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of Michael Ramsey

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## Farmers and Gardeners

**F**armers and gardeners have much in common. They are in essentially the same business. They sow, they water, they care for the crop, and they reap. But for all their similarities, they are also quite different. Take the example of two different men, one a farmer, the other a gardener.

The farmer, in many cases, has a great amount of land to cover and must be very careful in the administration of this land, in order to survive in this day and age. The farmer often has hired hands to help plant, manage, and harvest the crop, and uses mechanized equipment to aid in the process. He may also use a computer in keeping records. Even if the farm is not large, the farmer still has to spend a lot of time planning and managing.

The gardener, on the other hand, works without hired hands, a computer, or huge machinery. Unlike the farmer, the gardener is able to know every inch of his plot. He can walk through the garden daily, and can observe each plant; he can see when something thrives and when something dies. He can give extra attention to each plant — a little water here, a little plant food there. When he heads for the house, he can view the parcel of land all in one glance, with pride and joy, or with disappointment and sadness.

The church, too, has its farmers and gardeners. Praise God for the farmers. They are pastors and managers of a great portion of the church. Their “fields” are often places of rapid numerical and spiritual growth, with many resources and a strong fiscal base. Without a doubt, we need the farmers, big and small.

But the church has its gardeners, too. They are pastors of tiny missions with few resources. In many cases, these churches are a burden to the diocese. However, the gardeners have a wonderful and distinct advantage. They can see what is happening in their church with clarity and ease. When someone begins to grow, they can see it. When someone falls away, they see it. When someone dies, they feel it . . . first with pain because they have been so close to the suffering; then joy because, in a twisted and mysterious way, they have experienced first hand the harvest of righteousness.

Certainly farmers are vital to the growth and sustenance of our church, but there is a special joy of having known the blessing of working as a gardener.

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*Our guest columnist, the Rev. David L. Duprey, is vicar of St. John the Baptist Church, Big Piney, Wyo.*

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The portrait of Archbishop Michael Ramsey is reproduced by courtesy of His Grace the Lord Archbishop of Canterbury and the Church Commissioners. A review of the new biography of Michael Ramsey begins on page 10.

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and the views of Episcopalians*

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# LETTERS

## Wrong Metaphor

Fr. Crumb's letter [TLC, May 13], to me, seems right on target. The notion that scripture, reason and tradition function like a three-legged stool in Richard Hooker's theology is not only wrong, but it is a metaphor whose repeated use has led to some shabby theological assertions among those who pride themselves on their Anglican purity.

In his *Ecclesiastical Polity*, Hooker never discusses the three abstractly. In keeping with Thomas Aquinas and the medieval synthesis of which he was a part, Hooker presents scripture, human reason and tradition as so tightly interwoven, that it would be illogical for a Christian to understand any one abstracted from the other two.

Fr. Crumb, then, is correct when he suggests that scripture was first in rank for the Anglican divines of the 17th century. The notion behind the three-legged stool metaphor, that tradition and reason are somehow on equal footing with divine revelation, would have struck a Donne or an Andrewes or a Hooker as a warped view of reality.

I am afraid that most will consider this discussion mere quibbling and will continue to read Hooker through the eyes of Descartes, Locke, the liberal Catholics of the late 19th century and the various process theologies of our own day. They are, of course, free to do so, but I wish that they would forgo the pretense that theirs is the correct reading of our Anglican heritage.

(The Rev.) DAVID L. STOKES  
All Saints Church

Princeton, N.J.

• • •

In partial response to the Rev. Lawrence N. Crumb and your editorial note, it is reasonably clear why Richard Hooker listed the strands in his "threefold cord not quickly broken" in a particular order. Puritans looked to scripture as sole authority. In 1546, the council of Trent laid down that *tradition* was to be received "*pari pietatis affectu ac reverentia*." (The Second Vatican Council was later to hold that they "flow from the same divine well-spring [and] merge into a unity," thus minimizing the difference.)

It was Hooker who articulated reason as the third and distinctively An-

glican strand. For an understanding of the 16th century controversy in its historical context, that order is to be preferred. For speaking aloud, the order "scripture, reason and tradition" flows more smoothly.

More recent thinking distinguishes "experience" as a fourth strand. This is perhaps a fair interpretation, but does tend to blur the clarity of the three strands, or stool legs. An example is on page 388 of *The Book of Lesser Feasts and Fasts* (4th edition), where the serial comma in the listing of Hooker's strands leaves no doubt that the editor considers "scriptural revelation, ancient tradition, reason, and experience" to be four discrete elements. We may agree with this, but why try to place the "learned and Judicious Divine" on a four-legged stool?

NIGEL RENTON

Oakland, Calif.

*Those who have not constructed or repaired furniture will be advised that a three-legged stool or table will always stand firm on the ground, whereas a four-legged one will wobble unless all four are exactly the same length. On the other hand, a three-legged piece of furniture falls down at once if any one of the three legs is broken or removed. Ed.*

## Lewis Controversy

When I opened your May 13 issue and found that there was a book review of A.N. Wilson's biography of C.S. Lewis by Kathryn Lindskoog, I said to myself, "Depend upon it, she'll find a way to attack Walter Hooper somehow." I soon found that my surmise was correct. As an admirer of C.S. Lewis whose Christian life has been immeasurably helped by his work, I have enjoyed Mrs. Lindskoog's books on him; however, I feel that she has gone overboard in her animus towards Fr. Hooper.

It is one thing to put forth the hypothesis that *The Dark Tower* is a forgery and that Fr. Hooper is probably responsible. However, her repeated *ad hominem* attacks would seem to exceed the bounds of good taste and Christian charity. I am thinking especially of the repeated innuendoes about Fr. Hooper's sexual orientation.

I have recently read a book also reviewed in your magazine, *The Riddle of Joy*, consisting of essays about the works of G.K. Chesterton and Lewis;



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# LETTERS

one of the essays was by Fr. Hooper. In it, he talks about fundamentalists and evangelicals in America who have mistakenly tried to claim Lewis as one of them, and refers to his attempts to explain to scandalized American fundamentalists why Lewis as a Christian did not see any problem with smoking and drinking. Mrs. Lindskoog must not have seen this essay, or she would not have referred to the Protestant myth of a teetotaling Lewis as "another Hooper creation."

I often wonder what Lewis himself would have thought of these goings on. I suspect he would have been appalled and saddened. One of his literary works was *The Personal Heresy*, in which he criticizes the modern tendency to focus so much on an author's personal life that we ignore what he is trying to say.

MARTHA V. MOYERS  
Harrisonburg, Va.

*We have been pleased to have many positive reviews of books by or about Lewis in recent years. Ed.*

## Light on Content

The arguments "yes" and "no" regarding the Supplemental Liturgical Texts [TLC, April 29] seem sadly superficial, specious or irrelevant. Fr. Marshall is clear about his preference for the having varied liturgical choices. Never does he touch on the nature and qualities of these texts. I trust that he would not approve of any and every option. As a result, his presentation is irrelevant.

Fr. Wainwright terms the texts "orthodox and unexceptional," yet is uncomfortable because of "the other interpretations they can also bear." Names like Arius, Nestorius and Marcion remind us that even holy scripture is subject to divergent interpretations. Certainly Fr. Wainwright will continue to use scripture in his parish, so there is a specious quality about the argument that the texts might be misinterpreted.

The "consumerism" which Fr. Wainwright decried is the very process which gives him texts and experiences

on which to base his negative judgments. Nonetheless, the process is not the content. So, what he says about process is irrelevant.

Please try again. I would appreciate the presentation of relevant, content-oriented cogent arguments.

(The Rev.) JOHN RAWLINSON  
St. James' Church  
Oakland, Calif.

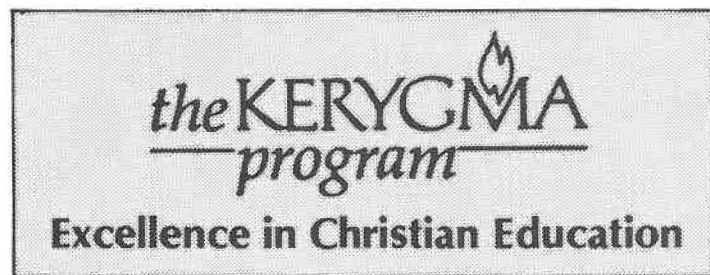
## Oh Jeremiah!

Thank you for the Viewpoint, "Are We also Blind?" in the April 29 issue. It has often been said that all the crackpots in education, health and religion came to California, and that may be too true for comfort.

Oh Jeremiah, where are you when we need you?

Sister LOIS ROBINSON  
San Diego, Calif.

*Letters to the editor are subject to editorial discretion and are often abridged. Submissions should be typed and signed with address and phone number included.*



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# BOOKS

## Parish Vitality and Health

**VITALITY MEANS CHURCH GROWTH.** By Douglas W. Johnson. Abingdon. Pp. 127. \$8.95.

This short work is the latest addition to the generally helpful Creative Leadership Series of books, edited by Lyle Schaller. *Vitality Means Church Growth* is a summary of the findings of a series of recent studies in United Methodist and United Church of Christ congregations, which sought to uncover common denominators existing in most healthy congregations, regardless of size.

While this book does not reveal anything about church vitality and health which has not been observed elsewhere, *Vitality Means Church Growth* does reinforce, in a simple format, several important facts of ecclesiastical life. Healthy congregations pay particular attention to an involved and committed laity; worship which moves the participants; a programmatic format which includes education, mission and stewardship; and high quality clergy leadership.

Come to think of it, those four points would make a good outline for a seminary course on real parish ministry. I wish they had taught me some of these things when I was in seminary!

(The Ven.) DAVID P. JONES  
Pittsburgh, Pa.

## Fascinating Reading

**THE EPISCOPAL CHURCH IN MONTANA.** By Roberta Carkeek Cheney. Cathedral Bookstore (515 N. Park, Helena, MT 59601). Pp. 191. \$10.50 (plus \$1.50 for mailing) paper.

This book is subtitled, "Its History from Frontier Missions to 20th Century Parishes." And the author is as good as her word. Each individual parish and mission is traced from its beginnings to the present time. It makes fascinating reading. Many of the histories are accompanied by photographs of the churches. An especially interesting section includes photographs of old churches that no longer have congregations.

Photographs of Montana's bishops and brief commentaries on each open this history, followed by accounts of the women's organizations, Daughters of the King, rural ministry, and Lindisfarne-Camp Marshall.

An especially compelling chapter

concerns Monica Howell, a Montana church worker in the early '30s, who "... was to act as adviser to all women's work, and counselor and organizer for small Sunday schools, but her chief responsibility was the unattached communicants and the embryo correspondence school."

The story of Trinity Church in Jeffers includes some reminiscences of the Very Rev. Lawrence Rose, later dean of General Seminary, who served as deacon-in-charge at Trinity in 1926: "... Bishop Faber in his letter of instructions told me how to get to Jeffers via Whitehall and Norris and wrote that there would be a car in the field for me to use. It took some time to find the car; it was under a cottonwood tree on Mrs. L.B. Jeffer's ranch where it had reposed for a year or two."

We are grateful to the author for such an interesting peek into the past of the Episcopal Church in Montana.

JOANNE MAYNARD  
Helena, Mont.

## Useful Introduction

**PASTORAL CARE FOR SURVIVORS OF FAMILY ABUSE.** By James Leehan. Westminster/John Knox. Pp. 156. \$13.95 paper.

Based on his pastoral and teaching experience in campus ministry, working with survivors of family abuse, James Leehan sets out to raise our awareness of the psychological and religious dimensions of family violence, as well as the possibilities for pastoral care of survivors.

He describes various kinds of abuse and its impact on the personalities and behaviors of those who have learned to be survivors. He reflects on ways in which religious teaching can be misused to justify family violence or used to teach moral responsibility. He suggests caring responses for the congregation and the pastoral counselor. And he gives consideration to issues of spirituality for survivors.

His approach to spirituality is guided by the notion that "holiness is wholeness" and the insights of Henri Nouwen and Matthew Fox. His approach to psychology is influenced by the developmental insights of Eric Erikson.

This book is not a clinical guide, a pastoral manual or a critical theological reflection, but it is a useful intro-

(Continued on page 22)

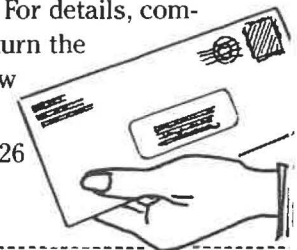


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## A New Chapter

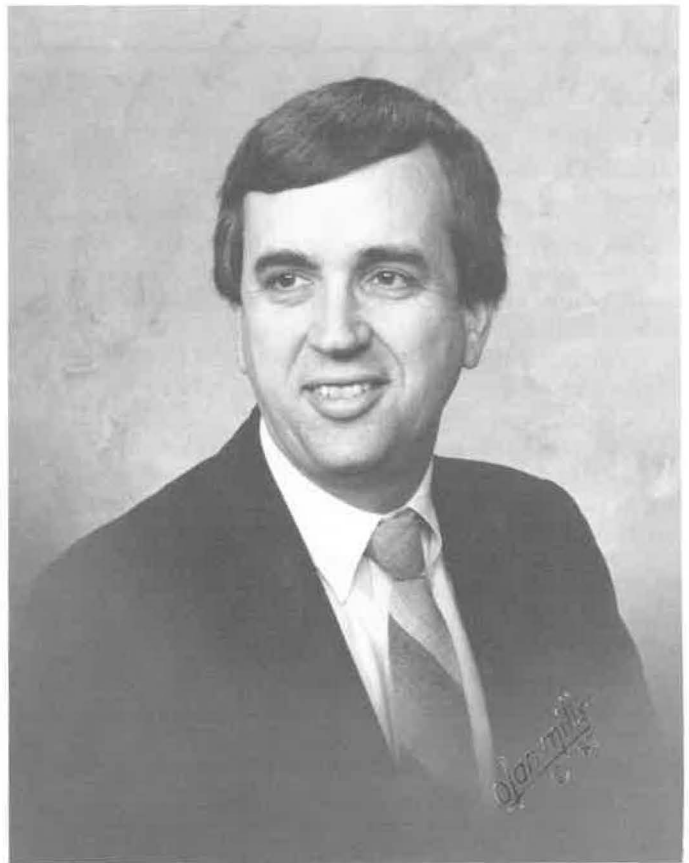
As some of our readers know, Fr. Boone Porter has intimated to the Board of Directors his desire to retire as editor of *THE LIVING CHURCH*.

A committee of the directors has been working for some time, seeking names of likely candidates, and meeting with them and their spouses. The committee has sought for one who understands and will maintain the tradition of the magazine as the voice of catholic Anglicanism in the church, independent and eirenic. They have looked for a committed Christian, and one with professional skills in the work of editing and publishing.

We believe that such a one has been found in Mr. David A. Kalvelage. He is a professional journalist, with much editorial experience, a skillful writer, and a committed churchman. Mr. Kalvelage will be at work in the office soon, a few days after you receive this issue. Fr. Porter has generously promised to continue at *THE LIVING CHURCH* as the senior of our assisting editors, making his experience available to the new editor-in-chief, and continuing to write for the magazine from time to time.

More information about Mr. Kalvelage will be found in this issue of *THE LIVING CHURCH*. We are enthusiastic about this appointment, and believe that *THE LIVING CHURCH* is about to begin a new chapter of its history, as glorious as any in its past.

(The Rt. Rev.) STANLEY ATKINS  
Retired Bishop of Eau Claire  
President of the Board,  
The Living Church Foundation



Mr. Kalvelage

## The New Editor

Mr. David A. Kalvelage, whose appointment as editor is announced by the president of The Living Church board, comes to this position from a background of church-involvement and journalism. He has most recently been executive assistant to the Bishop of Albany (N.Y.) and has been concerned with clergy placement and all aspects of diocesan life. For five years, he has also been editor of the diocesan journal, *The Albany Episcopalian*.

He is 47 years old, was born in Green Bay, Wis., and grew up in Janesville, Wis. He graduated from Marquette University in Milwaukee with a BA in journalism in 1964. His wife, Mary Anne, is also from Wisconsin, and they are the parents of 20-year-old twins, James and Ann.

Prior to his position with the Diocese of Albany, Mr. Kalvelage had been a journalist for 20 years, first with newspapers in Wisconsin and Florida, and then as deputy sports editor of *The Washington Star* and later as executive sports editor of *Capital Newspapers* in Albany. In these positions he was responsible for editing, design, scheduling and the supervision of substation staffs.

He has always been active in the Episcopal Church, and has served in many capacities at the parish, diocesan and national levels.

He was a deputy to the last two General Conventions. Church-related memberships have included CODE (Conference of Diocesan Executives), the Church Deployment Board, Episcopal Communicators and the Anglican Fellowship of Prayer. He has for some years been doing research on American cathedrals. He continues to be an avid sports fan, with interests also in stamp collecting, short wave radio and gardening.

### *A Letter from the Editor*

Dear Members of The Living Church Family,  
I have been anticipating retirement from full-time work this summer, and I am personally delighted that David A. Kalvelage has been secured as our future editor. With him, this magazine returns to its long-time practice of having a highly dedicated layman as editor. The personal Christian witness that lay editors have given in the past and their loyalty to the faith have been among the glories of *THE LIVING CHURCH*. It is a witness which the church strongly needs today.

The cooperation, friendship and support that have been extended to me as editor have been very deeply appreciated. I trust that the same support and encouragement will surround and uphold David Kalvelage.

Finally, this letter is not a farewell. I will continue to be involved with various aspects of the magazine in the future, and will continue to enjoy contact with readers.

God bless you all.

H. BOONE PORTER, Editor



# Remembering Ramsey

*The official  
biography of  
Michael Ramsey,  
100th Archbishop  
of Canterbury:  
a review*

By JAMES B. SIMPSON

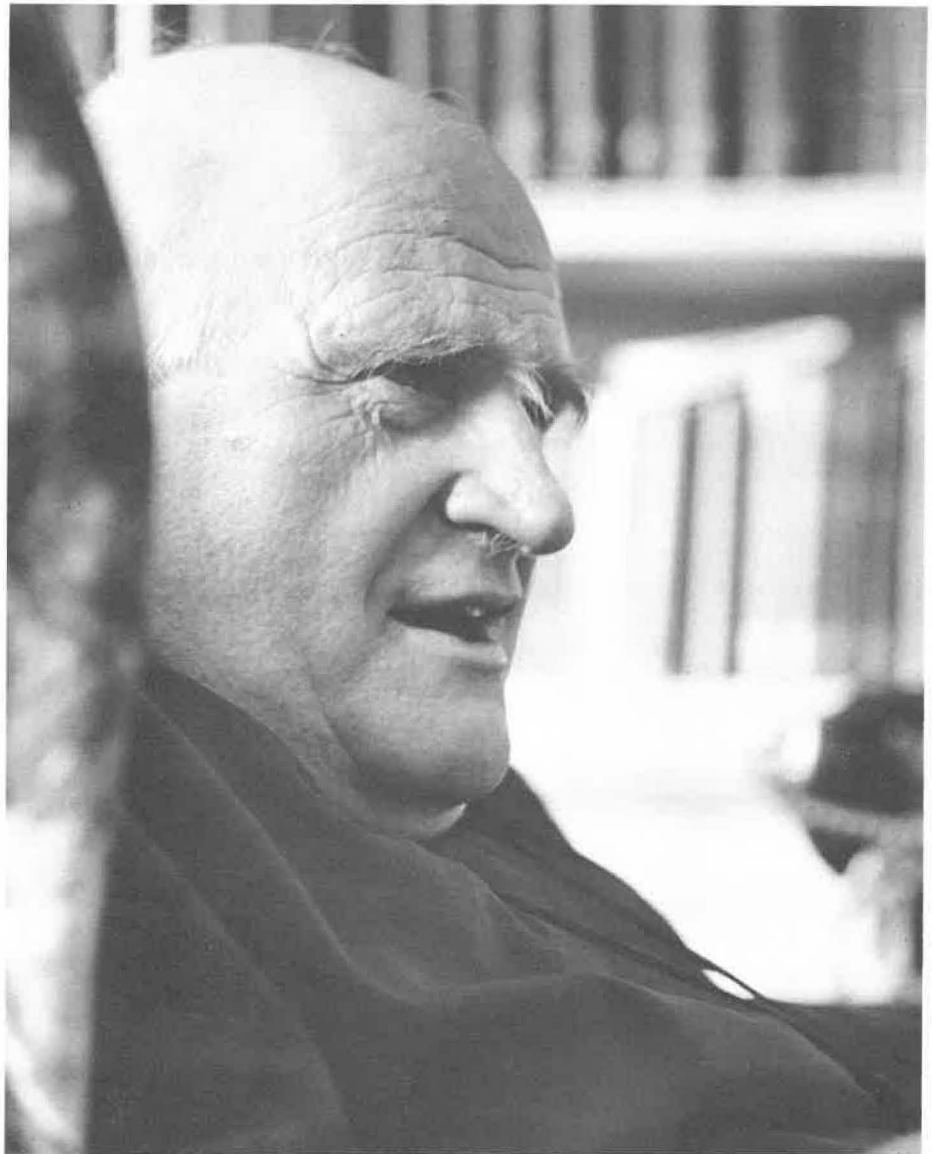
**B**ooks were Michael Ramsey's beloved companions: the books he read became close friends, the books he wrote are milestones in his career and in the theology of our times, and the book that he lived by, the Bible, which he handled, says Owen Chadwick, with "the informed care of a collector running his fingers over an old piece of Chinese porcelain." Ramsey searched insatiably for more books — visiting the superb library at Lambeth Palace for half hour at noon every day and using it more than any other archbishop, in purple cassock prowling the stacks at General Seminary, and, in retirement at Nashotah House, going regularly to his study carrel.

Now comes a book about him — Chadwick's *Michael Ramsey: A Life* (Oxford, pp. 422, \$29.95). More than 5,000 copies have been sold and it will go into paperback next year.

The promise of great books from Ramsey's hands, says Chadwick, caused William Temple, then Archbishop of York, to become involved in transferring Ramsey from a Liverpool

---

*The Rev. James B. Simpson lives in Washington, D.C., and is editor of Simpson's Contemporary Quotations published by Houghton Mifflin Co., Boston.*



Michael Ramsey: "my will, to do his will."

curacy to Lincoln Theological College where he could study and write. The result was *The Gospel and the Catholic Church* [for a review of the reprint, see TLC, April 15], that brought him to what he once told me was his "first meeting with eminent persons," a 1936 conference with Temple, J.H. Oldham, Emil Brunner, Willem Adolph Visser't Hooft, Edward R. Hardy, and eight other "worthies."

The way was cleared for Ramsey to have a small, quiet parish in Cambridge so that he could continue writing. It was a brilliance that overflowed

into teaching and preaching and led in swift succession to his selection as canon professor at Durham, Regius Professor of Theology at Cambridge, consecration as Bishop of Durham, and translation to the archbishopric of York.

Finally, it was one of Ramsey's books, *An Era in Anglican Theology*, that Prime Minister Harold Macmillan bought and read when the See of Canterbury fell vacant in 1961.

The intrigue of Ramsey's promotion to Canterbury keeps turning up in current books [TLC, April 22] and we

## PEC Established

Representatives of the worldwide Anglican family joined the joyous procession and services in May in Quezon City to welcome the newest member, the Philippine Episcopal Church (PEC). "We are writing a history from scratch," said the Most Rev. Richard Abellon, who was installed as Prime Bishop of the new church. "What we have is a chapter without texts, pages, or footnotes." The church has been planning its independence for a decade.

The colorful procession of 2,000 people, led by 20 bishops, began at St. Andrew's Seminary on Cathedral Heights in the Quezon City area of Manila and moved past the hill to the cathedral. The archbishop knocked three times on the doors and was welcomed by church representatives.

The liturgy was a lively blend of the majesty of the Christian liturgy and the pageantry of Filipino indigenous music and dance. With the exception of "Lift High the Cross," all the music was written by Asians, a mix of contemporary hymns and traditional native music.

The simple yet powerful Unity Dance provided a visual metaphor for the pilgrimage of the Filipino church. To the strains of the gang-sa, a gong from the Mountain Province, six pairs of dancers acted out the call for partnership, solidarity and unity. As the men moved in circles, the women "wove" six strips of cloth hung from a pole at the center of the sanctuary into a single, unified tapestry.

### The Nation's Struggle

Autonomy will make it easier for the Filipino church to identify with the nation's struggle for its sovereignty, Bishop Abellon said. "Indeed, our provincial autonomy should not be seen as irrelevant to the Filipino people's aspiration to be free from all forms of domination." While it is not yet clear how the church will "contribute to the freedom of the whole nation, it is clearly a call that we must respond to," he added.

Judith Gillespie, world missions executive for the national church, expressed optimism that the PEC would meet its particular challenges. "The new church faces a long process of learning to trust each other, being

willing to share resources. And it must shape a structure that will make sense for them," she said.

It is toward the discovery of Christ in Filipino terms that the real treasure of the PEC's autonomy is found, said the Rt. Rev. Francis Gray, Bishop of Northern Indiana, in his homily. Bishop Gray, the Presiding Bishop's representative at the installation, was born in the Philippines of missionary parents.

### Hidden Treasure

The bishop told a story of how his family hid a treasure beneath their house when they realized they were about to be imprisoned by the Japanese. Years later, Bishop Gray's father drew a map, and a member of the family was able to retrieve the treasure. He urged the church to "fall in love with the treasure — the Filipino Christ — and not the map." While stressing that on the Anglican treasure map, the coordinates of scripture, tradition and reasons are vital, he said it is more important for the PEC to discover Christ in the history of its people.

Bishop Abellon echoed Bishop Gray's comments when he said that the church's constitution and canons "should not be regarded as a rigid institution that builds concrete fences that prevent the flowering of more responsive and meaningful structures and ideas." Whatever structures the church faithfully chooses must "pass the test of genuine expressions of fidelity to God in the lives of our people, where it will gather its sinews and finally enrich its substance."

In his farewell report to his colleagues at the House of Bishops meeting last September in Philadelphia, former Prime Bishop Manuel Lumpias said, "For us in the Philippine Episcopal Church the moment of truth has come. We now have decided to make the Christian journey on our own two feet without crutches. Christ wants us to live in the Philippines, not as a refugee, as he lived in Egypt during his childhood, but as a full citizen, a native of the place — a Filipino."

The Philippine Independent Catholic Church, a separate and autonomous church based in Manila, has been in full communion with the Episcopal Church since shortly after World War II.



The unity dance during the inauguration of the Philippine Episcopal Church: learning to trust each other. [ENS photo by Chris Den Blaker]

## Proposed Province Raises Concerns

In response to a resolution from the Episcopal Synod of America (ESA) that an internal province be formed for traditionalists [TLC, May 27], the Most Rev. Edmond Browning, Presiding Bishop, has issued a statement indicating he will not support such a move and refers it to next year's General Convention.

Members of the ESA legislative body met in Denver in April and unanimously passed a resolution calling for a committee to be formed to explore, with the Presiding Bishop, the creation of a nongeographical Province X.

In his May 9 statement, Bishop Browning declined the idea of a committee, saying it would be "inappropriate for the Presiding Bishop to be involved in these actions in any way. If the synod wishes to bring legislation concerning the creation of an autonomous, nongeographic province before

*(Continued on page 17)*

know that it was the Prime Minister's perusal of Ramsey's book that cinched his appointment. Chadwick says "it is hard to imagine Lloyd George or Churchill, Disraeli or Palmerston, reading the rather obscure books which some prelate wrote about religion."

A book that I wrote at the time (*The Hundreth Archbishop of Canterbury*, Harper & Row, 1962), the first biography of a living occupant of Augustine's throne, introduced Ramsey to the United States and provided interviews with significant persons who died before Chadwick began work. It made Ramsey aware of the needs of future biographers and he began casting about for someone suitable, finally settling on Chadwick as a man of his own ilk and Englishness. Moreover, as emeritus Regius Professor of Modern History at Cambridge, Chadwick was also a don, which was Ramsey's essential character; Chadwick was unscathed by life in the trenches (the episcopate) and with his brother Henry, master of Peterhouse at Cambridge, perched in the highest branches of British scholarship.

Ramsey extended the invitation in 1982, giving Chadwick a wonderful running start to mull over and verify much before his star died at age 83 on April 23, 1988. Hence we have Ramsey's life within two years of his demise, whereas the first work on the life of Ramsey's predecessor and one-time headmaster, the loquacious Geoffrey Fisher, was begun well before Fisher's death in 1974 and is still in the hands of the former dean of Westminster, Edward Carpenter. When I asked him about it in 1983, he seemed to think I

was rushing him; now I am told it may appear in 1991, long in the making but involving a passage of time that provides a candor that a Ramsey biography cannot yet achieve.

Chadwick's chronicle is, as the English say, "a good read," except that some of the great occasions are not documented by Ramsey's own words. Many of those sermons and addresses are in Ramsey's books but it is still unfortunate that Chadwick offers nothing from the memorable enthronement sermon, the initial address to the tenth Lambeth Conference, or the unforgettable moment when Ramsey said to a hushed congregation at New York's Trinity Institute, "Welcome to where I live: the gospel of St. John . . ."

Chadwick is faithful, however, in the lively retelling of cherished anecdotes, adds some new stories and, for good measure, tells how Ramsey struck others. Monica Furlong, for one, thought Ramsey had a "regal but puzzled bearing like a lion who had turned vegetarian for philosophical reasons."

My favorite is Ramsey's consternation at being uprooted to be a bishop after a brief 18 months in the Cambridge professorship into which he thought he had settled for life: "On June 17, 1952, a Fellow of Magdalene College walked down Trinity Street in Cambridge and was suddenly aware of the Regius Professor of Divinity waddling ahead of him and throwing his arms about and muttering gloomily to himself, 'Hell! Hell!'" In old age, Ramsey looked back on it as the hardest decision of his life.

Chadwick relegates the U.S. to little more than a sidelight although Ram-

sey visited here more than in any other country. We do learn, however, that Ramsey disliked the vastness of General Convention and "the separate sitting of the houses which meant that the clergy and laity did not hear the bishops discussing matters, nor did the bishops hear the clergy and laity discussing them." He also disapproved of the convention's "concentration of power . . . meeting every few years without fuller synodical discussions in the provinces themselves."

In the end, it was in the U.S. that the Ramseys found a contentment that evaded them elsewhere. "If ever Nashotah House is relegated to an obscure corner of American history," Chadwick writes in skillful summary, "it will need to be remembered that for a few years it gave a monastery to one who revered the monk's life, a professor's chair and a library . . . and a haven of retreat to a lover of contemplation."

### Incisive Volumes

Ramsey's unflagging devotion to books carried over to retirement in which he wrote a series of small, incisive volumes that may have reached a much wider readership than would the definitive work that he hoped to do on the Holy Spirit. Ramsey thought his best work was *The Glory of God and the Transfiguration of Christ*, published in 1949. Shedding books and other possessions each time they moved from house to house in Durham and then to York, the Ramseys ended up with a bedroom and a sitting room ("with two chairs and two little desks and two little bookcases") which, though small and isolated, were lovingly provided by the All Saints Sisters in Cowley on the southeastern edge of Oxford. Chadwick tells us which books remained and what pictures hung on the walls. It is in those quiet surroundings that we come to an end of a life that even today touches countless souls throughout the world. It had unfolded slowly and beautifully from a note pencilled out during his preordination retreat of 1929 and brought to light by Chadwick. "How I do need to look away from self to God, I can only find satisfaction in him," wrote Ramsey at age 25. "My heart, to love him; my will, to do his will; my mind, to glorify him; my tongue, to speak to him and of him; my eyes to see him in all things; my hands to bring whatever they touch to him; my all only to be a real 'all' because it is joined to him."

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## Memorable Quotes

(from Chadwick's *Michael Ramsey: A Life*)

"They are like false teeth. At first they irritate a bit but when you are used to them you find them serviceable." [On the dress of a bishop, p. 78]

"To start with I really thought that he was asleep." [On meeting Harold Macmillan for the first time, p. 104.]

"Where exciting charismata are seen, there is the Spirit; but where hard work is done with cheerful and

unexciting perseverance, where sorrow and pain are borne with quiet fortitude, where scholars pursue with a love beyond our own experience, here too is the Holy Spirit, here is the charismatic Christ." [On charisma, p. 217]

"Faith isn't a state of easy and calm security. It is an adventure of ceaseless battling with troubles: a peace of mind and serenity indeed, but a costly peace and serenity in the midst of conflict." [On faith, p. 373]

# Out of the Fast Track

By a priest returning to parish life

**T**he essential facts about my career are these: I am two-thirds of the way through it, able to look back on nearly three decades in the ordained ministry and forward to over a decade more before I retire.

I have experienced what is known as an upward career track, becoming rector of a large eastern parish at 42 and then moving to a national church position.

I have completed my work for the national church and am preparing to return to parish life. My wife and I feel that we are at a critical turning point. Never before have we faced these questions quite so squarely: what is important and what is not important for us? Do we want the rest of our lives to be like the first part, or do we want something different?

The initial decision was whether to return to parish ministry or pursue a new career. I looked at other careers. And although I've taken my lumps from the church, I realized I still love the church and can think of nowhere else I'd rather live and work. It's not always what I'd like it to be, but it's always familiar, like an old sweater that's worn and frayed but which I love to wear. The church is home to me. The decision to return to parish work was the easy decision.

But to what kind of parish? That was the hard decision.

As I sent my dossiers to bishops and deployment officers, asking them to forward my name to parishes where they thought I might be a good fit, I began to hear from search

committees representing many different kinds of parishes.

In recent months I have interviewed in 13 dioceses. Several parishes have taken a look at me and said, "No, thank you." In other cases, after looking at them, I've been the one to say, "No, thank you."

Some of the parishes most interested in me were like the one of which I was last rector: large professional staff, high salary, high visibility, corporate executives and professional people in leadership positions — in short, the fast track. But did I enjoy the fast track when I was on it?

Well yes, I did, in many ways. I was often stimulated intellectually and professionally in my last parish, never bored. I enjoyed the cultural life that came with being rector there — tickets to plays, concerts and ball games given by generous parishioners. I enjoyed planning and working with my staff. And I liked the high salary and prestige which the position carried with it.

But I paid for those things in a currency that was worth more than I realized. Few people in that parish were comfortable praying in the presence of another person. So I prayed alone or not at all. Church membership was a casual affiliation and discipleship seemed to be just a word for some. The affluent way of life kept people separate from each other and maintained everyone's veneer of "things are great with me" — when often they weren't. I felt out of touch with much of the world around me — and with my own deeper self

and with God. I began to burn out and drift toward cynicism.

I don't want to go back. This week I have accepted a call to a small parish in an out-of-the-way corner of the country — the slow track. The salary and prestige are low. But the search committee and vestry there are the only ones I've encountered who were eager to talk about prayer, evangelism, discipleship and tithing — and not as theoretical issues but as things they're already doing or goals they're already striving for. They seek a rector not to do ministry for them but to minister with them.

They meet in a converted auditorium and know they must build a church someday. When I asked them when they hoped to erect their building, they said, "We're more interested in building our Christian community. Then we'll get to the bricks and mortar."

I'm sure there are some snakes in the grass around this parish. The Lord seems to have endowed each parish in Christendom with its proportionate share of snakes. But this parish also has its share of songbirds, and I hear them singing.

These people were hard to resist. My wife and I knew we wanted to accept their call. But the decision did not come easily. What was our responsibility to our children? The schools in the town to which we would be moving were not the best. And could we in good conscience accept a lower salary than other parishes were offering when we had yet to find a way to pay our children's college tuitions?

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*But to what kind of parish?*

Would a single public radio station and recorded music at home really keep me happy when I'd grown accustomed to live concerts by one of the world's great orchestras?

Would I really be happy in an obscure position after having enjoyed high visibility? I remembered an old song: "How ya gonna keep em down on the farm after they've seen Paree?"

Was I running away from something, refusing to use my full potential by accepting a less challenging position? Would I feel like a failure, like someone who couldn't cut the mustard at the top and had to take a position farther down the ladder?

My wife and I thought and prayed about these questions.

Our chief responsibility to our children, we decided, was to provide them with contented and faithful parents. Mozart, we agreed, is enjoyable anywhere, including in our living room on a compact disc player. Obscurity we began to see as a relative concept, depending on the circles among who one wishes to be known. And I felt that I was running to a ministry, not away from one.

### What Is Success?

The hardest question for me had to do with defining success and failure. Like most people, I tend to think of success and failure in vertical terms. There's a top and a bottom; success is being at the top. But I was at the top, or at least near it — and I didn't like it. Could I take a position nearer the bottom without feeling less worthy, less able, like a loser?

I decided to stop thinking vertically. It is possible to think of success and failure horizontally. Envision a mansion with many rooms. The successful person is the one who manages to find the right room for him, the room where he can grow and bloom. Some rooms are small and few people enter them, but that does not make them the "top" rooms and all others the "bottom" rooms. There is no top and no bottom, only different spaces for different people.

And so we're off to what many of our friends regard as the boonies. They'll always be our friends, but maybe they'll never understand why we're so happy to be moving to the boonies. It doesn't matter, God understands.

# Pastoral Care

## "Truly the pastoral task has become more difficult."

By JOHN R. THROOP

**I**s it time to rethink our understanding of pastoral care in the Episcopal Church?

There are signs that we should. Recently an older couple wrote to me saying that they had given up on their local Episcopal parish because their priest had never so much as phoned during the wife's recently severe illness. Another person wrote to say that his mother, confined to a nursing home, had been visited once by the priest (as near as he could tell). Yet another told me of his recent family crisis, well-known in the parish and the community, which received no personal attention — though he had contacted his parish priest.

Please understand — I'm not "priest-bashing." I myself am a priest who has returned to parish ministry after a stint in a national Episcopal group which gave me contact with a variety of parishes and people. I have a lot of respect for members of the clergy and laity who, week in and week out, minister faithfully, often in isolated and trying circumstances.

Yet the complaints I hear seem to me to be more numerous. One might conclude that pastoral care has become less of a priority for Episcopal clergy. Or perhaps the expectations of parishioners are changing. Or perhaps there has been a deep seated change in our understanding of pastoral care. What might be happening to pastoral care in the Episcopal Church?

The question may be complex, but one thing is clear — to many, Episcopal and pastoral go together. That is our Anglican self-understanding, rooted in Word and sacrament. The Anglican pastoral tradition is rich, with the image of the faithful country parson deeply rooted in our soul. The theology of pastoral care centers in the

Incarnation and the cross, God-in-Christ walking in our shoes, God-in-Christ dying and rising for us. Reconciling the world to himself. God-within-us.

When parishes search for new pastoral leadership today, the emphasis is on both of these words — pastoral and leadership. The leading must be pastoral, caring and careful. The pastoring must be assertive, dynamic, revelatory. Parishes seek one for whom Jesus is the working model. One does not lead by lording, but by caring and serving. One does not pastor by being passive, but by seeking out in Jesus' name.

Truly the pastoral task has become more difficult. Seeking out those in need of pastoring has become a challenge. The old-fashioned, spontaneous pastoral house call has gone the way of the Studebaker and *Leave It To Beaver* in most communities. No one is at home anymore during the day, especially in urban areas. Time is at a premium because we have become so busy and distracted, people and pastor, with the demands of work, scheduled "quality" time, and overall neediness in our lives. The result: communities that were once close-knit and deep have disintegrated, as individuals have pursued their self-fulfillment rather than the common good. The pace of pastoring has changed.

### Creating and Meeting Needs

We dwell in a consumer culture in which our primary pursuit is creating and meeting needs. The church is just another institution to meet those needs. Clergy are part of the "helping professions," and are drawn into the abyss of endless demands and needs rather than speaking a word of judgment and love from the gospel about those needs and demands. Prayer, more and more, is an "amen" to our

*The Rev. John R. Throop is vicar of St. Francis Church, Chillicothe, Ill.*

own self-affirmations and self-deceptions. The professionalization of pastoring has compromised us.

Seminaries, thoroughly in tune with meeting the needs of both church and culture, have taught the pastoral model of “therapist,” “nurturer,” and “manager” rather than friend, one with cure of souls, missionary and evangelist. More than ever, we must ask what we teach about pastoring. Is our role to adjust to life so their needs can be met and they can be fulfilled? Or do we challenge those in our care to follow the way of repentance, forgiveness, and new life in Jesus Christ? The purpose of pastoring is changing.

### Not Mind Readers

If we would lovingly challenge and evangelize, we need to know the people entrusted to our care, and they need to know us. That takes time and no small effort. The pastor also must plan and be committed to go to where the people are living and working and loving to come to know and be known by them. Of course, we cannot be mind readers, as parishioners would like to believe pastors are — miraculously knowing that they are in the hospital, or suicidal, or in the midst of divorce, or facing a spiritual crisis. Time and again I find that, as I seek out those given into my care, when I ask simple and caring questions, when I take an interest in them as persons, then I am privileged to be their pastor. The planning of pastoral care takes intentional effort.

There is the practical side of pastoral care as well. My seminary never really had much training for what might be called “pastoral administration.” We sometimes are defeated by those “helping professions” or systems of which we reluctantly are a part. For example, very often hospitals don’t (or won’t) notify clergy when parishioners are admitted as patients. That makes our administrative problem more difficult. But more fundamentally, how do we pastors organize ourselves and our time to exercise pastoral care? What kind of records do we keep? What kinds of priorities do we set?

### Valuable Training

The rector whom I served as curate fresh out of seminary was clear about the priority he placed on hospital calling, visiting shut-ins with the sacrament, and simply taking the time to

know parishioners and to anticipate ministry to them. This kind of training comes from precious few places in the church today. The performance of pastoring suffers today.

Finally, to pastor takes drive, energy, and the power and work of the Holy Spirit above all. Perhaps this is where the problem of pastoring really is. So many pastors are spiritually destitute, “running on fumes, not on fuel,” as one told me recently. If we feel or think that we have nothing to give, then it is no wonder that parishes and parishioners suffer from pastoral neglect. Unchecked, that can become the death of a Christian community. Yet are we confident enough in those whom we serve and lead that they can be pastors to us in times when we hurt, or when we feel we have nothing to give? Can we accept the mutuality of pastoral care, and do we build that in our parishes? There is a personal dimension to pastoring that needs attention.

Indeed, there is a pastoral care problem today. Our people know it, and deep down, we just might have to admit it. Its roots are in clergy who are running on spiritual empty (and parishes which permit that), a culture that wants clergy to “help,” but not much more and with a model of pastoral care that presents a therapist for a theologian, a manager for a missionary.

We need a renewal of pastoral care in the Episcopal Church. That will happen when we return to Jesus’ own words and make them our own: “I am the good shepherd; I know my sheep and my own know me — just as the Father knows me and I know the father — and I lay down my life for the sheep” (John 10:14). Then we can raise up the Anglican model of the pastor who knows the parishioners and is known by them, who exercise pastoral leadership which builds up the household of God, the Body of Christ broken for the world.

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### Nursing Home

She was not thirty when I was born,  
the fullness of her womanhood still flush,  
a simple beauty wise women don’t adorn  
beyond the wearing of a discreet blush.  
No woe nor worry insurmountable,  
life’s onslaughts were but weather to withstand.  
Those fingers, trembling now, were powerful  
when I first grasped that reassuring hand.  
That strength now spent, there’s nothing left but pain,  
as inarticulate she lies, all wizened,  
in this forsaken region of Death’s reign  
by straps and walls and hopelessness imprisoned.  
I think how much she loved me, suddenly —  
Too long it takes for love to realize!  
— and there swells up from somewhere deep inside of me  
something that clogs my throat and wets and blurs my eyes.  
I cannot see to say the words that will not pass  
and turn my head away so she won’t know  
the ache of that incognitive morass.  
I try to speak again before I go.  
“I love you, Momma. I love you very much,”  
I kiss the leather cheek and whisper near.  
A glance, a smile — she quickens at my touch.  
Then from a clouded eye, a crystal tear.  
Grow old with graciousness, you say?  
Grow old and idly wait that final hour?  
Some damned advice! You take it, as you may!  
I’ll be of them that rail at failing power!  
For Time is not to anyone a friend  
and is the very cruelest at the end.

H. Francis Hines

# EDITORIALS

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## This Issue

This Parish Administration Number contains a number of articles and book reviews on various pastoral topics which we hope will be both interesting and helpful.

At this time we also provide, with much pleasure, the announcement of the new editor of this magazine, Mr. David A. Kalvelage. We trust that this will be the beginning of a long and happy relationship between him and our readers. As we face the future, the role of this magazine, as the one national weekly channel of communication within the Episcopal Church, and as the primary voice of independent Episcopal journalism, becomes of greater and greater importance. We welcome David Kalvelage to this challenging ministry of communication.

We also pay tribute, in this issue, to one who in a unique manner has given intellectual credibility and renewed theological foundations to the ministry of the church in our time, namely Michael Ramsey, the 100th Archbishop of Canterbury. An extended review of his official biography appears on p. 10.

Last but not least, we greet new readers; we hope you will enjoy this unique Episcopal publication.

## The Holy Trinity

The Feast of the Most Holy Trinity always puts before us a mystery, but it is a mystery which we cannot ignore. On the one hand, there is the basic truth that God is One. This is the faith we share with Judaism: "Hear, O Israel: the Lord our God is one Lord" (Deuteronomy 6:4), and also with Islam: "There is no god but God."

Whatever great differences there are between the three great Abrahamic faiths, this fundamental affirmation must never be lost sight of.

On the other hand, in Jesus Christ we also affirm and confess godhood, and acknowledge him as Lord. We go on to recognize deity in the Holy Spirit who also is Lord. As Christians, we cannot minimize or diminish these affirmations either.

All of this is basic, fundamental, irreplaceable Christian truth. That we cannot fully understand it or fully explain it is also a fact. It is faith, however, which makes us Christians, not the cleverness of our minds. Let us be grateful that God has not only disclosed to us the little things we can understand, but also given us glimpses of the great divine truths that are far beyond us.

# ALL GOD'S CHILDREN

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## Too Hard for the Lord

By GRETCHEN W. PRITCHARD

Over my desk there hangs a small plaque, elegantly framed in gold-toned wood. It contains a simple message, in graceful, illuminated calligraphy: "Is anything too hard for the LORD? Genesis 18:14." The plaque was given to me six years ago, a Christmas present from the rector to the Christian education staff member. I thanked him and hung it up. And in the last 18 months I have repeatedly fought off the urge to take it down.

The verse on the plaque is taken from the words of the three angels to Abraham and Sarah, after Sarah has laughed at their news that she and her husband will have a son. The angels

rebuke Sarah for doubting, even after so many years of fruitless waiting. "Is anything too hard for the Lord?"

Today, as I write, is the day when our baby was supposed to be born. But we lost this baby six months ago, and that was the third such loss in one year. The second one happened just a year ago — within days of what was to have been the due date for an earlier baby, also lost. So the calendar this week bristles with loaded dates: two birthdays that never came, one anniversary of a terribly long and painful untimely labor that brought only emptiness. Eighteen months ago, with the first miscarriage, I stopped writing this column. The time and energy for it were just not there.

We'd had two children easily enough; we thought we could have a third anytime, whenever we were ready. Back in 1986, with a seven-year-old and a four-year-old, we decided the time was right. But for two

years nothing happened at all. We were puzzled, but busy enough and happy enough with our family not to be particularly concerned. When I did conceive, it was rather a surprise. We told our daughters right away, partly to help us get used to the idea that after so many years we would be having a baby again.

And every night, we prayed. We prayed for the new baby growing inside Mommy, we prayed for its health and its safe birth and for the grace to love it and cherish it when it would be born. The children, with typical directness, prayed explicitly that it would not miscarry. Two of their aunts had had miscarriages, and though we did not think this had any bearing on us, we could not help being aware of it.

Then the morning came when we had to tell the children that the baby was gone. Almost the first words that came from our younger daughter,

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*Gretchen Wolff Pritchard resides in New Haven, Conn.*

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through her tears were, "all those prayers! All those prayers that the baby wouldn't be a miscarriage!"

"Is anything too hard for the Lord?"

Christians learn from the Bible, the liturgy, the sacraments, how very deep and complex and ambiguous is this world that God has made and Christ has made new through the blood of the cross. Week by week we experience our own story: the story of a lovely and precious creation marred by alienation, futility and pain; the story of God's long and costly work of calling his people and restoring them through his son. We cry out to the Lord for deliverance and mercy; we sing, we repent, we acknowledge our weakness and fears, we embrace, we offer our gifts and our lives, and we come forward to be loved and fed, to accept whatever cup the father gives us, and to be sent out to live in faith. But for how many of our children does the experience of believing in God reach beyond pious and wishful affirmation, to encompass the breadth and depth of this story, and of the paschal mystery it affirms?

At church, the children are often away from the holy space, and the story comes to them less as a story than as an object lesson, a moral exemplum, or a heartwarming anecdote. If they come to the altar at the Eucharist, many of them receive not the transforming body and blood of the crucified and risen Lord, but a blessing — a kind and gentle touch, but one with much less depth and power than the Bread of Life, the Cup of Salvation.

At home, the family may pray and read the Bible, but the parents get precious little help in fostering a faith in their children that is true to the gospel or to real life. Most religious publications for children, and all our own cultural conditioning, encourage us to proclaim an easy goodness, just for kids: a simple blessing, instead of a sacrament of life out of death. God's in his heaven, all's right with the world, is the message — and the only thing missing is that we all have to try harder to be loving. "Is anything too hard for the Lord?" Of course not! . . . and we just cross our fingers and hope that nothing will come along and force us to question whether it's really so — instead of accepting that our children are called to travel with us through the hard and bitter mystery of the creation as it actually is.

We cannot shelter our children from

the pain in our common life. There is much too much of it, and children are not fools. God's response to our pain is the cross, and children can handle the terror of the cross much better than we think, and far better than the false gospel of optimism which tries to assure them that everything is fine when all their own experience tells them it isn't. When something is wrong, they know it, and we are finding that they would rather know why Mommy is crying, and offer to share her burden in love, than worry about it all by themselves and imagine all kinds of scary possibilities. Perhaps if Mommy were a better actress she would simply not cry, or at least not in front of the kids. But I don't believe that God calls individuals or families to that kind of bravado.

Again and again in the last year and a half, that plaque over my desk has challenged me: "Is anything too hard for the Lord?" It's a question that begs a question. Are you lacking in faith? Are you presuming to criticize? Is God saying, "Well, if that's all you think of me, no wonder I can't help you?" If that's what the question means, I will take the plaque down, because I can't answer it for my children without the answer sticking in my throat. In our family and in the lives of all God's children everywhere, there are things — many things — that seem to have proved too hard for the Lord. The world is full of disaster and waste. Prayers offered in faith go ungranted; children suffer dreadfully. God tantalizes us with promises we scarcely looked for, and then yanks them away. The Bible verse, thus understood, mocks our hope and our faith and rubs salt in our wounds.

But understood in another way, I can leave that verse up on the wall. Taking "hard" in the sense of "hard saying," or "hard place," is anything too hard for the Lord? Is there any place that is too terrible, too sad, too difficult, for the Lord to be there with you — the Lord who wept with Mary and Martha and sweated blood in Gethsemane? The answer here is a more hopeful one; and for us at least it has proved essential that however hard the place, we are there together before our God — adults and children, telling the truth, not trying bravely to protect each other or to vaunt a pious assurance that we do not really hold. There are ways to ease those hard places for children; but dissembling with them (personally or theologically) is no longer on our list.



## NEWS

(Continued from page 9)

our General Convention, it may certainly do so."

He also expressed "sadness that this initiative by the ESA to separate itself from the other provinces of the Episcopal Church is contradictory . . . to the spirit in which the House of Bishops gathered." He said he was "profoundly disappointed" by the resolution and emphasized his continuing belief that "we all need to search for ways to reach out pastorally to one another."

Meeting in Philadelphia last September, the House of Bishops passed a statement recognizing the right of ESA bishops to dissent on theological issues and urged conflict to be worked out on a pastoral level rather than a legalistic one [TLC, Oct. 22, 1989].

Referring to the concord reached in Philadelphia as a "merely ad hoc agreement between bishops," the ESA has announced that "this is no longer an acceptable solution." According to the synod, "It is necessary that some definite institution of jurisdiction be established if the rights and convictions of traditional Episcopalians are to be safeguarded."

The Rt. Rev. William Wantland,

Bishop of Eau Claire and an affiliate of ESA, told TLC that was some confusion surrounding the resolution and ESA had never indicated it desired an "autonomous . . . structure" mentioned in Bishop Browning's statement. "We have said a non-geographical province within the Episcopal Church," he explained. He added that a main concern, which is outlined in the resolution, is ". . . that the Presiding Bishop . . . together with the President of the [ESA] be requested to appoint a joint committee to be charged with (1) formulating an expeditious plan for the creation of such a province, and (2) drafting the necessary enabling legislation for presentation to the General Convention at the earliest possible date." Bishop Wantland characterized the confusion as a "tempest in a teapot" and said he was writing the Presiding Bishop an explanatory letter.

Another ESA representative told TLC that the synod's emphasis at this time is in the formation of the committee, and said "no one is asking the General Convention to do anything at this time."

The Rev. Titus Oates, director of ESA, told TLC that the result of such a province might well be the return of

"thousands of disenchanted Episcopalians" who had left the church because of the liberal direction it had taken. "We have had a very good response from people all over the country to the idea of the province," he said.

K.K.

## The Final Stone

On a cloudy day, the final stone in memory of the Rt. Rev. William Forman Creighton, fifth Bishop of Washington, was raised to the southwest tower of the Washington National Cathedral and set atop the pinnacle given by the people of the diocese. This followed the dedication of the West Portal Court as a memorial to the Rt. Rev. John Thomas Walker, Washington's sixth bishop, who died last September [TLC, Oct. 29, 1989].

Crowds gathered in the court below watched as the final, with balloons attached, was raised by a giant crane to the tower. Richard T. Feller, clerk of the works, instructed the crane operator and the mason. On his declaration that "the memorial final is now secure, for as long as this cathedral shall stand," the sun broke through and the balloons floated skyward.

Down below, the Rt. Rev. Ronald H. Haines, Bishop of Washington *pro*

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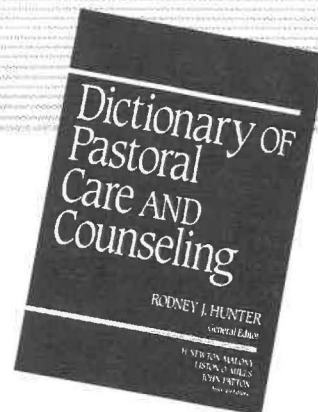
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tem, said the words of dedication, ending with "the Lord God omnipotent reigneth! Alleluia, Alleluia!" The people joined the brass ensemble in the Vaughn Williams setting of the Doxology.

Each of the two towers at the cathedral's west front, named for its patrons, Saints Peter and Paul, is crowned by a great pinnacle, four stories high, at each of its four corners. The diocesan great pinnacle on the St. Paul tower is composed of eight secondary pinnacles, each topped by a finial smaller than the Creighton Memorial Grand Finial, its 3 1/2 foot termination stone. There are 301 carvings on the diocesan pinnacle, including 36 angelic figures holding musical instruments. The Walker Memorial Court is the 10,000 square foot paved area in front of the cathedral, bounded by a low curved wall set with the dedicatory plaque.

To a fanfare and music by the brasses, clergy and lay representatives walked in procession through the three west portals and on to the forecourt. The bishop's procession included the cross from St. Paul's, K Street, which had headed the procession at the laying of the foundation stone in 1907.



The finial stone is lifted to its place at Washington Cathedral. [Photo © 1990 Morton Broffman]

Bishop Haines intoned the lines from the psalm, "Enter into his courts with thanksgiving and come before his presence with a song." As he unveiled the bronze plaque dedicated to Bishop Walker, he noted it was "in thanksgiving for his life among us."

Bishop Haines was the celebrant at the Eucharist at the altar on a dais at the central portal, and the service closed with all joining in "The Church's One Foundation," and a peal rung on the cathedral bells.

The dedicatory events were set within the cathedral's annual Flower Mart, sponsored by All Hallows Guild. Its theme this year was "A Salute to these United States," with first lady Barbara Bush as honorary chair, cutting the ribbons that opened it. Over 75 booths representing regional garden clubs and the 50 states displayed plants, foods, products, and native crafts, emphasizing the contributions of the many individuals and groups nationwide that have helped to build the cathedral.

#### Nominees for Bishop

The diocese has selected six nominees for their June 30 election of a new bishop. They are the Rev. Helen Havens, rector of St. Stephen's Church in Houston, Texas; the Rt. Rev. William E. Swing, Bishop of California; the Rt. Rev. Ronald H. Haines, Bishop of Washington *pro tem*; the Rev. Lloyd S. Casson, vicar of Trinity Church in New York City; the Rev. Joe Morris Doss, rector of St. Mark's Church in Palo Alto, Calif; and the Rev. Francis H. Wade, rector of St. Alban's Church in Washington, D.C.

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## Walker Percy Dies

The distinguished novelist Walker Percy died at his home in Covington, La., on May 10. He would have been 74 on May 28. His novels are loaded with religious elements and a number of them have been reviewed in *THE LIVING CHURCH*.

Orphaned as a boy, Walker Percy was raised by his uncle, the writer William Alexander Percy, author of hymn number 661 (*Hymnal 1982*). He later graduated from medical school, but chose literature rather than medicine as his life work.

Although a convert to Roman Catholicism, he claimed Kierkegaard and the European existentialists as his major intellectual sources. In the eyes of many readers, however, his strong mixture of religion, sin, a bawdy humor and violence put him unmistakably in the family of great southern novelists of this century.

## Hostage Talks

To help secure the release of hostages in Lebanon, the British government should engage in direct talks with Iran, said the Most Rev. Robert Runcie, Archbishop of Canterbury, in an early May statement. While saying the government has pursued "sound policy" so far, Dr. Runcie urged Prime Minister Margaret Thatcher to set up an official mechanism for contact with Iran and Syria, neither of which has diplomatic relations with Britain.

Iran broke relations with Britain last year over the Salman Rushdie controversy, and Britain broke its ties with Syria around the same time to protest "state-sponsored terrorism."

Dr. Runcie issued his statement shortly after the release of an American hostage, Frank Herbert Reed, in Beirut on April 30. Mr. Reed said that during his three and a half years in captivity, he had seen two other hostages; they are John McCarthy, a journalist for Worldwide Television News of Britain, and Brian Keenen of Ireland, a teacher at the American University of Beirut. Also still held is Terry Waite, Dr. Runcie's personal aide.

The Rev. John Lyttle, Dr. Runcie's adviser on Middle East relations, said on BBC radio that the archbishop is aware that behind-the-scenes contacts are continuing. But "no matter how good intermediaries are," he said, "direct talks between people looking each other in the eye get better results."

Mrs. Thatcher's office called the

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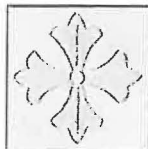
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archbishop's statement "meddlesome," and the foreign office pronounced it "unhelpful." Three hours after the statement was issued, Mrs. Thatcher commented in the House of Commons that "it is quite wrong to make deals with hostage takers. We won't do that, nor does the United States. The archbishop has reaffirmed his view that government policy is sound, that one should never reward hostage taking. To do so would encourage more hostages."

Sir Denis Walters, who advises the prime minister on foreign affairs, said

he saw "nothing wrong" with what Dr. Runcie's statement. "Of course there should be no reward for hostage takers," he said, "But I see no harm in arranging official talks with Iran, and it is high time we restored diplomatic relations with Syria, which is the heart of the Arab world."

### Off the Streets

On Easter Sunday, when more than a dozen basketball players and cheerleaders were baptized at Emmanuel Church in Detroit, the struggling parish received a big boost in member-

ship. "This was the best news this neighborhood has had in years — we are finally getting attention for something good," said the Rev. Rodney Reinhart, associate rector of the parish, located in a neighborhood a few blocks from where six people were fatally shot recently in what is called the St. Aubin Street massacre.

"Some of the kids who were just on the periphery of the church came up on Sunday to say they now want to be baptized. And the parents of some of the kids we baptized told me that they want to start coming to church, too," Fr. Reinhart said.

Some are calling it the basketball team that saved a church. Before the Emmanuel Eagles were formed, the parish's aging, mostly white membership had dwindled to fewer than 40.

"In our church, there is an awful lot more optimism with them around," Fr. Reinhart said. "Before they joined the church, we had only two or three young people. So worship is a little more exciting with them around. We're still traditional, but they make it more fun."

Fr. Reinhart added that the youth show signs of being deeply affected by their experience with the church. "I see them becoming more serious, more solid, more mature as people," he said.

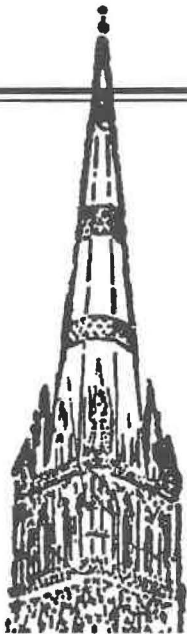
"We have an opportunity do some moral education with the kids. Those who did the break-in on Aubin Street give the message that what is wrong is right, that killing people for money is a good and right thing to do," he said.

"The church is making a strong effort to teach people that wrong is wrong and right is right. We want to reverse the values that all too many young people see in this world."

### Forming a Team

The Eagles were formed several months after Ted Maxwell, captain of the team, approached Fr. Reinhart to see if the church was interested in sponsoring them. "He said that if we could get other guys to participate, we could have a team," said Maxwell, who had been active in the church's summer program and a Bible study group. He invited his brother, cousins, and friends to Emmanuel. Girls from the neighborhood joined to form a cheerleading squad.

One parishioner volunteered to coach the team while another coached the cheerleaders. The church bought new uniforms and basketball shoes. The Eagles play every other week



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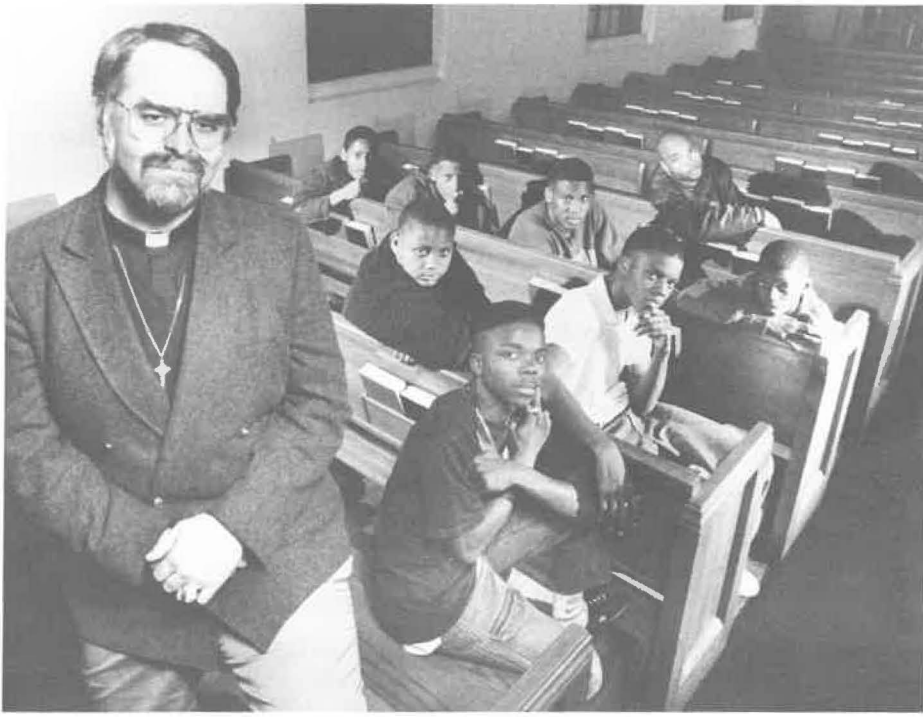
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Fr. Reinhart and his team: from the periphery into the church. [Detroit News photo]

against the only other Episcopal team in the city, the Trinity Tigers. There are hopes for a citywide Episcopal league next year and a softball league this summer.

Team members set two rules for membership — players don't use or deal drugs and do go to church. Attending church has been the players' choice; they have not been told.

"That's how serious they are about this," Fr. Reinhart said.

Many of the players said they think their baptism will help them fight off bad influences. "It will make me feel different," said Herbert Snead, who plays guard. "It will make me change my ways and not do bad things like I usually do, like fighting a lot and saying bad words and stuff."

"It's not because the church is making us get baptized," said Maxwell, who admitted he had a reputation as a street fighter before joining the church. "We all wanted to. It gives us a chance to do better things with our lives, instead of getting involved with drugs and being out on the streets."

KATE DESMET, *Detroit News*

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**BOOKS**

(Continued from page 7)

duction to an area of serious pastoral concern. James Leehan has an appreciation for the survivors of family violence, not only as persons who may have special needs and problems, but also as persons with "a special beauty" and strength. The pastoral task is not only to "bind up the wounds" left by family violence but to guide those who were abused and are now called to become "saintly survivors."

(The Rev.) **CHARLES CALDWELL**  
Assistant Professor of  
Pastoral Theology  
Nashotah House  
Nashotah, Wis.

**Town and Country Sources**

**THE SMALL CONGREGATION: A Bibliography.** By Clement W. Welsh. Alban Institute (4125 Nebraska Ave. NW, Washington, DC 20016). Pp. 33. \$7 photocopied.

The Alban Institute carries a number of studies, reports, and occasional papers classed as "On Demand Publications." Of these, this bibliography is exceptional. Small congregations usually mean churches in small communities. Here is the exact information on publishers and dates, with brief comments, on helpful books by recent authors like Carl Dudley, James Lowery, Bernard Quinn, and Lyle Schaller, and by old town-and-country stalwarts such as Dargan Butt, Goodrich Fenner and Shirley Green. Some selected periodicals and other resources are also listed. As the Episcopal Church faces the reality of being a denomination of small congregations, the lessons learned in some of the village missions of the past may become increasingly relevant.

H.B.P.

**Teaching the Mysteries**

**MYSTAGOGY: A Theology of Liturgy in the Patristic Age.** By Enrico Mazza. Translated by Matthew J. O'Connell. Pueblo. Pp. 228. \$14.50 paper.

The catechumenate in the early church was the way in which men and women were prepared for baptism following a very intensive process which culminated in initiation in the Christian faith at the great vigil of Easter. During the 50 days of Easter every year, the meaning of these "mysteries" were proclaimed in what was called mystagogy.

Now Enrico Mazza has written an analysis of the mystagogical works produced by four noted church fathers, Cyril of Jerusalem, Ambrose, John Chrysostom and Theodore of Mopsuestia, all in a short period of time at the end of the fourth century. Mazza argues (persuasively, I think) that these works were not simply homilies given to a select audience of neophytes, nor meant as spiritual commentaries for contemplative types, but instead a way of best understanding the mystery of Christ "hidden in the Scriptures and celebrated in the liturgy" (in the eloquent phrase of E.J. Cutrone). That is, mystagogy was a theological method intended for the entire church to remember its purpose and mission.

At a time when there is a quiet but significant renewal taking place in the Roman Catholic and Episcopal churches due to the recovery of the catechumenal process in order to provide formation of Christian faith in adults, this solid study will join with the seminal work of Aidan Kavanagh in furnishing an historical-liturgical undergirding for this enterprise. Now if only these fourth century works could be republished!

(The Rev.) DALE COLEMAN  
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## Convenient Dictionary

**LITURGICAL LITERACY: From Amnesia to Worship.** By Dennis C. Smolarski, S.J. Paulist. Pp. 216. \$10.95 paper.

This is essentially a dictionary of terms and names connected with Christian worship. Several short chapters at the beginning explain the necessity of knowing the right words in considering a topic, and give some idea of the more dynamic character of liturgical terminology today. There is also a useful bibliography.

Most readers will go straight to the alphabetical dictionary. The terms are, in general, clearly and briefly defined. For names of persons, their dates and importance for liturgical studies are indicated. The material is primarily but not exclusively designed for Roman Catholic use. Thus Thomas Cranmer, Rudolph Otto and Alexander Schmemmann appear among the names. Common liturgical terms for Anglicans which are not included are chimere, crucifer, dossal, evensong, lenten array and matins. It is suggested that a future edition of this useful volume include historic liturgical terms such as Ambrosian, Gallican, Gelasian, lucernarium and Mozarabic. One can never master liturgical

study if one's attention is confined to one's own liturgy — no matter how incomparable it appears.

H.B.P.

## Books Received

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

**FAITH ALIVE: A New Presentation of Catholic Belief and Practice.** By Rowanne Pasco and John Redford. Twenty-Third. Pp. 311. \$9.95 paper.

**THE DIET BIBLE: The Bible for Dieters.** By Maureen Salaman. McGraw-Hill. Pp. 295. \$16.95.

**FAITH TRAILS: Uncommon Prayers for Skiers.** By Michael G. Lawler. Twenty-Third. Pp. 42. \$7.95 paper.

**THE BODY OF FAITH: God in the People Israel.** By Michael Wyschogrod. Harper & Row. Pp. 265. \$14.95 paper.

**THE HOSPITAL: A Practical Guide to Hospital Visitation.** By Lawrence D. Reimer and James T. Wagner. Morehouse. Pp. 116. \$7.95 paper.

**THE COMMUNICATOR'S COMMENTARY: 1, 2, Samuel.** By Kenneth L. Chafin. Word. Pp. 404. No price given.

**THE COMMUNICATOR'S COMMENTARY: Proverbs.** By David A. Hubbard. Word. Pp. 486. No price given.

**THE EVOLUTION OF SEX (NOBEL CONFERENCE XXIII).** Edited by Robert Bellig and George Stevens. Harper & Row. Pp. x and 202. \$19.95.

**THE KEEPERS.** By Paul Ramsey. Irvington. Pp. 98. \$12.

# Parish Development Consultants

On-site parish evaluations, using a guided format for vestries, leading to recommended options for innovation. A team approach by Carl G. Carozzi, D.Min. and Muriel S. McClellan, Ph.D.

Dr. McClellan, a Psychologist with a large private practice serving individuals, families and organizations, has extensive post-doctoral training in systems theory. She is a former university professor.

Fr. Carozzi, Rector of a corporate-size Parish and K-8 Day School, is well versed in the business management principles of Tom Peters and has extensive capital fund-raising experience. He is the author of numerous books.

**"We do not see what we do not see,  
and what we do not see does not exist"**

— *Humberto Maturana, Ph.D.*

Contact Muriel S. McClellan, Ph.D. and Carl G. Carozzi, D.Min., Parish Development Consultants,  
2211 East Highland Avenue, Suite 130, Phoenix, Arizona 85016. 602-224-9757

# SHORT and SHARP

**LIVING INTO OUR BAPTISM: A Guide to Ongoing Congregational and Personal Growth in Christian Faith and Life.** By John Westerhoff and Caroline Hughes. Episcopal Diocese of Kansas (St. Mark's Press, Good Shepherd Church, 2040 Westridge Dr., Wichita, KS 67203). Pp. ii and 87. \$8, plus shipping and handling, loose-leaf for three-ring binder.

This professionally developed and printed program offers a series of steps for parish workers, candidates, vestry members and companions who participate in this program of renewal directly related to the Book of Common Prayer. The authors understand baptism as "our common ordination to ministry."

**AT GOD'S ALTAR: Rite I.** By Enid M. Chadwick. Thursday Pubs. (1846 N. Pine Bluff Rd., Stevens Point, WI 54481). Pp. 37. \$1.50 paper.

Originally reviewed in TLC in 1979, this is a reprint of a children's guide to the Holy Eucharist (Rite I). Attractively printed in orange and teal blue, its illustrations and ceremonial directions are definitely Anglo-Catholic. I particularly like the private prayers and acts of worship such as "Holy Guardian Angel, help me to pay attention."

**THE STORY OF THE REAL PRAYER BOOK 1549-1979.** By William Sydnor. Morehouse. Pp. 130. \$7.95 paper.

A new edition of the 1978 book which "completes" the story of the final adoption of the 1979 Book of Common Prayer. A straightforward, lucid history of the Book of Common Prayer 1549, 1552, 1559, 1604, 1662, 1789, 1892, 1928 and 1979.

**WHAT EVERY CHRISTIAN SHOULD KNOW ABOUT GRIEF and WHO IS GOD?** Channing L. Bete Co. (200 State Rd., South Deerfield, MA 01373). Pp. 15 each. Price depending on quantity ordered: 25 (minimum order) to 99, \$.72 each; 100 to 499, \$.49 each; 500 to 999, \$.41 each, etc., paper; \$5.25 for handling for each order.

Two pamphlets, among 200 now

published by Channing Bete, which give basic scriptural references and questions and answers on topics of grief and the nature of God. Simply illustrated with a list-and-box layout, the material is usually solid, but I find that the cluttered pages and the line drawings counter the content.

**STRONG AT THE BROKEN PLACES: Persons with Disabilities and the Church.** By Stewart D. Govig. Westminster/John Knox. Pp. 145. \$9.95 paper.

The title of this important book comes from Hemingway's *A Farewell to Arms* and suggests the strength that comes from our broken lives. Here a Lutheran pastor and professor of religion at Pacific Lutheran University places those who are crippled, pitied, and avoided in a theological context and writes of the need for fellowship, encouragement, and ministry. An intriguing note: Rosalynn Carter in her "foreword" says that the 450 million "disabled" persons in the world, if brought together, would constitute the third largest country in the world.

**THE ENCYCLOPEDIA OF EARLY CHRISTIANITY.** Edited by Everett Ferguson, et al. Garland. Pp. xx and 983. \$95.

One hundred scholars, several of whom are Episcopalians, present brief essays on an array of topics, including doctrine, institutions, events, and schisms, from the first six centuries of Christianity. Entries are alphabetical — Abortion, Canon, Eve, Kiss of Peace, and so on. A helpful chronology and numerous citations. Of the entries I read thoroughly, that on baptism was historically accurate and quite balanced in presenting options of interpretation in doctrine and iconographic representation.

**A DOUBLEWIDE WITH A VIEW: The Kudzu Chronicles.** By Doug Marlette. Longstreet (Atlanta, GA). Pp. 184. \$9.95 paper.

An 8 1/2 x 11 inch book of comic strips by the Pulitzer Prize winning creator of "Kudzu," many of which are religious and all of which are funny: one shows a couple before the minister who is asking, "will you strive to enhance your significant other's sense of empowerment . . . 'til stress do you part?" Enjoyable.

## CLASSIFIED

### BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

"**MORE BLESSED TO GIVE**" by the Rt. Rev. John H. MacNaughton — reprinted by popular demand! This classic stewardship book, praised as both theologically and biblically sound and directly usable in parish life, is now available for \$8.00 through: "More Blessed to Give," Episcopal Diocese of West Texas, P.O. Box 6885, San Antonio, TX 78209.

### CHURCH FURNISHINGS

**TRADITIONAL GOTHIC** Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37375.** (615) 598-0208. Out of state (800) 662-4466.

### CHURCH MUSIC

**ST. MICHAEL'S MASS REPRINTED** — for Rite II; widely used since 1970. Send \$2.00 for Packet w/ Accom. and Pew editions. **Benjamin Harrison, Christ Church, 5500 W. 91st St., Shawnee Mission, KS 66207.**

### COMPUTERS/SOFTWARE

**CHURCH BUDGET SPREADSHEET** for Lotus Release 2.x (IBM/Compatible) on 5 1/4 inch diskette. Columns A thru BK. Track income, disbursements. Print treasurer's periodic reports. Instructions. \$20.00 postpaid. Pre-paid orders only. All Saints Episcopal Church, 6600 The Plaza, Charlotte, NC 28215.

**CHURCH PARTNER.** Look for release 1.50 in April! New features will include: new attendance records, improved text merge program, expanded shepherding capabilities and faster name look-ups. Runs on DOS, Networks, Xenix and Macintosh systems. Features: Modular design, including SBT Accounting, dBase compatible files, and a support plan that can't be beat! Free support for first 90 days — Extended Support includes free upgrades! Written by Episcopalians. Thirteen separate but integrated modules at a price you can afford. Dealer inquiries welcome. **Summit Systems, 16 Berry Hill Rd., Suite 121, Columbia, SC 29210.** Phone 803/798-9749.

### CURRICULUM

**ALL SAINTS CURRICULUM** for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented, 4-volume set — \$75.00 All Saints Church, 6600 The Plaza, Charlotte, NC 28215. 704-536-4091.

### NEEDLEWORK

**DESIGNS IN NEEDLEPOINT:** Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. **Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, IL 60185.** Phone: (708) 231-0781.

### NOTICE

1963 **ALLEN ORGAN** (II/P, w/antiphonal; 35 stops), in playable condition, FREE to anyone willing to remove. Available July 1. **Emmanuel Memorial Episcopal Church, 208 W. University Ave., Champaign, IL 61820;** (217) 352-9827.



## ORGANIZATIONS

**"THE CROCKFORD'S FILE:** Gareth Bennett and the Death of the Anglican Mind" by William Oddie. Available from ECM for \$21.00. Write: ECM, 1206 Buchanan St., McLean, VA 22101.

**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.

**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.

## POSITIONS OFFERED

**UNIQUE MINISTRY OPPORTUNITY:** Alaska congregation seeks Episcopal priest: youthful membership, historical church located in beautiful Prince William Sound. Cordova, population 2,800, economy based on commercial fishing. Community college, hospital, marine and ecological research at two science centers. Daily jet service and Alaska ferry connections. Partial salary, housing, benefits. Contact: M. Armantrout, Search Chair, P.O. Box 1853, Cordova, AK 99574.

**TRADITIONAL,** pastoral size parish looking for rector with focus on spiritual and physical growth in thriving South Boston, VA. Mix of agricultural and industrial economy. Low cost of living, low crime rate, host of healthful family and recreational activities. Facilities include Williamsburg style church with office and study across street. If interested write for information packet: Jerry Grubbs, P.O. Box 130, South Boston, VA 24592.

**TRADITIONAL PARISH** in Anchorage, Alaska, in beautiful downtown location, looking for a rector; original Episcopal parish. 280 communicants; salary \$28-35k, plus cash housing and utilities allowances, total 1990 budget: \$178,000. Contact: All Saints' Episcopal Church, c/o Robert J. Dickson, P.O. Box 100686, Anchorage, AK 99510-0686. (907) 276-1700.

**RECTOR NEEDED.** Small Episcopal parish in country setting seeking a part-time rector with opportunity to pursue avocations. Lovely historic home provided including all utilities. Stipend negotiable plus benefits. Send resumé to: Search Committee, P.O. Box 635, Bedford, PA 15522.

**RECTOR** wanted in growing college community, small city recently identified as NY's second best to live in. Financially stable, historic parish, lots of potential, needs firm but tactful shove into renewal by spiritually and intellectually vital priest. Resumé to: Search Committee, Trinity Episcopal Church, 18 Trinity Square, Plattsburgh, NY 12901.

**ACTIVE FLORIDA PARISH** of 800+ souls seeking priest-associate for fully-shared ministry. Conservative area and parish. Must be self-starting, committed, versatile and energetic. Send full vita; get settled before school starts; confidentiality respected and all inquiries answered. Reply Box J-700\*.

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

## POSITIONS OFFERED

**EPISCOPAL PARISH** of Ames, Iowa, seeks rector beginning July, 1991, to direct team ministry serving two established congregations and university chaplaincy. Position requires experienced priest with strong pastoral outreach and administrative capacities. Ames, population 50,000, is site of Iowa State University and federal and state research and administrative agencies. Excellent schools and cultural opportunities. Contact search committee chair: Donald Benson, 928 Garfield, Ames, Iowa 50010, no later than 10/1/90.

**LARGE, ACTIVE PARISH** with 1900 members has a staff opening for a priest responsible for adult education. An intelligent effective communicator-pastor is needed to lead Stephen Ministry and teach Kerygma and Serendipity Bible classes. Training will be provided. Will also share in total parish ministry, including healing service. Contact: The Rev. J.R. Peterson, St. John's, 906 S. Orleans, Tampa, FL 33606. (813) 259-1570.

**ASSISTANT TO THE RECTOR/Youth Coordinator.** Large, active parish is seeking a full-time person for the above position. Benefits included. Send resumé to: Christ Church Episcopal, 2000 Maryland Parkway, Las Vegas, NV 89104

## POSITIONS WANTED

**PARISH ASSISTANT:** Christian education, program and lay leadership development, coordinate and train volunteers, pastoral work. Exceptionally well-qualified lay professional with education and experience. Excellent references. Willing to relocate. Available July, 1990. Ms. Janet Diehl, 4535 S. 23rd St., Apt. #3, Milwaukee, WI 53221. Phone (414) 281-1384.

## PROPERTS

**BEAUTIFULLY PRINTED** Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface.—FREE SAMPLES.—The Propers, 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 RENT

**NEW ORLEANS** Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. 1318 Washington Ave. 70130; (504) 891-2274.

## RETIREMENT COMMUNITY

**UNIQUE RETIREMENT VILLAGE.** Entrance fee fully refundable. Spacious duplexes. Walsingham Estates, P.O. Box 1043, Mt. Carmel, IL 62863. (618) 262-7382 or (618) 263-3355.

## 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.

## TRAINING COURSE

**PARISH DEVELOPMENT INSTITUTE:** In-depth training in parish revitalization for clergy, lay leaders and diocesan consultants. Reflects Anglican theology and polity, current behavioral science understandings. Two weeks this summer in NYC (August 13-24), plus reading and application during the year, plus two weeks next August. Co-sponsored by the General Theological Seminary and the Order of the Ascension. Write: Parish Development Institute, 1308 Brunswick Ave., Trenton, NJ 08638.

## CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 41 Cts. a word for one insertion; 37 cts. a word an insertion for 3 to 12 insertions; 35 cts. a word an insertion for 13 to 25 insertions; and 33 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.25.
- (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

Use the classified columns of

**THE LIVING CHURCH**

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**to BUY or SELL**

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# PEOPLE and PLACES

## Appointments

The Rev. **William Duffey** is rector of St. James', 11th and Lincoln Aves., Prospect Park, PA 19076.

The Rev. **A. Guy Fouts, III** is interim of St. Mark's, 15 Lyndon St., Warren, RI 02885.

The Very Rev. **John F. LaVoe** is vicar of St. John's, Whitesboro and lead rector of the Utica Area Cooperative Ministry; he continues as rector of All Saints', Utica, NY.

The Rev. **James Melnyk** serves as deacon-in-training at St. Andrew's, 5 N. Markley St., Greenville, SC.

The Rev. **Carol L. Millette** is curate of Church of the Messiah, 176 Sandringham Ave., Providence, RI 02908.

The Rev. **Frank Moss** is rector of Trinity Church, 611 W. Berry St., Fort Wayne, IN 46802.

The Rev. **Michael P. Szymanowski** is assistant of St. James', Greenville, SC.

The Rev. **Tim Vann** has been named interim dean of Trinity Cathedral, Omaha, NE.

## Changes of Address

The Rev. **George M. Chaplin** is now at 301 Bulgarmarsh Rd., Tiverton, RI 02878.

The Rev. **V. Richard Hawkins** may be addressed at 5095 Woodridge Way, Tucker, GA 30084.

The Rev. **Jean C. Hickox** may be addressed at 10 Gershwin Rd., Westerly, RI 02891.

The Rev. **Field Hobbs** may be addressed at 905 German St., Maquoketa, IA 52060.

The Rev. **Eloise S. Neilsen** is now at 314 Corey Lane, Middletown, RI 02840.

The Rev. **Lewis B. Sheen** may now be addressed at 6 Rego Rd., Middletown, RI 02840.

The Rev. **Elizabeth Wright** may be addressed at 58 Thames St., Newport, RI 02840.

## Deaths

The Rev. **George Barnard Henderson MacNamara**, retired priest of the Diocese of Newark, died of a heart attack on February 2 in Aiken, SC at the age of 93.

A native of Ireland, Fr. MacNamara attended the University of Manitoba in Canada and General Theological Seminary; he was ordained priest in 1929. For two years he served in Canada, becoming rector of St. Mark's and vicar of the mission field in Oaks, ND from 1930 to 1934. He later served churches in Pennsylvania, Maryland, New York and New Jersey; he was rector of Trinity, Bayonne, NJ, from 1958 until his retirement in 1962. He is survived by two children.

The Rev. **H. Robert Smith**, retired priest of the Diocese of Massachusetts, died at the age of 95 on Palm Sunday, April 8, in Beverly Hospital, Beverly, MA, after a brief illness.

A native of Chelmsford, England, Dr. Smith

emigrated to Canada and then to the U.S. where he attended Illinois Wesleyan College and received his seminary degree from Episcopal Theological School; he received a doctor in divinity from Illinois Wesleyan in 1940. He was ordained priest in 1923 and served parishes in Massachusetts. At the time of his death he was rector emeritus of St. John's, Gloucester, MA, where he had served for 13 years, retiring in 1962. In WWI he served as a second lieutenant and later was post and state chaplain of the American Legion. Author of *The Church for You*, Dr. Smith was preceded in death by his wife, Anne, and is survived by three sons, nine grandchildren, and six great-grandchildren.

**Elizabeth Rhea Samuelson**, wife of the Rev. Clifford L. Samuelson, daughter of the late Rt. Rev. Frank A. Rhea, Bishop of Idaho from 1942 to 1957, died April 25 in Concord, MA.

Mrs. Samuelson was assistant secretary for rural work with the National Council during the 1940s. The couple later lived at Seabury House in Greenwich, CT when Fr. Samuelson, who had helped found the National Town and Country Church Institute (Roanridge), was executive for town and country, and for Indian work, with the national church. She had also worked earlier as director of religious education at the Church of the Epiphany, Seattle, WA, and was a graduate of St. Margaret's House, Berkeley, CA. In addition to her husband, she is survived by four children and three grandchildren.

# SUMMER CHURCH SERVICES

## GULF SHORES, ALA.

**HOLY SPIRIT** 616 W. Ft. Morgan Rd.  
The Rev. **D. Fredrick Lindstrom, Jr.**, v (205) 968-1988  
Sun H Eu 10

## SITKA, ALASKA

**ST. PETER'S-BY-THE-SEA** 611 Lincoln St.  
Founded 1896, consecrated 1900, by Alaska's dog-sledder  
1st Bishop  
Sun 8 & 11 H Eu, Holy Days 5:15

## LAGUNA HILLS, CALIF.

**ST. GEORGE'S** 23802 Ave de la Carlota (El Toro & 15)  
The Rev. **Thomas N. Sandy**, r  
Sun 8, 9:15 & 11 837-4530

## LOS ANGELES, CALIF.

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

## DENVER, COLO.

**ST. JOHN'S CATHEDRAL** 1313 Clark St.  
The Very Rev. **Donald S. McPhail**, dean; **Robert J. O'Neill**,  
**David F. Morgan**, **Kenneth M. Near**, **Richard N. Shackelford**,  
**Sarah A. Butler**, ass'ts; **Russell K. Nakata**, hon. assoc.  
Sun HC 7:30, 8 & 10. Wkdys MP 9, HC 12:15; Wed 7, 12:15,  
5:15. Japanese Eu 4S 11:30

**ST. ANDREW'S MISSION**  
Sun HC 11:15, Wed 12:15

## ESTES PARK, COLO.

**ST. BARTHOLOMEW'S** 880 MacGregor Ave.  
The Very Rev. **Edward J. Morgan**  
Sun Eu 8, 10. Tues, Thurs, Fri MP-Eu 9. Wed MP 9, Eu 6:30

## LITTLETON, COLO. (So. Suburban Denver)

**ST. TIMOTHY'S** 5612 S. Hickory  
The Rev. **Donald Nelson Warner**, r  
Masses: Sun 7:30 & 9. Weekdays 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

**ASCENSION and ST. AGNES** Mass. Ave. at 12th St., N.W.  
The Rev. **Perry M. Smith**, r  
Sun Masses: 8, 10 (Sol), 12:30. Masses daily Mon-Fri 12:10  
noon; Sat 9:30

**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.**  
**Boile**, ass't  
Sun Masses 8, 10 (Sung), 5. Daily 7:15 MP & H Eu

## ATLANTA, GA.

**CATHEDRAL OF ST. PHILIP** 2744 Peachtree Rd., N.W.  
Sun H Eu 7:45, 8:45, 9, 11:15; Cho ES 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

## STONE MOUNTAIN, GA.

**ST. MICHAEL AND ALL ANGELS** 6780 S. Memorial Dr.  
The Rev. **H. Hunt Comer**, r; the Rev. **Paul F. Gerlock**, assoc r  
Sun H Eu 7:30, 10, 7; Tues 7, Wed 9

## HONOLULU, HAWAII

**ST. MARK'S** 539 Kapahulu Ave.  
The Rev. **Robert J. Goode**, r near Walkiki  
Sun Masses 7 & 9 (High). Weekdays as anno. C Sat 4:30

## HANOVER PARK, ILL.

**ST. COLUMBA** 1800 W. Irving Park Rd.  
The Rev. **John R.K. Stieper**, r  
Sun Masses 8:30 & 10. Wed Mass 9

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

# SUMMER CHURCH SERVICES

(Continued from previous page)

## QUINCY, ILL.

**ALL SAINTS**  
Visitors and Newcomers Welcome  
Sun H Eu 10  
48th St. at Broadway  
(217) 224-5673

## WOODSTOCK, ILL.

**ST. ANN'S**  
The Rev. Paul M. Shaffer, r  
Sun H Eu 8, 10:15. Wed H Eu Healing 9:15  
503 W. Jackson

## 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**  
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  
6th and Ferry Sts.

## SALINA, KAN.

**CHRIST CATHEDRAL**  
The Very Rev. M. Richard Hatfield, S.T.M., dean, the Rev.  
Joseph M. Kimmitt, c  
Sun Masses 8 & 10, daily as anno  
138 S. Eighth

## ST. FRANCISVILLE, LA.

**GRACE CHURCH**  
The Very Rev. Kenneth Dimmick, r  
Sun Eu 7:30 & 9:30; Christian Ed 11. Wkdy Eu Tues 12 noon,  
Wed 6:30, Fri 7. Daily MP 7:30  
482 Ferdinand St.  
(Historical District)

## BLADENSBURG, MD. (D.C. Area)

**ST. LUKE'S**  
Fr. A. E. Woolley, r  
Sun Masses 8, 10, Tues 9. Thurs 7  
53rd & Annapolis Rd.  
927-6466

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

**TRANSFIGURATION (384-6264)** 13925 New Hampshire Ave.  
Richard Kukowski, r; Carl Wright, sem; M. Unger, past. as-  
soc; C. Montague, youth; E. King, music  
H Eu Sun 8, 10:15, Wed 10, Daily MP 9

## BOSTON, MASS.

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

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (438-6370; 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

## CAPE ANN, MASS.

**ST. JOHN'S**  
and **St. MARY'S**  
Sun H Eu 8 & 10  
48 Middle St., Gloucester  
24 Broadway, Rockport

## PITTSFIELD, MASS.

**ST. STEPHEN'S** 67 East St.  
"In the heart of the Berkshires"  
H Eu Sun 8, 10, 5:30. Tues 6:45, Wed 12:10, Thurs 10, Sat  
4:30. MP daily 9. EP daily as anno

## DETROIT, MICH.

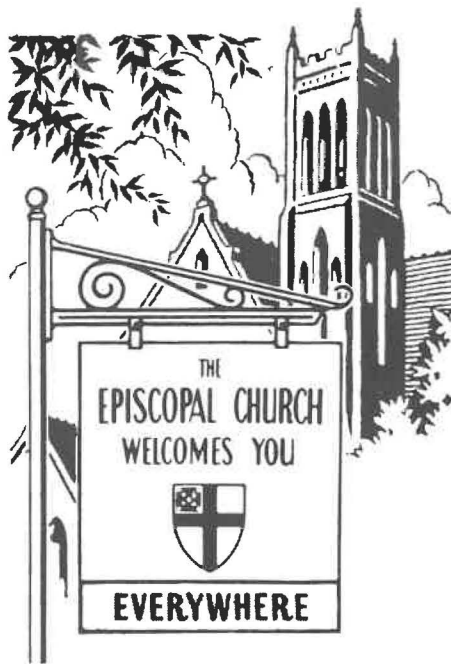
**ST. JOHN'S** 50 E. Fisher Freeway (313) 962-7358  
Cor. Woodward Ave. & Fisher Freeway at the Fox Center  
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd  
Buehler, the Rev. Jesse Robe  
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing, luncheon  
follows in the undercroft.

## FARIBAULT, MINN.

**CATHEDRAL OF OUR MERCIFUL SAVIOR**  
515 Second Ave., N.W.  
"The First Cathedral in the American Church"  
Sun Eu 9, Wed Eu 7

## ST. PAUL, MINN.

**ST. MARY'S** 1895 Laurel at Howell  
Russell Johnson, r; John Cowan & Susan Kruger, p; Irma  
Wyman, d  
Sun: 9:30 H Eu, 10:30 Ad. Forum & Ch S; nur. prov. Thurs: 7  
H Eu



## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. C. Frederick Barbee, priest-in-charge; the Rev.  
William K. Christian, III, the Rev. Steven W. Lawler, the Rev.  
Virginia L. Bennett, assocs; the Rev. Richard H. Moses, the  
Rev. Robert H. Pierce, ass'ts  
Summer Sun Services: 8, 9, 10, 5:30; Ch S 9 & 10; MP, HC,  
EP daily

## LINCOLN, NEB.

**ST. MARK'S ON THE CAMPUS** 13th & R  
The Rev. Don Hanway, r; the Rev. Roger Wait, d  
Sun 8:30, 10:30. Tues 12:30. Downtown close to I-80

## LACONIA, N.H.

**ST. JAMES** 876 N. Main St. (opp. Opechee Park)  
The Rev. Robert E. Chrisman, r  
Sat H Eu 5, Sun H Eu 8 & 10. Wed 9:30 MP Rite I, EP/Eu 7:30

## 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

## ELIZABETH, N.J.

**ST. ELIZABETH'S** N. Broad & Chestnut Sts.  
Continuing Trinity & Resurrection (201) 289-0681  
Charles Dunlap Brown, priest  
Sun Mass 8 & 10. Wed 12 noon

## 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

## TRENTON, N.J.

**TRINITY CATHEDRAL** 801 W. State St.  
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

## SANTA FE, N.M.

**CHURCH OF THE HOLY FAITH** 311 E. Palace Ave.  
The Rev. Philip Wainwright, r; the Rev. Pascal Nelson, the  
Rev. Chris Plank, ass'ts  
Sun HC 8 (Said), 9:15 (Sung), 11 (Sung). Daily MP 8:30, HC  
12:10

St. Columba's Church, Hanover Park, Ill.

(Continued on next page)

# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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

## 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

## 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; 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; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

## PATCHOGUE, N.Y.

**ST. PAUL'S** 31 Rider Ave.  
The Rev. William H. Russell, r (516) 475-3078  
Sun H Eu 8 & 10

## ROCHESTER, N.Y.

**ST. THOMAS'** Winton and Highland  
The Rev. John Martinier, D.Min., r; the Rev. Sunny McMillian, ass't; the Rt. Rev. Robert Spears, assoc  
Sun H Eu 8 & 10. Wed H Eu 12

## SARATOGA SPRINGS, N.Y.

**BETHESDA** Washington St. at Broadway  
The Rev. Thomas T. Parke, r; the Rev. William Romer, a  
Sun Masses 8:30, 8 & 10

## SUNNYSIDE, N.Y.

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

## BREVARD, (Western) N.C.

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

## PORTLAND, ORE.

**ST. MARK THE EVANGELIST** 1025 N.W. 21st  
Sun Masses 8, 10 (Sung). Daily: Mon, Thurs, Fri 12:15; Tues 6:30; Wed 5:30; Sat 8. EP 6 Daily (ex Wed)

## SELINGSGROVE, PA.

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

## MIDDLETOWN, R.I.

**CHURCH OF THE HOLY CROSS** 1439 W. Main Rd.  
The Rev. John H. Evans, priest-in-charge  
Sun 9:30, HC 1S & 3S, MP 2S & 4S

## NEWPORT, R.I.

**TRINITY** Queen Anne Sq.—downtown  
Sun H Eu 8 & 10; MP/HC 8 & 10 (2S & 4S)

## ATOP LOOKOUT MTN., TENN.

**GOOD SHEPHERD** 211 Franklin Rd.  
The Rev. John D. Talbird, Jr., r; the Rev. A.D. Lewis, ass't  
Sun H Eu 8 & 10

## GATLINBURG, TENN.

**TRINITY** Airport Rd.  
The Rev. J. Walter R. Thomas, r  
Sun H Eu 8 & 11. Wkdays as anno

## ARLINGTON, TEXAS

**ST. MARK'S** 2024 S. Collins (between I-30 & I-20)  
Fr. K.L. Ackerman, SSC, r; Fr. Sandy Herrmann, c; Fr. Reginald Mallett, sss't; Fr. Thomas Kim, v  
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno. (817) 277-6871; Metro 265-2537

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW** 823-8135  
5100 Ross Avenue 75206  
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-Jimenez, canon missionary; the Rev. 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). Wkdays Wed & HD 10 H Eu; Thurs 8:30 H Eu, Fri 7:30 H Eu (Spanish)



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Zion Parish, Oconomowoc, Wis.

## DALLAS, TEXAS (Cont'd.)

**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** 917 Lamar St. (Downtown)  
Sun 8 HC, 10 MP (HC 1S), nursery and Sunday school 10.  
Daily as anno

## PHARR, TEXAS

**TRINITY** 210 W. Caffery  
The Rev. Robert Francis DeWolfe, r (512) 787-7294  
Sun: 9, Sunday School; 10 H Eu; Wed 7 HC/Healing

## 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 F. Daniels, parish visitor (512) 226-2426  
Summer services: Sun 8 & 10:30 H Eu

## MANCHESTER CENTER, VT.

**ZION CHURCH & ST. JOHN'S CHAPEL** Rt. 7  
The Rev. H. James Rains, Jr., r  
Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S). MP 2S, 4S (St. John's). Wed H Eu & Healing 9:30 (Zion)

## VIRGINIA BEACH, VA.

**EASTERN SHORE CHAPEL** 2020 Laskin Rd.  
The Rev. Andrew MacBeth, r; the Rev. Gary L. Rowe  
Sun 8 H Eu, 10 H Eu & Ch S. Wed 5:30 H Eu & Healing

## MASON COUNTY, WASH.

**ST. DAVID OF WALES**, Shelton, with ST. GERMAIN'S, Hoodsport  
The Rev. D. J. Maddux, r; the Rev. H. Winfield Hubbard, assoc; the Rev. Albert K. VanEtten, d

St. David's, 3rd & Cedar, Shelton;  
Eu 7:30 & 10:30

St. Germain's, 600 Lake Cushman Rd., Hoodsport.  
Eu 10

## SEATTLE, WASH.

Near Space Needle & Seattle Center  
**ST. PAUL'S** 15 Roy St. (206) 282-0786  
The Rev. Canon Peter Moore, r; the Rev. Mark J. Miller  
MP Mon-Sat 9; daily Eu, call for times. Sun Liturgies: 8 & 10:30 Sung, Adult Ed 9:15

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

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno

## OCONOMOWOC, WIS.

**ZION PARISH** 135 Rockwell Pl.  
The Rev. Arthur L. Cunningham, r  
Sun HC 8 & 10. Wed 10, Thurs 7

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.