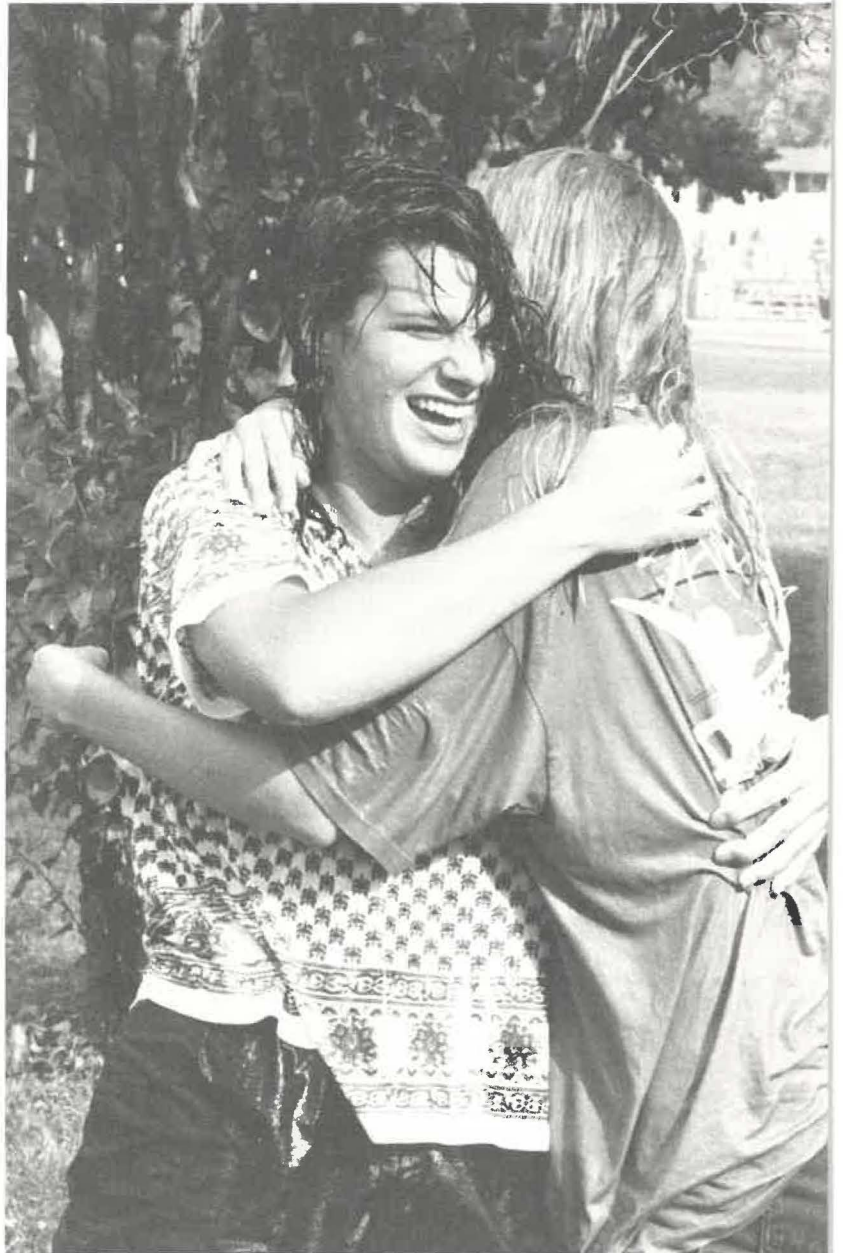


# THE LIVING CHURCH

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# CHRISTIAN PARENTING

## The Language of Acceptance

*My 14-year-old son and I can't seem to talk together. I love him very much and I know he loves me. I'm almost ashamed to admit it, but we have trouble liking each other. My wife says that is not normal, that if I don't like him then I don't love him either. What can we do to develop a more caring relationship?*

If the truth could be known, you would be surprised to find that your situation with your son is not as unusual as your wife thinks. Many parents have that same feeling. We are called by God to love one another. He doesn't say anything about liking one another. Your difficulty in liking each other comes from your difficulty in talking with each other.

Love has been defined in a number of ways, and the Christian definition of love is synonymous with acceptance. We love when we can accept the other person in spite of the characteristics of the person that make it difficult for us to like him or her. Many parents believe that if you accept a child as he or she is, the child will remain that way. This is usually not the case.

Children want to be liked, but, more importantly, they want to be understood. Understanding how a person feels about something is the language of acceptance. You listen to the feelings and accept them.

Here is a father whose son didn't want to get out of bed on a Sunday morning. The alarm went off, but the son, age 16, shut it off, turned over and went back to sleep. The father called to the boy, "Clock says 7:30, son."

"I know," the son grumbled.

The father went in and sat on the edge of the boy's bed and, laying his hand on him, said, "It's rough getting out of bed, especially after watching the late show on TV. I felt the same way. How about some hotcakes for breakfast?" The son replied, "No, I'd rather have coffee and some toast, that's all." The father left the room and a few minutes later the son was heard running the shower.

When you can make this your normal pattern for interacting with your son, you find him to be more cooperative, better at solving problems. And he will even listen to you.

What do you say when your son doesn't mow the lawn as he had agreed to do? Your opening statement might be something like this: "I was really disappointed when I saw that the lawn wasn't mowed because I thought we had an agreement." The formula is: "I feel (*feeling*) when you do (*behavior*) because (*impact on you*)." This opens the door to conversation. Listening to feelings and expressing feelings move the dialogue to a conclusion.

Remember, we are called by God to love. Acceptance of the person is an expression of love and listening to feelings is the language of acceptance.

*Our column is prepared by the staff of St. Francis Homes, Inc., of Salina, Kan., which ministers to troubled young people. We invite readers to submit questions for this column to the editorial office of THE LIVING CHURCH.*

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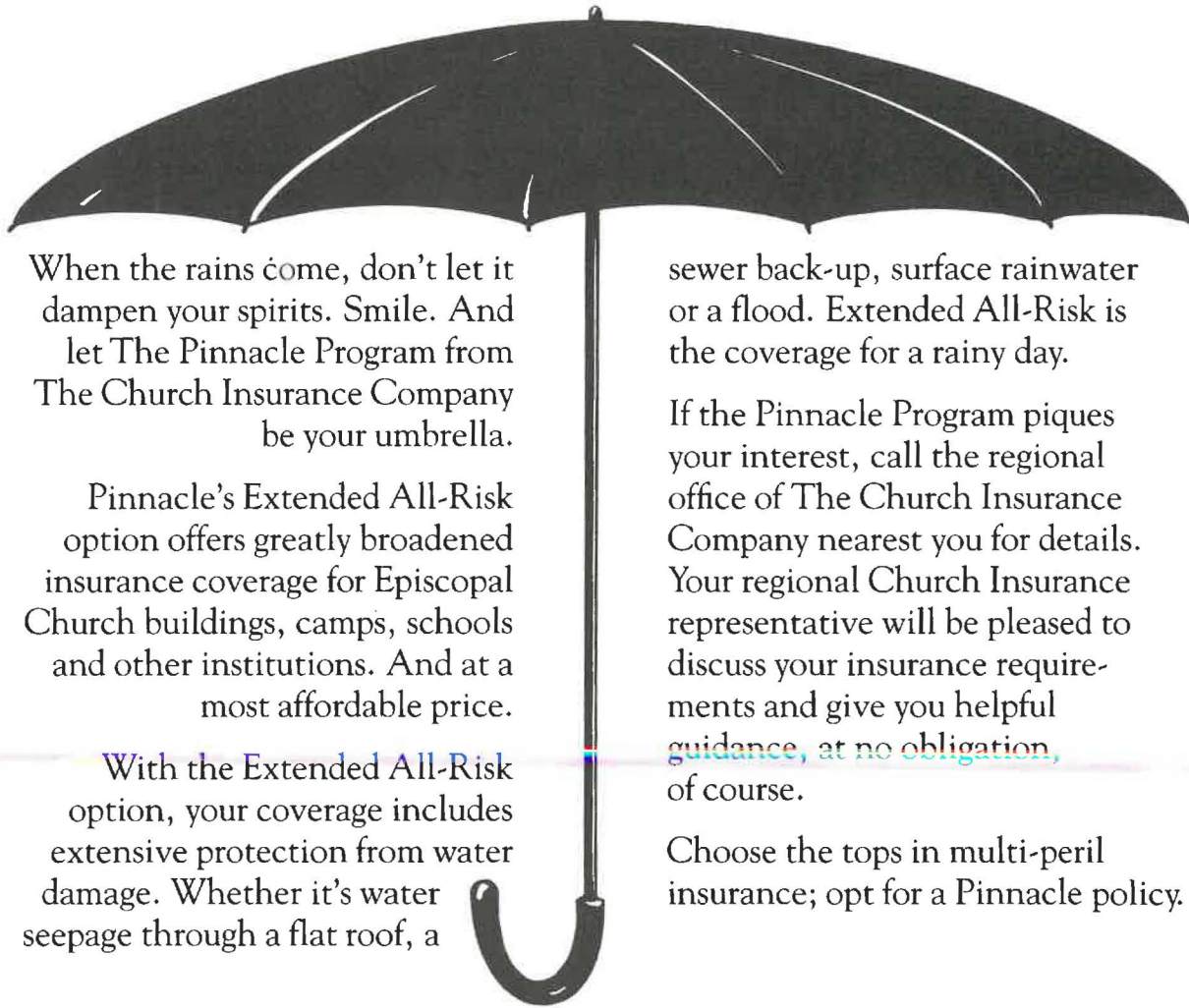
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The Most Rev. Edmond Browning, Presiding Bishop, speaks at the Episcopal Youth Event attended by 1,500 at the University of Montana. At right, two soaked conference participants share a light moment. [Story, page 10]

Photos by David Skidmore

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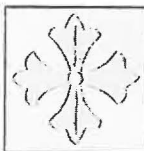
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and the views of Episcopalians*

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# LETTERS

## Issue of Doctrine

This Lutheran reader noted David L. Veal's "Apostolic Succession for Lutherans?" [TLC, July 22]. It is always instructive to see ourselves through the eyes of others, and some of Veal's comments may be pertinent and valuable.

Yet I wonder with mounting frustration how I will ever manage to make my Episcopal friends understand that for us, the true apostolic succession is not one of bishops and priests but of doctrine.

We don't care, and our lives would not be changed one bit if the matter could be proved, whether our bishops and pastors can trace their ordination in unbroken continuity from Christ and Peter down to the present. What we do care about is that there be an unbroken continuity in faith and doctrine, i.e., that our bishops and pastors all teach and uphold, and our laity believe, the same apostolic, scriptural faith Christ and the apostles established and proclaimed and for which they died.

I am impressed enough with Veal's article to send photocopies of it to some of our ecumenical officers in the Evangelical Lutheran Church in America. At the same time, I want to tell him: take heart. You already concede that apostolic bishops are not "essential to the existence of the true church." Look more closely and you will find many more important areas of agreement and unity than there are remaining points of difference, however large the latter may loom sometimes.

(The Rev.) EDWARD A. JOHNSON  
Christ Lutheran Church  
Jasper, Ind.

• • •

I have a pointed answer to the final question of the Rev. Canon David L. Veal in his article, "Apostolic Succession for Lutherans."

Recently, there was an upheaval in the local Lutheran church. A number of families pulled out and not one darkened the local Episcopal church. Instead, they all went to the next vil-

*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.*

lage to the Methodist church, where they are now active members. As one lady said to me, "Oh, the Methodists and the Lutherans are very nearly one and the same, I could never try the Episcopal Church. It's too different!"

Most of the Lutherans, at least around New York City, seem to me to be more comfortable with our Methodist brethren than they are with us Episcopalians.

(The Rev.) MARLIN L. BOWMAN  
St. James of Jerusalem  
Long Beach, N.Y.

• • •

I read with some discomfort the Rev. Canon David L. Veal's "Viewpoint" on Lutherans and apostolic bishops. While some of his logic and argument early in the essay is on target, it is his tone and conclusions that are most unsettling.

Our tradition always has had apostolic bishops. It is easy for us to understand all of the ramifications of such an episcopate, and to see its value. However, someone from another tradition may not have such an easy time with the difficult concept of apostolic succession.

One should be reminded that we accept the succession of bishops as a matter of faith, rather than by concrete, historic evidence.

Lutherans have not had benefit of the historic episcopate and so their understanding of it is different. Perhaps they are questioning our insistence on their need for it (if that is what we are doing), rather than its validity. Anyone familiar with Lutherans recognizes that we have much too much in common with them to belittle any of their opinions.

The concern here, though, is not Lutheran or Anglican theology, but of Canon Veal's statements. Does he really consider Lutherans (not to mention other Protestants) to be apostate? This is a surprising statement from someone who identifies himself as having been "an ecumenical officer in three different dioceses." Are only those Christians who look upon all things exactly as "we do" the one, true church? How about Episcopalians who do not wish to take communion every Sunday? It is also disturbing to hear this "moderate, liberal and ecumenically minded Episcopalian" use a

(Continued on next page)

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# LETTERS

(Continued from page 5)

phrase like: "un-pastoral and Methodist mode."

Perhaps Lutheran are, as Veal suggests, more comfortable with Methodists than they are with us. If his attitude represents that of enough Episcopalians, they have every right to be.

DAVID BROWN

Dallas, Texas

The reluctance of American Lutherans to adopt the "historic episcopate" is not as puzzling as Canon Veal would have us believe. The central issue is the validity of orders. Lutherans feel that a change in their ordination practice would raise doubts about the validity of their present orders.

To see the situation from their point of view, consider this: suppose the Roman Catholic Church offered full reunion with the Anglican churches, with the sole condition that all subsequent consecrations and ordinations be performed by bishops in commu-

nion with Rome. Some Anglicans would object, saying this would raise doubts about the validity of the orders of Anglican clergy.

Lutherans may be close to Episcopalians on certain specific issues, but they are not "Anglicans in disguise." They are members of a separate denomination, with a separate history and a separate culture. It is worth mentioning two points about Lutherans. First, Lutherans tend to justify their practices through theology, rather than through history as we do. Lutherans do not necessarily feel that changed historical circumstances justify a change in practice.

Second, Lutherans want their churches to be more authoritarian than we do. They enforce a tighter theological uniformity, and are puzzled that we are so lax. Lutherans expect church discipline. Episcopalians are surprised by it. This may explain why the American Lutheran episcopate follows the more authoritarian Methodist model.

It also may explain why Lutherans are so conscious of the long history of

abuse of episcopal power. Wanting to give their bishops so much power, Lutherans probably also want to be able to control a bishop who goes too far with it. We feel free to grant our bishops the immense moral authority of "apostolic succession" because it means relatively little in practice. I expect the Lutherans feel they have more to lose.

DANA NETHERTON

Arlington, Va.

## Overlooked and Forgotten?

American Indians continue to experience a unique form of racism. We are disregarded, omitted, overlooked and forgotten. It was almost half a century after an historic voyage 500 years ago that the church acknowledged we were, in fact, human, with souls. We still reside beneath the national consciousness.

For instance, your coverage of the Commission on Racism report at the June Executive Council meeting [TLC, July 8] ignored our presence and contributions. The resolution es-

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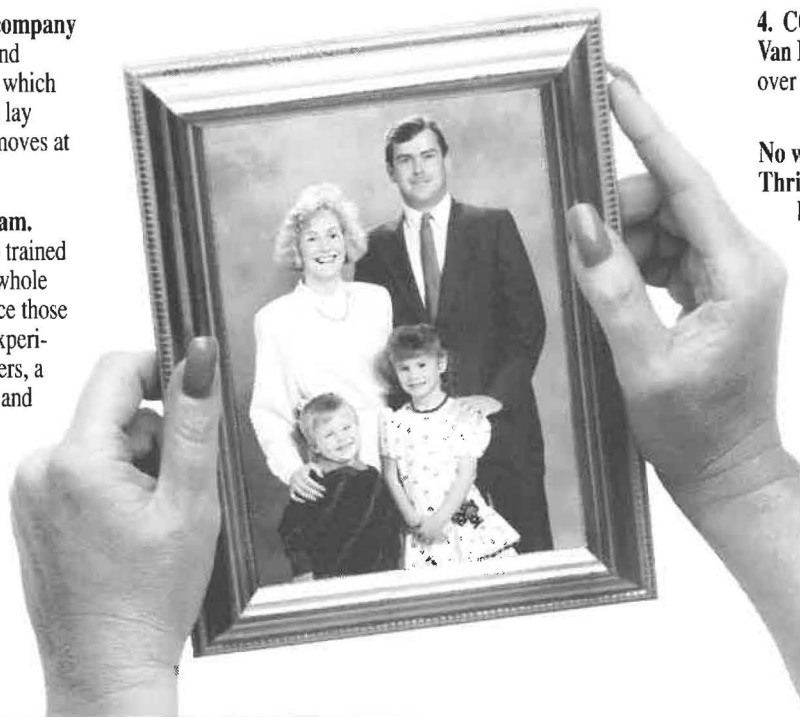
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tablishing the commission mandated appointment of two Native Americans as well as the other ethnic representation cited in your article. Tolly Estes, a young Sioux layman from South Dakota, has served ably on this Racism Commission since it was formed.

OWANAH ANDERSON  
Staff Officer

Native American Ministries  
New York City

### Case of Irony

The Rev. George G. Swanson is "under inhibition" in the Diocese of Newark while he appeals the action of an ecclesiastical court [TLC, July 8]. Can you believe Bishop Spong lowering the boom on one of his clergy "for conduct unbecoming a member of the clergy?" Am I the only one who sees something ironic in such an action?

While Bishop Spong ordains homosexuals in defiance of national church policy and claims he is acting in love and wants no outcasts, causing a storm of disapproval in the church, one of his own clergy, trying to be faithful to his ministry, is censured at the first opportunity. I hope the clergy of that diocese are giving Fr. Swanson their support during these trying times.

(The Rev.) DAVID N. HOLSINGER  
St. Luke's Church

Honolulu, Hawaii

### All too Typical

I do not know how far Mr. Kalvelage's thoughts on the Decade of Evangelism got that summer Sunday morning as he drove away [TLC, July 29], but one thing should have come to him with clarity: You cannot share what you do not have!

The nameless parish is an all-too-typical example of what happens to a congregation when the church becomes engrossed with fund-raising, social issues, attempts to make the church "relevant" and other peripheral issues. The parish becomes little more than a pleasant community activity that makes no demands on its members and sets no standards, Christian or otherwise.

Sadly, this is what all too often exists and what will continue until the church returns to its roots and starts teaching and living the good news of the gospel. And not just on Sunday, but throughout the week!

Under the circumstances described by Mr. Kalvelage, can you blame the men and women he passed on the highway for doing everything but attending church?

I would suggest if there is any hope for the Decade of Evangelism, something has to change. Until the church begins to make the saving grace of God through Jesus Christ real through the lives and actions of committed parish members, the summer Sunday morning experience will be the norm, not the exception.

KELSEY Y. SAINT  
Mitchellville, Md.

### Impartial Policy

Our thanks to Jane Wolfe for reminding us in her poignant, thoughtful "Palestinian Reflection" [TLC, July 15] that the Holy Land is the rightful and historic home of the Palestinians as well as the Jews. Her personification of the forgotten people of the struggle in the Holy Land in the keeper of the keys of the Holy Sepulchre can only be a stroke of inspiration.

It is regrettable that because of our great sympathy for the victims of the Holocaust and strong biblical sentiment, there is little public awareness of the plight of the Palestinians. It is time that we developed an understanding of both sides of the problem and moved toward a more impartial policy concerning Israel.

Jane Wolfe's reflection reminds us that it is our charge as Christians to love Arabs as well as Jews.

(The Rev.) DON BROWN  
St. John's Church

Louisville, Ky.

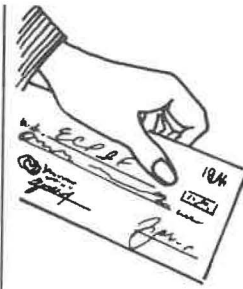
### Recognition of Fact

This letter takes issue with the Rev. Robert Shackles' criticism [TLC, July 8] of Archbishop Runcie's remarks in Washington, D.C. [TLC, May 27].

Concerning abortion, the archbishop said, "I believe we are in a situation which can't easily be settled by reference to scriptural authority. But we have formed, by our religious authorities, what we hope to be the mind of Christ on this question."

That statement is not "rejection of the Word," as Fr. Shackles wrote. It is recognition of fact. The question of

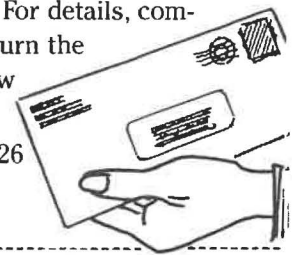
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# LETTERS

(Continued from page 7)

abortion, like other problems of our time, cannot be settled by proof-texts or literal scriptural law. (Neither could the question, in the first century of the church's life, of whether to admit Gentiles without circumcision.)

As for the second statement, to know (Archbishop Runcie said "form," obviously echoing the biblical injunction "to be conformed to") the mind of Christ is the perennial and historical quest of the church. To find answers to what is not spelled out in scripture — and much is not — each generation must, through diligent prayer and study, appeal to the Holy Spirit working through holy writ.

Archbishop Runcie doesn't need me to defend him, but I'm certain he was not saying "the mind of man can resolve it all." If Fr. Shackles' views on abortion differ from the archbishop's, that is one matter. To carp at a couple of press conference statements is quite another.

PAT P. LOCAN

Tyler, Texas

• • •

The Rev. Robert Shackles, in his letter [TLC, July 8] regarding my account of Archbishop Runcie's press conference [TLC, May 27], is disturbed over Dr. Runcie's statement about abortion, when he said he believes "we are in a situation which can't easily be settled by reference to scriptural authority."

Fr. Shackles also would like clarification of the archbishop's next remark, that "we have formed, by our religious authorities, what we hope to be the mind of Christ in this question." Does he mean, Fr. Shackles asks, that they have informed the mind of Christ?

The archbishop sometimes has a rather obscure way of making his points, as regards sentence structure and choice of words. I think what he meant to convey was that in so complex an issue as abortion, where many are involved who are not professed Christians, there is no easy solution by

Our apologies — in our June 10 issue, *THE LIVING CHURCH* inadvertently ran an erroneous advertisement regarding The Church Pension Fund. The correct ad appears on this page.

reference to scriptural authority alone. But that church authorities (in the Church of England) have tried to formulate a position that would reflect (rather than inform) the mind of Christ.

DOROTHY MILLS PARKER  
 Washington, D.C.

## Too Many Stories

I appreciate the insights of Steve Wilburn, "Good Writing, Bad Preaching," [TLC, July 1] when he notes the written and spoken word are different events. The good preachers should hear their words as well as write them.

We all have heard too many sermons delivered by bright, literate preachers who could get us to repent with a promise of an early ending. However, I caution the preacher reading Wilburn's fine piece from incorporating his editorial advice to ". . . tell as many stories as you can" in their preaching.

There is another kind of sermonic junk-food that causes distress, the skyscraper sermon — one story on top of another. As Wilburn correctly states, "Our imaginations are engaged by stories. . . ." But that is true because they punctuate the routine of speech and dialogue. The reason we listen to a story is because it is different from what went before and what comes after it.

The gospel of Jesus Christ is not a fat volume of illustrations for every occasion. It is a powerful historical event. It is the story of all time, which can be pointed to with a story from our life and times. But that story must be large enough to carry the weight of such truths as sin, forgiveness and reconciliation. A significant story grips the preacher and hearer alike and leads them to the cross.

(The Rev.) DAVID L. JAMES  
 Westfield, N.J.

## Love for People

In reading Bishop Ogilby's article "The Philippines: Birth of a Province" [TLC, July 29] I was moved by his obvious deep and abiding love for the people in this new province of the Anglican Communion.

I would like to respond to the questions he raised about his episcopate. Amid the pomp and circumstance, the beautiful trappings and magnificent



buildings which characterize our beloved church, it is the concern for "simple servanthood," "personal modesty," "diocesan structures lean and sparse," "budgets temporarily frugal and suitable" which truly adorn our faith. I have no doubt that these phrases described Bishop Ogilby's tenure in the Philippines. I believe we would all do well to follow this example — in our homes, parishes and dioceses.

VIRGINIA REX DAY

Hellertown, Pa.

### A Bad Designation?

Thank you for your news story of the consecration of two bishops of the Diocese of Christ the King [TLC, July 15]. This coverage should promote more understanding toward those loyal to the 1928 edition of the Prayer Book. I hope the time may come soon that instead of the term "breakaway" diocese, a better designation, like "traditionalist," may replace it.

From love for each other flows true understanding and healing. Some-

how, we must know each other better, and your news story helps.

(The Rev.) H.J. RUDISILL

Church of the Holy Trinity, U.E.C. Pittsburgh, Pa.

### Do We Give Up?

In "Viewpoint" [TLC, July 29], David Peter Mills argues that defenders of the faith battle without attention to their sins and failings. Are we to consider them and give up? Many clergy would have us do so.

Mills dissimulates righteousness in sinfulness by overlapping the two. Forgiveness involves open-mindedness and tolerance to some extent, but extent is properly in question. To forgive is not to condone. At that point, wrong is right. Has the Episcopal Church, twisting its hankie, come to that?

If hell is not God's idea, it must be our own. Having nothing to fear from God, guilt and shame are foolish for any reason.

Some of us feel the good news of our redemption should not be broadcast stressing that alone. If inclusiveness

must exclude discrimination in the Christian sense of those terms, then a quality of life reduces to nothing more than creedless self-actualization, self-righteousness indeed.

JOSEPH F. SANTILLI

Orlando, Fla.

### Different Disease?

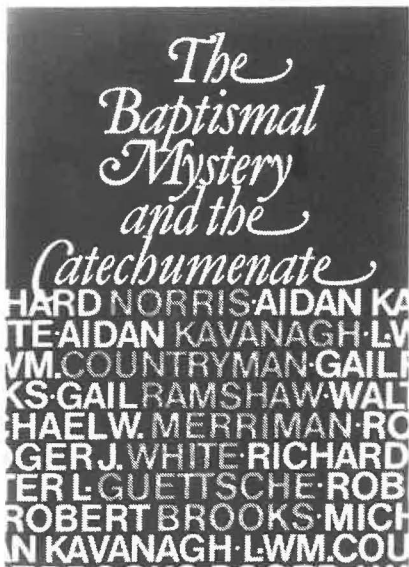
I should like to suggest to the author of "Remembering Joseph Carey Merrick" [TLC, Aug. 5] that Merrick did not have von Recklinghausen's disease, first described by von Recklinghausen in 1882.

He probably had the "proteus syndrome," partial gigantism of the hands and/or feet, nevi [birthmarks], hemihypertrophy [excessive growth on one side of the body], subcutaneous tumors, macrocephaly or other skull anomalies, and possible accelerated growth and visceral affections, first described by Dr. H.R. Wiedemann in 1983. The mode of inheritance of this syndrome is not clearly understood.

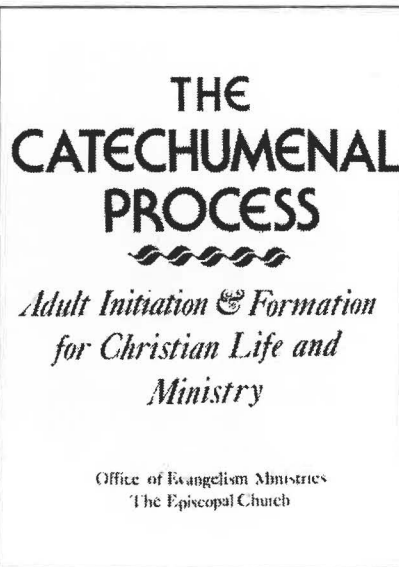
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Bismarck, N.D.

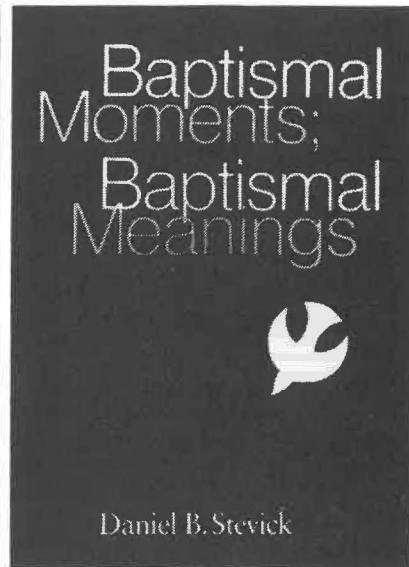
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## Bishop 'Muge Killed

The Rt. Rev. Alexander 'Muge, Bishop of Eldoret, Kenya, was killed in a car accident in the country's Busia district August 14, just two days after he was warned by a cabinet minister that he might be killed if he entered the area.

Bishop 'Muge, 44, was one of several Anglicans who has been in conflict with the one-party government of President Daniel arap Moi. The bishop had accused unnamed government officials of being behind the unsolved murder last February of former Foreign Minister Robert Ouko.

Bishop 'Muge had also accused youth from Kanu, the only legal political party in the country, of trying to "create fear, physical confrontation" and chaos following an incident July 22 in which about 40 Kanu youth armed with whips and sticks surrounded the Rt. Rev. J. H. Okullu, Bishop of Maseno South, and threatened to arrest him as he left a parish church in his diocese. Bishop Okullu had earlier called for the resignation of the government and new parliamentary elections.

### With Staff Members

Anglican officials in Kenya reported that Bishop 'Muge was traveling with three staff members in a convoy of cars back to his diocesan headquarters in Eldoret when the car he was driving collided head-on with a truck. The bishop is said to have died instantly, his passengers were hospitalized with serious injuries and the driver of the truck, who was not injured, was taken into custody.

At a public rally in Busia the weekend before Bishop 'Muge's death, Labor Minister Peter Okondo had warned Bishops 'Muge and Okullu not to enter the area. He said if the bishops tried to enter Busia, "they will see fire and may not leave alive."

Following the incident, President Moi delivered a radio address and described the bishop as "a devoted son of this country" and said he had learned of his death "with deep shock and disbelief."

The Rev. Canon Burgess Carr, partnership officer for Africa at the national church center in New York, described Bishop 'Muge's death as "an enormous loss."

"We stand in solidarity with African



Bishop 'Muge

Anglicans and we have sent a delegation to Africa to attend the bishop's funeral and look into the problems there," he said. Delegates include the Rt. Rev. Furman Stough, senior executive for mission planning, and the Rev. Ricardo Potter, partnership officer for Latin America and the Caribbean.

Bishop 'Muge was in the U.S. spotlight a few months ago during his speaking tour under the auspices of African Team Ministries [TLC, June 24]. While in the Diocese of California he was confronted by a gay priest who refused to have the bishop speak at his parish if he intended to say anything negative concerning homosexuality.

## Young People Celebrate

The Episcopal Church as a caring and accepting community was celebrated by 1,500 high school age students at the University of Montana in Missoula, August 7-12. Nearly every diocese in the country as well as Anglican and Episcopal churches in 19 other countries were represented at the Triennial Episcopal Youth Event. Attending the event were representatives from all 50 states, the Virgin Islands, Central and South America, Korea, Spain, Ireland and West Germany.

During the opening Eucharist, Presiding Bishop Edmond Browning assured the youth that they had a vital and active role to play, that "you are the church." He added, "I also want to say your witness, your ministry, is terribly needed at this time."

Bishop Browning recalled that five

years ago at his first press conference as Presiding Bishop he had set a goal for the church to be more inclusive and compassionate by the end of his term than it was when he started. He has found it surprising, he said, to learn that some members of the church see these values as a threat to their exclusive sense of the Christian community.

"Those two values of inclusiveness and compassion threaten the status quo that often protects the power and the comfort we enjoy," he said.

But they are of critical importance to the church as we enter the Decade of Evangelism, he said, since they lie "at the very core of our baptismal covenant."

Bishop Browning received a chorus of cheers at several points during his 30-minute address. Cries of "Eddy! Eddy!" reverberated through the cramped university theater where temperatures hovered in the upper 90s.

The Rt. Rev. Charles I. Jones, Bishop of Montana, provided a geography lesson for his audience during his opening remarks.

"I've got one church in Troy, Montana and another church at the other end of the state in Sidney, and the difference between the two is 822 miles," he said. "That may not mean much to you until you realize New York to Chicago is 801 miles."

Programs during the morning plenary sessions were designed and presented by the youth. They did the reporting and editing for the event's daily newsletter. They served as lay-readers and homilists during worship services. At the AIDS Memorial Quilt ceremony one night, they helped unfold the quilt and read the roll call of those who had died of AIDS.

The Missoula event involved two years of preparation by a 23-member team. The Rev. Sheryl Kujawa, youth ministries coordinator for the national church, helped to plan the conference. Though her office is budgeted \$60,000 for the event, most of that goes toward design team costs, she said. Actual event costs were covered by the \$200 registration fee. Crucial to its success, she said, were the volunteers who served as advisors, dorm managers and in other resource roles.

Ms. Kujawa said her hope was that the participants would gain a broader understanding of who they are as



Katja Vahlenkamp of West Germany (second from left) trades views with American delegates at the Youth Event. [Photo by David Skidmore]

Christians and a sense of the Episcopal Church's potential. The program was designed, she said, so this would happen. Structured presentations were kept to a minimum so the participants could have more time for interaction in small groups, workshops and forums. Each day's discussions focused on an issue addressed by the questions in the baptismal covenant.

Other themes included continuing in the apostles' teaching and fellowship; resisting evil and learning repentance and striving for peace and justice.

These themes were given a personal context through the stories of individual delegates during the morning presentations.

The challenge of seeking and serving Christ in all persons was addressed by Emily Barr of the Diocese of Lexington. At age six months she was diagnosed with juvenile rheumatoid arthritis. The disease has left her severely handicapped. Often the biggest hurdle, she said, has not been the disease but people's attitudes toward her.

"Sometimes others have a harder time dealing with my disability than I do. I am just a normal teenager. I have graduated from high school and am getting ready to go off to college and am pursuing my goals, dreams and ambitions," she said.

Ntsieng Lenong from the black township of Soweto in South Africa put the justice and peace issue in per-

spective with an account of his detention and torture by the South African police.

He was arrested after visiting a member of his youth group who had been shot by police, said Lenong, and detained for five days. During his interrogation, he was forced to pose like Christ on the cross.

"They had me stretch my hands against the wall, facing the wall. They would hit me with fists on the kidneys real hard."

Most participants gave a high rating to the covenant groups. West Texas delegate Carrie Skinner noted that "in a small group you can really connect with people who aren't from your area."

Several cited the chance to experience the perspectives of people from different cultures and locations.

### 'Standard-Bearer'

The energy, commitment and community spirit shown by the participants drew high praise from Executive Council member Joyce McConnell, who was there as an observer the entire week.

"I have a strange feeling and a good feeling that your generation is going to be the standard-bearer to revitalize and renew this Episcopal Church," said Mrs. McConnell.

"It's going to need people and it's going to need money. But I think we

need to put our money where our mouths are and make sure that you get the training, the support and the affirmation that is needed."

Too many young people, she noted, are lost when they leave high school to attend college or start a career.

"What we have here is too good to be lost to the church."

DAVID SKIDMORE

## Earthquake Aid

In the aftermath of a killer earthquake, Episcopalians in the Philippines are struggling to clean up after massive destruction and loss of life.

A devastating earthquake that registered nearly 8.0 on the Richter scale shook the North Central Philippines July 16, leaving a large number of casualties and severe property damage in its wake.

The Rt. Rev. Artemio Zabala, Bishop of North Central Philippines, has described the earthquake as "of the worst magnitude ever experienced in the history of the region." He reported that the situation "is becoming grim and uncertain each day — not only for the missing, but also for those alive and homeless."

Bishop Zabala said that the cities of Baguio and Cabanatuan and the province of Nueva Viscaya — areas with many members of the Philippine Episcopal Church — sustained heavy damage. "Many thousands of people have been rendered homeless," he said.

"Most of them sleep in improvised tents and makeshift shelters, in parks, public places, sidewalks or church school compounds," he continued. "As a result, all of them are exposed to hunger, disease and epidemics aggravated by heavy rains and typhoons during these monsoon months."

The United Nations has estimated that more than 1,600 people died in the disaster, which left nearly one million people homeless. Bishop Zabala estimated that more than 60 percent of the deaths in his region of the country were of members of the Philippine Episcopal Church.

Bishop Zabala reported that property damage is also severe. "The ruins speak for themselves — collapsed high-rise buildings, five-star hotels, university buildings, commercial establishments, residences, bridges, damaged water systems and electrical facilities."

(Continued on next page)

(Continued from previous page)

He estimated that rebuilding the economy and the infrastructure in the area may take "at least two decades."

In the immediate aftermath of the earthquake, fear and isolation accompanied the physical destruction. "Baguio City, the summer capital of the Philippines and the seat of the diocese, was in shambles and was virtually isolated during the first four days after the quake," Bishop Zabala reported. "Continuing tremors shake the city each day, causing further damage to infrastructures and more panic on an already traumatized and distraught populace."

### Travel Stopped

"All five major roads linking the city to the outside and to the adjoining provinces were damaged and rendered impassable by landslides, collapsed bridges and washed-out roads," he continued. "For the first four days, only helicopters could reach the city from the outside. Even small planes could not land on the cracked runway of the only airport in Loakan."

Many of the 50 Episcopal parishes and mission stations in the diocese have suffered damage to their buildings, some completely destroyed. The diocesan center and the bishop's house were condemned — Bishop Zabala and his family are now housed in a garage.

In spite of the loss, the diocese has joined a massive effort to provide relief for victims of the earthquake.

Together with the Philippine armed forces, the U.S. Air Force, civilian volunteer brigades and the National Council of Churches in the Philippines (NCCP) several denominations are mobilizing for the relief effort.

The Philippine Episcopal Church has formed "Operation Epicenter" to address the urgent needs of Baguio. "We now have regular direct communication with Baguio through a set of cellular phones..." said the Rev. Rex Reyes of Operation Epicenter. "Baguio is slowly reaching out to distant areas still isolated through a pair of motorcycles and handsets."

Already the relief effort of Operation Epicenter has delivered about 15,000 kilos of relief supplies — including canned goods, bottled mineral water, biscuits, milk, dried fish, rice, sugar, flour, assorted medicines, tents, clothing and blankets — by way of

special airlifts and six-wheeled vans.

In addition, the NCCP and Operation Epicenter is coordinating the dispatch of medical teams to Baguio. "In some other areas they have given up hope of recovering any more bodies...injured persons (are being) discovered every day," Bishop Zabala said.

Episcopalians in the United States responded immediately to the crisis. "We were involved from the beginning — as soon as we could make contact," said the Rev. Bill Caradine of the Presiding Bishop's Fund for World Relief. "The fund immediately transferred \$25,000 for the relief effort and released \$5,000 through Church World Service in their ecumenical efforts," he said.

"We have been in touch with the folks in Operation Epicenter every four or five days," Fr. Caradine said. "They expect that they will be involved in another three weeks of disaster relief work — burying bodies and distributing food and medical supplies."

Fr. Caradine reported that the Fund sent an additional \$25,000 on July 25 and is still receiving donations from across the country to aid victims of the earthquake.

### Western Louisiana Celebrates

Members of the Diocese of Western Louisiana had reason to celebrate recently when a new bishop was invested, a church was designated a cathedral and the ministry of a past bishop was honored.

The Rt. Rev. Robert J. Hargrove, Jr., Bishop Coadjutor, joined the Rt. Rev. Willis Henton, diocesan, at the doors of St. Mark's Church in Shreveport, where they designated the parish as the diocese's cathedral church July 7. Shortly afterwards, Bishop Hargrove was invested into the new cathedral as the second diocesan bishop of Western Louisiana.

A service of thanksgiving had been held earlier for the ministry of Bishop Henton and his wife, Martha. They have served in the Diocese of Western Louisiana for ten years.

Bishop Hargrove was elected as Bishop Coadjutor in March last year [TLC, April 16, 1989]. He had previously been rector of Church of the Ascension in Lafayette, La.

### Around the Church

An anonymous donor recently entrusted \$50,000 to the Very Rev. John Hall, dean of Trinity Cathedral in Davenport, Iowa to help victims of June flooding. The money was given to Dean Hall in the form of a check, with a note indicating that 20 specific families were to receive \$2,500 to help rebuild their damaged homes. The donor had contacted various emergency agencies but was dismayed at the lengthy procedures it would take for the money to reach individuals. None of the named families are members of the cathedral.

\* \* \*

Recently a single red rose was placed anonymously on the altar of the chapel in St. Mark's Church in Jacksonville, Fla. With it was a note, "... I am placing this rose on your altar because this chapel was a place that I could come to when I despaired of my life. I have rededicated my life to Jesus Christ instead... Thank you for keeping this chapel open for prayer. This church and its pastor have ministered love and hope to me." St. Mark's often has its chapel open to the public for private worship.

\* \* \*

St. Gabriel's Church in Titusville, Fla., has received a \$51,000 grant from the state to help preserve its 1887 wooden building. The parish has spent more than \$500,000 in maintaining its building and grounds while keeping its historic integrity. The additional grant will go towards replacing wood shingles on the high-pitched roof. The building was placed on the National Register of Historic Places in 1973.

\* \* \*

More than 30 vergers from across the U.S., Canada and England met at Grace Cathedral in San Francisco and the Church Divinity School of the Pacific in Berkeley recently for the annual conference of the Vergers' Guild of the Episcopal Church. Attendees participated in services, listened to speakers and attended a number of educational sessions including, "The Proper Way to Ceremonial Verging" and "The Computer and the Verger." The office of verger is a lay ministry which dates back to the Middle Ages and may involve ushering, being a sacristan or other ceremonial duties.

# Caring for Search Committees

*Some guidelines for applicants*

By M. LEE DOUTHIT

Having just completed a search for a new rector, some helpful hints for the care and feeding of search committees have come out of our process. In all the literature we read about the actions and behavior of search committees, we learned all kinds of things about how we were to treat applicants, but almost nothing about how applicants should treat the committee. Here is an attempt to fill that gap.

In the first stage of the process, we received applications from three sources: responses to our ad in *THE LIVING CHURCH*, responses to our letters of inquiry from the computer list generated by the Church Deployment Office, and direct inquiries from the Positions Open Bulletin from CDO.

The responses to our magazine ad ranged from a two-line letter asking for an application through complete resumes with pictures. At the very least, responses such as these need to include a letter of interest, a resume, and a CDO profile, and at this stage of inquiry, those three things are enough. We didn't get hundreds of responses, but we did want to examine each one carefully and prayerfully. Concise is good, but so is complete.

When we received the packet of profiles from the Church Deployment Office, we wrote to each person, asking if he/she were interested. About half wrote back, either saying no, or beginning to explore the process with us. Those who didn't respond remained invisible. A note, a postcard, or some negative response is preferable to no response, plus it's professional courtesy.

## Appearances Are Important

Some priests have worked out neat, tidy resumes that are concise, contain necessary information, and are a joy to read. Appearances are important, de-

*Mary Lee Douthit recently completed a ten-month term chairing the search committee at St. Matthew's, Fairbanks, Alaska.*

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“We don't expect perfection, but flowing letters of tribute from cronies . . . make us wonder what you've got to hide.”

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spite a subjective, nagging feeling that we, as Christians, ought not to care about such things. Most members of a search committee operate in the business world where such things are important. Even if you are the most disorganized, untidy priest in the world, try not to give that impression to a search committee. If you can't type or spell, get some help from a friend, secretary, congregation member or a professional resume service. It will pay off, for your self-esteem if nothing else. For example, we had more than one resume with “believe” misspelled throughout.

If you are involved in other search processes, say so. In something like a two-week span, several priests wrote, saying our parish was just what they wanted, we wrote back with our initial letters of interest, and they responded that they had accepted a call elsewhere. Your involvement in another search process wouldn't have affected your chances with us, rather, it would let us know where we stood.

We had priests who sent nice letters, resumes and profiles. We wrote back, and — silence. If you decide to drop off the face of the earth, leave a note with a friend to let the search committee know. If, after you've read who we are and what we offer, you decide that we're not meant for each other, let us know. Send a funny card about how we weren't meant to be. We will appreciate your honesty.

In summary, for the initial contact, send your resume, a letter and your CDO profile. References are not necessary at this point, but could be included with phone numbers for each. Your own phone numbers and the address where you prefer to receive mail should be included. Make sure your information is readable, organized and able to be copied.

## Hold the Testimonials

Do not send letters of reference or appreciation from your files, even if you have glowing testimonials from the Archbishop of Canterbury, the Presiding Bishop, or even Archbishop Tutu. We don't expect perfection, but flowing letters of tribute from cronies or bishops (who may have been glad to see you go) make us wonder what you've got to hide. Let the search committee do its own reference contacting. Don't send articles you have written, service leaflets, newsletters or any other extraneous material until the second round at least, or better, until requested.

Honesty about the liturgy, the ordination of women, ESA, membership in “Integrity,” or a subscription to *The Witness* or any other issue of importance to you enable a search committee to decide not to continue further. It may seem a waste of time and effort to have sent your resume and other materials only to receive a letter saying you are too conservative, or too liberal, for a parish. However, it avoids false expectations and hurt feelings, and enables you and the search committee to move in other directions more quickly.

## The Parish Profile

In our second round, we sent our parish profile and a list of 11 questions to answer. Some people, after reading the profile, decided they were not interested further and let us know. Some people retreated into silence. Some responded with masters theses of answers, when we had said “brief.” Some responded with single sentences to complex questions. Some responded

*(Continued on page 26)*

# The (Overly) Suffering Servant



By MICHAEL T. McEWEN

It has been one of the ironies of my pastoral ministry that a major problem I face among my parishioners is over-work or over-commitment. It amazes me how often pastoral counseling or spiritual direction sessions uncover too much "good work" as a major factor in the difficulties a person is experiencing.

The visible manifestations of this problem are interesting because of the similarity to those of people with "real problems." This became apparent to me when I was considering the similarities in the difficulties faced by two families. One was a fairly typical situation in which one of the adults was an

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"Predictably, the members of the family became very angry with the church . . ."

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*The Rev. Michael T. McEwen is rector of Emmanuel Church, Shawnee, Okla., and is on the religion faculty of St. Gregory's College, a Roman Catholic Benedictine institution in Shawnee.*

alcoholic, but the other was a family in which the only "problem" was an over-commitment by one of the adults to work in the parish.

The term "workaholic" is not just a clever neologism that I once thought.

Some of these cases with which I have dealt presented many of the problems seen in alcohol or other chemical addiction situations.

"Mom was hardly ever home," I was told by a young woman. "And if she was, she was back in her work room cutting or pasting, or working on some project. It got to the point that we felt guilty if we tried to get any time or attention because she was doing 'important work' for the church."

As this particular situation worsened, the "churchaholic" became involved in more activities, and her temperament began to exhibit rather strong mood swings which tended to coincide with the stress levels associated with "crunch times." Family members had to organize home life around these times of crisis and their direct relationship to their wife-mother was dictated by her obsession with doing as much as possible for the church.

Predictably, the members of the family became very angry with the church and began to withdraw, first

emotionally and spiritually and then by non-attendance. This provoked even more parish work by the churchaholic and the cycle of destruction was complete. One can easily envision Satan chuckling with glee as a good person is being destroyed by good works as so graphically described by C.S. Lewis in *The Screwtape Letters*.

### 'Church High'

This next statement may sound like an excuse for my own lack of pastoral sensitivity, but I was not aware of the severity of the problem because the woman was the epitome of graceful, efficient service around the parish. She functioned beautifully while on her "church high," and I did not see the crashes that followed. It was not until family members began to seek my intervention that I began to see the situation for what it was. And it was not until much later that I saw this similarity in addictive behavior between chemical dependency and churchaholism.

As in the cases of chemical dependency and related family problems, it is not simple to resolve churchaholism, but it is probably easier in the long run. Three steps for an intervention process have worked for me.

Confrontation comes first. This is not an aggressive or abrupt confrontation, but it does need to be firm and consistent. I begin by asking the churchaholic to come in to see me in my office. In a gentle but persistent approach, I comment on what I see as the church work overload, and I ask about its effects on personal and family life. Denial is common but not as persistent as in case of chemical addiction. The goal of the confrontation is to help the person see that their level of parish work involvement is so great that it is affecting the other parts of their lives, especially home and family.

### Altruistic Motive

Re-orientation is the second step. In follow-up appointments, talk should focus on two points: we cannot earn God's favor by work, and we have an obligation to self and family that is every bit as sacred as work in the church. It also may be useful to introduce an altruistic motive for cutting back. Point out how other members of the parish need to be involved in activities but will not do so if jobs already are taken.

Affirmation and aftercare are a vital final step. I know I must continue to monitor and to provide on-going assurance that the parishioner is doing God's will by maintaining a balanced personal, family and church life.

It is always better to prevent than to treat. I have decided I must focus part of my pastoral ministry on the identification of parish overload cases before they become acute. This can be done using both systematic and informal means.

First, I have conducted an organization-by-organization review to see who is doing what. I will repeat this process twice a year, and I make sure the review gets remembered by marking it on my calendar. I use October and April as review months because they are times of maximum activity in our parish.

Second, on a more informal basis, I have resolved to be more deliberate in preaching about the evils of overwork in the parish and elsewhere. It has happened that several lectionary texts have lent themselves to this over the

past several months, and I have gotten surprisingly strong response to them from parishioners.

It may be that more than these two approaches are needed, but they at least represent a beginning. I also have found that just the use of the "churchaholic" term has generated some interesting discussion and reflection in adult Christian education classes and in group spiritual direction sessions.

### Caring for Each Other

As in so many instances, the key to this problem is to realize God loves us just as we are, that we cannot earn any more love because we already have it all, and that we must be attuned to caring for each other, even when the problem is as insidious as addictive church work. This is a job for all of the laity and clergy. We must pray for God's guidance to help us see excesses of involvement, and we must pray for each other to practice good Anglican moderation in all things, even our work for the church.

### How Far

How far have I to go? And where bound?

How distant I seem from me.

You, I cannot escape. You are near  
as the going — whether comrade, guide, or way,  
or motion itself I have not found.

Some speak as if all this

were a street we must walk, picking the way true  
with never a signpost, and if we choose amiss  
doomed to wander always without arriving,  
never to reach what we thought we traveled to.

I would not so treat an enemy, and I can be

as ruthless as Your other creatures are.  
Perhaps there is no road — only hill, stone, fear,  
sand shiftings, and desperate surviving,  
but the stars are Yours who set them, Yours is day.

I think the destination is ourselves. Our veins fret  
when we turn wrong. The direction we only guess  
by how far we are from us. No matter what wilderness  
(if we are coming to ourselves) we wander yet.  
How far I have still to go! How Far! How Far?

Christine Fleming Heffner

## To Answer for Themselves

**A**t a conference a few months ago, a bunch of us Christian education people were standing around telling stories. I've written a book about baptism for children and the conversation came around to some occasions where people had used it. Here's one of the stories:

"We baptized two kids at All Saints'. Your book was a big help, but that's not exactly why I want to tell about it.

"It wasn't your ordinary baptism. One of the kids is in foster care; the foster mother, Helen, is an elderly woman who's very conservative, I guess you could say superstitious, theologically: she's very uncomfortable unless the kids in her care are baptized, but her own relationship with the church is pretty troubled, pretty uneven. She usually has a houseful of kids, and she brings them all whenever she can get the energy, but she herself is kind of aloof from parish life.

"We've learned to accommodate all these children — they're great kids, we're really glad they're there, the foster mom is very good with them, and we think we're making progress with the whole family. They're coming more often now, they're more comfortable in Sunday school, and several families in the parish have started to help out with the kids: holding them, chasing them, taking them to the bathroom and so on. So the mother gets a little peace, and now she's begun to loosen up a bit too.

"We didn't know Jimmy was unbaptized — he's five — and he'd been receiving Communion with the rest of the children ever since he first came. He really likes Sunday school, and when Helen got permission from the caseworker to have him baptized, he was very eager for it. She wasn't able to explain to him what it was all about, but she did convey the idea that it was important, and he caught on to that. We kept on giving him Commu-

*Gretchen Wolff Pritchard resides in New Haven, Conn. and is widely recognized as an authority on children's ministry.*



*"He certainly knew he was lacking something the other kids had, and he knew he wanted it."*

nion; we just didn't have the heart to start refusing him. But he certainly knew that he was lacking something the other kids had, and he knew he wanted it.

"The other boy, Michael, is seven and a friend of this family. His parents are completely out of the picture; he lives with his grandmother, who is very down on the church. She's devoted to Michael, but there's also an uncle in the household, her youngest son, who can't stand Michael, is always beating on him, and Grandma doesn't do anything to stop it. So Michael spends a lot of time next door at Helen's house with all Helen's kids, and started coming to Sunday school with them. He got very interested in everything that goes on there, and Helen decided that she would try and talk his grandmother into letting him be baptized, too. The grandmother

agreed, but made no promise that she'd be there to see it happen. Helen is his godmother.

"In a way you could say that both these kids are just looking for something to belong to. But even if that's true, the fact is they were both very sure that they'd found what they were looking for in the church. They kept asking us how much longer it would be until they could be baptized. So the question was, what kind of pre-baptismal preparation could we realistically do? There was no hope that Michael's grandmother would take part in any such program. Helen was 100 percent behind the baptisms, but made it quite clear that she was not going to come to any formal preparation. She was much too busy with the kids, and she'd been part of so many baptisms, she knew what it was all about, thank you. Our parish is still working on a written set of standards for baptism, so we really didn't have any norms to apply, to coax a little more participation out of Helen, or to make sure that the godmother she chose was suitable, and we decided that was not the place to put our energies this time. Instead, we would start where we actually were, we'd work with the kids themselves, and treat the Sunday school, rather than the families or the official godparents, as the actual sponsoring community.

"So on the Saturday before All Saints we had a special church school workshop, using your book as the guide. We read the stories of God's saving work, and made banners about creation, Noah's Ark, the Red Sea, Jonah and the whale, Jesus on the cross, and the risen Lord. We cut out pictures from magazines, about water, oil, wind and fire. We decorated candles for Jimmy and Michael, and we baptized two Cabbage Patch dolls — boy dolls, not babies. Various kids took the parts of congregation, sponsors and priest, and Jimmy and Michael spoke for the dolls. They learned the words of the vow, and spoke them

*(Continued on next page)*



# EDITORIALS

## About This Issue

We are pleased to present this Parish Administration Number, one of four published each year.

This issue is sent to all clergy in the Episcopal Church. By the very nature of their ministries as rectors and vicars, many clergy are involved heavily in the administration of a parish.

But this issue should be of interest to lay persons as well. One article, "The (Overly) Suffering Servant," by Michael McEwen [p. 14], addresses the problem of the "churchaholic," the lay person who becomes too involved in the life of the parish. Another article, "Caring for Search Committees" [p. 13], by M. Lee Douthit, takes a look at the process of searching for a new rector from a different perspective.

We hope this special issue will be useful to all involved in planning for the future of a parish.

## What Is Our Faith?

We recently received the bulletin of a summer chapel in a resort area. It spoke of "interfaith services." We respectfully enter our ongoing protest at such terminology. Interfaith applies to gatherings or activities of people who hold different faiths, such as those involving Christians and Muslims, or Muslims and Jews, or Sikhs, Buddhists, Jains, and Hindus.

On the other hand, all Christian bodies, we sincerely

hope, place their faith in Jesus Christ, and they should not hesitate to say so, for we believe that "there is no other name under heaven given among men by which we must be saved" (Acts 4:12). Joint actions of Christians of different denominations are properly designated as ecumenical. Whatever differences they may have, all Christians should have an agreed starting point in Jesus Christ.

We do not disparage genuinely interfaith dialogues or consultations. It is helpful for Christians to be informed about other faiths, and for them to be informed about us. There is much in other religions which can be inspiring and illuminating. This need not, and should not, compromise our distinctive faith in Jesus Christ.

## Victims of Calamities

Two countries where the Episcopal Church has had effective ministries have been devastated by recent calamities.

The Philippines, which recently became a separate province of the Anglican Communion [TLC, July 29] was struck by a massive earthquake causing considerable loss of life and heavy damage [p. 11].

In Liberia, civil strife has had a tumultuous effect with reports of widespread killings, injuries and homelessness.

We urge readers to come to the aid of victims of these tragedies. Contributions may be sent to the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, NY 10017.

## ALL GOD'S CHILDREN (Continued from previous page)

loud and clear — especially the ones about renouncing Satan!

"Well, the rector was out of town during the days right before All Saints. The curate and I had talked it all over. He was supposed to do the baptisms, and he promised me that he would baptize the kids as 'those who are able to answer for themselves.' They would be asked, 'Do you desire to be baptized?' and get to answer 'I do,' and to renounce Satan and profess faith in Christ in their own right. He said we'd also have the sponsors promise to bring the children up in the faith — even though rubrically you don't ask that question if the candidates are speaking for themselves — and that we'd include among those sponsors all the teachers who'd taken part in the day of preparation. We'd given the kids copies of your book to use during the service, since that's what they had used when they were learning the vows. And we'd show the congregation all the stuff they'd done during the day

of preparation, especially the banners, which were really nice. The rector had a meeting with the vestry before church, so I was supposed to meet the families and godparents and show them what we would be doing in the service.

### 'Completely Ignored'

"So what happened? The next morning the families were late, and by the time they arrived the rector's meeting was over. So when the curate looked for the rector to work out the special aspects of the service, he found him greeting the families at the door, where he completely ignored Jimmy and Michael, and spent the next 15 minutes going over the service with the only two adults there — Michael's grandmother and Jimmy's godmother, neither of whom had been to church in years, and neither of whom had been expecting to do much more than just be present. Helen was still parking the car and unloading all the other kids. As the procession was forming, the rector informed the curate that he

would himself preside over the baptism service through the blessing of the water, though the curate would do the actual baptizing.

"And that's what he did . . . He looked right through those two kids, who were so eager for baptism, and so eager to answer for themselves. As far as he was concerned, they weren't adults, so they were infants. They were standing right there, holding their baptism books, but they never got to say a thing. The rector spoke only to Michael's grandmother and Jimmy's godmother. Those two poor ladies stumbled through the vows, not a word of which they actually believed. Nobody recognized Helen as a sponsor. Nobody called forward the teachers who were supposed to act as additional sponsors. Nobody acknowledged in any way all the preparation the Sunday school had done together. Sure, a lot of that was just a failure of communication in the middle of a frenetic schedule, with the rector's vestry meeting and the families arriving late. But what gets me is, how could he treat those two kids as invisible?"

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## BOOKS

### TV's Interpretations

**THE ELECTRONIC GOLDEN CALF: Images, Religion and the Making of Meaning.** By Gregor T. Goethals. Cowley. Pp. 226. \$11.95 paper.

The visual arts were central to all early religions, yet the Church Fathers of the Christian religion were opposed to many aesthetic expressions of faith. Paintings appeared, however, in early Christian places of worship such as the Roman catacombs and provided teaching, inspiration and a symbol "language" of the transcendent.

Using her articulation of this "iconic aesthetic," Gregor Goethals, professor of art history at the Rhode Island School of Design and herself a practicing mosaicist and designer with a degree in theology as well, helps us understand the sacramental functions of images in a secular and pluralistic society. Her contention — one of which she certainly convinces me — is that the mass media present symbols of great authority, thereby portraying common values. The artistic rendering of invisible-truths-made-visible is taking place today, largely outside the church.

In short, what we have here is the work of a first-rate scholar who has immersed herself in both art theory and the psychology of what Rudolph Arnheim calls visual thinking. She applies her learning adeptly to the popular electronic media in all its diversity — political campaigns, sitcoms and detective shows. Time after time, Dr. Goethals shows how our popular piety is manifested through TV's interpretation of faith and values. Since my wife and I have taught a class together and have given talks on soap operas, I was especially pleased to see her critique on the soaps, which she correctly identifies as modern morality plays with their tentative and fragile resolutions of moral issues.

Other readers will have their favorite topics to "research" here, and others will identify their own concerns with one of her many theses. For me, her section on "Mythic Authority" was the most spirited and suggestive, pulling together observations on Homer and "The Cosby Show." But each chapter is its own odyssey into imagination, helping us see links and questions in Dante, Mark Rothko, "Cagney and Lacey," Tillich, Chartres and "The 700 Club."

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Yet I confess that this scope of learning comes as no surprise. As a student some 15 years ago at Harvard Divinity School, I had the pleasure of taking three classes from Dr. Goethals. It was she who opened my eyes to the images of my world and the images of my faith. It had been the hope of Amos Wilder and Richard Neibuhr that the divinity school would begin a program in the arts and religion. I do not think that ever came about, much to my sorrow. But much to my delight a brilliant teacher is still teaching about this important subject, and with this fine publication she will teach even more.

(The Rev.) TRAVIS DU PRIEST  
Department of English  
Carthage College  
Kenosha, Wis.

## Educational Challenge

**HARPER'S ENCYCLOPEDIA OF RELIGIOUS EDUCATION.** Edited by Iris V. and Kendig Brubaker Cully. Harper & Row. Pp. xxiii and 717. \$34.95.

Kudos to Iris and the late Kendig Cully for adding this valuable volume to the growing shelf of quality reference works for the practicing pastor, religious educator, church executive or serious Christian disciple. As these works multiply there is less excuse for persons to be uninformed across the disciplines of theology. It is increasingly possible to be a competent and informed generalist. There is an educational dimension to all of the church's life and ministry, and this work carefully used will enable us to exploit the educational challenge and opportunity before us in the church.

The editors are to be complimented for their broad selection of contributors, both ecumenical and interfaith. This makes the use of the volume an experience of ecumenical education in itself. They have handled masterfully as well the principal problem of editing such a composite volume — determining what items to include, what to omit and what to subsume under another topic. By and large they have acquitted themselves well. I missed, however, a separate entry on "formation," a topic of particular interest today combining as it does education and spirituality. Also very interesting, as well as informative, are the many biographical articles on important persons in religious education, past

and present, with ink portraits or photographs of many of them.

Another fine quality of this volume is the attention given to format. The regular entries are in the normal two-column style. But major articles, up to several pages in length, are printed full page. These include such subjects as "Adult Development" By Kenneth Stokes, "Music" by David Weadon, "Jewish Education" by I. Aron, W.

Cutter, S.S. Lee and M. Zeldin, and "History of Christian Education" by M. Sawicki, B.L. Marthaler, R.L. Harrison and L.G. McAllister. Throughout the volume certain material particularly helpful to practitioners, such as "Peace Education," "Reading Ability," "Play," "Religious Education Goals" and "Guidelines for

(Continued on next page)

## MINISTRY'S MANY PATHS



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# BOOKS

(Continued from page 19)

Selecting Curriculum," and summaries of important data, such as "Erickson's Stages of Development" and "A Teacher's Self-Evaluation Guide," are blocked and highlighted against a light gray background. These alternations in format help the reader to focus on especially important material.

Finally, in this day of \$20 paperbacks, Harper is to be congratulated for producing such a large, sturdy and attractive volume at such a reasonable price.

VINCENT O. EARECKSON  
Philadelphia, Pa.

## Clergy Stages

**SIX STAGES OF A PASTOR'S LIFE.**  
By J. Keith Cook and Lee C. Morehead. Abingdon. Pp. 144. \$9.95 paper.

More from Abingdon in the useful Creative Leadership series edited by Lyle G. Schaller. This small book is aimed at pastors, prospective candidates, those near retirement, those married to clergy and lay leaders deal-

ing with the cloth. It reflects helpfully upon six defined stages of the professional clergy career, singling out the concerns of each stage and the decisions that need to be made then.

A chief value of the book is as an outline of stages and issues: a look-see for those contemplating clergy life, a road map and check-out for those in it, a review for those well along. Certain key things are missing, however. The stage of recruitment-selection should be added. And in retirement, in addition to being recycled to part-time work using past experience, and to doing voluntary service, ecclesiastical and secular, there is the pursuing of a long, beloved hobby.

The six stages illuminated are: 1. first church assignment; 2. second assignment; 3. forks and choices; 4. the "summit"; 5. pre-retirement; and 6. retirement.

The authors deserve plaudits for their handling of certain things. First is the option to exit from clergy ministry because of it turning out to be an unwise vocational decision and doing this early enough in the career — or

else because of a later-life loss of faith. We suggest adding exit for reason of physical disability and of financial need. A friend of ours exited to teaching so that he could have the time and steady finances to support his spouse in a long and debilitating terminal illness leading to a holy death in a love-filled marriage.

Second, Cook and Morehead sensibly mention the tentmaker model of pastoral ministry as a traditional approach now much revived. Third, they show how central is the importance of liking and loving other people present, even in the pastors who are born "loners"; the two characteristics can easily complement each other. Fourth, they illuminate the distinction between calling and profession. It is this that saves pastors from being consumed by envy and penury in the middle of an affluent society which has affected the church. And, finally, the pastorate/priesthood is differentiated from other professions by the central focus on presenting and preaching the good news.

This is a fine check-out book with only a few gaps. The material is presented deftly and well located in church, community and work life.

(The Rev.) JAMES LOWERY  
Boston, Mass.

## Another Dimension

**THE SUPERVISION OF PASTORAL CARE.** By David A. Steere. Westminster. Pp. 287. \$19.95/paper.

In the gospels, there are many references to the compassion Jesus manifested to the sick and what he did about his concern. In fact, he was very realistic about the disciples' ministry: "Go and preach. The Kingdom of Heaven is near. Heal the sick, raise the dead, make the lepers clean, drive out the demons." (Matthew 10:6-8). In another passage from *Good News for Modern Man, The New Testament in Today's English Version*, we find the commission: "Whenever you go into a town and are made welcome, eat what is set before you, heal the sick in that town, and say to the people there, the Kingdom of God has come near you" (Luke 10:8-9). Jesus wanted his healers to minister from the strength of good nutrition. The editor of the book has added another dimension to the healing ministry: supervision in pastoral care.


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tion of essays about pastoral care as seen in the visits of trainee hospital chaplains, trainee penal institutional chaplains and psychiatric facility pastoral counselors. Supervision in the therapeutic fields of family counseling and group therapy also is included in this excellent collection of 17 chapters. Each article is supported by footnotes and bibliographies, enabling the reader to do further study.

Steere presents this book from a high standard of academic and clinical accreditation. He is professor of pastoral care and counseling at Louisville Presbyterian Theological Seminary. He is a certified supervisor with the Association for Clinical Pastoral Education, a diplomat with the American Association of Pastoral Counselors, and a clinical teaching member in the International Transactional Analysis Association. He also is the author of a recent book, *Bodily Expressions in Psychotherapy*.

In the preface of this book, the author states: "I have always wanted a book to place in the hands of persons

entering supervision in pastoral care. After watching over two decades of teaching in the field, I decided to stop waiting. This is that book." Not only is "it that book," it is a very good book in the field of clinical pastoral education. Included are four chapters from Steere's writing. I suggest that chapters 1-8 and chapter 17 be put into the form of a syllabus and be made required reading for every applicant for clinical education.

(The Rev.) DOUGLAS G. MCCREIGHT  
(ret.)  
St. Charles, Mo.

### Genuine Spirituality

**SPIRITUALITY AND PASTORAL CARE.** By Kenneth Leech. Cowley. Pp. 150. \$8.95 paper.

Here is the distilled wisdom of wide reading, practical experience, and a theological approach which is wholly incarnational. Here are wise words about flesh and spirit, sensitivity and spirituality.

Here, too, is a whole-hearted ac-

ceptance of the great tradition which emphasizes that spiritual direction is an art rooted in prayer rather than a series of techniques like counseling patterns. Leech's definitions and distinctions deserve to be read widely. I judge them to be wholly correct, and would wish them more generally heeded.

Commissions on ministry, for example, may suggest or even require candidates for ordination to be under direction, but an approved list of directors is an aberration. "The concept of a spiritual director who is imposed upon one, whether by a seminary, a bishop, or other authority, is repugnant to Christian freedom." One seeks and freely chooses a "soul friend" [p. 45].

The chapter on "Direction, Counseling and Psychotherapy" makes important and valuable distinctions and rebukes much modern foolishness and confusion. The chapter on "The Prophetic Dimension in Spiritual Direction" corrects any motives of "private" religion.

(Continued on next page)

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# BOOKS

(Continued from page 21)

On the basis of all that has proceeded, Leech does two things. He places this ministry squarely in the center of all genuine pastoral care, and he concludes by underlining the importance of genuine spirituality for the renewal of the priesthood. Every priest needs to read and ponder these pages. In between them, four widely differing Anglicans who have influenced Fr. Leech's own life have been chosen to illustrate what direction may be about. I rejoice that Brother Neville, S.S.F., finds a place there.

Brother JOHN-CHARLES  
Monmouth College  
Monmouth, Ill.

## Spiritually Intriguing

**THE CHURCH IN THE MARKET PLACE.** By George Carey (second edition). Kingsway. Pp. 154. No price given paper.

Much of the excitement and awe he and his wife felt as they plunged into spiritual renewal for themselves and their church is related in a book by the Rt. Rev. George Carey, Bishop of Bath and Wells and now newly-designated Archbishop of Canterbury.

Anybody in the Episcopal Church who reads this book — and it will delight a large audience — will feel spiritually intriguing comparisons between the renewal described by the next Archbishop of Canterbury and the renewal being experienced in so many parts of the Anglican Communion.

The basic emphasis of the book is spiritual renewal. Bishop Carey, who writes about his experiences as vicar of St. Nicholas' Church in the center of Durham before he became a bishop, advises against making changes in parish life, including church buildings, without doing whatever is required to know that Jesus Christ is alive and well at the center of prayer life and worship. In all events, he says, Christ must be the controlling principle in all decisions.

In a forthright beginning, typical of Dr. Carey's writing, he said, "In 1972 my spiritual life was in a mess, to put it mildly." He recalls a feeling of emptiness even when he gave some lectures on the Holy Spirit. His book relates in a stimulating style the spiritual renewal he and his wife experienced and

shared with their church — and it wasn't always easy.

He tells of how an old church, caught up in a comfortable traditional way of doing things while the number of worshipers dwindled, slowly — sometimes fighting itself — developed its relationship with Jesus until it became a vigorous, lively, spirit-filled church with a Christian influence on the entire community.

He writes of refusing simply to copy what other churches had done, but to develop prayerfully an approach that included such then unfamiliar practices as the laying on of hands, singing to the accompaniment of guitars and electric piano and flute along with the familiar organ and other instruments, a scripture-based liturgical dance, increased emphasis on the Eucharist, Bible study, and other activities that some would describe as charismatic.

Early in the renewal program, Dr. Carey relates, a number of his parishioners received the gift of tongues. He found that this regenerated their lives while intensifying their devotion to the Lord and their success in intercession.

Dr. Carey relates that frequent Holy Communion in a service sustained by music became perhaps the most important visible factor in renewal, leading the congregation into understanding the importance of the sacramental in the lives of Christians while encouraging Christians from other traditions to share in the fellowship. Dr. Carey refers to Holy Communion as a uniting and healing bridge.

This book tells how one old, cold, drafty and dwindling parish church renewed itself and an entire community, relying radically on prayer and personal commitment. All of the improvements are valuable but the church must take positive action to publicize what it is doing, the next Archbishop of Canterbury says in this book. He says that it is to be the servant of the message it presents.

This led to a home mission program called Open Doors, which included numerous supper parties that reached toward those in the community not attending church. Dr. Carey had noticed that Christians generally are put off by direct evangelism. He wonders why it is so easy to talk about football or politics and so hard to talk about Christ, so easy to cheer in a stadium

but so daunting to give voice to joy in a church.

These and similar issues are addressed in a helpful, entertaining, way in this book of 154 paperback pages. It is to be hoped that energetic U.S. distributors will make the writings of Dr. Carey readily available in this country.

His personal experience will be understood by countless Americans who have felt something similar but who have been unable to share it with such power.

A.E.P. WALL  
Orlando, Fla.

## Many Perspectives

**THE BAPTISMAL MYSTERY AND THE CATECHUMENATE.** Edited by Michael Merriman. Church Hymnal Corporation. Pp. 167. \$15.95.

In the winter of 1988, Grace Cathedral in San Francisco and the Associated Parishes sponsored a conference on the development of the catechumenate in the Episcopal Church. I was present at the conference and very pleased by the high quality of presentations from the eight speakers who approached the subject from historical, liturgical, theological and pastoral perspectives. Not only did we hear from Aidan Kavanagh, O.S.B. — the “guru” of the Roman Catholic Church’s restoration of the catechumenate — but from Prof. Richard Norris of Union Seminary, and Robert Brooks and Walter Guettsche who as parish priests in Texas in the 1970s pioneered in shaping the catechumenate for the modern Episcopal Church today. These papers have now been published to form this book.

Possibly the most effective chapter, however, is that by Roger White, Bishop of Milwaukee. Over the past five years, he and Wayne Schwab of the national church’s evangelism office have been intensely involved in providing a diocesan model for the catechumenal process in parishes of various sizes and structures. Now one-third of the parishes in the Diocese of Milwaukee are using this method for providing adult formation in the Christian faith for those seeking baptism or renewal of their baptismal vows at the

times of confirmation or being received into the Episcopal Church. At the conference many clergy and laity were asking how to implement the catechumenate in their own parishes, and I believe Bishop White’s practical approach provides a good response.

For many who are seeking an introduction to modern restoration of the catechumenate or use of the catechumenal process in the Episcopal Church, this book is undoubtedly the best place to begin. It is another in a series of fine publications on baptism and liturgy by the Church Hymnal Corporation.

(The Rev.) DALE COLEMAN  
St. Matthias’ Church  
Shreveport, La.

## Building Parish Renewal

**THE VITAL CONGREGATION.** By Herb Miller. Abingdon. Pp. 143. \$6.87.

Herb Miller, leadership training consultant, has produced a small book that can be used by lay parish leaders to sharpen their understanding of parish renewal and give them practical tools and methods to assess the vitality, or lack of it, in their own parish. These can help set things in motion to improve matters. The format of the chapters lends itself to group study. The importance of the area dealt with is pointed out in the introductory paragraphs in each chapter. Then titled sections, either in statement form or as acute questions, take up each aspect of the subject. Often these sections end up with concrete suggestions that can change the situation — things any parish can do if its leadership shows the way.

The fact that the book is practical does not indicate that it is superficial or that it is simply a “how to” book. The author uses research from established mainline organizations such as the Alban Institute. The further study section in the back has ample references. If the book is digested and followed, it can lead to parish renewal in worship, church growth, evangelism, spiritual life and mission. Clergy who know that ministry is of the parish can use it to help focus the vision of lay leadership. They will also find pithy sermon illustrations to reinforce renewal from the pulpit.

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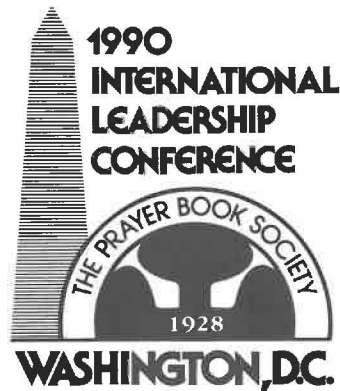
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# SHORT and SHARP

**PARISH ADMINISTRATION: An Emerging Ministry.** By Charles R. Wilson. Jethro (6066 Parfet St., Arvada, CO 80004). Pp. 31. \$5.50 paper.

Recognizing that the average full-time clergy's job is rapidly expanding in scope, Charles Wilson, who provides consulting services to church leaders, undertook research sponsored by several dioceses on the subject of parish administration. His findings on supervisory relationships, position description and training are printed here in outline form. A practical "hands on" booklet.

**THE NATIONAL CATHEDRAL GARDEN ADDRESS BOOK.** Edited by Jane M. Brown. Photography by Alexandra K. Scott. Howell Press (700 Harris St., Suite B, Charlottesville, VA 22901). Unpaginated. \$12.95.

Stunningly beautiful color photographs of vistas and closeups from the gardens of Washington National Cathedral. Sprinkled with quotations from poets and playwrights, the book has alphabetized sections for names and addresses and a section, by months, for birthdays. Cloth binding along the spine for longevity and block-printed paper over boards on the covers. Lovely.

**THE CATHOLIC MOMENT: The Paradox of the Church in the Postmodern World.** By Richard John Neuhaus. Harper & Row. Pp. 292. \$12.95 paper.

A paperback edition of a 1987 book by the well-known, prolific Lutheran pastor, Richard Neuhaus, who directs the Center on Religion and Society in New York. While focusing on the Roman Catholic Church and its moment in history as the "premier church among churches," the book is also about being Christian in our time in history.

**14,000 THINGS TO BE HAPPY ABOUT: The Happy Book.** By Barbara Ann Kipfer. Workman. Pp. 640. \$6.95.

We passed this chunky little book around the editorial department and it received two thumbs up and two down. I suspect one's personality plays a role in whether he or she wants to



spend \$7 to read a list of words and phrases collected by someone else. I confess to liking the book and have thought of making a similar list. From this stranger's list I feel better just reading about brass candlesticks and bayberry candles from Williamsburg, the drilling of a woodpecker, Chip and Dale, Old English lettering and moo goo gai pan.

**MR. BLUE.** By Myles Connally. Richelieu Court (Box 126, Kendall Park, N.J. 08824). Pp. xix and 97. \$10.95.

A friend handed me a copy of *Mr. Blue* years ago, insisting that I read it. I found it a gentle story about a light-hearted character flirting with the great mysteries of the universe. Richelieu Court's new edition includes a preface and a biographical sketch of Myles Connally, both of which are well worth reading. Richelieu is devoted to religious books of high literary value, and I am happy to say that the book is tastefully printed and bound and has a lovely blue marbled dust-cover.

**YOU ARE WHAT YOU BELIEVE: The Apostles' Creed for Today.** By John Killinger. Abingdon. Pp. 128. \$6.95 paper.

John Killinger is widely published and has taught at Vanderbilt, Princeton, and Stamford universities. In this piece he opens up both the meaning of the Apostles' Creed and its application to life today. Readers will enjoy the anecdotes and frequent short quotations more than his actual exposition.

**ABINGDON PREACHERS' ANNUAL 1991.** Compiled and edited by John K. Bergland. Abingdon. Pp. 464. \$15.95.

Uses a variety of Bible translations and follows *The New Common Lectionary*. Passages are generally similar to our lectionary, making the book a possible reference for sermon preparation. For each Sunday we are given the assigned texts, a precis of the central theme, several paragraphs of "Interpretation and Imagination," a complete sermon for that Sunday, and a selection of prayers and hymns. Much will be unsuitable for Episcopal use, but the book might interest those who wish to supplement their existing library of lectionary sources. Gospel selections from John and Mark.

**USER-FRIENDLY EVANGELISM.** By Paul Bresnahan. Illustrations by David Adams. Forward Movement. Pp. 47. \$1.50 plus postage and handling, paper.

I admit that I was not overly attracted to the title — and yes, I confess, yet another book on evangelism — but the pamphlet itself is "user friendly," and I commend it to anyone interested in church growth. The author, evangelism officer for the Diocese of Ohio, is perceptive about the different types of Episcopalians who need to coordinate their efforts, and artist David Adams captures all of us in his humorous cartoon drawings which are, in themselves, worth the price of the booklet.

**FOUR BIRTHDAYS OF THE CHURCH.** By John Booty, et al. Forward Movement. Pp. 48. \$2.50 plus postage and handling, paper.

To celebrate the founding of the Episcopal Church in the U.S. in 1789, Christ Church, Philadelphia sponsored lectures in 1989 by well-known Episcopalians and Anglicans. This pamphlet reproduces for us Dr. Booty's opening and closing lectures and gives summaries of other talks. All are interesting reading. Booty reminds us, by way of Stephen Bayne, that the Episcopal Church is itself an ecumenical movement, a theme sorely needed to be held in mind amidst times of dispute.

**IMAGINING A SERMON.** By Thomas H. Troeger. Abingdon. Pp. 144. \$10.95 paper.

The professor of preaching at Colgate-Rochester Divinity School presented this material originally as a series of lectures at Pittsburgh Theological Seminary. One important premise is that the way we were taught to imagine the world as children becomes the way the world is to us. Professor Troeger asks those who preach to find the metaphors of everyday life, to observe everyday actions carefully, and to create parables out of one's own experience. A most helpful and fertile book.

**EROS AND THE SACRED.** By Paul Avis. Morehouse. Pp. 166. \$7.95 paper.

This one is tricky, even with the proverbial ten-foot pole: a critique of the

feminist challenge to Christianity by a male. I find the book thoughtful. Many will not like what he says, but his thesis needs hearing and discussion: men have projected many fears and drives onto women throughout history and imaged them accordingly in the tradition. Fr. Avis, vicar of five country parishes near Exeter, England, says the situation is not one of the church's reluctantly agreeing to limited accommodation of women's demands, but rather a theological issue of Christian women coming into their rightful inheritance.

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**SEARCH COMMITTEES**

*(Continued from page 13)*

with thorough, thoughtful responses that were a pleasure to read. Not only did we learn a lot about you, we learned a lot about ourselves, even though it was obvious that we were not meant to be your next parish, or you our next rector.

Once again, neatness, punctuation and grammar count. We (and I imagine most search committees) were looking for someone who could express verbally his/her spiritual growth and life, views on issues, and responses to questions specific to our parish. We were looking for someone whose an-

“We had the  
feeling from people  
who responded late  
that we were low  
on their list. . . .”

swers showed a person who would fit into our parish, who appreciated our diversity and our gifts, who had gifts and skills we needed, who saw potential for spiritual growth for the parish and the rector, and who could nurture and be nurtured by us. Those whose answers were obviously directed to our questions were those who were considered further.

Those whose responses were perfunctory, stream of consciousness, egotistical (look what I can do for you!), or Messianic (I can save you from yourselves) were quickly put in the “not to be considered further” file.

Honesty about yourself, your life, and your spiritual growth also is expected. Everyone applying for a job wants to present the best possible image. However, hiding those things we “ought not to have done” is not a good idea for a position which will be involved intimately in the lives of others. On the other hand, extreme introspection and discussion of all the gory details of your first marriage, the grim situation at your next-to-last parish, or your recovery from substance abuse is also not necessary. There is a middle ground of mentioning these things as facts of your life, being prepared to

elaborate as necessary, and most important, of showing you have leaned and grown from these experiences.

We put the dates we were expecting to accomplish tasks in all our letters, and we set deadlines that fit into the church seasons and our own situations. Promptness counts. Even if you are applying to a number of parishes, care and concern for all of them is appropriate. We had the feeling from people who responded late that we were low on their list, and if something else fell through, then they'd get back in touch. Several people, however, had unavoidable situations, but called and let us know, and were granted extensions without even subconscious prejudice.

One last observation. All of our final candidates mentioned in their initial letters of praying about even beginning the search with us, and as we continued, kept us in their prayers. We prayed about people who were involved with us, for success of their ministry, and for fruition of the searches for all of us. We also prayed that the Holy Spirit would guide us in our choice. We felt confident that our final list was, and that the priest we call, will be a result of those prayers.

The search process in the Episcopal Church is burdensome, clumsy and awkward, but it's what we've got. It requires faith, good manners and real effort on the part of candidates and search committees. That it works at all is evidence of the workings of the Spirit in the life of the church.

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Peripatetic points  
of view  
prick past  
An eye tight to a  
tube tucked  
with triangle glass  
Watching contured  
colors collide  
and crash creating  
(Without crumbling  
the old)  
new patterns  
Rampant running  
in retinal routes  
reminding the mind  
Of the Maker's  
remakings

**William T. Stanford**

# PEOPLE and PLACES

## Appointments

The Rev. **Ralph St. John Bethancourt**, former curate of St. Paul's, Washington, DC, is now resident director of St. Jude's Ranch for Children, Box 985, Boulder City, NV 89005.

The Rev. **Richard Brown** is associate of St. Mark's, 10 Turner Ave., Riverside, RI 02915.

The Rev. **Richard J. Burns, Jr.** is rector of St. James', 1100 W. Green St., Perry, FL 32347; add: 205 W. Oak St., Perry.

The Rev. **Charles F. Doyle** is part-time assistant of Holy Comforter, 2322 Spring-Cypress, Box 752, Spring, TX 77383.

The Rev. **Jamie J. Forrest** is rector of St. James', Penn Hills, PA 15235; add: St. James' Rectory, 11524 Frankstown Rd., Penn Hills.

The Rev. **Robert Henson** is vicar of Christ Church, Rte. 1, Box 580, Leander, TX 78641.

The Rev. **Robert Kern** is now rector of St. Andrew's, 926 S. 84th St., Omaha, NE 68114.

The Rev. **Jeffrey M. Kirk**, former rector of the Church of St. Mary the Virgin, Falmouth, ME, is now rector of St. Mary's, Haddon Heights, NJ.

The Rev. Canon **John B. Lurvey**, retired priest-in-charge of Cheyenne River Mission, is now interim of Trinity Church, Pierre, SD; add: 405 N. Madison, Pierre, SD 57501.

The Rev. **E. Wallace Marshall, III** is rector of Trinity Church, 105 Bridge St., Elkton, MD 21921.

The Rev. **Robert J. Nagiel** is rector of Church of Our Saviour, Glenshaw, PA; add: 2405 Clearview Dr., Glenshaw 15116.

The Rev. **Steven M. Pope** is rector of Calvary, Drawer L, Richmond, TX 77469.

The Rev. **Rayford J. Ray** is regional missionary of South Central Region, Diocese of Northern Michigan; add: Box 428, Gladstone, Mich. 49837.

The Rev. **Daryl Wayne Sahl** is rector of St. John's, 191 County Rd., Barrington, RI 02806.

The Rev. **Cecilia B. Smith** is assistant of St. David's, Box 315, Austin, TX 78767.

The Rev. **Halsy Stevens, III** is rector of St. Mary's, 324 E. Main Rd., Portsmouth, RI 02871.

The Rev. **Robert Vickery, Jr.** is rector of St. Michael's, Box 160125, Austin, TX 78716.

The Rev. **Patrick J. Ward** is now vicar of St. Peter's-in-the-Woods, Box 7248, Fairfax Station, VA 22039.

The Rev. **John Michael Wheeler** is assistant of St. Martin's, 717 Sage Rd., Houston, TX 77056.

The Rev. **James A. Williams** is assistant of St. Matthew's, 8134 Mesa Dr., Austin, TX 78759.

The Rev. **John G. Williams** is deacon-in-charge of St. John's, 2215 Roosevelt Dr., Box 636, Silsbee, TX 77656.

The Rev. **Gary R. Young** now serves St. Stephen's, Box 1026, Grand Island, NE. 68802.

## Ordinations

### Priests

Michigan—**Carol Spangenberg**, assistant, St. Paul's, 218 W. Ottawa, Lansing, MI 48933.

Rhode Island—**John Nelson Sidebotham** (for the Bishop of New York), curate, St. Martin's, 50 Orchard Ave., Providence, RI 02906.

Upper South Carolina—**Theodore Duvall**, curate, Church of the Redeemer, Greenville, SC. **James Melnyk**, curate, Christ Church, Greenville, SC.

## Transitional Deacons

Kansas—**Cathleen Chittenden Bascom**, 3126 W. Carmen 2W, Chicago, IL 60625. **Douglas James Dettmer**, St. Peter's House, Highfield Rd., Ilfracombe, North Devon, England.

Rhode Island—**Donald R. Ciccelli, Jr.**, curate, Church of the Holy Trinity, 316 E. 88th St., New York, NY 10128. **John M. Crenson**, curate, St. John's, 191 County Rd., Barrington, RI 02806. **Maria E.A. DeCarvello**, curate, Grace Church, 175 Mathewson St., Providence, RI 02903. **Margaret A. Hanson**, curate, Church of the Nativity, 208 Eustis Ave., S.E., Huntsville, AL 35801.

Southwestern Virginia—**Sue Emmons Bentley**, part-time assistant, Grace Church, 210 Fourth St., Radford, VA 24141.

Upper South Carolina—**Robert S. Chiles**, curate, St. Alban's, Lexington, SC. **Lyndne F. Harris**, curate, St. Bartholomew's, North Augusta, SC.

## Permanent Deacons

Rhode Island—**Margaret C.F. Higbie**, deacon, All Saints', Warwick, RI and chaplain, Kent County; add: 163 Cole Ave., Providence, RI 02906. **Hedwig B. Neale**, deacon, All Saints', 176 Sandringham Ave., Providence, RI 02908.

**Bruce E. Nickerson**, deacon, St. James, Woonsocket, RI; add: 77 South Rd., Bedford, MA 01730. **Ann D. Pelletier**, deacon, St. George's, Central Falls, RI; add: 669 W. Main Rd., Portsmouth, RI 02871. **Marlene J. Simonian**, chaplain, Zambarano Hospital, 24 Wildflower Dr., Seekonk, MA 02771.

## Retirements

The Rt. Rev. **Willis R. Henton**, first Bishop of Western Louisiana, has retired and may be addressed at Box 10108, New Iberia, LA 70562.

## Religious Orders

On July 25th, in response to the petition of Br. **John-Charles**, the religious vows of Br. John-Charles (Rt. Rev. John Voedker) were transferred to the Bishop of Quincy (the Rt. Rev. Edward H. MacBurney) and received by him. Br. John-Charles is released from membership in the Society of St. Francis, but remains a religious under vows; add: Box 281, Monmouth, IL 61462.

## Organizations

At the annual meeting of the Guild of All Souls in Washington, DC, the Rev. **Marshall J. Vang** was elected superior-general and the Rev. **Barry E.B. Swain**, warden.

## Correction

The address submitted to us for the Rev. **Radford B. Allen, Jr.** and appeared in the July 22 issue was incomplete; he may be addressed at 1804 Dakar Rd., West, Ft. Worth, TX 76116.

## Cathedral Clergy

The Rev. Canon **Walter J. Baer** is now canon to the ordinary of the Diocese of Western Louisiana and canon precentor of St. Mark's Cathed-

(Continued on next page)

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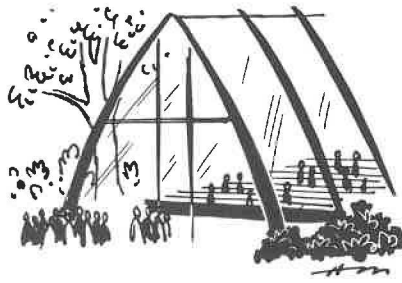
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## PEOPLE and PLACES

(Continued from page 27)

dral; add: Box 4046, Alexandria, LA 71301. Also at St. Mark's Cathedral, the Rev. Canon Raymond M. Vince is canon headmaster; the Rev. Canon Larry Williams, canon educator; and the Rev. Canon Frank E. Wilson, canon pastor; add: Box 4443, Shreveport, LA 71134.

The Rev. William A. Bosbyshell, is now on the staff of the Cathedral Church of St. Peter, 140 Fourth St., N., St. Petersburg, FL 33701.

### Deaths

The Rev. Laurence Henry Blackburn, retired priest of the Diocese of Ohio, died on July 9 in Doylestown, PA at the age of 93.

Born in Cleveland and graduated from Baldwin Wallace College and the Boston University School of Theology, Fr. Blackburn was initially ordained in the Methodist church and served churches in Massachusetts and Vermont. He was ordained an Episcopal priest in 1939 and served churches in Lowell, MA and Cleveland and Akron, OH before retiring in 1964. A past president of the International Order of St. Luke the Physician, he was active in the field of spiritual healing; he was also department chaplain of the American Legion in Massachusetts. In 1946 he received the honorary DD degree from Baldwin-Wallace, and in 1963 he was named honorary canon of Trinity Cathedral, Cleveland. He is survived by a son, a brother, two grandchildren and one great-grandchild.

The Rev. Ervin E. Little, retired priest of the Diocese of Atlanta, died on June 7 at the age of 79 in Columbus, GA.

A native of Mobile, AL and a graduate of the University of Alabama and Episcopal Theological Seminary in Kentucky, Fr. Little was ordained priest in 1960, after a career in construction. He served churches in Kentucky and Georgia: from 1962 to 1966 he was rector of St. James', Macon and from 1966 to 1968, assistant of Trinity, Columbus, GA. Since his retirement in 1986 he had served as part-time assistant of St. Thomas', Columbus. He is survived by his wife, Lil, and two children.

The Rev. John Dean Maurer, retired priest of the Diocese of South Dakota, died at the age of 88 on June 18 in Ft. Worth, TX.

Ordained priest in 1937 after having studied at the DuBose Memorial Church Training School, Fr. Maurer served churches in Texas, Arkansas, Louisiana, Kansas, Texas, California and South Dakota. In 1949 he was graduated from the University of the South. His wife, Virginia, died earlier this year on January 9. For the past three years they had attended St. Luke's-in-the-Meadow, Ft. Worth. The couple is survived by four children.

The Rev. Ray Everette Roberts, Jr., rector since 1986 of St. Peter's, Livingston, NJ, died at the age of 48 at St. Vincent's Hospital, New York, on April 16.

Prior to St. Peter's, Fr. Roberts served churches in Vernon, NJ and in Michigan. He was a lieutenant commander in the Naval Reserves, having served as chaplain during the Viet Nam War. He was educated at Georgetown College in Ken-

tucky, Ohio State University and Episcopal Divinity School and was ordained priest in 1975. He is survived by his son, Peter; his mother, his sister and two brothers.

The Rev. Charles R. Stires, retired priest of the Diocese of Central New York, died in South Hampton Hospital on July 6 at the age of 82.

The son of the Rev. and Mrs. Willard D. Stires of Dundas, MN, Fr. Stires was a graduate of Kenyon College and Bexley Theological School. He served churches throughout his career in New Jersey and New York. He had retired to Amagansett, NY where he had first been a summer vicar in 1943. He was a trustee of numerous boards, including that of Kenyon College, and was the author of articles in newspapers and religious publications, including THE LIVING CHURCH. Fr. Stires is survived by his wife, Helen, a son and a daughter and two grandchildren.

The Rev. Deacon Marian Brown, longtime minister to American Indians of the western U.S., died of heart failure in Episcopal Church Home, Hockessin, DE, on May 11 at the age of 88.

One of the last surviving members of the former deaconess order, Deacon Brown attended the Philadelphia Church Training School and was ordained in 1939. From 1939 to 1945 she was a missionary at St. Michael's, Ethete, WY and from 1946 to 1966, a missionary at Good Shepherd, Ft. Defiance, AZ. She is survived by four sisters.

May Beresford Canning Melrose, widow of the Rev. Thomas M. Melrose, a priest who served churches in Canada and the U.S., died at the age of 100 on July 2 in Orlando, FL.

A native of Bournemouth, England, and a descendant of the Rt. Hon. George Canning, sometime Prime Minister of England, Mrs. Melrose went to Canada in 1913 and was married to the Rev. Thomas Melrose that same year at the pro-cathedral in Calgary. The couple was resident in Alberta briefly and then Ontario, moving to the states in 1920 where Fr. Melrose served churches in Connecticut, Nebraska, Texas and Oklahoma. Mrs. Melrose is survived by three children, six grandchildren and ten great-grandchildren.

Marilyn Olson, widely known bookseller and owner of Books for Episcopalians in St. Paul, MN, died of cancer at her home in St. Paul on June 26. She was 66 years of age.

Described by Allen Kelley, president of Morehouse Publishing, as "a dedicated Christian colporteur," Mrs. Olson operated Books for Episcopalians for the eight-state province which included Minnesota; she took books to conventions and meetings and was a fixture at General Convention, having been a delegate herself to six national triennials. She was a member of the vestry of St. John the Evangelist, St. Paul. A person committed to social justice issues, she participated in the 1965 Selma to Montgomery march with Martin Luther King, Jr.; and recently she had led a national fund-raising drive to provide books for the rebuilding of the cathedral that had burned in Fargo, ND. After declining in health, Mrs. Olson transferred her bookstore in the Diocese of Minnesota. She is survived by her mother, three brothers, a son and a daughter.

# CHURCH SERVICES NEAR COLLEGES

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

Refer to Key on page 32.

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

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

**UNIVERSITY OF REDLANDS** Redlands  
**TRINITY** 4th & Fern Ave. (714) 793-2014  
 Sun H Eu 8, 10:15. Wkdy H Eu 10 Wed

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

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

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

**GEORGIA**  
**ATLANTA UNIV. CENTER** Atlanta  
**ABSAOM JONES CHAPEL at Canterbury Center**  
 791 Fair St., S.W.  
 The Rev. Reynell Parkins, acting chap  
 Sun HC 11. Wed HC 7

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

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

**ILLINOIS**  
**NORTHWESTERN UNIVERSITY** Evanston  
**ST. THOMAS & BECKET** 2000 Orrington Ave. 60201  
 The Very Rev. Scott N. Jones, D.D., chap (708) 328-8654  
 Sun H Eu 11; St. John's Chapel, 600 Haven at Sheridan

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

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

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

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

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

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

**KANSAS**  
**UNIV. OF KANSAS** Lawrence  
**CANTERBURY HOUSE** 1116 Louisiana  
 The Rev. Anne Clevenger, the Rev. Mark Clevenger  
 Sun H Eu 5; Thurs noon H Eu. Mon-Fri 7:45 MP

**LOUISIANA**  
**TULANE/LOYOLA/NEWCOMB** New Orleans  
**CHAPEL OF THE HOLY SPIRIT** 1100 Broadway  
 The Rev. Ron Clingenpeel, chap  
 Sun 8, 10, 5

**MARYLAND**  
**UNIV. OF MARYLAND** College Park  
**THE REV. DR. PETER W. PETERS**, chap (301) 454-2347  
**MEMORIAL CHAPEL, Room #2116**  
 H Eu Sun 10; Wed noon; Canterbury Tues 5:30

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

**WHEATON COLLEGE** Norton  
**ALL SAINTS'** 121 N. Main, Attleboro  
 The Rev. John D. Crandell, the Rev. Dan J. Handschy  
 Sun 8, 10. Wed 7:30. Phone 222-2640

**WILLIAMS COLLEGE** Williamstown  
**ST. JOHN'S** 35 Park St.  
 The Rev. Canon Peter T. Elvin, r; the Rev. Sinclair D. Hart, ass't (413) 458-8144  
 Sun H Eu 8, 10; Wed 7:15; Fri 5. HD 12:15; MP 8:50 wkdys

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

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

**MISSOURI**  
**UNIV. OF MISSOURI-COLUMBIA**  
**STEPHENS COLLEGE**  
**COLUMBIA COLLEGE**  
**CALVARY CHURCH** 123 S. 9th St., Columbia 65201  
 The Rev. James P. Falls, Jr., r; the Rev. Lance D. Robbins, ass't, the Rev. Tamsen E. Whistler, ass't  
 Sun Eu 8, 9 & 11:15. Wed 5:15

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

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

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

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

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

**NEW YORK**  
**RENSSELAER POLYTECHNIC INSTITUTE**  
**RUSSELL SAGE COLLEGE**  
**ST. JOHN'S** 146 First St., Troy  
 The Rev. Lawrence Estey, r; the Rev. Barbara Bloxson, ass't  
 Sun 8 & 10. Wed 7:30

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

**OHIO**  
**HEIDELBERG COLLEGE** Tiffin  
**TIFFIN UNIVERSITY**  
**OLD TRINITY**  
 Sun H Eu 8, 10. Wkdys as announced

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

**OHIO WESLEYAN UNIVERSITY** Delaware  
**ST. PETER'S** 45 W. Winter St.  
 The Rev. Bettina Anderson, r  
 Sun H Eu 8, 10:30; Wed H Eu 7

(Continued on next page)

# CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

## OHIO (Cont'd.)

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

## OKLAHOMA

**UNIV. OF OKLAHOMA Norman**  
ST. ANSELM UNIV. CENTER 800 Elm  
The Rev. Donald P. Owens, Jr., Ph.D. chap. Ph. (405) 360-6453  
H Eu: Sun 5:30, Tues 8, Wed 5:30, Thurs 8

## PENNSYLVANIA

**BLOOMSBURG UNIV. OF PA.**  
ST. PAUL'S E. Main at Iron, Bloomsburg  
Bruce M. Robison, r (717) 784-3316  
Sun H Eu 8 & 10. Wed H Eu 9:30

**BRYN MAWR, HAVERFORD, VILLANOVA**  
GOOD SHEPHERD Lancaster & Montrose, Rosemont  
The Rev. Dr. David L. Moyer, SSC, r; the Rev. Richard A. Alford, c; the Rev. Dr. John M. Holt, ass't  
Sun 8 & 10. Please call for schedule for daily offices and masses 525-7070

**LAFAYETTE COLLEGE Easton**  
TRINITY 234 Spring Garden St.  
The Rev. James L. Gill, r  
H Eu: Sun 8, 10; Wed noon (with healing); Sat 6:30

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

**UNIV. OF PENNSYLVANIA Philadelphia**  
ST. MARY'S, Hamilton Village 3916 Locust Walk  
The Rev. John M. Scott, r & chap  
Sun Eu 8 & 10:30

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

## RHODE ISLAND

**UNIV. OF RHODE ISLAND Kingston**  
ST. AUGUSTINE'S Lower College Road  
The Rev. Persis Williams, PIC/Chap; the Rev. Donn R. Brown, assoc  
Sun Eu 8 & 10, 7; Tues 7:30. Daily: MP 8:45, EP 4:40

## SOUTH CAROLINA

**UNIV. OF SOUTH CAROLINA Columbia**  
DIOCESAN HOUSE 1115 Marion St. (803) 771-7800  
P.O. Box 1789, Zip 29202  
The Rev. Canon Howard F. Kempell, Jr., chap  
Wed Programs: 6:30 Diocesan House. Sun 9:15 Trinity Cathedral (left balcony) & college seminar

## TEXAS

**AUSTIN COLLEGE Sherman**  
ST. STEPHEN'S Cherry & Crockett Sts.  
The Rev. James W. Garrard  
Sun HC 8 & 10. Campus Corporate Communion Thurs 10 Wayne Chapel, AC

**TEXAS A & M UNIV. College Station**  
CANTERBURY HOUSE — Fr. Steven Sellers, chap  
902 Jersey St. Episcopal Student Center  
H Eu Sun 6:15; Mon 7:15; Wed 6; Thurs 12:10. Chapel of St. Jude open 24 hours — EP Mon & Tues

## TEXAS (Cont'd.)

**TEXAS SOUTHERN UNIV. Houston**  
ST. LUKE THE EVANGELIST 3530 Wheeler Ave.  
The Rev. Theodore R. Lewis, Jr., r & chap  
Sun HC 8 & 10:30; Wed EP 6; HD as anno

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

## VIRGINIA

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

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

**MARY BALDWIN COLLEGE Staunton**  
TRINITY 214 W. Beverley  
Sun Eu 8, 9, 11

**UNIV. OF VIRGINIA Charlottesville**  
ST. PAUL'S MEMORIAL CHURCH 1700 University Ave.  
The Rev. David Poist, r & chap; the Rev. Paula Kettlewell, the Rev. Steven Keller Bonsey, assocs & chaps  
Sun HC 8 & 10, 5:30. Wkdays HC 12:15 daily; Wed 5:30. Student Fellowship Tues 5:30

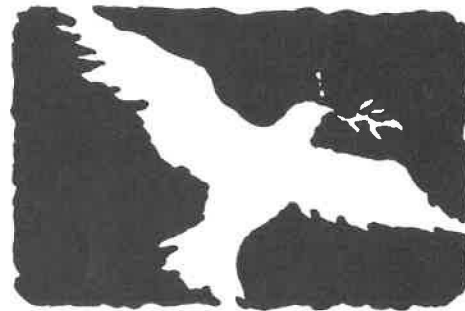
**WASHINGTON & LEE UNIV. Lexington**  
**VIRGINIA MILITARY INSTITUTE**  
R.E. LEE MEMORIAL 123 W. Washington St.  
The Rev. David Cox, r & chap; the Rev. Hugh Brown, ass't/co-chap; the Rev. Barbara Taylor  
Sun H Eu 8:30, 10:30, 5 (Canterbury Fellowship). Wed 12:15

## WISCONSIN

**DIOCESE OF EAU CLAIRE, Canterbury Association**  
Ashland, St. Andrew's Church  
Eau Claire, Christ Church Cathedral  
La Crosse, Christ Church  
Menomonie, Grace Church  
Rice Lake, Grace Church  
River Falls, Trinity Church  
Superior, St. Alban's Church

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If your church serves in a college  
community, and your listing is not  
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## BENEDICTION

*The author is Amy Bentley, a student at Union University, Jackson, Tenn., and a communicant at St. Thomas the Apostle Church, Humboldt, Tenn.*

Henry David Thoreau said in *Walden* that "our life is frittered away by detail." I feel the same can be said of 20th century society.

Detail. It results from our constant attempts to achieve, to do. We find ourselves striving to appease the gods of progress, productivity and profit, while continuing to find ourselves lacking in personal fulfillment.

Many people involve themselves in fits of doing to compensate for their lack of gut-level self-acceptance — a sacred sense of being. We operate under the dangerous fiction that who we are depends on what we do.

The call of Moses came from a God who, in the midst of a polytheistic world-view, wished to identify himself. He said his name was I Am . . . I Am That I Am. This nominal expression is a play on the unutterable Hebrew name for God YHWH (Yahweh), itself related to the Hebrew verb hayah, meaning "to be." In the Hebrew mind the name gave expression to the character and personality of its bearer.

Later, Christ, the very incarnation of Yahweh, uttered, "I am the way and the truth and the life. . . ." Surely to embrace Christ in his totality, in all of his being, we also must embrace ourselves for who we are. We must make the necessary recognition of ourselves as individuals of worth, who, in unity with the great I Am, seek to serve as agents of reconciliation in the world.

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## ORGANIZATIONS

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**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.**

## ORGANIZATIONS

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## POSITIONS OFFERED

**CAMP AND CONFERENCE DIRECTOR** for Gray Center Diocese of Mississippi. Responsibilities include marketing, promotion, management. No fund raising. Detailed job description available. Contact: **The Rev. Henry L. Hudson, 1116 23rd Ave., Meridian, MS 39301 or phone (601) 693-2502.**

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# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

## SAN FRANCISCO, CALIF.

**ST. CYPRIAN'S** 2097 Turk St. at Lyon  
The Rev. Dr. William A. Guthrie (415) 567-1855  
Sun Services: 8 & 10. Bible Study Wed 7:30

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

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

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

## SAVANNAH, GA.

**ST. FRANCIS OF THE ISLANDS** Wilmington Island  
590 Walthour Road  
Sun: 8 & 10:15 H Eu; Wed 7 & 7 H Eu. MP 8:30 daily

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. John B. Haverland, dean  
Sun 8 Eu, 10 Cho Eu. Daily MP 9:30. Mon & Fri 7 Eu, Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

## LAFAYETTE, IND.

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

## KEOKUK, IOWA

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

## SEDAN, KAN.

**EPIPHANY** 309 W. Elm St. 67361  
The Rev. Dr. John F. Riggs, Jr., r  
Sun H Eu 11 & 7 1S & 3S, Ch S 9:45. Wed H Eu as anno

## BALTIMORE, MD.

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

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

## BOSTON, MASS.

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

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

**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Jennifer Phillips, the Rev. Richard Valentasis  
Sun Sol Eu 10:30. Daily as announced

## 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, assoc; the Rev. Richard H. Moses, ass't  
Summer Sun Services: 8, 9, 10, 5:30; Ch S 9 & 10; MP, HC, EP daily

## BARNEGAT LIGHT, N.J.

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

## BURLINGTON, N.J.

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

## HACKENSACK, N.J.

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

## NEWARK, N.J.

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

## ALBUQUERQUE, N.M.

**ST. MARY'S** 1500 Chelwood, NE (at Constitution)  
The Rev. Thomas Wand, r; the Rev. Carl Gockley  
Sun H Eu 8 & 11. Wed HU & H Eu 9:30, 7

## 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

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

**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

## 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

## SYRACUSE, N.Y.

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

## CHARLEROI, PA.

**ST. MARY'S** 6th and Lookout (off Interstate 70)  
Fr. Richard D. Visconti, r; the Rev. Jack V. Dolan, d; the Rev. Edward M. Wood, assoc  
Sun Masses 8:30, 11 Daily Mass. Parochial Chapel

## 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, ass'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. Earnest 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. Peggy Patterson, priest ass't, the Rev. Tom Cantrell, deacon ass't. The Rev. Norman Hollen, canon to the ordinary; the Rev. Steve Weston, canon for diocesan communications  
Sun Services 7:30 H Eu; 9 adult classes; 9:45 Ch S, 10 Sung Eu; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdays: Mon, Wed, Sat 10; Tues & Fri 12 noon; Thurs 6:30, Fri 7:30 H Eu (Spanish). Mon Matins 8:45

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 E. Pecan/Downtown  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John F. Daniels, parish visitor (512) 226-2426  
Summer services: Sun 8 & 10:30 H Eu

## SEATTLE, WASH.

**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

## EAU CLAIRE, WIS.

**CHRIST CHURCH CATHEDRAL** Lake & S. Farwell Sts.  
The Very Rev. H. Scott Kirby, dean (715) 835-3734  
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

## MILWAUKEE, WIS.

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

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