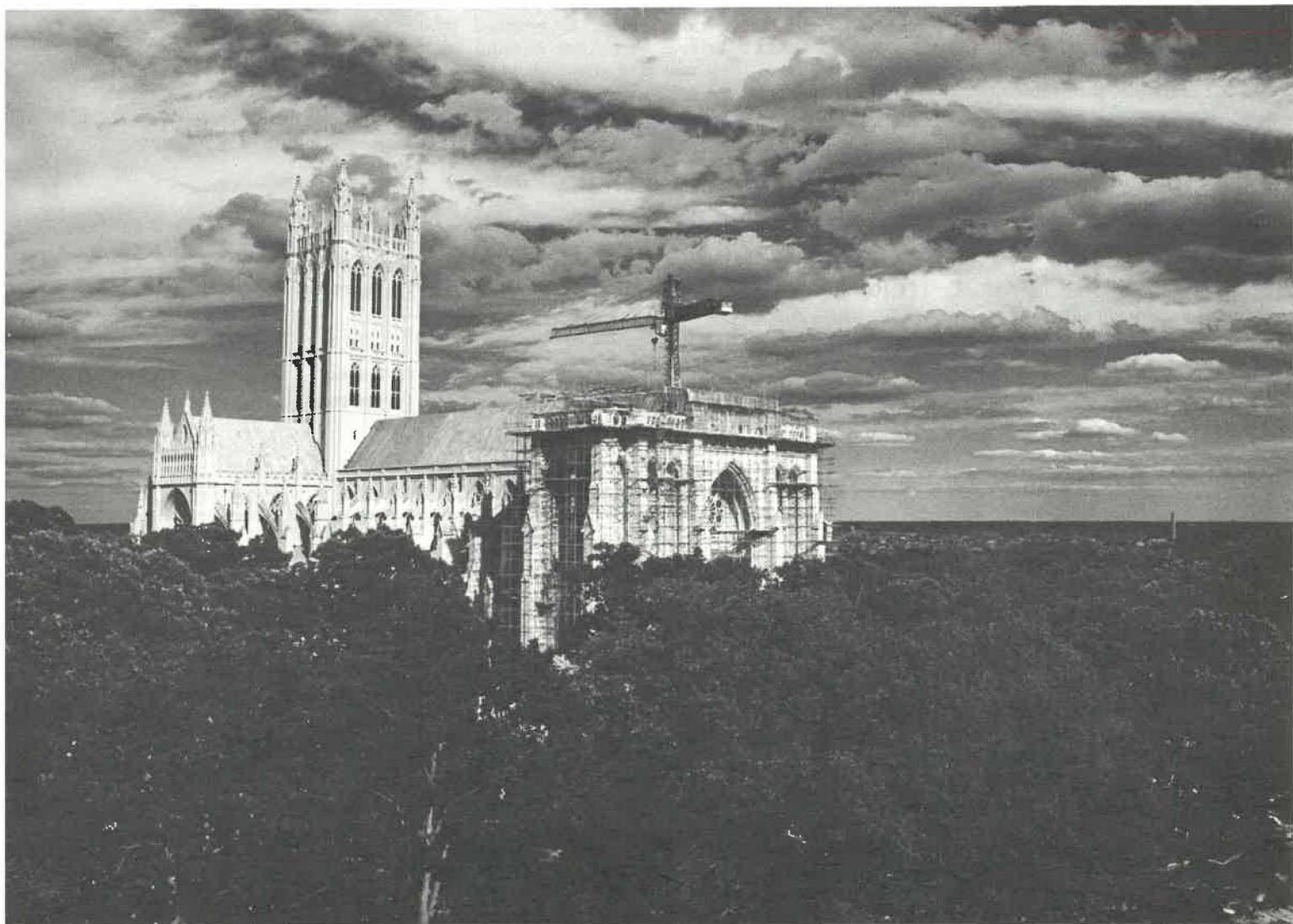


THE LIVING CHURCH



Washington Cathedral, Washington, D.C.: Limited resumption of construction [see page 7].

Photo: Fetterman

St. Boniface • page 8



THE LIVING CHURCH

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In the book of Ecclesiasticus, as in several other books of the Old Testament and the Apocrypha, wisdom is constantly extolled as the goal to be obtained. Good table manners, a happy family life, profitable business dealings, and a good conscience before God are all among the blessings of those who have wisdom. But what precisely is this mysterious quality?

For most of these writers, the practice of wisdom is summed up and integrated in fear of the Lord and obedience to the Hebrew Law. "The fear of the Lord is the beginning of wisdom" (Psalm 111:10), is a maxim repeated again and again with slightly varying wording (e.g. Job 28:28, Proverbs 9:10 and 15:33, Ecclesiasticus 1:14). This is so because God made everything and his purposes are im-



planted in what he made. "The Lord himself created wisdom; he saw her and apportioned her, he poured her out upon all his works" (Ecclesiasticus 1:9). Human wisdom is thus a recognition of God's wisdom as embodied in the world.

This line of thought led to very interesting reflections on creation. In the Book of Proverbs, wisdom is personified in chapter eight as an exalted lady, Dame Wisdom, who calls to mankind to come to her, to learn her lessons, and to share her treasures. She then goes on, in a passage of great poetic beauty (verses 22-31), to describe herself as God's first creation,

Ages ago I was set up, at the first, before the beginning of the earth . . . When he established the heavens I was there . . . when he marked out the foundations of the earth then I was beside him, like a master workman; and I was daily his delight.

Later she builds her house with seven pillars, and invites her guests to partake of her bread and wine (9:1-5).

This personification of wisdom is carried further in Ecclesiasticus, and much further in the later Wisdom of Solomon.

The author of the former, the son of Sirach, has several striking passages in which Dame Wisdom is pursued by those who love her. After bearing her yoke, they will find joy and peace. In chapter 24, (as in Proverbs 8) she sings her song describing herself.

I came forth from the mouth of the Most High, and covered the earth like a mist (see Genesis 2:6). I dwelt in high places, and my throne was in a pillar of cloud (presumably the fiery cloud of the Exodus). Alone I have made the circuit of the vault of heaven, and have walked in the depths of the abyss. . . .

The passage goes on to say how wisdom was commanded to make her dwelling in Israel. "From eternity, in the beginning, he created me, and for eternity I shall not cease to exist."

Wisdom is here a creation of God, yet prior to everything else. She is closely linked with God, and in some sense a reflection of his own mind, proceeding out of his mouth. She seems to be the rationality, order, and truth of God's creative activities, and at the same time animates the worship of God in the Hebrew temple. "In the holy tabernacle I ministered before him, and so I was established in Zion."

Such passages invite comparison with the opening verses of St. John's Gospel. As these Jewish writers envisaged a sort of emanation from the eternal being of God, some preliminary groundwork was laid for the later Christian doctrine of God as Father, Son (or Word), and Holy Spirit. Occasionally, the concept of a personified wisdom of God has attracted attention in later Christian thought. Thus the great Byzantine cathedral of Constantinople was dedicated to Hagia Sophia - Holy Wisdom. In Advent too we invoke the "Wisdom from on high" (Hymn 2, v. 2).

Ecclesiasticus offers a distinctive message with the conviction that the cosmic reason embodied in the creation of all things also expresses itself both in the mysterious ceremonies of the Hebrew temple and in the pious life of the sincere believer.

THE EDITOR

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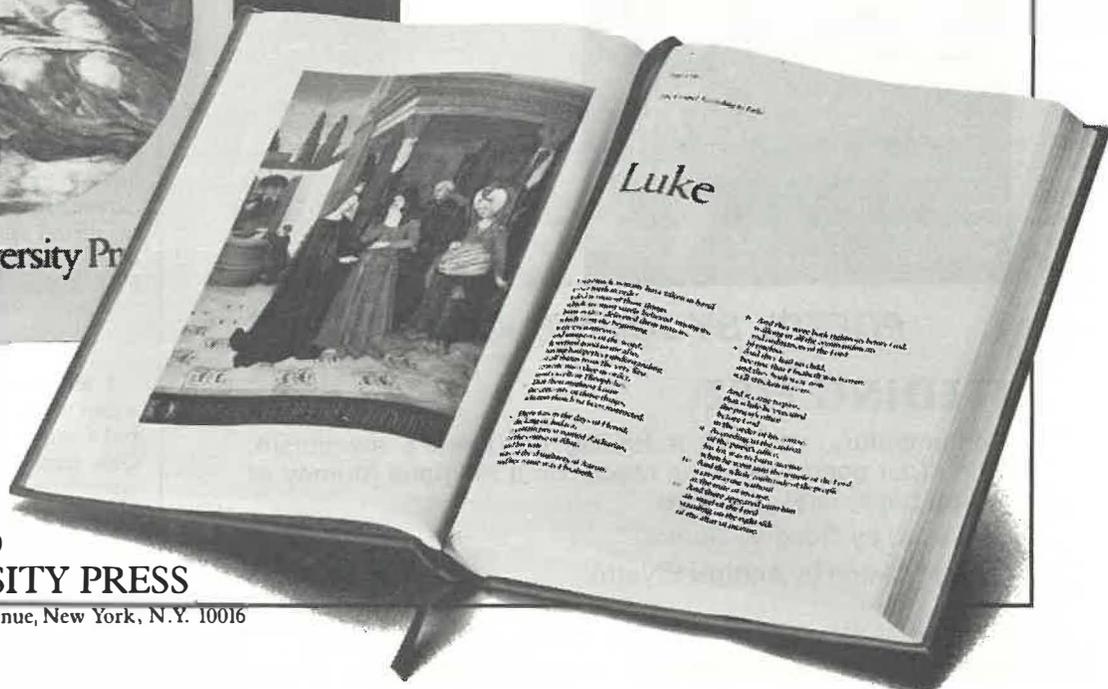
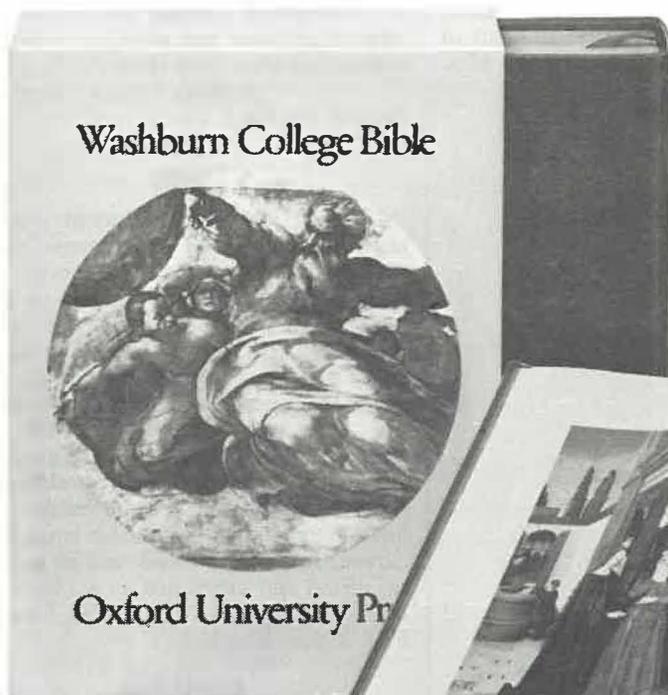
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LETTERS

THE LIVING CHURCH welcomes letters from readers. Letters selected for publication must include the correct name and address of the writer. Contributors are asked to limit their letters to 300 words. The editors reserve the right to abridge.

On the Beach

Thank you for publishing in The First Article that beautiful bit of prose by your guest columnist, Fay Campbell of Malaysia, which you entitled, "Sea, Sand, and Stars" [TLC, Sept. 28].

I too have long enjoyed walking the beaches by waters, both salt and fresh, but Mrs. Campbell's article brought new insights and dimensions and promises to increase future enjoyment of the beaches.

Most of my beach walking in latter years has been on the beaches of Lake Michigan in Door County, Wis., not far from your city of Milwaukee, and it always brings peace to walk just at the margin of the sand beach where it meets the water, and where water, air, and land meet in trinity.

Water, air, and the products of land are all essential to life as we know it, and it is no wonder that at that tangent of contact we feel closer to God, as Mrs.

Campbell says, whether here in the mid-west, or in distant Malaysia, or at any other of the thousands and thousands of miles of happy shore.

IVAN LIGHT

Shirley, Ill.

CSI Bishops of England

May I make a comment on the news story, "Methodist Cleric to Be New Church of England Bishop" [TLC, Sept. 7]?

I was Bishop Kenneth Gill's predecessor in the Church of South India and, like him, a Methodist. When I returned to England in 1972, I became a Methodist supernumerary minister, but was installed as honorary canon diocesan in Bristol Cathedral after taking the usual oaths.

Until 1979, when I reached the age of 70, I was doing the work of a canon residentiary with special responsibility for visitors. I am now the honorary archivist, but have remained a Methodist supernumerary minister, fulfilling regular engagements in the local circuit.

It was not then possible to assign me any episcopal duties, and I am therefore glad that Bishop Gill's case shows that there is some improvement in the attitude of the Church of England to Church of South India bishops who come from other traditions and wish to retain his connection when they return to England.

(Bishop) NORMAN SARGANT
 Bristol, England

Energy

I would like to compliment you on publishing the article, "Energy—Some Questions for the Conscience," by Charles F. Luce [TLC, Aug. 31]. It is by far the most comprehensive and objective article I have seen on the problem, along with its potential solutions.

For Mr. Luce to be able to cover such a wide field in two pages, with the balanced and positive approach to a nationwide, in fact world-wide, problem of great scope, is indeed remarkable. I believe your readers, no matter what their current individual views, will be greatly benefited and heartened as we were.

JAMES D. NEWTON
 Fort Myers Beach, Fla.

Archbishop

I am always interested in the fallout when someone proposes that the Episcopal Church should have an archbishop. One usually knows the type of correspondence that is going to be received both pro and con. However, this time it has provoked the thought of the Rt. Rev. Walter C. Righter, Bishop of Iowa, and I liked what he had to say because he agrees with me [TLC, Aug. 24].

At one time I had to reply to the chairperson of a nominating committee, "You

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do not need one bishop, but at least four." The material sent me to read posed a position that was humanly impossible: Many square miles of geography to cover, clergy who needed time and attention, vestries and committees that needed counseling, together with the endless round of confirmation services and covered dish dinners. One bishop offered \$50 for the clergyman who could lose the most weight during Lent, and he included himself. He lost.

Bishop Righter is right when he says that if his proposal should ever come about it would take 30 or 40 years, perhaps even longer. Yet the episcopacy could well function effectively within the framework of his suggestions.

Of course, a commission must be appointed to study this for at least 25 years. It will need financing. Why not ask bishops to devote the purses that are given on their retirement to rethink the positions from which they are retiring?

(The Rev.) H. PAUL OSBORNE (ret.)
Great Bend, Kan.

• • •

I agree thoroughly with Bishop Righter's views [TLC, Aug. 24] and commend him for facing honestly a critical issue in the church today. The size of many of our dioceses is absurd — New York, New Jersey, Massachusetts — to name a few. It would make perfect sense, economically, spiritually, and otherwise, to divide these jurisdictions and thereby release the bishops to engage in the pastoral responsibility they were consecrated to perform.

The present waste of bishops' time in the confirmation roadshow routine, excessive office work, and senseless appearances is an ecclesiastical scandal.

Unfortunately, many of the powers that be think in terms of bigness: money, numbers, prestige, and statistics. These are meaningless in the kingdom of God.

(The Rev.) JOHN R. NEILSON
All Saints' Church
Scotch Plains, N. J.

"Hinder Not the Music"

I will be so pleased if one of your readers can give me the source of a quotation from the Bible which I came across recently in an old letter. It is "Hinder not the music; pour not out words when there is a musician." The only suggestion of the source given with the quotation is "one of the less well known books in the Bible."

I will be most grateful for any information relating to this quotation.

(Mrs.) JESSICA M. KERR

We can answer that ourselves: it comes from Ecclesiasticus 32:3 and 4. For more information about this book, see The First Article in current issues. Ed.

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Consecrations and Investiture

On September 13, in Albert Thomas Convention Center, Houston, more than 4,000 people attended the ordination and consecration of the Rt. Rev. Maurice M. Benitez as sixth Bishop of Texas. Thousands more saw the service in a two hour live telecast.

At least 16 Episcopal bishops, two bishops-elect, a Roman Catholic bishop, and leaders of other churches joined the procession, which included the 247 clerics canonically resident in the Diocese of Texas, as well as choirs from 42 Episcopal churches.

The Rt. Rev. John M. Allin served as chief consecrator and preacher. Co-consecrators were the Rt. Rev. John E. Hines, Bishop Allin's predecessor as Presiding Bishop; the Rt. Rev. Scott Field Bailey, Bishop of West Texas; the Rt. Rev. Harold C. Gosnell, retired Bishop of West Texas; and the Rt. Rev. A. Donald Davies, Bishop of Dallas.

At luncheon after the service, Bishop Hines reminisced about the 1970 General Convention in Houston, when he had three bodyguards. He reminded the new bishop that a spiritual leader who never offends anyone nor is offended by anyone could wind up as the lump in the leaven, instead of the leaven.

A week later, Bishop Allin was in Alexandria, La., to take charge of the investiture of the Rt. Rev. Willis Ryan Henton as the first Bishop of the Western Diocese of Louisiana. Bishop Henton previously had been Bishop of Northwest Texas for nine years, and he is the first diocesan bishop in the Episcopal Church to be translated from one diocese to another since the constitution was amended in 1967.

A service of recognition and investiture was held at the Rapides Coliseum, and was attended by some 2,000 persons. The Rev. Foster L. Chambers, president of the diocese's standing committee, presented Bishop Henton with the pastoral staff. The Rev. Eugene Lyman Warner, diocesan administrator, brought a Bible to the altar on which Bishop Henton rested his hand as he took the oath to fulfill the responsibilities of the office of diocesan bishop.

Bishop Allin travelled to his native Arkansas two days later, to serve as chief consecrator at the ordination and consecration of the Rt. Rev. Herbert Alcorn Donovan, Jr., as Bishop Coadjutor of Arkansas at Trinity Cathedral, Little Rock.

Bishop Donovan will become the 11th Bishop of Arkansas on February 28, when the Rt. Rev. Christoph Keller

plans to resign. Co-consecrators were the Rt. Rev. Robert R. Brown, retired Bishop of Arkansas; the Rt. Rev. J. Wilson Hunter, retired Bishop of Wyoming; the Rt. Rev. John S. Spong, Bishop of Newark, and Bishop Keller.

The sermon was given by Dr. Frederica Harris Thompsett, director of the Board for Theological Education of the national church.

100 Million Dollar Offer

The vestry and wardens of St. Bartholomew's Church on Park Avenue in Manhattan are weighing an offer of \$100 million for the church property. A decision, which might result in the razing of the 61-year-old New York City landmark, is not expected for several months.

Senior warden Marc Haas declined to identify the "very prestigious American corporation" which made the offer, which is believed to represent a record amount even for Manhattan real estate. Last July, the nearby Pan American building was sold for \$400 million, but the sale price included continuing use of a completed office building.

Mr. Haas said the bidder also had made a separate offer for the property on which the parish hall, which contains a pool, gymnasium, dining rooms, and an auditorium, is located. Under these terms, the church itself would remain standing, but the air rights would be leased to permit the construction of a high rise office building.

The senior warden admitted that many parishioners are unhappy about the offer. "But who's going to pay to keep going?" he asked. "Monuments are very nice, but they've got to be supported."

The Rev. Thomas D. Bowers, rector of St. Bartholomew's, told his congregation, "God works in some strange and unusual ways, and sometimes in painful and surprising ways. I think this is the greatest opportunity St. Bartholomew's has had in many, many years to really look at itself. I want you to feel free to call the members of the vestry and tell them what you think."

The church, noted for its distinctive Byzantine architecture, opened in 1919. Because of its designation as a New York City landmark, it cannot be demolished or altered without permission from the city's Landmark Preservation Commission.

Permission will have to be forthcoming from the Bishop of New York, the Rt.



St. Bartholomew's Church, New York City: Weighing an offer.

Rev. Paul Moore, Jr., and the standing committee, as well. Bishop Moore said he had "not even begun to come to terms" with the prospect of selling the church, which has held a place of "affection, beauty, and history in the center of our city."

St. Bartholomew's congregation numbered about 3,000 in the 1950s, but is now at about 2,000, according to Mr. Haas. "Like all eleemosynary institutions, we are suffering from inflation, and unable to do a lot of things we want and should do," he said.

New Dean at Sewanee

The Rev. W. Brown Patterson, Jr., former professor of history at Davidson College, Davidson, N.C., is the new dean of the College of Arts and Sciences at the University of the South, Sewanee, Tenn.

Dr. Patterson, 50, holds degrees from Sewanee, Oxford University, Episcopal Theological School, and Harvard University. He was a Rhodes Scholar, and has been the recipient of numerous academic awards, including fellowships from the National Endowment for the Humanities; St. Edmund's House, Cambridge; the Folger Shakespeare Library; and the University of Wisconsin's Institute for Research in the Humanities. He spent last year in Chicago, studying the irenic and ecumenical activities of King James I at the Newberry Library.

After his ordination to the priesthood in 1959, Dr. Patterson served churches in North Carolina, Massachusetts, and New Jersey. He joined the history department at Davidson in 1963, and became a full professor in 1976.

He has been married to the former Evelyn Byrd Hawkins since 1959. They have four children.

Washington Cathedral to Resume Stone Setting

The Rt. Rev. John T. Walker, Bishop of Washington, announced at the end of September that stone setting will resume on a limited scale at Washington Cathedral in Washington, D.C. There has been no building at the cathedral since 1977.

A small masonry crew, headed by Peter Cleland, long-time master mason at the cathedral, will begin setting stone at the Pilgrim Observation Gallery level on the west facade of the cathedral. Funds expressly given for the Pilgrim Gallery project have accumulated to the point that the cathedral leadership feels confident it is possible to complete the stone setting for the gallery.

In making the announcement, Bishop Walker said, "I believe the limited resumption of construction will have a positive effect on the larger capital campaign now under way. Clearly that campaign will continue to occupy the

highest priority in our thinking until the debt is paid."

The capital campaign, to raise \$15.5 million to pay off debts incurred in completing the nave in 1976 and to endow future program and construction of the Pilgrim Gallery, was begun in May, 1979.

Delegates to the annual meeting of the National Cathedral Association were the first to hear the announcement. The NCA is a nationwide association of friends of the cathedral, and has made the Pilgrim Observation Gallery a major project.

The Rev. Canon Charles A. Perry, cathedral provost, told association members that "building will be on a scale commensurate with funds in hand expressly given for the gallery." He added that one of the prime reasons for resuming construction at this time is to avoid further damage to building stones stored in the yard and exposed to the elements in the incomplete gallery.

"We also believe that a dollar spent on construction today will buy much more than one spent a year or two from now," Canon Perry said.

The gallery is located above the west rose window and at the base of the two west towers. Its balustrades and gables will greatly enrich the west facade of the cathedral, already described by some Gothicists as one of the finest in the world. When complete, it will offer visitors a unique view of Washington and its surroundings.

International Consultation On Rural and Small Churches

The long-standing flow of population from rural to urban areas has now been reversed. The widespread practice of having two or more small churches served by one clergyman leads to deterioration of every measurable aspect of church life. These were two of the positions presented to the recent International Planning Consultation on the Small/Rural Church, which would call for drastic changes in the prevailing strategies of the Episcopal Church and of other major religious bodies. The consultation was held near Frederick, Md.

Twenty leaders of the Episcopal Church and the Anglican Church in Canada met together with half a dozen leading English authorities on rural church life. The English delegation, headed by the Rev. Dr. Anthony Russell of the Arthur Rank Centre near Coventry, included four Anglicans and two Methodists, their two churches being the only ones widely represented in small towns and rural areas throughout England.

The meeting opened with the reading of personal greetings from the Archbishop of Canterbury; the Provost of Coventry; and the Rev. William Gowland in behalf of the British Methodist

Church. There was also a taped message from the Bishop of Lincoln. The Rt. Rev. William J. Cox, Assistant Bishop of Oklahoma, and chairman of the Standing Commission on the Church in Small Communities, presided.

North American participants included members of the standing commission, representatives of the Leadership Academy for New Directions, a team of two rural sociologists from the University of Minnesota, and others.

British speakers gave what were applauded as remarkably informative presentations on British rural life today, agriculture, and the village church. The latter, among both Anglicans and Methodists, has suffered severe cut-backs of professional personnel. One clergyman must now often serve several small churches. Meanwhile, in Great Britain, as in the United States and Canada, many formerly dwindling villages and their churches are being infused with new life as increasing numbers of people choose to move from urban to rural areas.

Members of the consultation were informed that in all western industrial nations today, and also in Japan, the former exodus of rural people into the large cities has generally slowed down or been balanced off, and in many areas the migration into the non-metropolitan sector is now greater. The larger number of non-farming people now in rural areas has reduced farmers to a minority, yet their place is uniquely important because without them the pattern of local rural life would not exist.

American presentations included accounts of regional programs in north-eastern Vermont, Washington County in Maryland, and the northeastern end of the Diocese of East Carolina, in which small and formerly struggling mission churches have recovered their vitality by the training of lay leadership, the use of non-stipendiary clergy, and other appropriate steps.

Considerable attention was given to Dr. Randolph Cantrell and Dr. James Krile of the University of Minnesota, who outlined conclusions from extensive current research on rural and small town churches in their state. As may be expected, in many cases, two or three such churches, of all denominations, were "yoked" — that is two or more local churches were served by one pastor. Yoking was found in every case to diminish measurable activity, vitality, and lay leadership. The study involved comparing yoked and nonyoked churches of similar size and circumstance, and cases where formerly independent churches were yoked and *vice versa*. In most cases, activity diminished rapidly with the greater distance of the pastor's office from a church building.

It is anticipated that such findings, if

Continued on page 12

The 1300th anniversary of the birth of

St. Boniface

is observed in a rural Devonshire parish.

By EDMUND W. OLIFIERS, JR.

A rural Devonshire parish has this year been observing the 1,300th anniversary of the birth of its most illustrious son, Winfrith of Crediton, who as the heroic missionary to western Germany later in his life was given the name Boniface. It is by this name that history remembers him best.

"St. Boniface year" will end on November 1. During the celebration, Crediton Parish church, its vicar, the Rev. Bruce Duncan, and town leaders have welcomed visitors from far and near to their lovely English community to participate in an impressive variety of special services, art shows, concerts, lectures, and programs about the life and times of Boniface. A nightly performance in the church has been the spectacular "Son et Lumiere" show.

At least two American parishes named for St. Boniface have been represented. Several clergy and laity from St. Boniface's Church, Lindenhurst, N.Y., were present when their rector, the Rev. Canon Edmund W. Olifiers Jr., preached at a parish eucharist in May. A much larger group of pilgrims from St. Boniface's Church, Sarasota, Fla., led by the Rev. David E. Johnson, spent ten days during July in the community. They presented the Suffragan Bishop of Crediton with a cope and miter in memory of the late Clifford and Ellen Morehouse, former members of the Sarasota parish. [Dr. Morehouse was for many years editor of TLC.]

An ecumenical feature of the St. Boniface year is a daily "cycle of prayer" organized by the Crediton church to remember churches — Anglican, Protestant and Roman Catholic — throughout the world named in honor of their saint. Seven Episcopal churches in the United States are dedicated to his memory, and one of these — in Lindenhurst, New York — has been collecting material to

erect a permanent exhibit portraying his life, work and times.

But who was Boniface? Author Christopher Dawson described Boniface of Crediton (later of Mainz) as "a man who had a deeper influence on the history of Europe than any other Englishman who has ever lived." Many historians agree with that appraisal.

Boniface was born at Kirton, or Crediton, in 680, where Christianity had been planted five centuries earlier. Winfrith Boniface (whose name in Anglo-Saxon as well as in its later Latin translation means "worker of goodness") was a descendant of Anglo-Saxon invaders who had settled and intermarried with the Wessex Christians. As a youth, he felt called to enter the ministry and to be a missionary. But it wasn't until his early thirties, after he had entered the Benedictine order and been ordained a priest, that he was able to realize the hopes of his youth.

He gathered a band of missionaries and set sail for the continent. His initial mission among the Dutch was not successful. Europe had entered those "dark ages" when civilized communal life, political stability, and culture were deteriorating fast. Boniface quickly saw that he needed strong temporal backing. He enlisted the support of Gregory II of

Rome and the Frankish prince, Charles Martel. He and his companions then undertook the evangelization of the people of the Moselle and Rhine valleys, the Anglo-Saxon race from which he himself had come.

For the next 45 years, Boniface devoted himself to preaching, church-planting, the organization of parishes and dioceses, founding monasteries, and forwarding the Gospel in western Germany. Later, as Archbishop of Mainz, he presided over his growing Franco-German Christian community with skill and zeal. Yet he never lost his vocation to be a simple missionary.

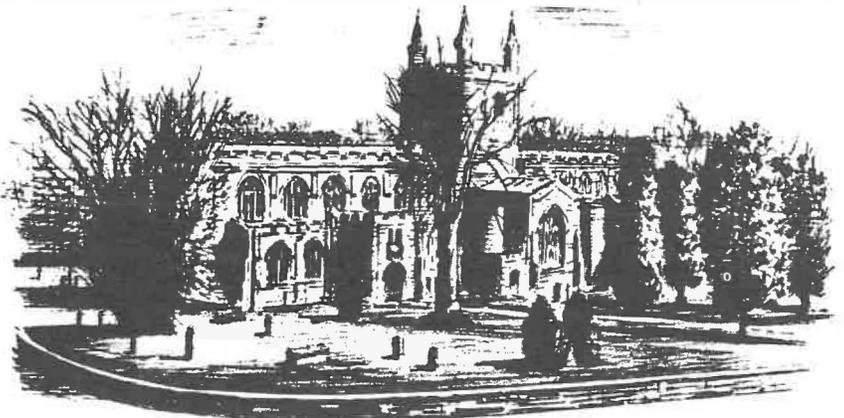
In the year of his retirement as archbishop in 754, he returned to Frisia to confirm a group of converts at Dokkum, where earlier in his career he had met with failure. Unexpectedly, local pagans, angered by the defection of their kinsmen to Christianity, swept the camp of Boniface and his companions. It was the eve of Pentecost. In the process of the savage attack, the aged archbishop was killed by the sword of a Frisian warrior.

His body was reverently transported to Fulda, a model monastic Benedictine center which Boniface had caused to be established, and a place he loved to visit. Here his body was interred and remains.

Boniface is rightly called the "apostle to Germany." Even more appropriately he is described as a "maker of Europe." He had as a young man seriously studied and embraced the Christian discipline of ordered work and prayer avidly promoted by his personal hero, Benedict of Nursia, whose death occurred just 200 years before Boniface was born.

Boniface's impact on western medieval Europe reached into the areas of politics and culture as well as Christian faith. He was confidant of statesmen and church leaders. His vision was of a Europe unified in religion, civilization, and politics with Christ at the center.

Further reading about St. Boniface: *The Greatest Englishmen*, edited by Timothy Reuter; and *Boniface of Devon*, by John C. Sladden; both Exeter, Pater-noster Press.



Holy Cross Church, Crediton, which stands where St. Boniface was baptized in 680 A.D.

The Rev. Edmund W. Olifiers, Jr. is the rector of St. Boniface's Church, Lindenhurst, N.Y.

Oberammergau

By MAURICE A. COOMBS

Oberammergau has been in the news lately, one reason being that certain Jewish groups have felt that the powerful drama being performed there so constantly could not but have an anti-Semitic effect [TLC, June 29]. Dean Coombs visited the Greek Square at Munich and Dachau on his vacation. His conclusion was that "while a personality of immense power had once led a people to accept the kind of inhumanity which Dachau represents, it was the power of a phantom, a ghost, an unreality." Contrast this with his reaction to the Passion Play at Oberammergau.

What is it about the power of the personality dramatized in the Oberammergau Passion Play? Five thousand people drawn from every corner of the globe sit in awesome silence for five hours as the drama of the life of Jesus of Nazareth unfolds on the stage.

What is it that makes this experience not only real but strangely relevant? What is there in that dramatization which unites in an emotional experience the Negroid, Caucasian, and Oriental?

Not the language. Probably not much more than a third of the audience are fluent in the German tongue. Not the theatrics. The Passion Play is as different in production from "Chorus Line," "West Side Story," "Hamlet," or Oriental theater as chalk is from cheese. Not even the script. The words are not important. Something is there that words cannot express anyway.

The Passion Play at Oberammergau has been performed for almost 400 years. The events it portrays are almost 2,000 years old. But there is life there which is undeniable and it is the life of Jesus of Nazareth. The power of his personality remains to captivate, to move, to restore, and to heal.

Adolf Hitler, Winston Churchill, Roosevelt, Stalin, all of the powerful personalities of the history of the human race are but memories. Jesus alone lives. Why?

This is Paul's answer: "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me; and the life I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me."

I do not hesitate to confess that as I sat in the theater at Oberammergau this year and watched the opening scene when Jesus rode into Jerusalem on a donkey amidst the cheering throng, my eyes filled with tears.

Dean Coombs, who is the rector of the Memorial Church of the Good Shepherd in Philadelphia and co-chairman of Jewish-Episcopal dialogue for the Diocese of Pennsylvania, also has prepared a ten page booklet entitled, *One Viewer's Reaction to the Oberammergau Passion Play, 1980*. In this thoughtful work he says:

"I cannot agree with Judith Banki (assistant national director of interreli-

gious affairs of the American Jewish Committee) that the play is a work of fiction. . . . I'm sure that she does not want to infer that the entire basis for the play is an invention. That is to call into question the historical truth of the *dramatis personae* around whom the play revolves.

"That the play is a reconstruction of the events I gladly accept. Even that the reconstruction makes deliberate choices from the available historical material. . . . It is also true that not all the nuances – political, religious, economic, and cultural – are brought out in the play. That can be said of every 'docu-drama' I have ever witnessed.

"But it is not true, as the monograph asserts, that the characters and dramatic development were deliberately drawn to make the Jewish people and their leaders appear as villainous and evil as possible. . . .

"If that were the intention of the play's producers then the characters of Joseph and Nicodemus would have been excised from the record. Certainly there would have been no need to 'invent' the remorse of Judas, who was a Jew, and to have him accept the guilt for the death of Jesus as his own. . . .

"Without wishing to imply that the issue is the same, one wonders how Jewish people would feel if 20th century Egyptians demanded a rewrite of the book of Exodus in order to show (what was undoubtedly true) that not all people in Egypt were intent on stamping out the Hebrews!"

Dean Coombs' pamphlet concludes with a quotation from the prelude to the passion play: "Let no one try to find the blame in others; let each of us recognize his own guilt in these events."

The Blessing of the Day

I rise, as the sun rises, to stand in the power
of the Almighty God,
in the icon of the Resurrection,

with the sovereignty of God over this day and all
of its appointments,
the mystery of the Incarnation.

(At the heart of this day the praises of Christ, a
rune of holiness,
and a shield against all malevolence.)

I stand in the cruciform Glory, seeking freedom from
all that is unworthy,
hoping for the mercy of Transfiguration.

Ralph Slotten

EDITORIALS

Removing the Yoke

Both in urban and rural areas, it is a widespread practice in this church, and in other Christian bodies, to have two or more small congregations share one pastor. We have long had serious reservations about this sort of arrangement. Our worst suspicions were confirmed by material recently presented to the International Planning Consultation for the Rural/Small Church [page 7].

Careful analysis of a broad sample of churches of many different denominations all pointed to the same conclusion: the "yoking" of two or more local churches

under one clergyman is an undesirable tactic, leading to an almost inexorable decline of church life. The churches involved were comparatively small. Today, as the small congregation is coming to be recognized in the Episcopal Church as the norm, what is best for small churches is of concern to us all.

The same consultation also made it clear that the practice of yoking need no longer be viewed as the only choice for small or financially handicapped churches. Where well planned regional programs are established, available leadership can be raised up or attracted. The combination of strategic approaches known as "New Directions" does achieve positive results. Again, what is best for small churches is of concern to us all.

BOOKS

Openness

LIVING THE FAITH: A Call to the Church. Edited by Kathleen Jones. Oxford. Pp. 149. \$16.95.

This slender compilation of brief essays on a number of topics facing the Church of England, and all the churches, represents the point of view of the so-called "Open Synod Group," whose symbol the "open chalice" — an odd device without any top — is on the dust-cover. The group claims a unity and a program based on "a belief in openness."

"By this, they mean that no question is ever so totally and irrevocably answered that it may not be discussed. . . . They believe in openness to theological enquiry, openness to social change, openness to new knowledge, openness in human relations. They are against the closed mind, the sufficient explanation, and the defensive reaction." These preconceptions (outlined in the introduction, by Kathleen Jones, professor of social administration at the University of York) are basic to the 12 short essays which comprise the book.

The essays deal with such matters as "Decline and Renewal in the Church" (by Alan Webster, dean of St. Paul's), "Faith and 'The Faith'" (by the late Professor Geoffrey Lampe), "The Process of Spirituality" (by Simon Phipps, Bishop of Lincoln), race relations in Birmingham, divorce, the Church and politics, and the ordination of women (two of the 12 articles).

Since all of the contributors write from an exclusively English (not even British) and markedly insular standpoint, this collection will have only a very minor academic interest for the American reader, even one who shares the heady

enthusiasm for "openness" which is a frequent infusion throughout.

As one put down this book, one is yearning, not necessarily for "unequivocal answers," but for the clarity of thought and precision of expression of a C. S. Lewis, a Ronald Knox, or a G. K. Chesterton. England has need of you!

(The Rev.) CHRISTOPHER MORLEY, JR.
Chattanooga, Tenn.

Delightful Book

THE SEVENTH DAY: The Story of the Jewish Sabbath. By Miriam Chaikin. Woodcuts by David Frampton. Doubleday. Pp. 47. \$6.95.

The biblical accounts of creation, the exodus, and the giving of the law are paraphrased, and later Jewish customs in keeping the Sabbath are briefly summarized. Written for young or old readers, and printed in large type, this delightful book is profusely illustrated with charming woodcuts in a style suggestive of Central European folk art. This is not the place to find answers to technical questions such as how many steps are in a Sabbath Day's journey, but it will be an attractive addition for any parish library.

H.B.P.

For Would-Be Writers

WRITE TO DISCOVER YOURSELF. By Ruth Vaughn. Doubleday; Galilee original. Pp. 230. \$6.95 paper.

This is a book that lovers of words should enjoy reading, and certainly there is much to learn from it. It is not a book of rules, although some are given, but an informal chatty book about the art of expressing oneself through the written word; be it in stories, articles, poetry, or even letters. There is something here for anyone at all interested in writing.

In the examples of writings by herself, her students, and many others, Ruth Vaughn has let the reader share their imaginative processes, and so, perhaps develop to a greater degree his or her own.

"The spark of talent is God's gift to you," she writes. "What you do with it is your gift to him." I like that.

I read this book with a great deal of interest because anything to do with words intrigues me. Its one flaw, in my opinion, is that there is an element of preachiness which bothered me somewhat.

KAY WISSINGER
Chicago, Ill.

Small Churches

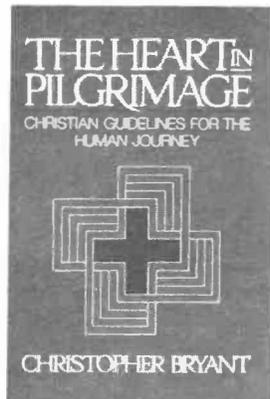
PREACHING AND WORSHIP IN THE SMALL CHURCH. By William H. Willimon and Robert L. Wilson. Creative Leadership Series. Abingdon. Pp. 126. \$4.95, paper.

During recent years, Lyle E. Schaller has been on the forefront of pastoral thinking. The Creative Leadership Series, to which this book belongs, is under his able editorship. The two authors are members of the faculty of Duke University. They begin their discussion by considering the importance of small churches, to which so many American Christians belong, and also the "problem" of the small church.

The small church fits the expectations neither of the typical pastor, who was trained in seminary to expect a larger operation, nor of the church headquarters official whose programs are geared to the middle sized or large parish. Yet the small church can do its own job well.

In contrast to the activity-oriented large parish, preaching and worship are central to the life of the little church, since the Sunday morning service is its

Stirrings of the Spirit



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Daniel Berrigan
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 Talking With the Very Ill

A compassionate reflection on ministry to the dying. A prose-poem inspired by the author's own experience in a hospice for indigent cancer patients. October \$9.95



Ursula King
TOWARDS A NEW MYSTICISM
 Teilhard de Chardin and
 Eastern Religions

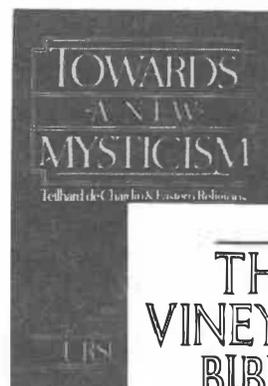
Draws upon previously unpublished sources, recently published works, and personal reminiscence to recreate the tensions that were present in Teilhard's mind between his science, spirituality, and the mystical traditions he encountered in the East. October \$14.95

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principal and sometimes almost its only organized activity. The very best skills that the pastor has, both in homiletics and in liturgy, are called for, rather than the casualness or absence of planning too often encountered.

Although addressed to a "general Protestant" readership, much here is applicable to the Episcopal Church. The authors urge pastors to have reverent respect for the customs of the congregation, but at the same time to use informed leadership to promote frequent celebration of the Eucharist and the public administration of Baptism.

H.B.P.

Politics and Piety

INNER GROWTH/OUTER CHANGE: An Educational Guide to Church Renewal. By John H. Westerhoff, III. Seabury. Pp. 164. \$4.95 paper.

This book is not for everyone. It is a manifesto for political activists in the church. It provides a political interpretation of Bible and tradition. Of the 164 pages, the first 64 deal with orientation, the rest with winning and strengthening converts. These last 100 pages are a gold mine of practical suggestions for planning and conducting study groups and retreats.

"Manifesto" is the right word to describe the book. It does not argue its theme so much as proclaim it, over and over again in one context and another. The theme is easily stated: "Piety without politics is barren while politics without piety is soulless."

Westerhoff finds the hope of the people of the earth to lie in the union of piety and politics. The piety is justified as it serves politics, and politics is made effective as it is leavened by piety.

The notion of politics is not explored. There is much about the Gospel's radical demands for political, social, and economic life; but upon examination it adds up to nothing more explicit than peace, justice, equity, community, health, love and brotherhood.

In the liturgical texts alone, there is valuable material, and in a modern parish this book used for Lenten study, for example, could stir up both thought and action.

DORA P. CHAPLIN
Professor of Religious
Education (ret.), General
Theological Seminary

Books Received

THE ROLE OF THE AUGSBURG CONFESSION: Catholic and Lutheran Views. Edited by Joseph A. Burgess in collaboration with George Lindbeck, Harry McSorley, Harding Meyer, and Heinz Schütte. Fortress. Pp. xviii and 203. \$13.95.

DOWN TO EARTH: Studies in Christianity and Culture. The Papers of the Lausanne Consultation on Gospel and Culture. Edited by Robert T. Coote and John Stott. Eerdmans. Pp. x and 342. \$7.95 paper. Abridgment of *Gospel and Culture* (1979).

NEWS

Continued from page 7

corroborated in other geographic areas, may cause consternation among church officials who have historically assumed that the so-called yoking would be a helpful arrangement.

The International Consultation was sponsored by two agencies in America, and two in England: The Episcopal Church's Standing Commission on the Church in Small Communities, the Resource Center for Small Churches, Luling, Texas, the Arthur Rank Centre (National Agricultural Centre), in Warwickshire, and the Centre for the Study of Rural Society of the Bishop Grosseteste College in Lincoln.

The rural environment of Claggett Conference Center near Frederick, Md., provided a fitting setting for the consultation. Preceding the consultation, the British visitors were invited to the meeting of the standing commission on September 22. Following the consultation on September 27, they were taken to Washington County, Md., to meet members of small churches currently led by lay people and local clergy ordained under Canon 8. It is anticipated that a subsequent consultation will be held, probably in England.

H.B.P.

Fountain Trust Closes

With the recent announcement from London that the Fountain Trust will close its doors at the end of the year, a chapter in the history of the charismatic movement has ended.

Founded in 1964 by the Rev. Michael Harper, a Church of England cleric, the Trust aimed "to serve the renewal of the church in Britain and beyond." During its 16 years, it united Christians of all churches in the rediscovery of the ministry of the Holy Spirit, according to some observers. To others, the Trust was a divisive element in churches once happy.

"Everyone makes mistakes and Fountain Trust is not infallible," said the organization's current director, the Rev. Michael Barling. "Some teaching on the baptism of the Holy Spirit and speaking in tongues created problems at the beginning. But now the Trust is accepted in many circles where at first it failed to gain an entrance. It is now closing down because we feel this is what God is saying to us at present." Fr. Barling denied that there were any financial problems or personal differences involved in the decision to close.

Shared Ministry

On September 18, 1,200 Episcopalians converged on St. Louis to deepen their prayer life, illuminate their understanding of the scriptures, and gain power to go forth in the world. The Diocese of Chicago and the Diocese of Michigan

each sent over a hundred people to attend the National Conference on Evangelism and Shared Ministry. The fleet of buses pulling up in front of the Sheraton was a moving sight indeed.

Presiding Bishop John M. Allin celebrated the opening Eucharist. He said that seeing this many people meeting in this time at this place showed the power in the incarnate church in this day in this world. He sat informally at the front of the assembly the next morning to read Morning Prayer and share his own daily rule.

Bishop Allin talked of the graphic imagery of the Psalms and helped us to go behind the lessons to appreciate the fullness of our faith. He talked of his own daily rush, the interruptions, sometimes saying the Creed as he waited for the elevator, the Lord's Prayer in the taxi, and not getting to the Gospel until afternoon. He told us that the echo of the morning lesson throughout our day is the proclamation of Christ in our lives.

Bishop Allin was followed by the Rev. Franklin D. Turner, staff officer for black ministries on the Episcopal Church Center staff. He spoke on evangelism in the Episcopal Church and eloquently told us that the church has no choice but to be involved in social action and social justice issues and evangelism, if it is to be faithful to the Gospel and our Lord and Savior Jesus Christ. We

must know the content of the Bible and seek the interpretation of who and what we are and what we should be about. Thus, social action is the living out of the story which we proclaim — the faithful response to this encounter with Jesus Christ, whereby we have been made anew.

Three workshops followed and each participant chose one: "The Initial Step," led by the Rev. A. Wayne Schwab; "This We Believe," led by the Rev. Mark Dyer; and "Beyond Renewal," led by Judge James K. Allen.

An example of the flexibility of the conference was seen during the Saturday luncheon recess when the Rt. Rev. Michael Marshall, Bishop of Woolwich, who so eloquently preached at the opening and closing Eucharists, came to the front of the ballroom and fielded individual questions for over an hour. This was followed by a brief time of group singing.

The afternoon proceeded with the same basic format. The Very Rev. James C. Fenhagen of General Theological Seminary challenged us with "Shared Ministry." He sees this time in our church as one where men and women are being called to new levels of faith and commitment. This renewal of the church involves a new sense of mutuality between clergy and laity and a renewed sense of responsibility for carrying out the church's mission to the world. He sees

the ministry of the church as helping persons discover the gifts they have and are to use, as well as discerning what the will of God for them seems to be.

Next came another difficult choice of workshops: "Sharing and Evangelism," led by Donald Wilson; "The Church's Ministries," led by Lewis "Scoop" Beardsley; and "Ministries in the World," led by Christine Washington.

Each evening at 5:30 p.m. there was a healing service and Eucharist. It was a moving experience to see so many participants move forward at the Offertory to say a few words in private to one of the 13 priests lined up in front of the altar, pray with them about that concern, receive unction, and return to their places.

The evening sessions at 8 p.m. featured opportunities to sit face to face in a small group with each of the speakers of the day for personal dialogue, as well as to learn more about the organizations that make up PEWSACTION. Compline completed the first full day at 10 p.m.

The second day started, as the first, with a 7 a.m. Eucharist, followed by Morning Prayer and music at 8:30. The session at 9:15 featured the dynamic Rev. John F. Wyatt, founder of MORE (Mission for Outreach, Renewal, and Evangelism), who spoke on "The Education of the Disciple." He pointed out that

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a survey released in Denver showed that 43.1 percent of active Episcopalians do not believe in the divinity of Christ. He said that we must teach the fullness of the apostolic catholic faith through holy scripture, the sacraments, and experience.

The next three workshops were: "Education of the Parish," led by the Rev. David Perry; "Small Groups in the Parish," led by Fred Gore; and "Branches of the Vine," which focused on personal devotion and a rule of life; led by Barbara Merrick.

That afternoon the final theme speaker, David Burkett, held the audience well for his speech on "Support for Total Ministry." He shared his vision of ministry, call, and vocation that is rooted in the ideal of the sanctification of all of life as a declaration of the good news of Jesus Christ. His talk gave confidence to those who seek renewal of the body's New Testament life.

Again, I would have liked to be able to attend all three workshops: "Spiritual Support Systems," led by Robert M. Ayres; "Christianity in the Marketplace," a panel led by Betty Thomas Baker; and "Total Parish Ministry," led by the Rt. Rev. Robert G. Jones.

Even at this late time in the conference, at the end of a very full day, the workshops were crowded with active, attentive participants. It was a pleasure to lead one of them.

The healing service and Eucharist at 5:30 p.m. attracted over 600 people. The 8 p.m. evening session gave the opportunity for participants to talk individually with the day's speakers and leaders. The flexibility of the conference was exhibited again when the Eucharist was added to the joyous Prayer and Praise service at 9 p.m. to accommodate more than 100 people who had to leave before the Sunday morning Eucharist. It was a tired, but satisfied and happy group that finally completed a very full day at midnight.

Sunday morning found the parish and diocesan teams meeting early for instruction and team planning so that as much as possible could be put into use back home. Lists of post conference suggestions and ideas were distributed. Tapes of all of the speakers, workshops, and music were for sale. The speeches were available in typed form.

The Rev. Pat Hutton pulled out all of the stops at the final Eucharist - trumpets, drums, guitars, organ, and the Cursillo musicians from Dallas. It was a fitting climax, with Bishop Marshall preaching the final sermon.

BETTY THOMAS BAKER

Betty Thomas Baker, of Lake Quivira, Kan., is the wife of William W. Baker, who is a director of The Living Church Foundation.

BRIEFLY...

Liberia's new head of state, Master Sergeant Samuel K. Doe, made an official visit recently to Cuttington University College, a four-year educational institution sponsored by the Episcopal Church in Suacoco, Liberia. Sgt. Doe, who took power in April following a successful coup, said he wanted to visit the college because "it has produced and continues to produce great men and women who are making significant contributions to the development of the nation." Cuttington College was founded by the Episcopal Church almost a hundred years ago. It is the only private four-year college in West Africa, and has graduated more than 45 percent of Liberia's degree holders.

The President's Commission for the Study of Ethical Problems in Medicine and Biomedical Research has responded to an appeal by American religious leaders and agreed to survey the ethical aspects of genetic engineering, in which new forms of organic life can be created. The request was recently submitted by Claire Randall, general secretary of the National Council of Churches, Rabbi Bernard Mandelbaum, general secretary of the synagogue council of America, and Bishop Thomas Kelly, general secretary of the U.S. [Roman] Catholic Conference [TLC, Aug. 24].

The Anglican-Lutheran European Regional Commission held its first meeting in Edinburgh, Scotland, in August, and focused on working documents entitled, "The Identity and Integrity of the Anglican and Lutheran Traditions in Europe Today," "Worship and the Eucharist," and "Ministry." The 12-member commission grew out of a 1972 proposal for dialogue, and was set up by a joint working group of the Lutheran World Federation and the Anglican Communion.

After returning to Zimbabwe after three and one-half years of forced exile, Roman Catholic Bishop Donal Lamont sharply criticized recent remarks by the new black majority's justice minister that "it is an accepted policy never to reveal the number of people sentenced to death." If this is the policy of the present government, Bishop Lamont said, the government "deserves to be condemned as roundly as was the previous regime [that of Premier Ian Smith], which earned the contempt of the civilized world and the particular castigation of the International Commission of Jurists."

PEOPLE and places

Appointments

The Rev. Robert F. Andrews is rector, St. James' Church, Grosse Ile, Mich. Add: Box 87, 48138.

The Rev. John G. Barrow is rector, St. Martin's Church, Chattanooga, Tenn.

The Rev. Victor M. Bircher is vicar, St. Stephen's, Columbia, Miss.

The Rev. Royce W. Brown is rector, St. Andrew's Church, 19th & Sherman, Liberal, Kan. Add: Drawer E, 67901.

The Rev. Steven Carroll is rector, St. John's Church, Howell, Mich. Add: 504 Prospect St. 48843.

The Rev. Dexter Chaney is deacon assistant, St. Columba's Church, Detroit, Mich. Add: 1021 Manistique, 48215.

The Rev. Stuart P. Coxhead, Jr. is rector, St. Paul's Church, Burlingame, Calif. Add: 641 Nevada Ave., San Mateo, Calif. 94402.

The Rev. Joseph Dickson is interim priest, Church of the Redeemer, Providence, R.I.

The Rev. Rita J.C. Dugger is minister of education, Ephphatha Church of the Deaf which serves deaf Episcopalians in the Dioceses of Rochester and Western New York.

The Rev. Knight Dunkerley is chaplain, St. Elizabeth Home, Providence, R.I.

The Rev. Richard Joseph Eckart is rector, St. Mark's and St. John's Church, 1245 Culver Rd., Rochester, N.Y. 14609.

The Rev. Richard G. Elliott is assistant, Church of the Holy Trinity, Clemson, S.C.

The Rev. Rexford Fliess is rector, Christ Church, Ottawa, Ill.

The Rev. George F. French is honorary canon of the Cathedral of All Saints, Albany, N.Y., and is on a three-month sabbatical to do graduate work in theology at Cambridge University in England.

The Rev. Mercer Goodson is rector, Holy Trinity Church, Port Neches, Tex.

The Rev. Thomas Lee Hayes is interim priest-in-charge, St. Thomas' Church, Bath, N.Y.

The Rev. Henry Lee Hudson is rector, Church of the Advent, Sumner, Miss.

The Rev. Leslie C. Hughs is rector, St. Paul's Church, Albany, N.Y. Add: 21 Hackett Blvd. 12208.

The Rev. James E. Janks is curate, St. James' Church, Leesburg, Fla.

The Rev. David Luce Jeffery is vicar, Grace Church, Vernon, and Trinity Church, Quanah, Tex. Add: 3209 Indian, Vernon, Tex. 76384.

The Rev. Winston F. Jensen is rector, St. Alban the Martyr Church, Superior, Wis. Add: 1408 Cumming Ave. (P.O. Box 411) 54880.

The Rev. Dean Kellerhouse is vicar, Calvary Church, Pascoag, R.I.

The Rev. Paul Kintzing is interim priest of Epiphany Church, Providence, R.I.

The Rev. Harold O. Koenig is vicar, the Church of the Good Shepherd, Columbus, Miss. Add: 315 Forest Blvd., Columbus 39701.

The Rev. Gilbert S. Larsen is rector, the Church of the Holy Communion, P.O. Box 183, Route 6, Mahopac, N.Y. 10541.

The Rev. Julian C. Lentz is canon at large, with responsibility for pastoral care, the EYC, and Christian education for the Diocese of Mississippi. Add: 4816 Windermere Terrace, Jackson, Miss. 39206.

The Rev. Albert Edward Line is administrator, St. John's School, and associate rector, St. John's Parish, Odessa, Tex. Add: P.O. Box 3046, Odessa 79760.

Transfers

The Rev. Harold Lewis Cook, a founder and assistant of St. Paul's Church, San Miguel Allende, Gto., Mexico, from the Diocese of Central and South Mexico to the Diocese of Haiti, as chaplain to the Society of St. Margaret, Port-au-Prince. Add: P.O. Box 857, Port-au-Prince, Haiti.

The Rev. Daniel McDaniel Simms, from priest associate, St. John's-in-the-Village, to chaplain, Spoford Center, the Borough of the Bronx, N.Y.

The Rev. James L. Hutton, III from the Diocese of Western North Carolina to the Diocese of North Carolina.

The Rev. Thomas N. Rightmyer, from the Diocese of North Carolina to the Diocese of Western North Carolina.

The Rev. Luis Leon, from the Diocese of North Carolina to the Diocese of Maryland.

The Rev. Lucia P. Ballantine to the Diocese of New York.

Change of Address

The Rev. Ralph T. Milligan, Box 6785, Macon, Ga. 31208.

Chaplain (Col.) John B.G. Roberts to HQ 363 Combat Support Group (TAC) Shaw AFB, South Carolina 29152.

Corrections

The Rev. Robert Burton is rector, St. Peter's-by-the-Sea Church, Sitka, Alaska. Add: P.O. Box 1130, 99835.

The Rev. William Robert Ellis is rector, Trinity Church, 44 N. 2nd, Ashland, Ore. 97520.

The Rev. Don B. Walster, Black Butte Ranch, Sisters, Ore. 97759.

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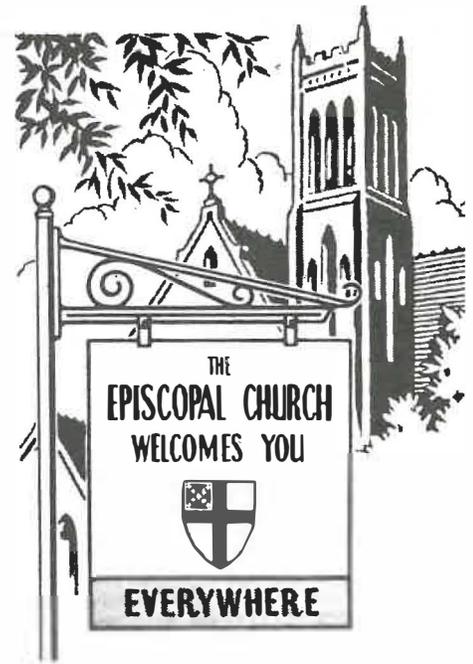
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SANTA CLARA, CALIF. (and West San Jose)
ST. MARK'S 1957 Pruneridge, Santa Clara
 The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie, the Rev. Frederic W. Meagher
 Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.
ST. ANDREW'S ABBEY
 2015 Glenarm Place 623-7002
 The Order of the Holy Family
 Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 9; Sat 4:30-5:30

EPISCOPAL CENTER 1300 Washington
 HC Mon-Fri 12:10

WASHINGTON, D.C.
ALL SAINTS' Chevy Chase Circle
 The Rev. H. Stuart Irvin, D.Min.
 Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). Daily 10

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

COCONUT GROVE, MIAMI, FLA.
ST. STEPHEN'S 2750 McFarlane Road
 Sun MP & HC 8, HC 10 & 5; Daily 7:15

ATLANTA, GA.
OUR SAVIOUR 1068 N. Highland Ave., N.E.
 Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.
CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
 The Very Rev. Eckford J. de Kay, dean Near the Capitol
 The Rev. Gus L. Franklin, canon
 Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed. Daily office at 12 noon. Cathedral open daily.

BOSTON, MASS.
ALL SAINTS' At Aahmont Station, Dorchester
 Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

ST. JOHN THE EVANGELIST Beacon Hill
 35 Bowdoin St., near Mass. Gen. Hospital
 Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

OMAHA, NEB.
ST. BARNABAS 129 N. 40th St.
 The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
 Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

LAS VEGAS, NEV.
CHRIST CHURCH 2000 Maryland Parkway
 The Rev. Karl E. Spatz
 Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401
ST. JAMES Pacific & No. Carolina Aves.
 The Rev. Russell Gale
 Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

NEWARK, N.J.
GRACE CHURCH 950 Broad St., at Federal Sq.
 The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
 Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat 10; Organ Recital Thurs 12:30; C Sat 11-12

NEW YORK, N.Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 3. Daily MP & HC 7; Ev 3:30 Cathedral Choristers 3:30, Tues, Wed, Thurs. Wed HC & healing 12:15.

ST. BARTHOLOMEW'S Park Ave. & 51st St.
 The Rev. Thomas D. Bowers, r
 Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev — Special Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave. at 74th St.
 Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J. Johnson, J. Kimmey, J. Pyle, associates
 8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
 Daily Eucharist, Mon-Fri 12:10

ST. IGNATIUS 87th St. and West End Ave.
 The Rev. Howard T.W. Stowe, r; the Rev. Brad H. Pfaff
 Masses Sun 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

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 The Rev. Marlin Leonard Bowman, chap. & pastor
 Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. MARY THE VIRGIN
 46th St. between 6th and 7th Avenues
 The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the Rev. John L. Scott
 Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50, Daily after 12:10 Mass

ST. THOMAS 5th Avenue & 53rd Street
 The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. Stanley Gross, honorary assistants
 Sun HC 8, 9, 11 (1S), 12:05. MP 11, Ev. 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed Cho Eu 12:10. Church open daily to 6.

NEW YORK, N.Y. (cont'd)
TRINITY PARISH
 The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
 The Rev. Richard L. May, v
 Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
 Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

TROY, N.Y.
ST. PAUL'S Third and State Sts.
 The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes, d; the Rev. Canon Robert A. Jordan; Donald Ingram, org./chm.; Mrs. Robert A. Jordan, d.r.e.
 Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu 12:05; Ev & HD anno

BROWNWOOD, TEXAS
ST. JOHN THE EVANGELIST 700 Main St., 76801
 The Rev. Thomas G. Keithly, r
 Sun Eu 8, 10 (Cho); Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS
INCARNATION 3966 McKinney Ave.
 The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III
 Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

FORTH WORTH, TEXAS
ALL SAINTS' 5001 Crestline Rd. 76107
 The Rev. Canon James P. DeWolfe, Jr., r
 Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge St.
 The Rev. Walter F. Hendricks, Jr., r
 Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

MADISON, WIS.
SAINTDUNSTAN'S 8201 University Ave.
 Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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