 700 graves and has a larger than life statue of St. Francis in the center.

Late in 1978, the Roman Catholic congregation built a new church, and leased us their old one, where we flourished for six years. In 1984, Ann and I retired, after 40 years of Episcopal ministry, ten at St. Matthias. We left 45 families pledging, \$60,000 in

the building fund, and six beautiful acres, paid for. A new church was built and occupied in 1986, with a paid vicar in charge. At my insistence the church was so situated that we see Pike's Peak directly over the altar. Ann and I now live 500 yards from the church, and attend in the back row.

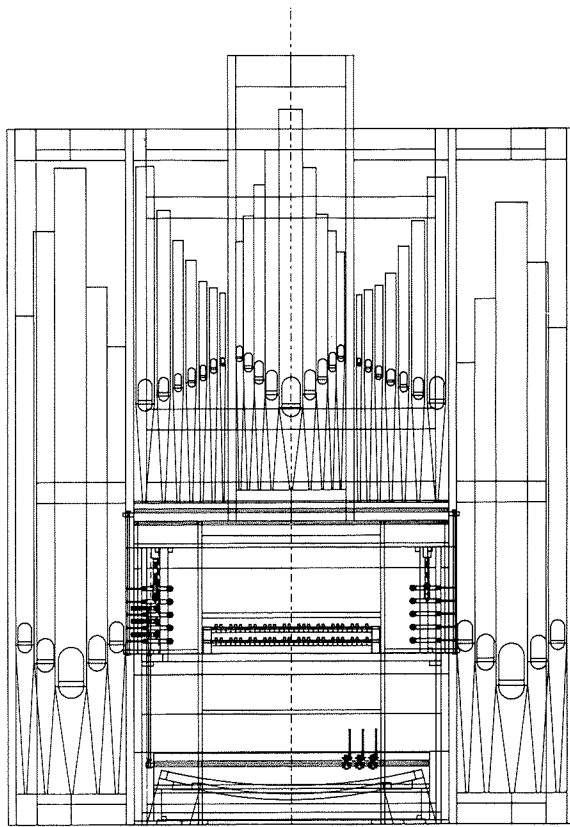
## A Right Time?

There is no good or bad time to start a mission. St. Matthias was founded in the midst of the worst membership loss in the history of the Episcopal Church. We also proved that a church can be founded in just about any location. Frankly, the diocese is not all that important. You do need their permission, and even that was slow in forthcoming. The diocesan bureaucracy always listed me as part-time, and I went two years once without missing a Sunday. The sister churches in Colorado Springs were humored by our project, but did not assist until there were changes of rectors, and they saw the building coming out of the ground.

Looking back, we might have changed one thing. People have more respect for that which they pay for, and perhaps in accepting a stipend after five or seven years, would have prepared them better for the future. Then again, we were free and beholden to no individual interest, in this unpaid evangelism. Our response to the question, as to why don't more clergy found missions, is this: If missions are so vital to the future of the Episcopal Church, why is it that the work of those of us who do found missions is so ignored and obscured? Would I do it again? Yes, with God's help!

# A New Church Organ

To rebuild or replace?



By SCOTT RIEDEL

A parish faces many options when deciding to make a change with its church organ. Should the parish move or rebuild an existing organ, or replace it with a new or used pipe or electronic instrument. The list goes on. Is the pipe organ of “tracker,” electropneumatic, or electro-mechanical action? Will it be in a case or a chamber? What is the appropriate stoplist? How many speakers are needed in the electronic instrument? Where should they be located? Might the electronic instrument have some real pipes? And so on.

Two questions often remain: Which of the many hundreds of organ companies worldwide will be selected to develop a complete design and build the appropriate organ? And how will the congregation afford the investment?

Such were the options and questions before St. Luke’s Church, Madison, Wis. nearly four years ago. The study and research by committee, congrega-

*Scott Riedel, of Wauwatosa, Wis., is an organ design and acoustics consultant who assisted St. Luke’s Church, Madison, Wis., in selecting a new organ. He is organist at the Sherman Park Lutheran Church, Milwaukee, Wis.*

tion, rector and consultant have resulted in the installation of a mechanical action (“tracker”) pipe organ of 12 ranks (sets of pipes), built by the Visser-Rowland Associates of Houston, Texas.

St. Luke’s is a parish of 300 communicants located in a capitol city and home to the University of Wisconsin. Members of the parish are of diverse backgrounds. The worship space seats 160, and is of excellent acoustical character for liturgical worship.

The parish owned a small pipe organ, over 60 years old, that had served many good years and was worn out. An organ committee was established, with members representing the various concerns of the congregation. A consultant was hired who could serve to coordinate and guide the process. Many options, technical data, and sales presentations were evaluated.

Rebuilding the old organ was found to be both costly and of limited promise; thus, replacements were explored. The various replacement organ types were listened to and inspected by the committee — from electronic to pipe, from “computer” to “tracker.” Each was evaluated against the basic criteria:

First, the proper organ must meet the musical needs of the congregation — especially leading hymn singing and accompanying the choir and soloists.

Second, the proper organ must meet the acoustical needs of the space; for example, not being too quiet nor too loud, but adjustable for the best tone in the room.

Third, the proper organ must be well built of appropriate materials for long life and durable service, with low maintenance costs.

Finally, the proper organ must demonstrate good stewardship and financial responsibility.

The importance, perception, practical application, and response to these criteria by a parish are as varied as the parishes themselves! For St. Luke’s, musical needs called primarily for hymns and choir accompaniment. Bright, clear tones were most appreciated, with Romantic styles being secondary. Acoustically, the building is supportive and sympathetic to liturgical music and speech, having no sound absorbing materials such as carpeting or acoustical tiles in the nave. Therefore, a large organ was not needed. Because space in the gallery was limited for organ and choir, an organ with a small “footprint” and easy accessibility was required.

The committee selection of a mechanical action organ, and the Visser-Rowland pipe scaling and voicing style in particular, produced the right and clear tone desired. The few ranks are more than adequate, even robust, in the fine acoustics. The organ is physically small (only three and one-half feet deep). The organ company also provided all of the “custom” design work necessary to make the organ fit the space, both tonally and visually, even creating carvings of the stylized St. Luke symbol in the case front.

To show the congregation the need for a new organ, the committee prepared a series of “live” demonstrations, forums and written literature. Having the understanding and support of the congregation meant having their financial support, making the raising of funds easier than the committee expected. Modest pledges, thank-offerings, and memorials were received, and special fund-raising events included yard sales, benefit concerts, a raffle and even a garden tour.

The end result is an organ that serves the parish and that is shared with the entire community in concerts and services. Most important, the organ represents a project that brought the entire parish together in work and worship.

# An Adult Convert to Infant Baptism

By JULIAN CAVE, JR.

I knew I had made a quantum leap in my shift from Baptist to Episcopalian when, at a renewal conference, I felt strong, inner resistance to the priest's wistful reference to adult baptism.

Frankly, I never felt people without believer's baptism had a flawed Christian experience, nor did I think it proper for Baptists to require immersion of those seeking transfers from other traditions. I thought mandating baptism to mark this transition prostituted the symbol, replacing its Christian with a denominational character. As a Baptist, I reasoned baptism belonged in close proximity to a person's declared intent to become a Christian, thus a belated imposition of this initiatory rite would be awkward, at best.

My belief in infant baptism deepens. While my reasons might not contribute markedly toward another's rationale, I hope my joyful discovery will encourage a fresh savoring of our Episcopal tradition, and highlight its wisdom and wonder.

Some evangelical churches have dedicatory services in lieu of the baptism of infants. They are offered so parents can express heartfelt thanks to God for the gift of their child, and to solicit assistance for the arduous task of parenting. Yet, as an officiant on such occasions, I always felt they lacked something. Mostly, we asked God for strength to do whatever had to be done instead of receiving gratefully what he had given.

I believe baptism speaks essentially of God's action, not ours. It is God's gifts in Christ that poses as the ultimate event to which all our responses are made.

Furthermore, baptism represents God's commitment to us, and "God is so resourceful, so unscrupulous in keeping his own" (C.S. Lewis). As an aside, re-baptism is more a reflection on God's ability to keep us than our failures to believe in him.

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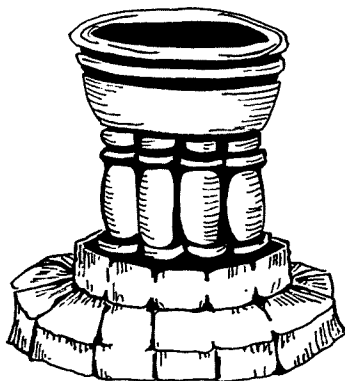
*The Rev. Julian Cave, Jr., is assistant rector of St. James Church, Wilmington, N.C.*

In the main, those who practice believer's baptism insist they concur with this God-first arrangement. However, this lively ritual makes it hard not to conclude that baptism is, in fact, a recognition of something we have done or aspire to do. It is so activist, person-centered, intentional. In contrast, infant baptism states graphically that God must do whatever has to be done. There is only a receiving posture. What can an infant do, really?

As Christians, we believe that God's power is benevolent, and our part is to accept the gift. Baptism situates the child in an ecology of wall-to-wall grace, and portrays life as glad response.

The infant, in baptism, is claimed by the church. The rite isn't a matter of parents safeguarding their child from possible danger, either in this world or the world to come. It is not primarily the signaling of an individual's unique experience, a group's witnessing what has occurred in the life of another. Baptism is a child's being adopted by the Christian family — the church chooses the child more than the child opts for the church! Therefore, baptism is a church event, not a family affair. Bishop A. Theodore Eastman of Maryland calls it the "corporate sacrament *par excellence*."

One troublesome feature of my ministry within a Baptist context was having to assist children with their need to belong. In that tradition, the sacraments, called ordinances, give off vibrations of exclusivity — baptism and the Lord's Supper for the in-group.



Children feel estranged.

This pastoral concern became personal for me when Mark, our five-year-old, informed his mother that he wanted to be baptized. "It's a bit early," she said. "Wait until you learn more about what it means to be a Christian." Mark's quick reply was, "Yes, but dad keeps talking about the church as a family. I want to belong!" I submit that the trend among evangelicals for candidates to be baptized at an increasingly younger age is due, in part, to the fact that children are desperate to belong, especially at a time of great dis-ease within the American family.

Baptism and the Eucharist belong at the start of life. Acceptance is to be sensed with the first breath. Additionally, salvation is neither a reward for a certain level of insight or behavior, nor an investment that assures safe passage from this world to the next. Salvation pertains to cultivating healthy relationships, both to God and others. These are inter-related. In baptism, the child is placed in a community where relational concerns, human and divine, are addressed. It acknowledges that we are saved in concert.

In baptizing infants, we prevent the rite from being identified too closely with any particular religious experience. I contend believer's baptism weights one experience too heavily. If this single, unparalleled encounter that ostensibly legitimates the rite is missing, then it is contrived or the candidate is baptized with the expressed hope that it will be forthcoming. When I was a Baptist clergyman, there were many times when I felt the person being baptized lacked mature understanding. I sensed I was doing big, infant baptism. Other clergy shared my anxiety.

## Making of a Christian

Baptizing an infant frees the child to enjoy a wide range of religious experiences. All these experiences contribute toward the making of a Christian. "Baptism isn't a momentary rite, but a lifetime process of God's work in us," writes William Willimon. As Christians, we are to know a multiplicity of deaths and resurrections, repeated turnings from darkness to light. At each stage, these are experienced differently, with varying degrees of effect and intensity.

Renewal movements, both within and outside the Episcopal Church, are

inclined to define their new experience as the genesis of the Christian life. Often conferees wish for a liturgical act to recognize its importance, even baptism is hinted at. It becomes the reference point.

I would argue that this going back militates against one's going forward. Furthermore, if baptism is administered for that dramatic happening, how does one acknowledge an even more significant one that comes along later? Should a Christian know multiple baptisms? Hardly. We are not to be re-baptized, only renew our baptismal vows. Bishop Eastman observes correctly: "All are fully initiated into the body of Christ at baptism; all are expected to review and renew their baptismal covenant at appropriate times in their lives. No one has finally arrived and no one ever graduates from the system. For even as the initiation is permanent, so also is the journey unending" (*The Baptizing Community*, p. 30).

In urging that we remember our baptisms, Martin Luther was not asking that we recall a particular experience, but celebrate our placement within a community that treasures God's embrace and power. The Christian knows many transformations. There are frequent conversions. We are born again and again.

### Child-like Response

As a Baptist, I felt the biblical reference to Jesus' gentle invitation for children to come to him failed to provide sufficient grounds for a belief in infant baptism. I still feel that way. Yet, Jesus did have a penchant for children and his message required a child-like response. Perhaps it's the need for this child-likeness that has persuaded me that the baptism of infants is more appropriate. It sets in motion a spirit which belongs at the center of a healthy relationship to God — total dependence on his grace, inseparable linkage with the Christian family and the excitement of an expansive belief.

"God says: I like youngsters. I want people to be like them. I don't like old people unless they're still children. I want only children in my Kingdom: this has been decreed from the beginning of time. Youngsters — twisted, humped, wrinkled, white-bearded — all kinds of youngsters, but youngsters. There is no changing it; it has been decided. There is room for no one else" (*Prayers*, Michel Quoist, p. 3).

# A Very Special Baptism

By WILLIAM S. COOPER

If one is fairly new at this priest-business, one is likely to take the pre-baptism counseling more seriously than some older priests: special sessions with parents and sponsors and perhaps even the congregation in general. Older priests are more apt to depend upon their first-hand acquaintance with the parents and grandparents and proposed sponsors in their preparation for this occasion.

Personally, I'm a bit stuffy about the family who wants the baby "done." I am tempted, as I think others must be to ask, "rare? medium? well-done?" But usually, I'm more diplomatic than that.

Priests baptize squally babies and sleeping babies; dry babies and wet babies; and sometimes babies of embarrassed parents. Personally, though, when I've cradled their little heads in my elbow, and they have gotten over the first shock of a bit of water on their heads, they look at me and smile.

Over what seems a beautiful lifetime, I have never kept track of the number of people I have baptized. This one the other day, though, will always stand out.

How I came to meet the man is another story, and can only be ascribed to the guidance of the Holy Spirit. In a local shop, the clerk and I got into conversation, and she asked me if I could bless their civil marriage. After asking a few questions, it was obvious that I could. Could I baptize her husband? I'd come see them, and we'd talk about it. We talked, and there was no question: I could.

The time turned out to be dead-center of August, the hottest we'd had in 20 years. The day before had been one of hideous thunder and lightening storms, and the day we had scheduled promised tornadoes. But by five in the afternoon the clouds moved off a bit, so all was "go" for seven.

The service was simple; the congregation was small. But there was something very special about the whole thing.

The candidate for baptism was 43

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*The Rev. William S. Cooper resides in Center Harbor, N.H. and is a retired priest of the Diocese of Easton.*

years old. That put him in prime age to serve in our most unpopular war: Viet Nam. His jump unit's badge was based on St. Michael, and its motto was "God is our point-man." He told me about a few personal encounters which made my few naval experiences in World War II, over 43 years ago, seem like picnics in the park.

When he finally was mustered out, he went back to school, eventually earning his master's degree. He went from school guidance counseling to hospice work to mental health services. The latter led to working with disturbed Viet Nam veterans. Almost single-handedly, with the help of a Viet Nam medic, he developed a recognized counseling service. He was called out to middle-of-the-night sessions: Who else would climb out on a flagpole to talk someone out of suicide?

Since 1966 he has had three tumors removed, what is politely called "jungle rot," generally agreed to be a result of exposure to Agent Orange. His life is obviously limited.

His feeling for the need of baptism, though, was not because of the inevitable. He told me he had wanted the sacrament ever since he "grew up." It hadn't occurred in the jungles of Viet Nam; he had felt it long before. Somehow, though, the time and circumstances "just hadn't seemed right," until we got talking.

"Now," he said. "Now is the right time and place."

Because of the circumstances we used the 1928 form for of Holy Baptism. Many, many thousands of us were baptized according to it. I asked: "Dost thou believe in Jesus the Christ, the Son of the living God?" His answer: "Yes, father, I do."

"Do you accept him, and desire to follow him as your Savior and Lord?"

"Yes, father! I certainly do."

"... Wilt thou be baptized in this faith?"

"By all means, father, I do!"

I baptized him, and signed him with the sign of the cross, and kissed him on the forehead. And we continued with the blessing of their marriage.

Like our Lord, he had been brought up as a Jew.

## Administration and Growth

We begin 1990, as in previous years, with the first of four quarterly issues dedicated to parish administration each year. The parish is where the church for the most part lives, moves and has its visible being; it is always an important object for our consideration. Within the parish, questions of evangelism and church growth deserve most serious attention. The Decade of Evangelism officially begins with the First Sunday of Advent this year (December 2, 1990), but will require plenty of preparation.

We are pleased to carry in this issue an article about the founding of a church by a former military chaplain and his wife. In how many other places could something like this happen? Have Episcopalians really wanted such things to happen?

In 1970, when a group of us sponsored changes in canon law at the General Convention in order to regularize the position of non-stipendiary clergy, our motive was to make possible a corps of deacons and priests (and perhaps someday of bishops!) who, because they were not dependent on the church for a salary, would be available for missionary work and the founding of congregations. Now the role of non-stipendiary clergy is widely accepted [see p. 20 for situation in England]. Some earn their livings through a variety of occupations and professions. Some, like Fr. Boardman, have retired early with pensions from other positions, thus leaving them financially somewhat independent. All this is now accepted, but the Episcopal Church has not adopted any widespread strategy for using all of this available (and sometimes very talented) personnel. The Decade of Evangelism is a good time to start.

## New Column

It is a great pleasure in this first issue of the year to introduce a new column, "Christian Parenting." It is produced by a group who are highly qualified in working constructively with young people. We hope it will be of help to parents, grandparents, uncles and aunts, and others who have the privilege and responsibility of dealing with young people. We will welcome receiving from our readers questions which may be dealt with in future installments. We anticipate having this column in the first or second issue each month.

## Baptism of Christ

For a number of years, THE LIVING CHURCH has given particular attention to the Sunday after Epiphany which we celebrate as the Feast of Our Lord's Baptism. This is a traditional aspect of the total Epiphany celebration, but for most of us it is a comparatively new emphasis and there is much new ground for our prayers, preaching, teaching and liturgical expression on this significant day. We hope that this magazine enhances this observance. Meanwhile the sacrament of Holy Baptism remains

important for all times and all seasons. It is not just something that happens to babies. Baptism, and all that it means and represents, is the foundation of our whole life in the church. For our entire Christian life, baptism is significant and we never should cease to think of ourselves as baptized people. The First Sunday after Epiphany is a time to affirm this.

## Action for Evangelism

Evangelism has many dimensions, but there are significant things that people in any church can do. Nothing is stopping any church from pursuing these efforts, except our own lethargy. Perhaps these things seem obvious, but travelers all over the United States report that it is still possible to attend a church for three or four weeks without anyone except the priest greeting them. The following are three basic steps toward effective evangelism, as outlined by the Rev. A. Wayne Schwab, evangelism officer of the national church. Let us take up on them now.

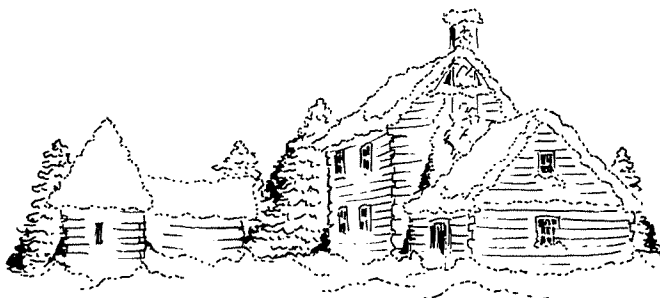
### Three Evangelism Actions for Any Church

Any size church in any place can do any or all of these evangelizing ministries.

1. Invite your nonchurch friends to Sunday worship — or any church activity. George Gallup finds that half of the unchurched accept an invitation when they are invited.

2. Welcome visitors warmly, not mechanically. Do not let the priest be the only one who says "hello." Follow-up their visit by a visit or phone call to their home the following week, best of all the same day. This is not an appeal to overcome reserve. It is an appeal to be hospitable. Even reserved people want to be hospitable. The Rev. Edward Kryder, adjunct professor of liturgy at Virginia Theological Seminary, builds an entire course in evangelism around hospitality.

3. Offer corporate worship that touches and involves newcomers and oldtimers alike Sunday by Sunday. How? The priest asks some laity to share in exploring how our Sunday worship can touch people more. When laity ask these questions as well as the priest, the congregation has started on the road to more evangelizing worship. For more help, get *The Parish Worship Committee* from Associated Parishes, 3606 Mt. Vernon Avenue, Alexandria, VA 22305, (703) 548-6611, \$1.75.



## Praise: A Two-Edged Sword

*This column was written by the staff of St. Francis Homes, Inc., of Salina, Kan., which ministers to troubled young people.*

Some parents have commented, "We have been told our 12-year-old son has a low-self image. We praise him all the time, but that only seems to make things worse. What are we doing wrong?"

You're in the right church using praise to build self-esteem. However, you may be in the wrong pew by using praise ineffectively.

Praise is a two-edged sword. It can be constructive or destructive. It often comes off as flattery that is either insincere or covers a hidden motive.

"You are such a good boy" is not an esteem building expression. Is he always a good boy? Will he always be a good boy?

To be used effectively, praise has to be understood from the perspective of the recipient of the praise.

Praise that evaluates the personality or character is unpleasant and unsafe. Praise that describes efforts, accomplishments, and feelings is helpful and safe.

For example, ineffective praise can create and increase guilt. Do you remember being angry at your parents as a child and wishing them ill? All children go through this at some time and when parents say things like "You are a good boy" the child feels guilty about those "evil" thoughts.

Instead, share feelings that his behavior elicited in you that makes you feel pleased with him.

Supposing your son does an outstanding job cleaning the yard. Ineffective praise would be, "You always do good work." Effective praise would be, "The yard looks great. I really enjoy looking at it. Thanks, son."

The praise is effective because the parent said nothing about the son as a person. He or she only described the yard and his or her feelings of pleasure. The son's experience of the praise is, "I did a good job. I can bring plea-

sure to mom and dad."

The rule of thumb for praise is "Describe, don't evaluate. Deal with events, don't appraise personality. Share feelings, don't evaluate character."

What do you say when a five-year-old child shows you a drawing she made with her crayons and you can't make out what the drawing is supposed to represent? This actually happened during coffee hour at church and here is what one saintly woman said: "My what wonderful colors! They are so bright they make me feel happy all over!" The little girl gave the woman a hug and ran off to play. She learned she can bring pleasure to people, and that made her feel good.

What makes praise difficult is that praise is an evaluation. The evaluator sits in judgment and the judged feels anxious. To be judged is very uncomfortable. That's why the term "judgment day" brings a twinge of anxiety in most of us. Evaluate the deed, not the doer of the deed.

Praising the child instead of the event is embarrassing to the child. It is expected that the child should disown at least part of the praise. And, the child may reject the praiser as well.

In fact, our religion teaches self-denial. It must be the one thing that everyone learns, because ineffective praise brings out self-denial. When we tell someone he is great, his internal voice is rejecting our message and giving himself a message that he really isn't much at all.

### The Father's Pleasure

The highest form of praise can be seen in the Gospels at Jesus' baptism when the voice from heaven said, "This is my beloved son in whom I am well pleased."

Notice the words "I am well pleased." Children do not care to be the greatest. They only want to please people. Sincere, effective praise tells the child that his or her action pleased the parent.

Contrary to common belief, effective praise does not focus on the person, but on the deed.

Also, contrary to common belief, mixing praise and criticism is not helpful. It is much less confusing to deal with authentic praise, or authentic criticism, than with a counterfeit mixture of the two.

For example, let's assume your son brings home a report card that shows him failing one class. Parents are tempted to praise the classes their children are passing and criticize the classes they are failing. They usually say something like, "You're doing really well in all your classes except this one. Your other grades show that you can do the work. Bring this grade up. I'm proud of the other grades, though. Keep up the good work."

### Being Available

You can praise your son's accomplishments without ignoring the class he's failing in the following manner:

"I see you're passing five out of six classes. I'm pleased about that. (He could be failing more than one class!) I'm not pleased about the one you're failing. Is there something I can do to help you bring that grade up?"

The son's experience of this exchange is relief that he didn't get scolded for failing a class, and acceptance as a person. He also knows that failing a class is not acceptable, but that you are available to him if he needs your help.

Praise has two parts: the parents' words and the child's conclusions. Real praise is what the child says to himself after the parents have spoken.

"The yard looks great. I really enjoy looking at it" is translated into "I can please people and I can make worthwhile contributions."

When we describe the event and our feelings, the child draws conclusions about his or her personality and character. If the statements are realistic and sympathetic, the child's conclusions are positive and constructive.

# DUPLEX


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## LETTERS

(Continued from page 6)

the letters, notes and staves.

May I respectfully recommend that a large print edition of the organist's set be considered at some time in the near future; also, that a flat, rectangular volume (like that used for the accompaniment for liturgy of the Lutheran Book of Worship), also in large print, be considered for the service music volume. May I further recommend that specialists in the field of ophthalmology be consulted when any future editions of the hymnal are contemplated.

This, to me and perhaps to many others, musicians and non-musicians alike, is an overriding factor. The most "user-friendly" edition of the hymnal is one that is also "vision-friendly" (if I may coin a word) for those who have to play and sing from it every Sunday.

CARMEN WILLOUGHBY  
Washington, D.C.

### Differing Perceptions

Vicki Riley's letter [TLC, Nov. 26] raises an interesting question. She is quite correct in pointing out that our theological idiom (literally, our manner of talking about God) is supposed primarily to reflect our understanding of the objective nature of God, not to be a vehicle for political statements about our own subjective perceptions of our transient condition.

I also find that I, personally, have to agree with her in that my own experience of God has been primarily of someone "who supplies us with the raw materials to meet our needs, who expects us to fulfill our responsibilities, and who insists that we deal with the realities of life" (and, like all Christian fathers, I regard this paternal character of God as a standard to live up to in raising my children), not of a "comforter" in the modern sense of that word or a "motherer."

But I do not assume that my experience is necessarily normative. Our Anglican ethos requires us to assimilate into our theological idiom as wide a range of traditional perceptions as possible. I strongly suspect that there have been many, many devout Christians whose experience of God is much more "motherly" than mine or Ms. Riley's, and I don't see any reason why their experience should be rejected in favor of ours.

STEVEN SCHAUFLE  
Urbana, Ill.

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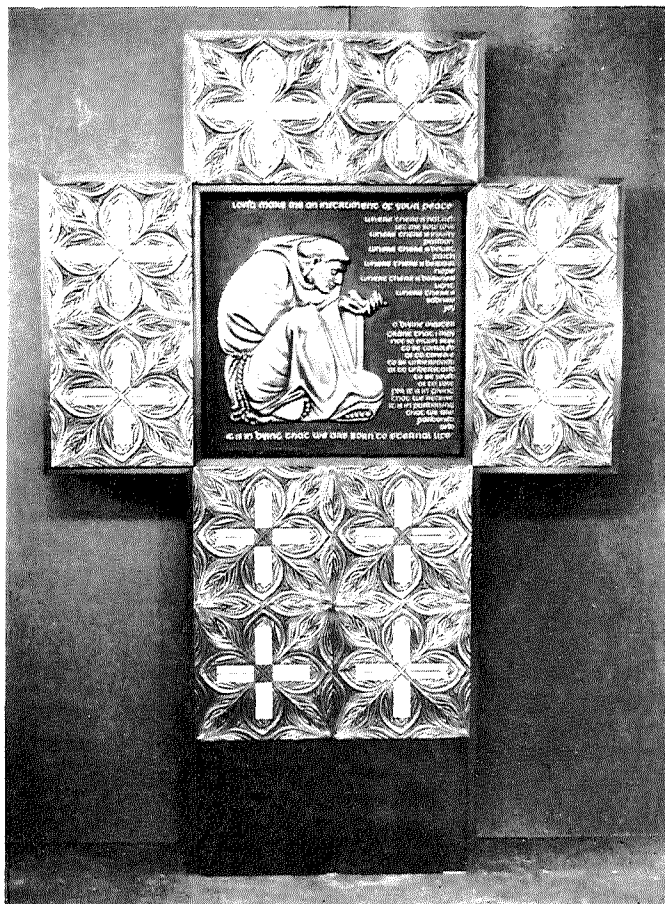


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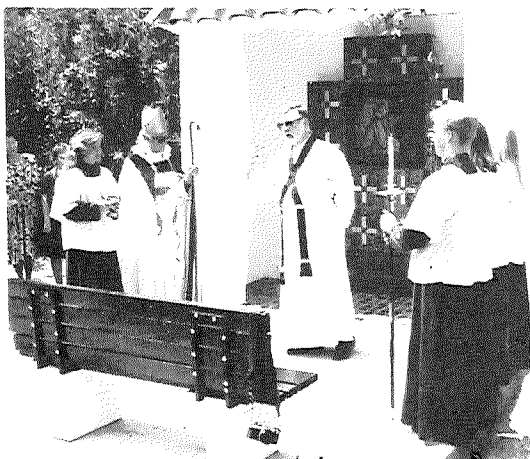
Left:  
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Right:  
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*The Reverend Ray M. Smith, Rector  
St. Martha's Episcopal Church, West Covina, California*

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*Calvin Tilch, Chairman, Columbarium Ministry*



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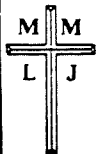
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## BOOKS

### Valuable Resource

**THE VESTRY HANDBOOK.** By Christopher L. Webber. Foreword by Edmond Browning. Morehouse. Pp. xi and 112. \$6.95.

The book is a very good replacement for the many handbooks for vestries that have been published. Most, perhaps all, are now out of date because of the many changes, renumbering and updating of the canons.

An appendix gives a summary of the relevant canons. There are six appendices in all, every one of them valuable tools for vestries, other parish leaders and staff persons. The list of contents and the index are thorough and make this manual easy to use. This book may best be used as a resource to dip into as needed.

The explanations in the handbook go far beyond the interpretations of canons, and the author talks about what leadership in a parish should be based on: "Leadership involves working to realize a vision of what a parish could be but is not." The chapter on vestry structures emphasizes the need for a shared leadership: "A job worth doing is a job worth sharing." Fr. Webber believes that every vestry meeting should involve some teaching and prayer. I agree heartily with his words about accountability of both rector and vestry.

Chapter five, on insurance, is worth the price of the book. It touches on many modern problems in a society with more and more malpractice suits. Chapter eight, "A Vision of Your Parish," begins with these words: "A newly elected vestry needs, above anything else, to take time to reflect on its vision of the parish and its understanding of its mission." There is a section on building a columbarium and there is a helpful sample contract in the appendices.

### To Our Readers:

We hope you find the book reviews in the magazine interesting and helpful. However, books reviewed in TLC are not for sale through this magazine. Please contact one of the church bookstores or your local bookseller and ask them to order your selection(s).

I have retired from teaching a course in constitution and canons and parish administration at the Anglican School of Theology of the dioceses of Dallas and Fort Worth, which I did for more than 25 years. But if I were still teaching, I would use this handbook as required reading.

(The Rev. Canon) JAMES P. DEWOLFE  
Fort Worth, Texas

### Unique Tool

**IN THE SPIRIT OF THE CIRCLE: A Christian Education Resource Created by Native American Episcopalians.** Parish Services (Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017). 32 posters in vinyl case. \$60, the set.

We live in an astonishingly visual world. Images from television, films and videos, magazines and newspapers, and highway billboards simultaneously delight and assault us. And yet, as Rudolph Arnheim (*Visual Thinking*) and others have tried to tell us, as a culture we are often visually blind. I suspect we need to turn to those among us who have a sense of outward vision and inward vision, of observation and insight.

Our fellow Episcopalians who are Native Americans are such a people, and the folder of posters they have produced gives witness to the power of relating the visual and the verbal. The colorful and energetic posters also attest to the power of relating the received Christian tradition with the visual symbols and designs of Native American culture.

It is amazing how another person's view of a story or scene can deepen and broaden one's own view. The poster of the Nativity, for example, with people wrapped in Ojibwa (the major tribal group of the Algonquin family) blankets is both beautiful and disarming; the Christ Child looks up to a pony and cow, while a chicken, pig and humorous green snake peer on from the floor.

The concept for this series is original: a series of 12- by 17-inch posters covering the Christian year and major sacraments which can be used as a part of the liturgy of the word on Sunday morning, as a discussion device in church school (for children and adult), within youth groups, Christian formation programs or on retreats.

Each poster has a colored image

done by Native Americans on the front; some are biblical events, some are landscape photographs, quite a number are Native American figures or scenes, and few are abstract in design. My favorites are those done in bright colors, perhaps by Native American children from different tribal families, which make me reconsider a given Christian theme. The poster entitled "The Many Names of God," for instance, has a lovely bold figure in blues and reds and greens and asks us to consider the ritual practice common in many American Indian tribes of "vision quest."

For those wanting to use the posters into the Liturgy of the Word or in Christian formation programs or church school, there is a unified and helpful format printed on the backside of each poster. Each comes with a suggestion for appropriate use in the liturgical season, although many could be used at any time. Certain posters deal with sacraments and ceremonies; others, with saints or outstanding leaders.

Each poster has a story with a title; in some cases the tribal identification of the story is given. Then follows a section called "After the Story," which explains theological connections between the story and the art and suggests activities and questions appropriate for various age groups. Also, a short glossary of terms is printed.

From having used a similar approach in the children's chapel at our church, I imagine great success with children who participate in this program. I have used visual material seeking a response with adults, and have found that the groups vary enormously; some are willing to open up and discuss freely, others prefer a private writing response. I suspect, though, that in a small group these posters, stories and thoughtful questions will evoke a most interesting and insightful discussion. I know they have already with me, and I eagerly look forward to trying them at our church with both children and adults.

(The Rev.) TRAVIS DU PRIEST  
St. Luke's Church  
Racine, Wis.



## Uncompromising Life

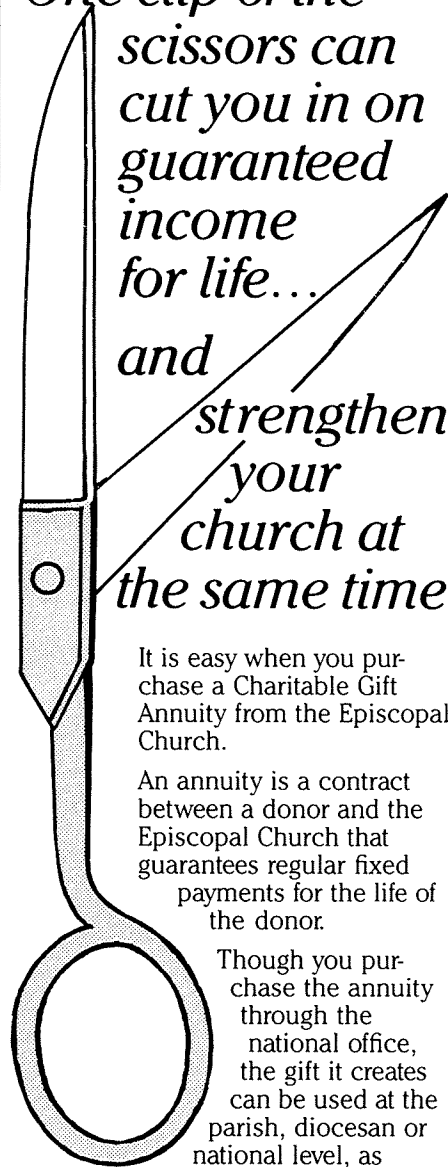
**MAN OF VISION: The Story of a Missionary-Priest.** By Elizabeth Willcox Thomson. Available from Education/Liturgy Resources (140 College St., Oxford, N.C. 27565). \$15 plus shipping and handling.

*Man of Vision* is the life story of a remarkable Episcopal priest, the Rev. Reginald N. Willcox, who ministered in Western North Carolina and Western New York during the first third of the century. He never learned to say no to the calls of God or man, except when man's call was to higher pay and an easier life. The book is written by a loving daughter who tells about her dad in an easy style, using a host of anecdotes whereby we come to know him and Mrs. Willcox, and we are reminded of half-forgotten details of the lifestyle of that epoch.

Regarding the mountains of western North Carolina, the author supplies a wealth of interesting detail. Outlanders will be taken backstage and given a graphic introduction to a strange and wonderful missionary work in a fascinating place and time. A solidly Catholic work, too, among a primitive, isolated, fundamentalist folk ("people shipwrecked in a sea of mountains") who firmly believed that "all Episcopalians were slidin' to hell on a greased plank." Fr. Willcox taught and lived the entire historic faith and practice without compromise, both in his home parish, St. James, Hendersonville, and in its six or eight surrounding missions, where he founded as many schools. Until he acquired his first automobile in 1914, he did this on foot, horseback, buckboard, bicycle, motorcycle. While he was "resting" he took the train north on begging trips to finance the whole enterprise (which included the welfare of his own six children) and played a leading part in the civic development of his community. "The chief trial of poverty is not having enough to help those in need," he lamented.

In 1917 he reluctantly left this beloved missionary work to return to his native Western New York as rector of St. Luke's in Jamestown, where he encountered a parish divided by the Catholic-Protestant warfare so prevalent at that time throughout the Episcopal Church. He was encouraged by his staunch friend, Bishop Charles

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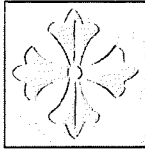
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# BOOKS

Henry Brent. Unfortunately the pressure and clouds surely contributed heavily to Fr. Willcox's early death after a dozen years later.

Added material tells how the Willcox family, whom we have come to know and care about, carried on. [Mrs. Willcox, then 100 years old, was interviewed in TLC, Nov. 19, 1978.] An appendix contains a varied selection from Fr. Willcox's writings, including a couple of his sermons.

(The Rev.) GALE D. WEBBE  
Hendersonville, N.C.

## Gift, not a Threat

**NON-STIPENDIARY MINISTRY: Report of a pre-Lambeth consultation.** Edited by John Nurser and Ann Fitzpatrick. Edward King House (Old Palace, Lincoln LN2 1PU, England). Pp. 96. £5 paper.

Everywhere in the Anglican Communion, this conference discovered, dioceses are using tentmakers or dual-role clergy. A number are dependent upon this model, and two or three dioceses are totally dependent. This situation represents a good thing. That is the message of a pre-Lambeth consultation of more than 60 bishops with resource persons, titled "To Pay or Not to Pay" which this reviewer had the privilege of attending. The proceedings were hospitably housed at Lincoln Cathedral where the Rt. Rev. Robert Hardy heads a diocese with many small town and country cures, and is deploying with care many "local priests and deacons" as well as theologically trained tentmakers. A high point of the conference was an evening when all the foreigners scattered to sup with Lincolnshire non-stipendiary ministers in their home cures.

The consultation reported to Lambeth that the *tentmaking model is a gift*, while oft perceived as a threat, because its use can question previous clericalism and understanding of church and ministry. Issues arise in the areas of *theology* (more a pilgrim church than a family church); *training* (different, not second class); *management* (different approaches for "tentmakers" who now have a church position on top of a non-church financial base they subsequently moved into, "worker priests" whose call is to a ministry within a profession, craft, or industry, and "local priests and deacons" who continue to work at the original

paid secular job); and *support* (by bishops, clergy and people, requesting accountability in return).

So far, so good. And there is much more. But we must carp at the report, nonetheless, in three ways. It overemphasizes the involvement of the non-stipendiary ministers with the parish almost at the expense of the ministry involved in secular work. Then the survey lacks any input at all from the bellwether Diocese of Hong Kong, which has been at this kind of thing for decades. Finally, the interesting analysis by Australian Godfrey Tanner is so British that one wonders if it fits with the Australian bishops present at the conference, who were delightful, innovative, and rather *un*English in approach!

(The Rev.) JAMES LOWERY  
Enablement, Inc.  
Boston, Mass.

## Historic Record

**JOURNAL OF THE GENERAL CONVENTION, 1988.** The General Convention, Episcopal Church Center. (To order: Parish Supply Office, 815 Second Avenue, New York, N.Y. 10017). Pp. 978. \$16 paper.

After each General Convention of the Episcopal Church, the massive journal is published. The current volume begins with the day-by-day account of the House of Bishops at the General Convention in Detroit, followed by similar accounts of their interim meetings in San Antonio (1986) and St. Charles, Ill. (1987). The day-by-day record of the House of Deputies at Detroit follows. In view of the many amendments, and the communication of resolutions from one house to the other, to pursue the course of a controverted measure is often complicated and requires close attention.

Additional material includes the Registrar's Report, with information on the ordination and consecration of all new bishops, with the list of all bishops joining in each consecration. The Recorder's Report lists all ordinations to the diaconate and priesthood and receptions from 1985 to 1987, as well as depositions, renunciations, releases, removals and restorations. Many pages of various statistics are given. For 1987, the total of clergy was 14,727 and the total of parishes and missions was 7,884 — slightly up from recent years. The church may be

grateful to the secretary of the convention, the Rev. Donald A. Nickerson, Jr., and to his staff for producing this monumental publication.

H.B.P.

### Creative Alternative

**GOSPEL PLAYS FOR STUDENTS: 36 Scripts for Education and Worship.** By Sister Mary Kathleen Glavich, SND. Twenty-Third. Pp. 96. \$12.95 paper.

The 36 playlets found in this 8½ by 11" book are all approximately two pages in length and are presented in large reading type. They span Jesus' life from the infancy narratives, through his public life, and on through the Passion stories. They may be used happily as an alternative to the usual classroom reading of the Bible.

Each little drama offers young Bible students, perhaps ages eight through 13, the opportunity to step into the Gospel stories, so that the youngster may consider them from an inside view. These dramas also may be used as discussion starters or even as an offering of the scripture during the service of worship.

Classroom teachers who most often have limited time and resources available will easily be able to use this material. Included with the scripts are a short exegesis, two or three discussion questions, and simple tips for the "director." Finally at the back of the book is an index of themes and a chart arranging the readings according to the lectionary year.

A worthwhile Christian education resource.

(The Rev.) SUSAN M. CLARK  
Christ Church  
Whitefish Bay, Wis.

### Devotion and Hard Work

**A GENTLEMAN IN EVERY SLUM: Church of England Missions in East London, 1837-1914.** By David B. McIlhiney. Pickwick. Pp. x and 141. \$15 paper.

Contrary to popular impression, 19th-century Church of England slum work in London's East End was not the exclusive domain of Anglo-Catholics; every party in the church participated actively. McIlhiney's readable and well documented case studies of Anglo-Catholic, Broad and Evangelical churches in East London

reveal ability, devotion, and hard work by clergy and lay workers of all stripes of churchmanship.

Why did their work have few long-range effects? The key may be in the "gentlemen" of the book's title. All parties at work in the slums identified Christianization with upward social mobility. McIlhiney concludes that the Christian church may be "so hopelessly tied to the middle and upper classes, at least in the western world, that its attempts to reach the industrial laborers have been doomed from the start."

PRISCILLA C. MARTIN  
Providence, R.I.

### Refreshingly Frank

**INTERMARRIAGE: The Challenge of Living with Differences Between Christians and Jews.** By Susan Weidman Schneider. The Free Press. Pp. 280. \$19.95.

The challenges presented by the marriage of a Jew and a non-Jew are as old as the scriptural tradition itself: the parents of the biblical Samson asked him plaintively, "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?" (Judges 14:3).

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The cost for this event will be **\$265.00** for E.C.U.G. members and **\$300.00** for non-members; a one year membership is included. This fee covers four nights' lodging at the Embassy Suites Hotel, six meals and shuttle transportation between the airport, hotel and Infomart. More information will be available by mid-January 1990. Contact Jean Golia at 800-223-6602 ext. 761, for further information about the Episcopal Computer Users Group and this event.

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**BOOKS**

American Jews marry non-Jews, and apparently a disproportionately high number of these non-Jewish spouses are Episcopalians, since Episcopalians and Jews tend to operate more or less in the same socio-economic circles. Inter-marriage has been a subject of great controversy in the Jewish world for more than a decade now. Most rabbis refuse to perform such weddings, since the children of such unions are often lost forever to Judaism, and yet they continue to occur. Neither Christian nor Jewish communities know well how to support such marriages after they occur, and in general the literature has offered little help.

Into the breach steps Mrs. Schneider, offering what is undeniably the best of the dozen or so books available on the subject of Christian-Jewish intermarriage. Written from a Jewish point of view and for an educated public, this book would be an important addition to a pastor's or parish's library. Most such books are offensively cute or hopelessly simplistic. Mrs. Schneider, however, addresses the issues knowingly, emphatically, and refreshingly frankly. Little escapes her view; the book not only addresses Jewish-Christian courtship and the problems of making decisions about a wedding ceremony, but also speaks of the tensions around religious holidays and rites of passage, family allegiance, parental disappointment, and children's questions about why mommy and daddy worship differently.

Of particular value is Mrs. Schneider's understanding of Jewish young male and young female cultural identity as affected both by the Holocaust and by their parents' or grandparents' immigrant experience. The book is enormously important, and

highly recommended. Much of what it has to offer transcends the limits of the Christian-Jewish relationship, having applicability in ecumenical as well as interfaith contexts.

(The Rev.) PHILIP CULBERTSON  
Professor of Pastoral Theology  
The School of Theology  
University of the South  
Sewanee, Tenn.

**Books Received**

**A HOME TO DWELL IN: One Woman's Journey Beyond Divorce.** By Elise Chase. Ballantine. Pp. xv and 172. \$3.50 paper.

**THE CARING GOD: Biblical Models of Discipleship.** By David M. Scholer. Judson. Pp. 64. No price given.

**LIVING, LOVING, LEADING: Creating a Home That Encourages Spiritual Growth.** By David and Karen Mains. Multnomah. Pp. 240. \$10.95.

**FATHERING: Old Games, New Rules.** By Lowell D. Streiker. Abingdon. Pp. 221. \$8.95 paper.

**WHEN YOU GRADUATE.** By Charles L. Allen and Mouzon Biggs, Jr. Abingdon. Pp. 64. \$8.95.

**JESUS: The Unanswered Questions.** By John Bowden. Abingdon. Pp. 288. \$12.95 paper.

**PORTRAITS OF HEALING: Prayers of Wholeness.** By Jean Acheson. Ave Maria. Pp. 127. \$4.95 paper.

**BEST SERMONS 2.** By James W. Cox. Harper and Row. Pp. 417. \$16.95.

**JOHN WITHERSPOON: Parson, Politician, Patriot.** By Martha Law Lemmon Stohman. Westminster. Pp. 176. \$7.95 paper.

**CHRISTIAN MORAL JUDGEMENT.** By J. Philip Wogaman. Westminster. Pp. 192. \$14.95 paper.

**STRONG AT THE BROKEN PLACES: Persons with Disabilities and the Church.** By Stewart D. Govig. Westminster. Pp. 146. \$9.95 paper.

**JOHN CALVIN'S DOCTRINE OF THE CHRISTIAN LIFE.** By John H. Leith. Westminster. Pp. 238. \$16.95.

**ELEGANT CHOICES, HEALING CHOICES.** By Marsha Sinetar. Paulist. Pp. 164. \$7.95 paper.

**MIRACLES DO HAPPEN.** By Briege McKenna, O.S.C. with Henry Libersat. St. Martin's. Pp. 142. \$13.95.

**BLACK-WOMAN-JEW: Three Wars for Human Liberation.** By A. Roy Eckardt. Indiana University. Pp. 229. \$35.

**THE POWER BEYOND: In Search of Miraculous Healing.** By Jack Grazier. Macmillan. Pp. 302. \$17.95.

**GETTING TO KNOW A LOVING GOD.** By John E. Fellers. Abingdon. Pp. 112. \$10.95.

**HEALING DREAMS: Their Power and Purpose in Your Spiritual Life.** By Russ Parker. Crossroad. Pp. 98. \$7.95 paper.

**CHINA JOURNAL 1889-1900.** By Eva Jane Price. Scribner's. Pp. xxiii and 289. \$22.50.



# SHORT and SHARP

By TRAVIS DU PRIEST

**ILLUMINATIONS ON THE SYNOPTIC GOSPELS: An Anthology.** Compiled and edited by Leila Whitney Galbriath. C.S.S. (628 S. Main St., Lima, OH 45804). Pp. 335. \$27.95 paper.

What a clever idea, what a delightful book! Each two-to-three page section announces a theme (the miracles of Jesus, for example), gives references from the synoptic gospels and follows with excerpts from theological writings on the subject. Many sources are Anglican: Richard Holloway, C.S. Lewis, Evelyn Underhill, A.M. Allchin, and Leanne Payne. A useful reference book for sermon preparation or for one's own meditative reading.

**TALKING IT THROUGH.** By Martine J. RoBards. Human Equation Press (Box 424, Idyllwild, CA 92349). Unpaginated. \$195, reproducible masters.

A ten-module premarital counseling program developed in cooperation with an interdenominational board of Episcopalians, Roman Catholics, and Protestants. Much material based on "personality type" theories. Consists of forms and dialogue-exercises on such topics as "Your Loving Style" and "Values, Legal Issues and Other Sensitive Subjects" which can be reproduced for counselees.

**PARENTING YOUR ADOPTED CHILD: A Complete and Loving Guide.** By Stephanie E. Siegel. Prentice-Hall. Pp. xv and 204. \$17.95.

A family therapist who is also both an adoptive and biological mother gives personal and practical tips on parenting the adopted child. Addresses the difficult questions such as "Why was I given up for adoption?" and "Do you love your 'real' child more than your adopted child?" Good section on how identity is formed.

**MEDITATIONS ON MATTHEW.** By Christopher L. Webber. Forward Movement. Pp. 47. No price given.

The rector of Christ Church, Bronxville, N.Y., offers us meditations in a range of poetic forms (sonnet, rondeau, villanelle) on the Gospel of Matthew, our current lectionary Gospel in Year A. Some have a paraphrase quality; most, though, create a new voice.

I like the one entitled "Matthew," in which the apostle is speaking, "As far as I can tell, he called just five . . ." based on Matthew 9:9.

**THE WHOLE TRUTH** about everything related to the church in twelve pages (if you don't count the introduction and conclusion). By Loren B. Mead. The Alban Institute (4125 Nebraska Ave., Washington, D.C. 20016). Unpaginated. \$6.50 paper.

Hyperbole is too often part of music or book reviewing, but I mean this: everyone in the church should read this little book. It is charming, witty, funny, serious, and true. Loren Mead boils down his substantial wisdom on the church into 12 points delivered with disarming clarity: "I. Nothing Works," IV. There Are No Quick Answers, " V. There May Not Be An Answer," right through to "XII. Ministry is the Journey, Not the Destination."

**ONLY LOVE CAN MAKE IT EASY: Couple's Book for Marriage Preparation.** Episcopal Edition. By Bill and Patty Coleman and Richard L. McCandless. Twenty-Third. Pp. 77. \$4.95 paper.

A workbook with planning sheets and discussion starters for couples planning their marriages. Sections on relationships, values, sexuality, God and religion, and arguments, as well as the details of the wedding ceremony. For Episcopalians, this edition reprints the marriage service from the Book of Common Prayer. While the "wedding book look" will not appeal to all couples, the material covered and the questions for discussion are excellent.

**THE HEART AND SOUL OF EFFECTIVE MANAGEMENT.** By James Hind. Victor Books. Pp. 132. \$7.95 paper.

The sort of book that will warm your heart or curl your hair, depending on your approach to language. The basic thrust is admirable: to give businesses a new approach to managing human nature focused on "Thou shalt love thy neighbor as thyself." The language of management consultant James Hind is relentless, however, and the book becomes an extended metaphor that, for me, loses its punch: "Jesus realized he would have to strategically locate and delegate if the good news was to reach the masses."

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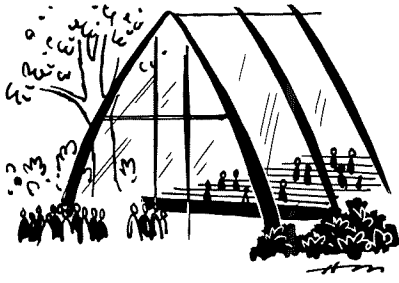
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## PEOPLE and PLACES

### Appointments

The Rev. David McLaren Allen is rector of the Church of the Holy Comforter, 209 E. Wardville, Cleburne, TX 76031.

The Rev. Richard C. Allen is interim rector of St. Luke's, 210 E. 9th St., Bartlesville, OK 74003.

The Rev. David Bateman is curate of Holy Trinity, 116 Seneca Rd., Clemson, SC 29631.

The Rev. Peter R. Besenbruch is vicar of the Mission of St. Julian of Norwich, Fort Leonard Wood, MO 65473.

The Rev. John A. Brown, Jr. now serves the pastoral care division, Department of Corrections, Columbia, SC.

The Rev. Ralph M. Byrd, Jr. becomes rector of St. Augustine's, 3412 Haring Rd., Metairie, LA 70006 on January 1, 1990.

The Rev. Ted Bishop is now interim rector of the "P-A-C Cure," serving Powhatan, Amelia and Cartersville, VA.

The Rev. Arthur Leland Cunningham is now rector of Zion Church, 135 Rockwell Pl., Oconomowoc, WI 53066.

The Rev. David Davenport is now part-time associate for Christian education at the Church of the Ascension, Norfolk, VA.

The Rev. Donald Dunn is interim rector of Good Shepherd, Richmond, VA.

The Rev. Scherry V. Fouke is interim rector of the Church of the Resurrection, Box 3283, Greenwood, SC 29648.

The Rev. Mary Goshert is rector of St. John the Divine, Morgan Hill, CA.

The Rev. Christopher P. Kelley is assistant of St. Michael's, Carlsbad, CA; add: Box 127, Carlsbad 92008.

The Rev. Kathleen Casey Mary Longwood is vicar of Trinity Church, Gonzales, CA.

The Rev. Henry R. Mann is vicar of St. Columba's, Santee, CA; add: Box 710655, Santee 92072.

The Rev. Ivan O. Sears is rector of St. Mark's, Box 3191, Jackson, MS 39204.

The Rev. John W. Sewell is rector of Chapel of the Cross, Box 1848, Madison, MS 39130.

The Rev. Jay Taylor now serves St. Paul's, Edenton, N.C.

The Rev. Brian J. Thom is assistant of St. Margaret's, Palm Desert, CA; add: 47-535 Highway 74, Palm Desert 92260.

The Rev. Charles Washman has been appointed to Heathwood Hall School, 3000 S. Beltline, Columbia, SC.

### Religious Orders

The Rt. Rev. Walter D. Dennis, Jr., Suffragan Bishop of New York, has accepted the position of Episcopal Visitor to the Brotherhood of St. Gregory, St. Bartholomew's, 82 Prospect St., White Plains, NY 10606.

The Rev. Robert A. Rea, SSJE, now serves St. John's House, 702 W. Cobb St., Durham, NC 27707.

### Retirements

The Rev. Henry C. Barton, Jr. is rector of the Church of the Advent, Box 2901, Spartanburg,

SC 29304; add: 117 Starline Dr., Spartanburg 29302.

The Rev. Donald E. Chapman is rector of St. Paul's, Box 276, Graniteville, SC 29829; add: 111 Aiken Rd., Graniteville.

The Rev. Frederick F. Kramer, after 23 years as rector of St. Stephen's, Newton, IA. Fr. Kramer is now chaplain on the staff of Skiff Medical Center, Newton; add: 404 E. 14th St., N., Newton 50208.

The Rev. Edwin K. Packard, as editor of *Rhode Island Episcopal News*; add: 74 Benefit St., Providence, RI 02904.

### Deaths

The Rev. James S. Allen, retired priest of the Diocese of West Missouri, died in University Towers Medical Center, Kansas City, on November 7 at the age of 93.

Fr. Allen served churches in Cleveland, TN, and in Houston and Austin, TX, after being graduated from Virginia Theological Seminary and being ordained priest in 1925. From 1945 to 1955 he was rector of Christ Church, St. Joseph, MO, and associate rector of St. Andrew's, Kansas City, from 1955 to 1967 when he retired. A member of a number of lodges and organizations, Fr. Allen was an Army veteran of W.W.I. His wife Madge died in 1979. He is survived by a sister.

The Rev. John Henry Hauser, retired priest of the Diocese of San Diego, died of Parkinson's Disease on November 28 in Coronado, CA, at the age of 77.

Fr. Hauser was graduated from Columbia University and Berkeley Divinity School and was ordained priest in 1939. He served churches in Chicago, IL; Rahway, NJ, Springfield, IL; Chester, PA; and Laguna Beach, CA; he was rector of Christ Church, Coronado from 1968 to 1978 when he was named rector emeritus. He is survived by two daughters.

Marion Mason Higley, widow of the one-time Bishop of Central New York, the Rt. Rev. Walter Maydole Higley, died October 18 at the age of 91 at her residence, Good Shepherd-Fairview Home in Binghamton, NY.

A native of Illinois, Mrs. Higley was graduated from St. Lawrence University; she taught home economics in both Michigan and New Jersey. In 1922 she and Bishop Higley were married. She was active in settlement work and also wrote a number of articles on church and retirement communities. Her husband of 47 years died in 1969. Mrs. Higley is survived by three daughters, a son, ten grandchildren and 19 great-grandchildren.

Elisabeth Lattimore, widow of the Rev. Paul L. Lattimore, rector for 34 years of St. Andrew's, Harsdale, NY, died of cancer at the age of 72 on November 24 at her home in Larchmont, NY.

Mrs. Lattimore was born in British Columbia, Canada; she lived in Vancouver and, after her marriage to Fr. Lattimore, in Hartsdale where he was rector from 1951 to 1983 when he died. She is survived by a son, a daughter, and two sisters.



# CHURCH SERVICES NEAR COLLEGES

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 28.

**ALABAMA**  
**TUSKEGEE UNIVERSITY** Tuskegee  
 ST. ANDREW'S 701 Montgomery Rd.  
 The Rev. Vernon A. Jones, r  
 Sun 9, 11 H Eu. Wed 7 H Eu

**ARIZONA**  
**UNIVERSITY OF ARIZONA** Tucson  
 EMMAUS COLLEGIATE CHAPEL 715 N. Park Ave.  
 The Rev. J. Michael Porteus, chap (602) 623-7575  
 Sun Eu 6, Wed 12:10

**CALIFORNIA**  
**SAN FRANCISCO STATE UNIV.**  
 EPISCOPAL CHAPLAINCY AT SFSU 190 Denslowe Dr., S.F. 94132  
 The Rev. Joseph Frazier, chap (415) 333-4920

**STANFORD UNIVERSITY** Stanford  
 CANTERBURY EPISCOPAL COMMUNITY AT STANFORD  
 Room 22, Old Union Clubhouse (415) 725-0070  
 The Rev. Penelope Duckworth, chap

**UNIV. OF CALIFORNIA AT BERKELEY**  
 EPISCOPAL CHAPLAINCY at the Univ. of Calif.  
 2334 Bancroft Way, 94704  
 The Rev. Stephen Brannon, chap (415) 845-5838

**CONNECTICUT**  
**YALE UNIVERSITY** New Haven  
 THE EPISCOPAL CHURCH AT YALE  
 The Rev. Nancy Charles, acting chap  
 Office: Bingham Hall B018  
 Mail: 1955 Yale Station, New Haven, CT 06520  
 Sun H Eu followed by dinner 5, Dwight Chapel. Mon-Fri: H Eu 5, Dwight Chapel (Tues — Branford Chapel)

**FLORIDA**  
**ROLLINS COLLEGE** Winter Park  
 ALL SAINTS' Lyman & Interlachen  
 The Rev. James Spencer, youth pastor 647-3413  
 Sun Eu 7:30, 8:45, 11:15. Wkdays as anno

**UNIVERSITY OF FLORIDA** Gainesville  
 INCARNATION 1522 W. University Ave.  
 The Rev. David R. Francoeur, chap (904) 372-8506  
 Sun HC 11. Wed H Eu & Healing 6:30

**GEORGIA**  
**EMORY UNIVERSITY** Atlanta  
 ST. BARTHOLOMEW'S  
 The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap  
 H Eu Sun 8, 10:30, 6; Wed 10:30, 7; Fri 7

**EMORY EPISCOPAL CENTER**  
 The Rev. Nancy Baxter, chap  
 H Eu Sun 6; noon prayers daily. EMORY CANNON CHAPEL  
 H Eu Wed 5:15; EMORY BUDD TERRACE H Eu Tues 4

**ILLINOIS**  
**SOUTHERN ILLINOIS UNIVERSITY** Carbondale  
 ST. ANDREW'S 402 W. Mill  
 The Very Rev. Lewis A. Payne and Peer Ministers  
 Sun: 8, 10:15. Wkdays as announced

**EASTERN ILLINOIS UNIV.** Charleston  
 EPISCOPAL CAMPUS MINISTRY (217) 348-8191  
 Trinity Church, Mattoon 234-4514

**INDIANA**  
**DePAUW UNIVERSITY** Greencastle  
 ST. ANDREW'S 520 E. Seminary  
 The Rev. William D. Wieland, r; the Rev. Dr. H. John Eigenbrodt, assoc  
 Sun H Eu 10. Wed H Eu 12:20. Alt. Sun Eve student supper

**PURDUE UNIVERSITY** West Lafayette  
 EPISCOPAL CAMPUS MINISTRY 435 W. State St. 47906 (317) 743-1347  
 The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d  
 Sun HC 8:30, 10:30. HC/EP 4:30 dinner follows

**IOWA**  
**GRINNELL COLLEGE** Grinnell  
 ST PAUL'S CHURCH and Student Center State St. & 6th  
 The Rev. Willa M. Goodfellow, v & chap (515) 236-6254  
 Sun HC 8 & 10:30. Eu and soup Wed noon

**UNIVERSITY OF IOWA** Iowa City  
 EPISCOPAL UNIVERSITY CHAPLAINCY 26 E. Market 52245 (319) 351-2211  
 The Rev. Ronald Osborne, chap  
 Sat Eu 5

**KANSAS**  
**UNIV. OF KANSAS** Lawrence  
 CANTERBURY HOUSE 1116 Louisiana  
 The Rev. Anne Clevenger, the Rev. Mark Clevenger  
 Sun H Eu 5; Thurs noon H Eu. Mon-Fri 7:30 MP

**MASSACHUSETTS**  
**HARVARD UNIVERSITY** Cambridge  
 The Episcopal Chaplaincy at Harvard and Radcliffe  
 Two Garden St. Cambridge, MA 02138  
 The Rev. Stewart Barns, chap  
 HC Sun 5. Active program

**MICHIGAN**  
**UNIV. OF MICHIGAN** Ann Arbor  
 CANTERBURY HOUSE 218 N. Division St.  
 The Rev. Virginia A. Peacock, chap; the Rev. Susan McGarry, ass't chap  
 Sun H Eu 5. Dinner following

**WAYNE STATE UNIV.** Detroit  
 THE EPISCOPAL CHAPLAINCY  
 The Student Center Bldg., Room 687  
 Dr. Duane W. H. Arnold, chap

**MINNESOTA**  
**UNIV. OF MINNESOTA** Minneapolis/St. Paul  
 UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.  
 The Rev. David Selzer, chap. Minneapolis 55414  
 Sun Eu 6. Wed Eu 12:15 (612) 331-3552

**MONTANA**  
**MONTANA STATE UNIV.** Bozeman  
 ST. JAMES' 5 W. Olive  
 The Rev. Sharolyn Welton, assoc & chap  
 Sun HC 8, 10; Wed 10

**NEBRASKA**  
**HASTINGS COLLEGE** Hastings  
 ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126  
 The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Karl E. Marsh, ass't  
 Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

**UNIVERSITY OF NEBRASKA** Lincoln  
 ST. MARK'S ON THE CAMPUS 1309 R  
 The Rev. Don Hanway, v & chap  
 Sun Eu 8:30, 10:30, 5. Tues 12:30

**NEW JERSEY**  
**RUTGERS UNIV.** New Brunswick  
 ST. MICHAEL'S CHAPEL  
 40 Davidson Rd., Piscataway, NJ 08854  
 The Rev. Canon Henry L. Atkins, Jr., chap  
 Sun H Eu & sermon 10:30

**NEW MEXICO**  
**COLLEGE OF SANTA FE** Sante Fe  
 ST. JOHN'S COLLEGE 311 E. Palace Ave.  
 CHURCH OF THE HOLY FAITH  
 The Rev. Philip Wainwright, r; the Rev. Pascal Nelson, the Rev. Chris Plank, the Rev. Canon James Daughtry, ass'ts  
 HC Sun 8, 9:15, 11; daily 12:10. MP wkdays 8:30

**NEW YORK**  
**SKIDMORE COLLEGE** Saratoga Springs  
 BETHESDA CHURCH Broadway at Washington St.  
 The Rev. Thomas T. Parke, r & chap  
 Sun 6:30, 8 & 10

**OHIO**  
**MIAMI UNIVERSITY** Oxford  
 HOLY TRINITY Walnut & Poplar  
 The Rev. John N. Gill  
 Sun 8, 10. Wkdays as announced

**YOUNGSTOWN STATE UNIV.** Youngstown  
 ST. JOHN'S 323 Wick Ave., Youngstown (216) 743-3175  
 The Rev. William Brewster, r  
 Sun 8 & 10:30 HC: Tues 7:30 HC

**OKLAHOMA**  
**UNIV. OF OKLAHOMA** Norman  
 ST. ANSELM OF CANTERBURY UNIVERSITY CENTER 800 Elm  
 The Rev. Donald P. Owens, Jr., Ph.D. chap

**PENNSYLVANIA**  
**CARLOW COLLEGE** Pittsburgh  
 CARNEGIE-MELLON UNIV. CHATHAM COLLEGE  
 UNIV. OF PITTSBURGH  
 CALVARY Shady at Walnut  
 The Rev. Arthur F. McNulty, r; the Rev. G. Kelly Marshall, campus ministries; the Rev. Pamela Foster, pastoral care; 661-0120  
 Sun 8 & 12:15 HC; 10:30 Choral HC or MP

**SUSQUEHANNA UNIV.** Selinsgrove  
 ALL SAINTS 129 N. Market (717) 374-8289  
 Sun Mass 10:30. Weekdays as anno

**RHODE ISLAND**  
**UNIV. OF RHODE ISLAND** Kingston  
 ST. AUGUSTINE'S Lower College Road  
 Sun Eu 8 & 10, 7; Tues 7:30; MP daily 8:45

(Continued on next page)

# CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

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### TEXAS SOUTHERN UNIV. Houston

ST. LUKE THE EVANGELIST 3530 Wheeler Ave.  
The Rev. Theodore R. Lewis, Jr., r & chap  
Sun HC 8 & 10; Wed EP 6; HD as anno

### TEXAS TECH UNIV. Lubbock

TEXAS TECH CANTERBURY ASSOCIATION 2407 16th St.  
The Rev. Jo Roberts Merriam, chap; Carolyn Green, lay ass't  
Sun 6; Wed 5:30. Canterbury House open 8-5 daily

## VIRGINIA

### JAMES MADISON UNIV. Harrisonburg

EPISCOPAL CAMPUS CENTER — JMU Canterbury Club  
995 S. Main St. (703) 432-9613  
Sun Eu 5

### JAMES MADISON UNIV. Harrisonburg

EMMANUEL 660 S. Main St. (703) 434-2357  
The Rev. John F. Glover, r  
Sun 8, 9, 11; Thurs 7

### MARY BALDWIN COLLEGE Staunton

TRINITY 214 W. Beverley  
Sun Eu 8, 9, 11

### WASHINGTON & LEE UNIV. Lexington

### VIRGINIA MILITARY INSTITUTE

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## BENEDICTION

*The author is the Rev. William K. Young, rector of All Saints' Church, Watsonville, Calif.*

Last year, I took a workshop at the Yokefellow Institute in Richmond, Ind., where a plaque quoting Elton Trueblood is mounted on the wall of the administration building. It reads, "Jesus Christ can be accepted. He can be rejected. He cannot reasonably be ignored."

We have just enjoyed the season which bears out the truth of that thought. Regardless of a person's religious belief, the birth of Christ with its attendant celebration cannot be ignored, in our society at least.

One of the few negative comments

we hear during that warm and caring season each year is, "Why can't we keep the Christmas spirit all year?" The answer is, we can. "The hour cometh and now is," and it is known as the Epiphany, the manifestation of Christ to the Gentiles. Epiphany season is a gift that allows us a period of time (nearly eight weeks this year) in which to center our attention on living out the Christmas spirit without all the time consuming demands we face during Christmas. This is a rich time, full of opportunity for allowing the manifestation of Christ to shine through us to so many who don't know him, and to those who only relate to him in seasons such as Christmas or during times of personal crisis.

Manifesting Christ to the world is one of the principal tasks of Christians, and doing so when we are not in the midst of our annual nativity celebration gives us an authenticity that might be missing during the holy season. We can accept or reject this challenge, but we cannot reasonably ignore it. Our baptism requires that we love and serve Christ in the world by loving and serving his people year round.

Christmas 1989 has come and gone. Have we?

## Holy Baptism

Cascades of molten light  
Poured forth from the great crucible  
Of your seething love,  
Surrounding my smallness  
With an aura of amniotic spirit,  
Forming a safe, sacred sack  
Within which that fragile image  
Of your own excellence  
Might survive its journey.

In time it coalesced  
Into a lithe latex mold  
In the shape of sanctity,  
Flexible in all the right places,  
Able to give and bend and stretch,  
Ingeniously indestructible,  
Even in the face  
Of the most unnatural contortions,  
Always above and behind and before  
To nudge my disorienting molecules  
Toward Jerusalem,  
Where I have inherited a garden tomb  
Which is always empty.

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## CONTINUING EDUCATION

**EUCCHARISTIC THEOLOGY AND PRACTICE.** A study of eucharistic theology and its liturgical expression with attention to theological, liturgical, musical, and pastoral aspects. June 25-July 6, 1990. Leaders: Dr. Marion Hatchett and Mr. James Litton. 3 hours academic credit. Tuition \$450.00. Double room and meals — \$201.70. Single room and meals — \$238.20. Contact: **Connie Ensley, School of Theology, Sewanee, TN 37375-4001. (615) 598-5931, Ext. 282.**

## HYMNAL RESOURCE

**HYMN HUNTER** is the audible 1982 Hymnal database software for PC-XTs and compatibles. Hear first 16 notes of each hymn! Tune search possible in any key! Numerical, 1st line, composer, title search also included. Fully documented. \$49.95. **Spencer Hunter, St. Paul's Church, 1501 E. Speedway, Tucson, AZ 85719.**

## ORGANIZATIONS

**"THE GENERAL CONVENTION** says so." Does that make it true? Not if we judge by Anglican principles, the ancient texts of Scripture and the Tradition of the universal church. Join others in the Evangelical and Catholic Mission who agree. Write: **ECM, 1206 Buchanan St., McLean, VA 22101.** Send \$20.00 to subscribe to our newsletter.

**THE LORD LOVES** to say Yes. So do we! If you believe it possible to be a catholic Christian and affirm the actions of General Convention, you'll find like-minded people in The Catholic Fellowship of the Episcopal Church. Write: **CFEC, St. Augustine's House, 2462 Webb Ave., Bronx, NY 10468.**

**CONTEMPLATING RELIGIOUS LIFE?** Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **Br. Christopher Stephen Jenks, BSC, 42-27 164th St., Flushing, NY 11358.**

## POSITIONS OFFERED

**STABLE,** established parish with diverse congregation — situated in the Tampa Bay area — strong lay ministry and outreach program — seeking a rector. Send resumé to: **Search Committee, St. Giles' Episcopal Church, 8271 52nd St., N., Pinellas Park, FL 34665.**

**DIRECTOR** of education sought by corporate size parish with active Church school and adult education program. We need a layperson, full-time, trained at master's level with a theological background. Director will be member of nine-person ministry team. Resumé to: **Rector, Church of the Holy Comforter, 222 Kenilworth Ave., Kenilworth, IL 60043.**

**WHY NOT** South Dakota? A truly great place to live, grow and raise a family. St. Mark's parish in Aberdeen is seeking a rector for its parish family. Write for an information packet and/or application to: **Search Committee, St. Mark's Episcopal Church, P.O. Box 22, Aberdeen, SD 57402-0022.** Position closes 1/31/90.

**HOUSEPARENTS NEEDED:** Mature married couple with no dependent children to work as houseparents at **St. Michael's Farm for Boys,** a therapeutic group home. Contact **601-798-2418.**

**EPISCOPAL COMMUNITY SERVICES** in Arizona, a growing social service agency with 20 programs statewide, seeks executive director. Send resumé to: **ECS Search Committee, 114 W. Roosevelt, Phoenix, AZ 85003.**

**THE END OF THE ROAD** — the closest place to heaven on earth — Homer, Alaska. Looking for a non-stipendiary opportunity? Call (907) 235-8975 or write **Box 4274, Homer, AK 99603** or the **Episcopal Diocese of Alaska, Box 70441, Fairbanks, AK 99707: (907) 452-3040.**

## POSITIONS WANTED

**EUCCHARIST** centered priest, age 45, married, four children, seeks new challenge as rector in a 250 communicant plus parish located in a metropolitan area; skills — preacher, pastor, teacher, community leader. Reply **Box H-690\*.**

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

## PROBERS

**BEAUTIFULLY PRINTED** Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface. — **FREE SAMPLES.** — **The Probers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.**

## REAL ESTATE

**SEWANEE, TENN.** Spectacular view from Monteagle Mtn. Level wooded brow lots (two to eight acres) less than four miles from **University of the South.** Enjoy retirement in university atmosphere. Affordable terms with 20% down payment. Contact for property survey: **David Diamond c/o Reliance Realty, P.O. Box 6188, Chattanooga, TN 37401. (615) 266-0185 evenings: (615) 825-1111.**

## FOR SALE

**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, FL 32303. (904) 562-1595.**

## SERVICES OFFERED

**MUSICAL LEADERSHIP FOR YOUR CHURCH.** Fill your music staff position (20-40 hours weekly) with a trained professional. Outstanding persons available. Free service. **Church Musicians' National Referral Service, Dept. 10, Box 36, Huntington, WV 25706-0036.**

## VACATION/RENTAL

**CUERNAVACA, MEXICO:** Vacations, Spanish study, sabbaticals. Apartment rentals: **Hawkins Properties, 4308 Lambeth, Fort Worth, TX 76103. (817) 534-4925.**

## WANTED

**RETIREEES** to settle in south coast of Oregon. Mild climate; lowered living expenses; churches in every community. Retired and non-stipendiary clergy welcome too — keep your hand in. For further information, write: **SW Convocation, P.O. Box 246, Bandon, OR 97411** for a personal response.

## CLASSIFIED ADVERTISING RATES

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.15 service charge for first insertion and \$1.58 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 32 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

## THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

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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.

## LOS ANGELES, CALIF.

**ST. MARY'S (Palms)** 3647 Watseka Ave.  
213/558-3834 (off Venice Blvd.)  
Sun Mass 10 (Sung). Daily Mass as anno

## HARTFORD, CONN.

**GRACE** (203) 233-0825  
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor  
Sun Masses 8 (Low), 10:30 (Sol). Daily as anno

## WASHINGTON, D.C.

**WASHINGTON CATHEDRAL**  
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 10:30-15, Sun 12:30-2:45. Hours 10:4-3:30 Mon-Fri, 10:4-3:30 Sat & Sun

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, 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

## CLEARWATER, FLA.

**ASCENSION** 701 Orange Ave.  
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Tanya Beck, priest assoc; the Rev. Louise Muenz, pastoral d  
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 Rd.  
The Rev. Robert J. McCloskey, Jr., r; the Rev. Victor E. H. Bolle, ass't  
Sun Masses 8, 10 (Sung), 5. Daily 7:15 MP & H Eu

## SARASOTA, FLA.

**ST. BONIFACE**, Siesta Key 5615 Midnight Pass Rd.  
The Rev. W.D. McLean, III, r; the Rev. Reid Farrell, Jr., assoc r; the Rev. John S. Adler, ass't r; the Rt. Rev. G. F. Burrill, Episcopal Ass't; 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

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. John B. Haverland, dean  
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

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2013 St. Paul St.  
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. George G. Merrill, MD., Ph.D., the Rev. Gibson J. Wells, MD., d  
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. 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

## DETROIT, MICH.

**ST. JOHN'S** 50 E. Fisher Freeway  
Cor. Woodward Ave. & Fisher Freeway  
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd Buehler, the Rev. Jesse Robe  
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing Service

## 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  
Sun Services: 8, 9:15, 11:15, 5:30; Ch S 9:15 & 11:15; MP, HC, EP daily

## OMAHA, NEB.

**ST. MARTIN'S** S. 24th & J, just off I 80  
Sun Mass 8 & 10. For daily, 733-8815. Traditional Anglo-Catholic. Fr. F. S. Walinski, SSC

## BARNEGAT LIGHT, N.J.

**ST. PETER'S AT THE LIGHT** 7th & Central Aves. 08006  
The Rev. Adam Joseph Walters, priest-in-charge  
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat 5, Sun 8 & 10. Sept-Dec: Eu 10.  
Historic designation—circa 1890

## BURLINGTON, N.J.

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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

## 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

## BINGHAMTON, N.Y.

**CHRIST CHURCH** 187 Washington St.  
"Binghamton's First Church — Founded 1810"  
The Rev. W. Frisby Hendricks, III, r  
Sun H Eu 8 & 10 (Sung). MP 11:40, H Eu 12:05 Thurs, Fri, HD

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

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
Marlin Leonard Bowman, r (516) 432-1080  
Sat 5 EP/Mass; Sun 9 MP/Mass, 11 Gregorian High Mass

## 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 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

**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

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r  
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

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031  
Sun Masses: 8 & 10 (Sung). Daily Liturgy: 7:30 Wed-Fri; 10 Tues, Thurs, Sat; 5 Tues-Fri

## 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, 7:30; Sol Ev Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30]. Daily: Matins 6:30; Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## SHARON, PA.

**ST. JOHN'S** 226 W. State St.  
(1st exit on I-80 in Western Pa.)  
The Rev. H. James Considine, r  
Sun Eu 8 & 10 (Sung). Thurs 10. HD as anno

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206 823-8135  
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osuna-Jimenez, canon missionary; the Rev. Douglas Travis, canon theologian; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, priest ass't; the Rev. Peggy Patterson, c; the Rev. Tom Cantrell, d 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 & HD 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. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101  
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

**ST. ANDREW'S** (downtown) 917 Lamar St.  
(817) 332-3191  
The Rev. Jeffrey Steenson, D.Phil.; the Rev. Thomas A. Powell  
Sun HC 8, MP 9 & 11 (HC 1S & 3S), 10 Ch S. 1928 BCP. Daily as anno

## 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 (512) 226-2426  
Sun: 7:30 & 9 H Eu, 11:15 MP (1S, 3S, 5S HC)

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
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.

**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.