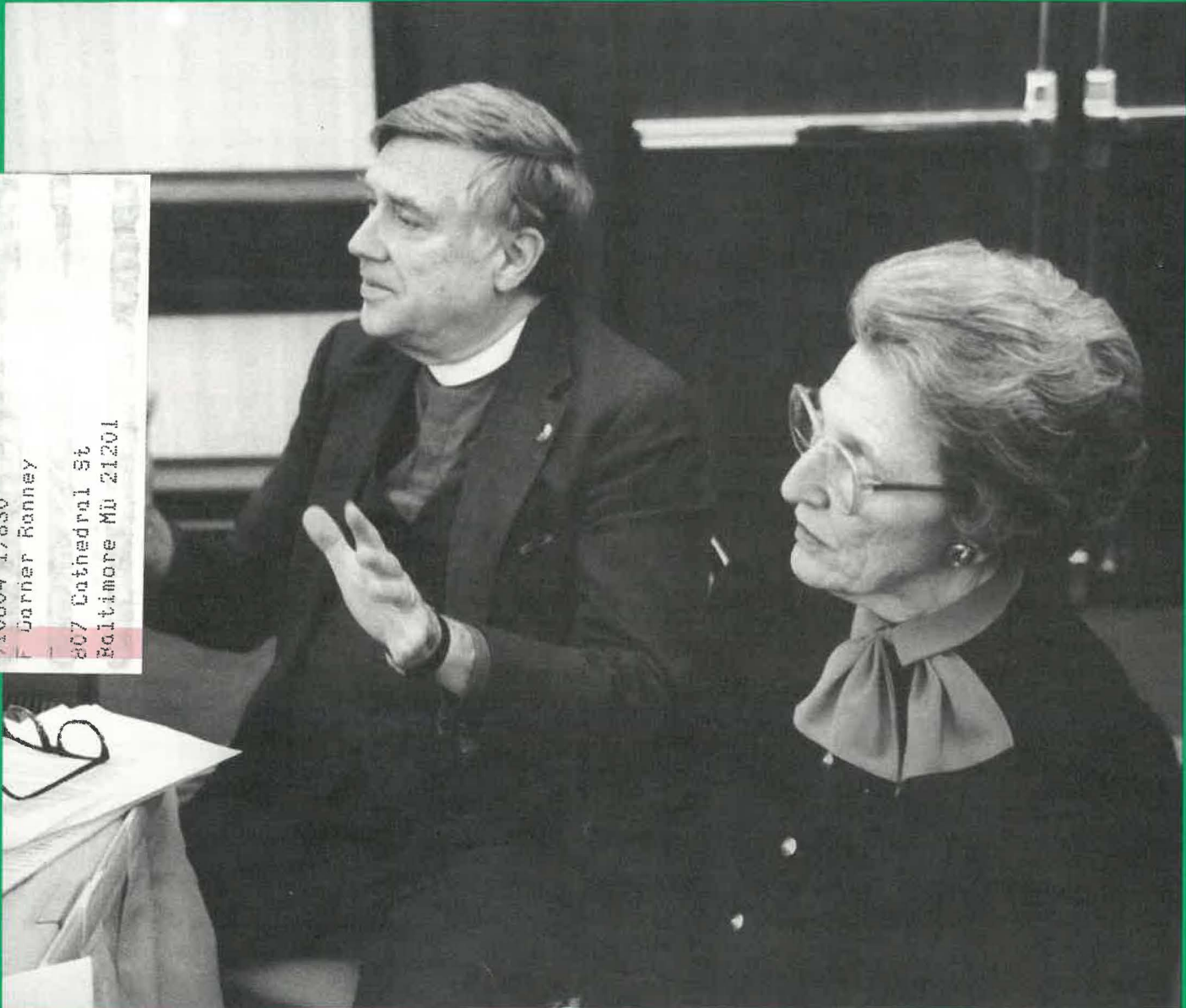


# THE LIVING CHURCH

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**“This issue is fundamentally a religious issue.”**

(Dean James P. Morton of the Cathedral Church of St. John the Divine, New York City, in a presentation to Executive Council on the environment.)



## A Great Day

I had the luxury of a walk with my dog on my day off. Lead in hand, we made our way down the road on our usual path. Around the corner, a small truck turned in front of us, then backed into the drive on the right. A young man in a blue windbreaker, face shining in the late morning sun, moved quickly to the truck bed to get his tool chest. As we passed by he quietly but joyfully spoke to us.

"God sure made a great one today, didn't he?" I turned, smiled in response, quickly adding, "Praise God, he did." We waved our conversation to a conclusion.

How simple it is to respond to God in this world of ours. It only takes a moment to let someone know that we are God-conscious and that praise is a good thing to share. And what better evangelism than simple, spontaneous praise?

Up the hill, my Sheltie walked patiently beside me. God has created no animal more unassuming, gentle and obedient than a Shetland sheep dog. Her beauty and temperament remind me of what humans—I—can be if I will. Thank God for all creatures, great and small.

Bus 258 passed by. A small face pressed against a window and a hand waved persistently. I fumbled with the lead to free a hand to wave in return. Her smile seemed to fill the window. How simple it is to receive fellowship and how blessed it is to give fellowship back. Little children shall lead us.

Down the hill toward home, my eyes were lifted up by the sound of a jet heading northeast. It seemed to pass just under the unyielding moon which hovered in its beginning wane in the deep, blue western sky. Body heat began to rise and I smelled the lambswool lanolin of my sweater perfume the air. It seemed the more soft even if resistant to the cool breezes.

The combination of sight, smell, and touch make me think of Francis, profoundly simple saint of the 13th century. Though we know some about his life that is truly historical, we know much which is truly essential: Francis loved God in and through his creation. His preaching missions gained energy from that love. We can, too.

The birth of praise in the young man, whose truck was gone when we returned, was a Franciscan sermon; my walk the same. How simple it is.

Most high, omnipotent, good Lord  
 To you alone belong praise and glory,  
 Honor and blessing.  
 No man is worthy to breathe thy name.  
 Be praised, my Lord, for all your creatures.

*The author, the Rev. Canon Mark Lawson Cannaday, is a frequent contributor to TLC who lives in San Antonio, Texas.*

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 Christ the King

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## ON THE COVER

The Very Rev. James Parks Morton, dean of the Cathedral Church of St. John the Divine in New York City joins Mrs. Scott Evans of Durham, N.C., in a presentation on the environment at the meeting of the Executive Council, November 2-5, in New York City [page 6].  
 ENS photo by James Solheim

# LETTERS

## Let's Be Realistic

I understand the point the Rev. John-Julian, OJN, is trying to make by his various examples [TLC, Oct. 21], but beyond the ten percent biblical tithe, let's be realistic in our examples.

Does one go barefoot until one can afford \$150 (or thereabouts) for a pair of handcrafted shoes?

Even the most humble artisan commands a respectable price for a creation. May one not fill in the gap until one is more affluent with tasteful reproductions?

And handcrafted organs . . . now there is a jewel of great price. But what does one do for music during the years it takes to amass the price? And by that time, the roof has sprung a leak so the decision has to be made whether to opt for a dry interior or a wet, handcrafted organ.

And lastly, good food, good wine. For a very special occasion, yes. But who, for the most part, has the money or the time to prepare or be served such a meal all the time?

Of course, we should be concerned about our environment and a responsible lifestyle. We should take the time to study methods of production, merchandise being offered and trends that have, or could, prove harmful. But let us be practical in the way we manifest our concern.

ILSE S. HELMUS

Clearwater, Fla.

• • •

I am delighted with the article "After the Tithe," that says I can divert more of my income toward support of my patrician tastes in the name of stewardship.

Can any of your readers give me the name of a craftsman who can make me a pair of handmade shoes supple enough to pass through the eye of a needle?

EMILY KLINE

Colorado Springs, Colo.

• • •

In his Viewpoint article, "After the Tithe Is Over," the Rev. John-Julian is correct in his contention that effecting the biblical tithe "is not the end of stewardship but the bare beginning." The scriptures repeatedly speak of "tithes and offerings." We have not even begun to approach offering if we stop with the biblical ten percent.


That factor alone is one of the most difficult to teach at the parish level as most clergy in charge of parishes can testify.

Many of Fr. John-Julian's suggestions for energy conservation and careful purchase of well-made products that we may be "faithful stewards of thy bounty," as the BCP teaches, are

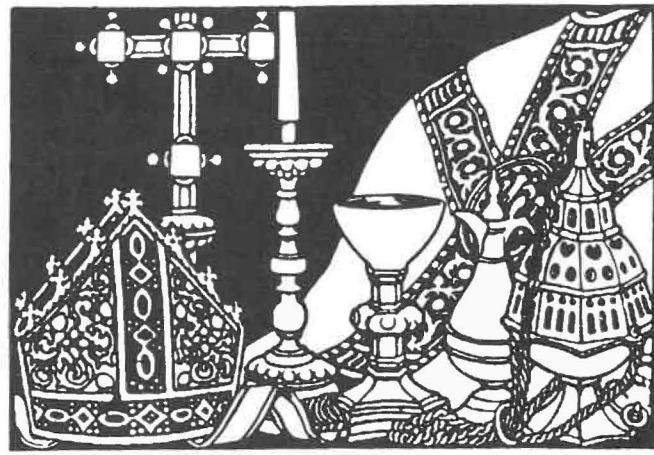
commendable ideas.

I must take exception, however, to several of his attitudes which clearly continue to perpetrate the traditional American "icon" of Episcopalians as a smug WASP church committed to "justification by good taste alone." We're

(Continued on page 4)

  
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# THE LIVING CHURCH

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**EDITORIAL AND BUSINESS OFFICES**  
816 E. Juneau Ave., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

David A. Kalvelage,  
editor and general manager  
The Rev. Canon H. Boone Porter,  
senior editor

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# LETTERS

(Continued from page 3)

all familiar with the old joke about the Episcopalian cast into hell for using the shrimp fork with the salad course and as a punishment is condemned forever to eating with plastic forks and paper plates. All too often, our eucharistic liturgies are so non-"user-friendly" we wonder why fundamentalist and cult churches are on the rise and our church continues to shrink.

I am strongly committed to good church music. When our old pipe organ died a well-deserved death two years ago, our vestry voted against purchasing a pipe organ as being a luxury our church would do without. We purchased the best electronic instrument with the best track record on the market along with a digital interface sound module or synthesizer.

Of course we would rather have had a pipe organ and yes, of course, its sound, however deceptively close, is "ersatz." However, our music program changed dramatically for the better; more people joined the choir, and we purchased some supplementary hymnal song books of the best contemporary Christian music to use along side the *Hymnal 1982*.

Not all contemporary Christian music is "country-western" as Fr. Julian derides. Our church uses plainchant intonations and gradual psalms, sings Latin Palestrina motets, and yet we sing praise choruses during communion which people can memorize without using a book. Our music program continues to be our biggest draw for the baby-boomers and yuppies who are coming with increasing regularity to our modest 300-member parish.

Our church, as one letter writer to TLC indicated, needs to make its liturgies less arcane and more understandable to a, yes, intelligent but totally secular "market." One young business woman and her husband, both with masters in marketing, asked our music director who and what was "Agnes Dee" that kept appearing in the bulletin; as baby boomers neither of them had ever had any religious upbringing, let alone know Latin!

A young lawyer asked me in an adult membership class what we were "collecting" at the beginning of the liturgy; it took me a couple of seconds to realize that he was referring to the collect of the day; we have since realized how smug and how Episcopal-

oriented our bulletins are.

Yes, I love hearing Bach on a good tracker instrument, but I would rather our funds support endeavors in which people can look at us and say "are you who you claim to be?" We Episcopalians have to begin looking carefully at our traditions and beloved Anglican ethos which can be intimidating to this next generation who knows nothing of who we are, let alone even the pronunciation of the name of our branch of Christ's church.

(The Rev.) STEVEN M. GIOVANGLIO  
La Crescenta, Calif.

### The Wrong Word

I am surprised that a priest of this church could use consistently the word "clergy" incorrectly in a letter to the editor [TLC, Oct. 21]. I have never heard or seen this barbarism. I am even more surprised (and disappointed) that THE LIVING CHURCH would print such illiteracy!

"Clergy" is a collective noun and therefore cannot be used either in the singular or as a modifier, as in another letter to the editor. There can be no clergy salaries, clergy families, etc., but rather "clerical" as a modifier.

Finally, the cumbersome and newly-invented "clergyperson" should be eliminated in favor of the old and established generic term, "cleric."

(The Rev.) ROBERTS E. EHRGOTT  
Anderson, Ind.

### Straddling the Fence

The bishops' statement concerning homosexuality [TLC, Oct. 28] is another example of an attempt to straddle the fence and offer relativism in place of Christian sexual morality.

A morality based on the sincerity of those expressing it is not Christian. Christian morality never depends on "being sincere" or "how you look at it." Christian morality depends on what the Bible clearly sets forth. The Bible makes it clear that homosexual behavior is sinful.

I rejoice that Bishop John Howe plans to submit a resolution to the next General Convention to change canon law to forbid the ordination of homosexuals.

I am convinced that the majority of Episcopalians do "believe the holy scriptures to be the word of God" about sexual behavior, and, therefore, know that homosexual practices which

are not confessed and acknowledged as sin make a person unacceptable for ordination. I wonder if the majority of the deputies to General Convention share the same belief.

(The Rev.) JACK D. BOWLING  
St. John's Church  
Sturgis, Mich.

### A Right and Duty

For the sake of the argument, I am willing to agree with Fr. Pollina [TLC, Oct. 28] that we do not know when "ensoulment" (a word that the legislature did not use) takes place. But, granted that we do not know when human life begins, the mere possibility of its existence would seem to give the state both the right and the duty to protect it.

Suppose, for example, I come across someone who has been in a bad auto accident or has had a sudden heart attack. Not being a doctor or a nurse, I do not know whether that person is alive or dead. So what do I do? Obviously, I act as I would if I knew he or she was alive; I send for the rescue squad. The same principle should apply at the beginning of life.

(The Rev.) NELSON W. MACKIE  
Greenville, R.I.

### A Valuable Service

I wish to commend you for the publication of Gretchen Pritchard's All God's Children column, "Bibles for Children — the Distorted Canon" [TLC, Oct. 14].

This is the best, clearest and most sensible evaluation of Bibles for children I have read. It is most timely, considering how Bibles are sometimes perceived as wonderful "religious gifts" for children at Christmas.

Mrs. Pritchard's analysis of the limitations of most Bibles for children is right on target. The topic is expressed in terms that should awaken all who read it to a clearer understanding of the disservice that is done to our children, in the type of "Bible" too frequently available on the shelves of bookstores.

I look forward to the remaining articles in the series, and am grateful that THE LIVING CHURCH has provided a valuable service to its readers.

(The Rev. Canon)  
FREDERICK J. MASTERMAN  
Assistant to the Bishop for Education  
Diocese of Southeast Florida  
Miami, Fla.

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## Environmental Plan Presented to Executive Council

A policy and action plan for the environment was presented to Executive Council at its meeting November 2-5 in New York City.

The plan was part of the report of the Presiding Bishop's Consultation on the Environment and Sustainable Development in preparation for the General Convention in 1991.

The report was issued by the 20-person group which met in September and includes ten proposed resolutions for the 1991 General Convention in Phoenix.

The presentation was a highlight of the four-day meeting at a midtown Manhattan hotel. The council also heard an address from the Most Rev. Edmond Browning, Presiding Bishop; approved the budget for 1991; acted on various resolutions and heard reports from several church leaders.

Bishop Browning's address from the

chair opened Friday's session [story below]. Later that day, the presentation on the environment was made by the Very Rev. James Parks Morton, dean of the Cathedral of St. John the Divine in New York City, and Mrs. Scott Evans, of Durham, N.C.

### 'Not Just Environmental'

"This issue is fundamentally a religious issue," Dean Morton said, "just like civil rights was a religious issue. It is not just an environmental issue.

"This issue is intrinsically religious because it talks about who we are and where we are. What is God's covenant and how are we keeping it?"

Dean Morton stressed the fact that religious institutions have not addressed environmental issues significantly.

"People are asking where is orga-

nized religion on this issue? Where is the Anglican Communion? Where is the Episcopal Church?"

Mrs. Evans, a former council member, called the report "a beginning . . . a door," and said she sensed "a grass roots energy building on this issue."

"This church is crying out for leadership," she said. "They're looking for solutions and directions. We have been dragging our feet too long."

The plan of action is comprised of eight points which the report recommends be completed by 1991. They include: The establishment of a national Episcopal Office of the Environment and Sustainable Development, responsible to the Presiding Bishop; the establishment of a Standing Commission on the Environment and Sustainable Development; the facilitation of provincial meetings on these issues

## Presiding Bishop Reflects on 3 Issues

The Most Rev. Edmond L. Browning, Presiding Bishop, reflected on three major issues facing the Episcopal Church when he delivered his address from the chair during the Executive Council meeting November 2-5 in New York City.

Bishop Browning spoke about matters which he said "affect our ministry and our mission in the world. One is the issue of how we deal with homosexuality and how we relate to gay, lesbian and other members of our community. Another is the issue of faithful witness regarding the environment and economic justice. Another is the crisis which confronts the global community in the Middle East."

The Presiding Bishop spoke positively about the statement on homosexuality issued by the House of Bishops [TLC, Oct. 28]. He noted that the bishops "agreed that the church is not in agreement on the subject of homosexuality. To some, that will sound like a typical Anglican 'waffle.' But I believe it is an honest confession of where we are as a church."

Bishop Browning urged the rest



Bishop Browning

of the church to become involved in "honest sharing, sensitive listening and forthright speaking about homosexuality.

"Dear friends, the issue of the ordination of gays and lesbians is not going to be totally settled anytime soon," he said. "We will have those who see that justice is not being done by our gay and lesbian brothers and sisters. We will have those who believe that what they see as sin according to scripture is not be-

ing named as such. No one is going to be entirely happy or comfortable. But I remind you that we are not called to be comfortable. We are called to be faithful."

Bishop Browning spoke positively about the report issued at this meeting by the Presiding Bishop's Consultation on the Environment and Sustainable Development. He mentioned the connection between the environment and economic justice, and added "let us not fail to demonstrate leadership in the consistent linking of economic justice to concern for the larger environment."

He recalled the statement he issued recently on the crisis in the Persian Gulf and said he had received positive response to that statement. "What shall we say and how shall we counsel if we go to war in the Persian Gulf?" he asked. "Are you prepared to reflect prayerfully with me on this question?"

"I call our church to exercise its rightful and irreplaceable role in the great public debate now underway. We have much to offer when we speak from the authority of our life in Christ."

at the earliest possible date; and the production of environmental education materials for congregational use by the national church.

The 44-page report also includes initiatives for "environmentally sound and sustainable parishes" and "recommendations for public policy and individual initiatives."

As in recent meetings, council members spent considerable time in small groups. They met for Bible study each morning, and gathered to discuss reaction to Bishop Browning's address and to talk about how the discernment process works in small groups. The latter topic was in the context of how the council prepares for the church's long-range planning process, which it began at its June meeting with storytelling.

On Saturday morning, Bishop Browning informed the council members of the death of the Rt. Rev. Lyman Ogilby, retired Bishop of Pennsylvania, who died the previous night in Spokane [story next week].

Council members heard a presentation by Jane Cosby, a member of the bishop's staff in the Diocese of Pennsylvania, who spoke about the work of the five-year-old National Network of Lay Professionals.

### 1991 Budget

The Very Rev. David Collins, president of the House of Deputies, clarified the role of Executive Council and described it as "an agent and servant of General Convention."

The church's 1991 budget of \$44,487,087 was presented by treasurer Ellen Cooke and other senior executives from the Episcopal Church Center. It was approved the following

day swiftly and unanimously.

Among the reports presented to council were those by Pamela Chinnis and Bishop Browning, who were delegates to the Anglican Consultative Council meeting in Cardiff, Wales. The Rev. Michael Ingham and Jane Fyles, observers from the Anglican Church of Canada, spoke briefly as did Joyce McConnell of the Diocese of Olympia, council's observer at the Episcopal Youth Event in Missoula, Mont.

### Report on Liberia

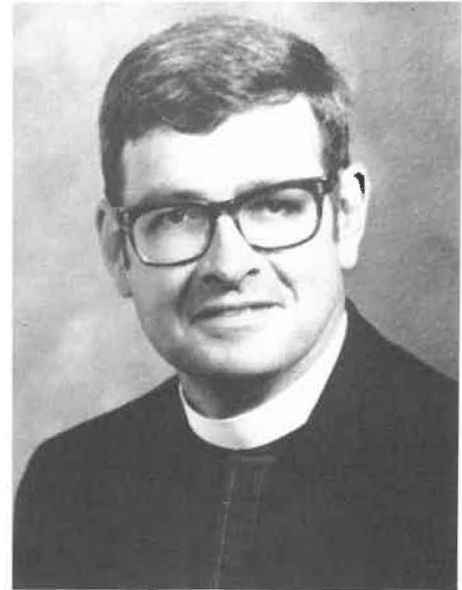
The Rev. Canon Burgess Carr, partnership officer for Africa, reported on the situation in Liberia, which he called "a cruel and tragic stalemate." He said Archbishop George Browne and his family are safe, but added that "well over half of the population of Liberia has been displaced." He said no services have been held in Episcopal churches in Liberia since July.

Resolutions passed by the council were varied and included one on the Persian Gulf crisis which prompted considerable discussion. Among the points of that resolution, council urges President Bush "not to commit any long-term U.S. military presence in the Middle East beyond the period of this crisis," and called "upon all Americans to reflect on the reasons and motives for our nation's involvement in the crisis."

Several proxied resolutions from the committee on Social Responsibility in Investments were among those approved.

Executive Council will meet again January 28-31 in Savannah, Ga.

D.A.K.



Fr. Wiedrich

## Chicago Elects Suffragan Bishop

The Rev. William Wiedrich, rector of Grace Church in Madison, Wis., was elected Suffragan Bishop of Chicago, October 27 at St. James Cathedral in Chicago.

Other nominees included the Rev. Jorge M. Gutierrez, rector of St. Peter's Church in Clifton, N.J.; the Rev. James B. Hagen, rector of the Church of the Redeemer in Astoria, N.Y.; and the Rev. Earl A. Neil, Executive for Advocacy, Witness and Justice Ministries at the national church center in New York.

The election also included nominations from the floor but most declined to run. A significant number of votes

(Continued on page 8)

### Chicago Election

C=Clergy

L=Lay

#### BALLOT NUMBER

BALLOT NUMBER	1		2		3		4		5	
	C	L	C	L	C	L	C	L	C	L
<b>Nominees</b>										
Gutierrez, Jorge M.	47	97	64	110	80	131	83	143	87	151
Hagen, James B.	38	55	35	44	15	18	9	1	3	0
Neil, Earl A.	16	36	13	27	10	16	6	12	7	5
<b>Wiedrich, William W.</b>	<b>52</b>	<b>107</b>	<b>56</b>	<b>133</b>	<b>69</b>	<b>146</b>	<b>79</b>	<b>157</b>	<b>101</b>	<b>194</b>
Needed to Elect	108	186	111	186	112	183	106	181	100	176

\*Does not include those nominated from the floor.

were cast for the Rev. Edwin A. Norris, rector of the Church of the Ascension in Chicago. However, he withdrew prior to the fifth ballot.

The Rt. Rev. Frank Griswold, diocesan, said of Fr. Wiedrich, "He brings with him a wealth of experience particularly in small congregations, which, I think, will be useful in his ministry in the diocese. He has a pastor's heart and a wonderful way of weaving stories into the proclaiming of the Gospel."

Fr. Wiedrich was born in 1931 in Stambaugh, Mich. He earned a B.A. from the University of Michigan in 1953 and a master of divinity degree from Bexley Hall Seminary in 1956. He was ordained to the priesthood in 1957. The first 25 years of his ministry were spent in the Diocese of Northern Michigan as vicar and rector of parishes in Newberry, Houghton and Sault Ste. Marie; he also served as archdeacon of the diocese from 1958-63. In 1981, he became rector of Grace Church in Madison.

During the course of his ministry, Fr. Wiedrich has served as chaplain at the Newberry State mental facility and has been on the board of examining chaplains among other positions.

On the national level, Fr. Wiedrich has been a reader of General Ordination Examinations for six years, a clerical deputy to eight General Conventions and has been elected deputy to the 1991 convention. He has been married to his wife, Theresa Ann, since 1955, and they have two sons.

A tentative consecration date of February 23 has been set.

CHARLYN BRIDGES

Fr. Wiedrich

## Fort Worth Faces Strained Relations

In the aftermath of vestry action October 6 to withdraw All Saints' Cathedral, Fort Worth, as the center of ecclesiastical authority for the Rt. Rev. Clarence C. Pope, diocesan, and focus instead on its own parish ministry [TLC, November 4], the cathedral parish and its bishop are assessing aspects of theology and canon law defining their strained relationship.

With advice of the standing committee, Bishop Pope issued a statement

*(Continued on page 13)*

## CONVENTIONS

Meeting at St. Andrew's Church, Saratoga, Calif., the **Diocese of El Camino Real** adopted a budget of \$986,000, an increase of nine percent over the previous year. Included in the new programs was funding for a multicultural, multilingual missionary for the southern part of the diocese.

The Rt. Rev. Richard Shimpfky, recently consecrated as Bishop of El Camino Real, called for a vigorous acknowledgement of the full mission of the church, each parish being a center of worship and healing, a place of education and growth, and a center of faith from which to serve the community both by inviting the use of its facilities and by witnessing in the community itself in every aspect of its life. He also stressed the diversity of the church and its mission to be reconciliatory toward all people.

A resolution was passed unanimously calling upon both pro-life and pro-choice groups to channel more of their energies toward the common cause of education and toward preventing unwanted pregnancies.

(The Ven.) WARD McCABE

The convention of the **Diocese of Northern Michigan** was called to order by the Rt. Rev. Thomas K. Ray, diocesan, October 19 at Indianhead Mountain Resort in Wakefield, Mich.

Pressured by its focus on the primacy of baptismal ministry and the presence of an increasing number of locally affirmed and ordained Canon 9 priests and deacons, the convention passed a resolution aimed at the 70th General Convention. It asks that General Convention "direct the appropriate interim body to study and report to the 71st General Convention a way of implementing the direct ordination of persons to the specific Holy Order to which they have been appropriately called."

At present, Canon 9 priests and deacons are only allowed to work in specific rural parishes or set of parishes.

In the rationale for this resolution it was noted that the General Synod of the Church of England has said in reference to the transitional diaconate, that this is an office which often obscures servant ministry and therefore

should be abolished.

In his convention address, Bishop Ray noted that five congregations now have ministry support teams involving 41 persons, 17 of whom are ordained, thus more than doubling the number of clergy in the diocese.

The convention focused on the relationship of all deacons and priests to diocesan convention. Time was set aside for small group discussion on convention membership and mission strategy.

A budget for 1991 of \$363,147 was approved.

(The Rev.) JOHN D. EVANS

• • •

Delegates to the convention of the **Diocese of Southeast Florida**, gathered in Key West, October 19-20, approved an administrative restructuring which gives the diocese an executive officer, streamlines the diocesan office and stresses congregational development through diocesan assistance.

In passing a \$2.4 million budget for 1991, the convention affirmed the intent of the Rt. Rev. Calvin O. Schofield, diocesan, in appointing as interim executive officer Dr. Dabney G. Park, a longtime Episcopalian whose consulting firm designed the reorganization plan.

In gaining unanimous approval of the executive board for the plan, as well as support from the standing committee and the deans of the diocese's six deaneries, the bishop stressed his conviction that conflict-of-interest objections to Dr. Park's appointment were outweighed by the two-year limitation, and by the value of his familiarity with the diocese and the church.

A national search will begin in 1991 for a full-time executive officer. Because of other personnel changes on the diocesan staff, creation of the position did not add to the total of the annual budget.

The convention, however, did add \$98,000 to the budget in pledging \$100,000 for support of the two Bishop Gray Inns for older people operated jointly with the dioceses of Southwest and Central Florida.

Also passed were resolutions calling for an end to the use of styrofoam products out of concern or the environment, and calling for a study of specific needs of homeless people in the diocese.



# How to Preach a Bad Sermon

By DAVID SUMNER

**T**he idea for this article germinated while I was — you guessed it — listening to a bad sermon. The priest, who was preaching at an evangelism conference, seemed like a nice guy. He used all of the proper gestures and voice inflections. But I was bored.

He was trying to persuade the friendly audience that everybody should believe that evangelism is very important. Of course, everyone who bothered to come to the conference believed evangelism was very important. But that didn't deter him. Toward the end of the sermon, he got around to a few specifics of how to spread the gospel. But it was too late. He had already lost me.

Two phrases frequently used to describe this type of sermon are "preaching to the choir" or "preaching to the converted." That means advocating a position everyone in the congregation already agrees with. No one is challenged to think. No one is challenged to reconsider an old position. And most of us already have heard the same thing preached many times before. And so no one has to listen.

Preaching to the choir bores the listeners. Another way to preach a bad sermon is to talk down to the congregation. This is sure to alienate or antagonize the listeners. A supply priest who visited our parish preached on like this. He seemed to feel that no one in the congregation had ever thought seriously about scripture. Consequently, he told us exactly how we ought to interpret each of that Sunday's readings. He also made sure we knew he wasn't a fundamentalist and which passages he believed and which ones he didn't. His condescending arrogance irked me.

These are two examples of ways to preach a bad sermon. A bad sermon is one which (a) bores; or (b) alienates; or (c) is simply ineffective in communicating the thoughts of the preacher. For those priests who are serious about preaching bad sermons, I offer a few more helpful suggestions. As a regular church attendee and a student of com-

munication, I think I can explain the distinguishing characteristics of the worst ones I've ever heard.

First, don't use any examples or illustrations to explain your points. Deal in broad, general concepts. Begin a lot of sentences with words like "we should," "we ought," or "all of us." Don't be specific about anything. Don't tell us about any lives that have been changed. That way, no one will be sure how these points apply to his or her life, or the life of anyone else. And, best of all, no one will be offended.

Second, try to gloss over a lot of ideas and don't stick to one main

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If you preach  
a bad sermon, don't  
wonder why the  
congregation dwindles.

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theme. Try to exhaust the meanings of the Old Testament reading, psalm, epistle and gospel all in one sermon. If you can give us your thoughts on stewardship, abortion, prayer and the national debt — all in one sermon — then people will praise you for "covering a lot of things." And no one will be challenged to think too deeply about any one subject.

Third, don't spend more than an hour or two in preparing the sermon. And don't bother to pray about it. After all, in Episcopal services, the Eucharist is the central part of worship and no one really cares whether or not they hear a good sermon. While Harry Emerson Fosdick is famous for spending an hour of preparation for every minute of preaching, Episcopal priests don't need to.

Fourth, be sure you use a lot of the words you learned in seminary. Tell us about hermeneutics, redaction criticism, and how Tillich's ontological concepts affect dynamic constructions of faith interpretations. Don't think

that everyone in the congregation needs to understand what you say. Don't think that you need to use clear, everyday English. The important, educated people in the congregation will admire you and everyone else will think you're intelligent, even if they don't admire you.

Fifth, don't reveal yourself or make yourself vulnerable. Don't give any examples from your own life. If you use the pronoun "I," people might think you're an egotist. As a priest, you want the congregation to look up to you and believe that you are a good example for everyone to follow. If you reveal a mistake, or a besetting sin you can't resolve, then people might be less likely to think you're a leader.

Sixth, be sure to criticize the national church, the diocese, and the bishop. While you're at it, you can throw in a few criticisms of fundamentalists, liberals, Anglo-Catholics or traditionalists. Tell us everything you don't believe. If you have something positive to say that might apply to our own lives, then don't let us know about it. If we hear about how wrong everyone else is, then we're all more likely to feel positively about ourselves.

Several years ago, Duke Divinity School faculty members surveyed small congregations across the country. As part of the survey, persons were asked to check five out of a list of 20 items that were most important in a sermon. The survey indicated parishioners want most to hear sermons that are (1) faithful to scripture, (2) related to real life, (3) sincerely believed by the preacher, (4) easy to understand, and (5) inspiring. Least preferred characteristics were (1) conversational style, (2) related to social issues, and (3) original.

Next Sunday, try all of these suggestions and do the following: preach an original sermon about a social issue that's never mentioned in scripture. But make sure the sermon is abstract, hard to understand and uninspiring. It doesn't matter whether you believe it or not. Criticize everyone who thinks differently from you.

If you do this Sunday after Sunday, you'll succeed beyond your wildest expectations. But one warning: don't wonder why the congregation dwindles and no visitors ever return.

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*David E. Sumner is an assistant professor of journalism and coordinator of the magazine program at Ball State University in Muncie, Ind.*

# EDITORIALS

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## Interpreting Scripture

Questions about the meaning of the Bible for the church will always arise, for the Word of God challenges, informs, condemns and comforts different ages in appropriately different ways. Similarly, it speaks differently to different individuals with their different needs. God knows our strengths and our weaknesses, and he tempers his message to us accordingly. Yet what is his message to us, individually or collectively? How do we know?

Today, the perennial task of biblical interpretation is confused by two particular factors. On the one hand, there are some in the church who do not regard holy scripture as having a great or overriding authority. On the other hand, there is a multitude who simply have little or no acquaintance with the contents of the Bible — whether they are for it or against it.

Few of us would be so arrogant as to claim that we knew the totality of the biblical message regarding all major topics. Yet the church might properly hope that most of its members would know the main drift of the scriptures regarding a variety of important topics. This hope is far from realization. This ignorance opens the door to bizarre and destructive interpretations, and to the total disregard of “hard sayings” which people do not welcome.

Educated and active churchpeople ought to know how to look something up in the Bible, and how to find and use the English language commentary in the parish library. If a broad base of church members do not have such knowl-

edge, we have no defense against individuals or elected bodies propagating error.

We all have access to the Bible. We all have, or certainly should have, Bibles in our homes. If the teaching of the Bible is being disregarded, denied or distorted in the church, we have ourselves to thank.

## Deaf Ministry

One of the most overlooked ministries in the Episcopal Church has been ministry to the deaf. It takes place in small groups all over the country and often is forgotten or shortchanged when diocesan budgets are put together.

Thus it was refreshing and welcome news when the Episcopal Conference of the Deaf presented its Thomas Gallaudet Award during the recent House of Bishops meeting in Washington. The Rt. Rev. David Bowman of Western New York was presented the award, named for an Episcopal priest whose mother and son were deaf.

Bishop Bowman gave credit to his assistant, the late Rev. Canon David Greenwood, who was an organizer of Ephphata Church for the deaf in Buffalo, and to the Rev. Betsy Smylie, its current vicar.

The Conference of the Deaf also recognized Presiding Bishop Edmond Browning, for his efforts to include the deaf in the life of the church.

The Rev. Roger Pickering of the Diocese of Pennsylvania presented the awards. Fr. Pickering, who is deaf, recently was elected a clerical deputy to the 1991 General Convention in Phoenix.

We congratulate these persons and all others involved in ministry to the deaf for their faithful witness.

# VIEWPOINT

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## Uncluttered Prayer

By SHRADY HILL

Boring people is not a spiritually helpful activity. Yet, perhaps we are doing this inadvertently with frequency. The 1979 Prayer Book made some fine changes. One of them was loosening up the old prayer for the whole state of Christ's church and providing for a wider scope of intercession. The new intercessory prayers are more personal and provide for the interjection of names, concepts and movements by the leader and members of the congregation. There is usually a prepared list of the sick, those in crisis, the departed and, as permitted, sundry politicians. All of this is to be com-

mended, but with every blessing there is frequently a trap or counterproductive possibility. Good things can be used in an incorrect and unhelpful way.

Since retirement I have had the pleasure of worshipping in a variety of parishes, each having a distinctive family feeling. No longer being responsible for the liturgy, I have a chance to observe as well as participate. Lay people usually are leading the prayers and intercessions of the people. Fine! However, I have often wondered from whence comes the list of names and other matters for intercession. In one place, the list of the sick and others contained more than 40 names. Yes, the second time around I counted them, and for quite a few

Sundays the list remained about the same. This has happened in more than one place. At times, the list goes on and on and frequently a sizable number of other petitions and concerns are interjected by the leader; items from the Anglican Cycle of Prayer, the diocesan cycles and prayer for special interest groups.

What worries me is the end result. About halfway through, one can sense from restless body language, that glazed look that comes into the eyes and a frozen expression on the face that the whole exercise has lost the attention of a significant number of people in the congregation.

It was not long before I began to

*(Continued on page 15)*

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*The Rev. Shradly Hill is retired and lives in San Diego.*

## The Bible Story

**T**he Bible contains many literary forms: myths, tales, poetry, proverbs, chronicles, hymns, laws, prophecies, theological commentary, exhortation. Among these forms, there are several that could be called "narratives," or "stories": the myths, the tales and the chronicles. Children love stories and tend to have difficulty with other literary forms; the normal tendency among editors and publishers in preparing a Bible for children is therefore to gather all the "story" parts of the Bible, arrange them in roughly chronological order, and pass over almost everything else.

As I explained in a previous article in this series, this narrative Bible raises a number of problems. The use of narrative in scripture is unevenly distributed through the canon, and heavily favors certain parts of the story of salvation. In the Old Testament, the connected narrative is at its most vivid and appealing in Genesis and Exodus, and at its most detailed and realistic in the David chronicles. Thereafter, the story line must be traced through an increasingly elaborate variety of literary genres.

The result for the young reader is that the later history of Israel appears, if at all, as a series of disconnected anecdotes and fabulous legends. As the Bible contains no single connected narrative of the destruction of Jerusalem, the Babylonian exile, and the hope of return, this crucial era of Israel's history (and the source of so much of the church's imagery of redemption) typically serves as mere background for the Daniel stories, and may be vastly outweighed by a multitude of exciting stories from the early monarchy — stories with plenty of excitement, adventure and intrigue, but much less religious significance.

For the New Testament, a narrative-only treatment will include the life of Jesus, primarily in the form of miracle

stories, with some of the parables and sayings. It may add an action-packed tour through the Book of Acts and a brief glimpse of Revelation, but will almost certainly contain little trace of the themes found in the epistles and the Johannine writings, however important these have been for the faith and hope of the church.

A narrative-only treatment of the Bible also tends to merge all forms of narrative into one. The whole story of

Children are not interested in themes and maxims as such; they are interested in stories.

the Bible (or what is presented as the whole story) is pieced together into one single narrative with a consistent literary and pictorial style. The narrative often adds realistic details not found in the original texts; the pictures may be of near-cinematic realism. There is little to alert the child to the differences between, for example, the myths of Adam and Eve or the Tower of Babel; the tribal tales of Joseph and his brothers; the central, life-giving story of the Exodus; the heroic stories of the young David and the strikingly realistic and candid accounts of his reign; the inspirational tales of Daniel . . . and the stories of the gospel, stories that defy classification because in them the word becomes flesh, or, as C.S. Lewis puts it, the myth becomes fact. Young readers (and, often enough, their parents, whose entire exposure to the scriptures may be through "children's Bibles") will tend to apply the same standards of credibility to the whole story. Much misplaced literalism, as well as much unnecessary skepticism, has probably arisen from confusion brought about by such homogenization of the story into a novelistic mode.

The British educationalist Ronald Goldman has shown how frequently the presentation of narrative Bible stories elicits from children an immature, over-literal theological response. His conclusion, made more than 20 years ago in his book *Readiness for Religion*, was that "traditional" Bible stories are harmful to children's spiritual growth, and children should not be exposed to them until they are ready to draw theologically correct conclusions from them.

In introducing children to the scriptures, Goldman chose to use other biblical genres: psalms, proverbs and themes such as light, bread, water and family. This approach has been widely adopted by mainline denominations in writing Sunday school curriculum. Scripture is mined for themes and maxims which are used as a kind of commentary on children's experience of daily life. There have been a few books for children (as distinct from curriculum) produced along the same lines, mostly in England — such as a series by A.J. McCallen subtitled "Themes from the Bible Retold for Children," and containing such titles as *Isn't it Wonderful!*, *Follow Me* and *Praise!* But, as many parents and teachers have found, this approach is severely limited. It offers children their scripture pre-chewed and pre-digested. It draws, perforce, from the Bible's stories as well as its non-narrative genres, and is therefore constantly referring to characters and incidents whose larger context is presumably unknown to the child. Furthermore, children are not very interested in themes and maxims as such; they are interested in stories.

And we want them to know the story.

For the Bible is indeed a story — a single, cumulative and tremendously powerful story.

What I call the "single story" of the Bible follows the same outline as countless other great stories — stories that continue to be told and loved and mulled over because they speak to us deep down inside, where we keep our hopes and fears and wishes and dreams. In church, we tell the story bit

(Continued on next page)

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*Gretchen Wolff Pritchard, of New Haven, Conn., publishes The Sunday Paper, materials for Christian education with an emphasis on conveying the gospel to children. This is the second article in a four-part series.*



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**ALL GOD'S CHILDREN**

*(Continued from previous page)*

by bit in the cycle of the lectionary year, we briefly recapitulate it in every eucharistic prayer; and at such occasions as the Service of Lessons and Carols at Christmas or the Great Vigil of Easter, we take the time to go back over it as the single story that it is.

The story begins in a garden, made to delight its Maker — a magical green and sunny place where once, long ago, we were safe and happy and loved. But a shadow falls across that world, and we find ourselves cast out, in disgrace, wandering through a hostile landscape to seek our fortune. Some of us fall by the wayside; others, through a combination of wit, goodness and gracious help from friends we did not know we had, survive many trials and setbacks, until by loving all and risking all, by abandoning our illusion of power and allowing ourselves to be helped, by (finally) losing our lives, we overcome our enemies and come home to inherit the kingdom.

This pattern occurs again and again, writ large and small; it is told in tales and dimly seen in prophecy . . . until it comes into focus in the life of one man, who acts it out fully for us. He leaves, by choice rather than compulsion, the most beautiful garden of all, comes among us to love more and risk more than any of us, undergoes the severest trials, allows himself to be completely helpless, loses everything, and emerges victorious for us. And the story ends with a wedding, where the prince and the princess get married and live happily ever after.

**Story of Hope**

Does this sound familiar? Of course it does: it is the same story as all the best fairy tales and folk tales; it is the story of what it means to be human in a world that was created to be good, has lost its paradise, and is laboring, under a mysterious but gracious God, to come home through the narrow gate, to the place where all tears are dried. It is a story that imparts hope, a story that gives us the tools to work out the meaning of our life — and children deserve to hear it, all of it, so that they can go to work on it as they deeply desire to do.

We violate the story when we tell it to our children only in snippets, or merely mine it for themes or moral

maxims. Suppose we told the story of "Cinderella" that way — suppose we broke it up into a dozen discrete little episodes, scrambled their order, failed to introduce the characters, and then told these episodes from time to time in ways that were either heavy with moral import or bland, cute and sentimental? Suppose we ended each such episode either by explaining outright to our children what we feel is the important meaning they should glean from the story fragment, or asking them to extract it for us, for our judgment and approval? Suppose we cheer-led them in some little ditty about how happy we feel when we read stories about lovely Cinderella?

Preschoolers might play along with us, because they are so eager for stories that they will take them even on terms that insult their intelligence and their sensibility. But would we be surprised if as they grew and we still kept up this silly game, they became first baffled, then hostile, then merely bored and contemptuous?

**The Forest and Trees**

The story is also violated if it comprises only the parts of the Bible that have come down to us as narratives. For as the story grows deeper and richer, it is no longer told in narrative, but in prophecy, psalm and lament; in poetry and hymns, in vision and exhortation, parable, allegory, image and metaphor. Without Isaiah and Ezekiel, without Psalms and Lamentations, without the discourses in John's Gospel and the vision of the Great High Priest in Hebrews — and yes, without the bride and bridegroom from the Song of Songs, the story is only half told.

The church fleshes out the story in liturgy through the yearly cycle of feasts, through lectionary psalms, hymns and prayer. As children begin to join in the church's normative worship, and as Sunday school curriculum learns to take its methods from the lectionary and the liturgy, the story will start to emerge more clearly for them.

But is it too much to hope that somewhere a publisher may make the attempt to place in their hands, for family reading or their own quiet exploration, an edition of the Bible that is faithfully and creatively designed to help them see the forest as well as the trees?

**NEXT MONTH:** Good News and Bad News.

## FORT WORTH (Continued from page 8)

to his diocese October 12 recounting the chronology leading to the All Saints' vestry decision not to renew the cathedral relationship in a disagreement over title to property.

In his statement, Bishop Pope said he was unable to "follow the suggestion that I name another cathedral more suitable to my position, because to do so would trivialize the whole idea of 'cathedral' and make the setting apart of All Saints' in May, 1987 to be seen as some kind of make-believe." He had no intention, he said, of shortening the one-year waiting period after which the relationship with All Saints' Cathedral will lapse. The contract between the bishop and cathedral is reviewed on an annual basis.

All Saints' vestry voted to dissolve its cathedral relationship rather than rescind an addendum in the contract which proved unacceptable to Bishop Pope. New wording placed the title to church property under the protection of the Episcopal Church in conformity with national canons.

A diocesan canon, incorrectly attributed to Bishop Pope in the November 4 report, was introduced by the Committee on Constitution and Canons and approved by the Fort Worth diocesan convention at which Bishop Pope presided in 1989. It stipulates that church property will be held in trust by individual parishes.

In a letter written by the Very Rev. William D. Nix Jr., dean of All Saints', to Bishop Pope addressing the vestry's decision to dissolve cathedral status, Dean Nix said "most of the vestry had become convinced that this (action) would offer you an opportunity to choose a cathedral which would support your agenda more enthusiastically, while relieving this parish of the obligation of being a flagship for a cause which most of us do not support."

Bishop Pope responded to the vestry decision by emphasizing his theological perspective. "My 'cause' and 'agenda' to which the dean refers are the same as when I was elected bishop in 1984: I have not changed. I will always vigorously promote the revealed religion of our Lord Jesus Christ, based upon holy scripture and the tradition of the undivided church, and the moral behavior which flows from it using whatever legitimate organized help I can get. Such an understanding of catholicity is what made

All Saints' the great parish she has been."

Disposition of church property is an element in the larger concern over whether the Episcopal Synod of America, which Bishop Pope heads, will continue to press for greater autonomy. At the recent House of Bishops meeting in Washington, D.C., Presiding Bishop Edmond L. Browning said he expected the Synod's request for a non-geographic province within the Episcopal Church, which he has refused to support, will likely be considered by the General Convention in Phoenix next July.

At an open forum conducted by the vestry of All Saints' October 16, members of the parish expressed a wide range of reaction to the vestry's decision not to renew its cathedral status. In a letter to communicants of the ca-

thedral parish October 18, Dean Nix said the vestry consensus to terminate the agreement was final. He said the vestry moved to communicate to Bishop Pope its desire "to meet with him at his earliest convenience to begin a process of reconciling the tensions which have arisen."

Dean Nix said, "It has been a source of much pain for me and my family during the past two years that because I cannot agree with the specific definition of catholicity contained in the Declaration of the Episcopal Synod of America, I have been labeled unfaithful, unorthodox, dishonest and worse." He said he accepted his share of responsibility for uncertainty about his beliefs, "because in deference to the bishop I have restrained from being more outspoken."

(The Rev. Canon) STEPHEN WESTON



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# PEOPLE and PLACES

## Appointments

The Rev. **Norman D. Abrams** is rector of St. John the Baptist, Box 297, Lodi, CA 95241.

The Rev. **Martin J. Bagay** has accepted a temporary position as chaplain at the College of William and Mary, Williamsburg, VA.

The Rev. **Philip E. Bradley, Jr.**, is now rector of St. Philip's, 401 Coalinga St., Coalinga, CA 93210.

The Rev. **Clarence A. Burley, III**, is rector of St. Luke's, Box 6455, Bakersfield, CA 93386.

The Rev. **Loring Chadwick** is assistant in charge of music at Emmanuel Church, Cumberland, RI; add: 177 Brentwood Villa, 2970 Mendon Rd., Cumberland 02864.

The Rev. **Maria De Carvalho** is staff member for evangelism of Grace Church, Providence, RI; add: 175 Mathewson St., Providence 02903.

The Rev. **D. Donald Dunn, III**, is the interim rector at St. Luke's, Blackstone, VA.

The Rev. **William B. Fuks** is rector of Trinity Church, South Boston, VA.

The Rev. **Charles W. James** is vicar of St. Dunstan's, 3242 Carver Rd., Modesto, CA 95350.

The Rev. **Clifford E. Kent** has been appointed interim rector of St. Patrick's, Kenwood, CA; add: 5555 Montgomery Dr., #64, Santa Rosa, CA 95409.

The Rev. **Joel C. Mason** is rector of Christ Church, 16 Central Ave., Oil City, PA 16301.

The Rev. **Nancy K. Olmstead** is curate of St. Paul's, Pawtucket, RI; add: 50 Park Pl., Pawtucket 02860.

The Rev. **Jean Olsen** is deacon assistant of St. Thomas, Greenville, RI; add: 190 North Street, Warwick 02886.

The Very Rev. **Alonzo C. Pruitt**, vicar of Sts. George and Matthias, dean of Chicago-South, and adjunct professor of Christian ministry at Seabury-Western Theological Seminary, has been appointed to the staff of the Presiding Bishop as the interim staff officer for Black Ministries. Dean Pruitt will commute between Chicago and the church center as he temporarily replaces the Rev. Canon Harold Lewis, on sabbatical.

The Rev. **Richard Alan Williams** is now vicar of St. Mary's, Box 311, Manteca, CA 95336.

## Resignations

The Rev. **Jay David Fowler**, as curate of St. Michael & All Angels Church, Mission, KS.

The Rev. **Mark D. Stuart**, as director of Passport to Adventure, St. Francis Boys' Home, Salina, KS.

## Deaths

The Rev. **H. Gordon Macdonald**, rector of St. Stephen's, The Bronx, NY, from 1969 to 1980, died September 18 at the age of 76.

A native of Brooklyn, Fr. Macdonald was graduated from Yale and Berkeley Divinity School. He was ordained priest in 1960 and for three years served as curate of the Church of the Redeemer, Springfield, PA; for the following six years, until 1969, he was rector of St. Mark's, Yonkers, NY. He is survived by his wife, Ann, and several children.

## VIEWPOINT

(Continued from page 10)

question and wonder what this long list means to a newcomer to the parish, a newcomer to the faith or to one whose prayer life is still quite immature. Even to an Episcopalian of some 50 years it begins to have a verbal similarity to the oriental prayer wheel. On a recent Sunday, the person leading the intercessions must have felt that it was his and the congregation's duty to fight the entire battle against the world, the flesh and the devil right then and there. It was a long string of one thing after another as if this opportunity to address the deity publicly was to be stretched to its utmost.

I wish to make a suggestion or two. First, the list of the sick, those in crisis and the departed should be kept short and current. Except in the largest of parishes this will keep the list reasonably short, and if it isn't, the names can be split up among the various services.

In the parish bulletin, or any other means of communication, a notice should be given that the intercession list is to be redone by a certain date and is to contain current names and situations only. The list is to operate on three-week length of time per name. If the family or friend who turned in the name does not renew it after three weeks the name will be dropped. For those who object, longer and chronic illnesses, problems or situations can be transferred to a longer list used at a weekday Eucharist which is attended by those whose spiritual directions are especially attuned to intercessory prayer.

I also would like to suggest that the format for the prayers of the people be varied from time to time to consist of one of the litanies of thanksgiving. The clerical work involved should not be overwhelming to a parish secretary, and where there is none, an active priest should be able to keep the list pruned and up to date with very little extra desk work. If the tendency to verbosity crops up like this in a few places, it must mean it is happening fairly frequently throughout the Episcopal Church. Sensible moderation should be applied to the intercessions.

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**YE ARE THE BODY**—Fr. Bonnell Spencer—BACK IN PRINT—Limited edition. \$13.95+\$2.25 shipping. The Episcopal Bookstore, 1620 Murray St., Alexandria, LA 71301. (318) 448-1032.

**TRADITIONAL LANGUAGE** Service Book in preparation. Will contain all Rite I services; Proper Liturgies for Special Days; Pastoral Offices, etc., in traditional language; 1928 BCP Psalter; devotional and educational material. For more information contact: The Curate, The Church of the Good Shepherd, Lancaster & Montrose Aves., Rosemont, PA 19010. (215) 525-7070.

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## EXCHANGE

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**DOES THE CHURCH** create truth? No, the Truth is Jesus Christ, and union with Jesus Christ creates fellowship. If you agree with this, support the Evangelical and Catholic Mission. Write: ECM, 1206 Buchanan St., McLean, VA 22101. Send \$20.00 to subscribe to our newsletter.

**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, BSG, 42-27 164th St., Flushing, NY 11358.

**TRADITIONALISM** gives Tradition a bad name! It's good to know there's a place for Catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

## PROBERS

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# CHURCH DIRECTORY

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## INDIO, CALIF. (Coachella Valley)

**ST. JOHN'S** 45319 Deglet Noor St. at Bliss Ave.  
H Eu Sun 8 & 10 (Sung), HD 7, Wed 7, Thurs 10:30 & HS. Ev 15  
5. MP 8:30 & EP 6:30, Mon-Fri ex hol. C by appt

## LOS ANGELES, CALIF.

**ST. MARY'S (Palms)** 3647 Watseka Ave.  
213/558-3834 (off Venice Blvd.)  
Sun Mass 10 (Sung). Daily Mass 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 10-4:30  
Mon-Fri, 10-4:30 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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S in the Grove** 2750 McFarlane Rd.  
Fr. Robert J. McCloskey, Jr., r; Fr. James W. Farwell, Jr.,  
assoc; Fr. Victor E. H. Bolle, Bp. James L. Duncan, Fr. James  
G. Jones, Jr., Fr. Allan J. Stifflear, ass'ts  
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

## ATLANTA, GA.

**CATHEDRAL OF ST. PHILIP** 2744 Peachtree Rd., N.W.  
Sun H Eu 7:45, 8:45, 9, 11:15; Ev & H Eu 4:30. Mon-Fri MP  
8:45; H Eu 12:15; EP 5:45. Sat MP 8:45, H Eu 12:15. Fri HS  
12:15

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho 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

## KEOKUK, IOWA

**ST. JOHN'S** 4th at Concert  
The Rev. Gregg L. Riley, r;  
Sun H Eu 8 & 10, Wed 10, HD as anno

## BALTIMORE, MD.

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

**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.

## 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

## BURLINGTON, N.J.

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

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. H. King McLaughon,  
ass't  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## 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 Espanol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

**EPISCOPAL CHURCH CENTER** 2nd Ave. & 43d St.  
**CHAPEL OF CHRIST THE LORD**  
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; the Rev. Gary E.A. Lawler, ass't  
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. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP  
5:15. Sat H Eu 9.

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8. Mon-Fri H Eu 1:05

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagenseil, Jr., r; the Rev. Bernice  
Coleman, c (718) 784-8031  
Liturgies: Sun 7:30, 8, 10. Wklys 7:30, 10, 5:30

## SYRACUSE, N.Y.

**CHURCH OF THE SAVIOUR** 437 James St.  
The Rev. Thomas Anderson, r  
Sun Sol Mass 11. Tues H Eu 7

## PROSPECT PARK, PA.

**ST. JAMES'** 11th Ave. & 420 (between I-95 & Macdade)  
The Rev. William Duffey, Ed.D., r 461-6698  
Sun Eu 8 & 10 (Sung), Ch S 10. Daily Office & Mass as anno



## SELINGROVE, PA.

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

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW** 823-8135  
5100 Ross Avenue 75206  
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Doug Travis, canon theologian; the Rev. Peggy Patterson, priest ass't; the Rev. Juan Jimenez, Hispanic missionary; the Rev. Tom Cantrell, deacon ass't. The Rev. Norman Hollen, canon to the ordinary; the Rev. Steve Weston, canon for diocesan communications  
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**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)

## 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. Edwin E. Harvey, assoc; the Rev. John F. Daniels, parish visitor (512) 226-2426  
Sun: 7:30, 9, 11:15 H Eu (2S & 4S MP 11:15)

## SEATTLE, WASH.

**TRINITY** The Downtown Episcopal Church  
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The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d;  
the Rev. Patricia Taylor, d; Martin Olson, organist-choirmaster  
Sun H Eu 8 & 10:30, EP 5:30, Wed H Eu and Healing 11 & 5:30.  
Fri H Eu 7. Mon-Fri MP 8:40

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Rt. Rev. Patrick Matlongwe, dean 271-7719  
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

## ST. CROIX, VIRGIN ISLANDS

**ST. JOHN'S** 27 King St., Christiansted  
The Rev. A. Ivan Heyliger, r  
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30

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