

THE LIVING CHURCH



William Dearnaley

The Rt. Rev. Claro Huerta-Ramos, Suffragan Bishop of the Diocese of Central and South Mexico, and Ms. Lou Logan, a Tennessee volunteer at the Bishops meeting, pose at the Chattanooga Choo-Choo: A different mood from that of the '70s.

The Bishops Meet • pages 5 and 11



THE LIVING CHURCH

Volume 181 Established 1878 Number 18

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

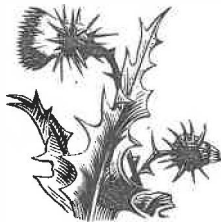
EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-6420

The Rev. H. Boone Porter, editor and general manager; Lorraine Day, editorial staff; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Jean Goodwin, people and places editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Warren J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

Probably the only passages from the Apocrypha which are well known in the English speaking world are from Ecclesiasticus, "Honor thy physician," (chap. 38) read on St. Luke's Day, "Let us now praise famous men" (chap. 44) read at the feast of All Saints, and the poem of praise for creation which is in chapters 42 and 43.

The first two of these three passages are in fact characteristic of the Anglican observance of these days, and we can be very grateful to our Anglican forbears for defending the liturgical use of the Apocrypha against Puritan opposition. The third passage is the object of our present attention. All three of these are unique pieces of exalted literature; without them the entire Bible would be poorer.

Before reading the passage about created nature, several reflections may be helpful. When we North Americans



think of nature, we usually turn our minds to trees, wild flowers, birds, and small animals. The author of Ecclesiasticus, the son of Sirach, thinks instead of the sky. Perhaps this is natural for someone living in a semi-arid land with few trees. The son of Sirach may have never in his life been in a forest. Secondly, astronomy (with a liberal mixture of astrology) was the most advanced science of the ancient world. A professional wise man and his students would know something about it.

More important for biblical literature may be a further consideration. For the pagan Gentiles, the stars were either omens of fate, or else symbols of gods and goddesses about whom the Greeks and Romans loved to tell dirty stories. For the Jew, on the other hand, the heavenly bodies were all creatures of the one eternal Creator. Their measured revolutions all follow his command. Psalm 19 says, "The heavens declare the glory of God, and the firmament shows his

handiwork." The son of Sirach held exactly the same view, and chapter 43 may well have been composed in part as a reflection on this much-loved Psalm.

The section on creation begins with Ecclesiasticus 42:15, when the author directs his attention to "the works of the Lord, and I will declare what I have seen." The element of personal testimony is interesting. As has been said in this column before, as believers we can indeed see God's hand in his works. The author goes on to assert God's lordship over all things, and his perfect omniscience.

Then in chapter 43 the son of Sirach rises to his full literary powers: "The pride of the heavenly heights is the clear firmament, the appearance of heaven in a spectacle of glory." Then the sun and "its burning heat" are extolled. The moon comes next, "to mark the times. . . From the moon comes the sign for feast days," as it still does for us in the case of Easter. Then the "glory of the stars" is praised, in their order, "at the command of the Holy One."

The author now moves on to phenomena closer to the earth, "Look upon the rainbow, and praise him who made it." At every point the beauty of nature inspires the son of Sirach's gratitude to God. Lightning, snow, frost, and wind then engage his attention, and finally the sea. "Those who sail the sea tell of its dangers, and we marvel at what we hear." A closing section of chapter 43 then sums up the author's reflections on these topics. The last verse is "For the Lord has made all things, and to the glory he has granted wisdom." Here again he sees the link between the order of creation and the orderly human life of the devout believer.

Interesting too, especially at this season, is what comes next. Chapter 44 opens with "Let us now praise famous men," the beautiful reading for All Saints, which in turn is followed by brief summaries of the careers of notable heroes of the Old Testament. The son of Sirach moves naturally and easily from God's works in creation to his works in history and in the lives of his people. It is the one true eternal God who is both the Creator and the Saviour of his people.

THE EDITOR

DEPARTMENTS

Editorials	11
Feasts, Fasts and Ferias	13
The First Article	2
Letters	3
News	5
People and Places	15

FEATURES

A New Day	Donald Kreymer	9
A Tough Job	R. Allen Lewis	10
Bishops Pastoral		11

Board of Directors

Robert L. Hall, Milwaukee, president; Miss Augusta Roddis, Marshfield, Wis., vice president; the Rev. Kenneth Trueman, Wauwatosa, Wis., secretary; Warren J. Debus, Wauwatosa, Wis., treasurer; the Rev. Murray Trelease, Kansas City, Mo.; Jackson Bruce, Jr., Milwaukee; Carl J. Bohne, Jr., Wilmette, Ill.; William W. Baker, Lake Quivira, Kan.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. Paul Reeves, Bishop of Georgia; the Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Very Rev. O.C. Edwards, Evanston, Ill.; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Rev. William H. Baar, La Grange, Ill.; the Rev. Robert Cooper, Nashotah, Wis.; the Rev. William E. Craig, Salina, Kan.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Robert L. Howell, Chicago, Ill.; the Rev. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. William S. Lea, Sarasota, Fla.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. George C. L. Ross, Berkeley, Calif.; the Rev. Dudley J. Stroup, Tryon, N.C.; the Rev. Murray Trelease, the Rev. Kenneth Trueman; William W. Baker; Carl J. Bohne, Jr.; Jackson Bruce, Jr.; Peter Day, Milwaukee; Robert L. Hall; Mrs. William Horstick, Oconomowoc, Wis.; H.N. Kelley, Deerfield, Ill.; William L. McCowan, Milwaukee; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta Roddis; Frank J. Starzel, Denver.

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief source of news. THE LIVING CHURCH is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photographs. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

© The Living Church Foundation, Inc., 1980. All rights reserved. Reproduction in whole or part without written permission is prohibited.

LETTERS

Bishop Sheridan's Pastoral

Thank you for printing "A Response to the Pope," by the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana [TLC, Oct. 5]. This magnificent pastoral letter should be read from every pulpit in the Episcopal Church across the land. So many of our members, including unfortunately some clergy, are woefully ignorant of the basic facts which Bishop Sheridan so clearly and cogently set forth.

(The Rev.) ROLAND BENJAMIN, JR.
St. James Church

Edison, N.J.

Reply to Reply

Since my reply (TLC, Aug. 24) to the Rev. Robert Zimmerman's article on summer resort churches [TLC, June 29], two responses have been made to mine: one by Fr. Zimmerman [TLC, Sept. 14] and one by Fr. Bowman [TLC, Oct. 12]. I trust that I will be accorded a similar and final statement on the matter.

Regarding Fr. Zimmerman's response: My main point remains. Don't ask or expect of resort area clergy that which you have not seen fit to accomplish in your own parish. Eucharistic preaching can and should be just as powerful, effective, convicting, and evangelical as Daily Office preaching (more so in my opinion).

Regarding Fr. Bowman's point (and Fr. Zimmerman's): I was hoping that the presumption could be made that every priest of this church knows full well that the liturgical day begins the prior evening. My point remains that Saturday evening masses have often depreciated the significance of the Lord's Day as a day different from the other six days of the week. I for one, value that difference and regret the cultural and societal things which tend to diminish it.

(The Rev.) ROBERT J. McCLOSKEY, JR.
St. Mary's of the Hills

Blowing Rock, N.C.

Centrality of Christ

With reference to a recent three-way correspondence in regard to the Eucharist in summer and the editorial by the Very Rev. Robert Zimmerman [TLC, June 29], I would like to add this much: I do hope that our church will not get into the same situation in which the Roman Church finds itself, a situation in which you cannot turn around without the Mass.

The centrality of the Eucharist is a high-sounding term, but as far as I am concerned, it is a specious one. The only proper term is the centrality of Christ. It is quite possible to worship Christ in

many ways other than in the Eucharist.

I hate to see our church systematically denying her people that privilege.

(The Rev.) GEORGE W. WICKERSHAM
Lawrence, N.Y.

Vehement Protest

As a priest who at the ripe old age of 33 is about to celebrate the ninth anniversary of his ordination to the sacred priesthood, I feel I must register a vehement protest to your editorial suggestion that there be a moratorium on ordinations of those under 30 years of age.

My years in the ministry have been exciting and fulfilling ones, and I dare say that such contributions as I have been able, by the grace of God, to make to the congregations committed to my charge, and to the church at large, have been traceable, at least in part, to a youthful enthusiasm, and sometimes even a naive idealism, characteristics which begin to wane by age 30.

Moreover, I feel that so far as the "surplus" is concerned, the problem cannot be laid at the door of the under 30 crowd. Perhaps you should take a look at the middle-aged housewives and retired military personnel and the like, who with increasing frequency are experiencing late vocations (sometimes vacations) to the ministry.

There is a delightful story in the Old



CANTERBURY
SUMMER
SCHOOL

- Ecumenical
- International

July 16-28, 1981

Theme: "What Do You Think of the Christ?"

Housed in modern Christ Church College in the Cathedral's shadow. Inspiring lectures by world leaders. Reduced-rate travel to/from England and Europe.

Accommodations for 200 international participants. A great experience on an historic site!

OPTIONAL TOURS: HOLY LAND
CATHEDRAL CITIES

CANTESS REPRESENTATIVE

150 Greeves St. Phone 814/837-9178 Kane, PA 16735

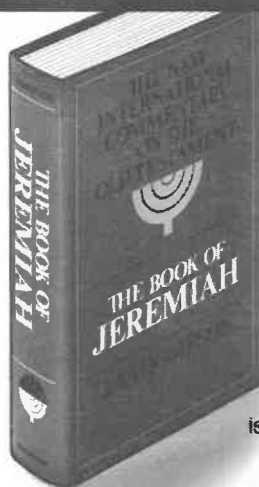
Give the gift of the
THREE KINGS
holy cross incense

CHRISTMAS GIFT PACKAGE OF FINEST QUALITY
INCENSE: CHARCOAL INCLUDED—\$5.00 the package.



WRITE:
INCENSE DEPARTMENT
HOLY CROSS MONASTERY
WEST PARK, N.J. 12493

MADE BY MEXICAN MONKS OF THE ORDER OF THE HOLY CROSS



"... A MAJOR, UP-TO-DATE
STUDY OF THE PROPHET.

The introductory pages alone are a treasure-trove of information, thorough in their research and balanced in their conclusions."

—DAVID ALLAN HUBBARD

President, Fuller Theological Seminary

"... MOST COMPREHENSIVE.

Thompson gives a scholarly assessment of the many and various views held currently about Jeremiah, and enables all Bible teachers and students to grasp the issues of that major prophet's day."

—DONALD J. WISEMAN, Oxford University

THE BOOK OF JEREMIAH

Written by J. A. Thompson, a distinguished scholar and specialist in Middle Eastern studies, *The Book of Jeremiah* is the fourth volume to be released in the acclaimed *New International Commentary on the Old Testament* series.

Cloth, 819 pages, \$22.50



At your bookstore

WM. B. EERDMANS PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MICHIGAN 49503

MASS FOR THE UNIVERSE

Rite II Setting using Prayer C
As Heard on **CBS - TV**
Powerful Sound — Easy to Sing
Northup & Pollard
109 East 50th St. N.Y.C. 10022

BURIAL SERVICES

J. B. Bernardin
Revised and Updated
\$12.95



MOREHOUSE-BARLOW CO.



VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING

COME IN. PHONE. OR WRITE FOR INFORMATION



Cuthbertson

2013 SANSOM STREET · PHILADELPHIA, PA 19103 · 215 564-6033

Testament about an examining chaplain (Almighty God) who refused to let a postulant disqualify himself on the basis of his youth. I am sure that you and your readers will agree that, in the exercise of his ministry, Jeremiah was probably better than average.

(The Rev. Canon) HAROLD T. LEWIS
St. Monica's Parish
Washington, D.C.

Clergy Under 30

Thanks be to God that the church is finally getting away from the notion that effective Christians must be ordained! The current clergy surplus [TLC, July 27] is a direct result of our previous thinking in this regard, and the ideal of recognizing a Christian ministry through the laity is both exciting and welcome.

I am horrified, however, that those with vocations to orders might be denied ordination on the grounds of age. The movement for this denial seems to come from those who see vocation as "what I want to do" rather than "what I have to do." Furthermore, Fr. Vogt's reasoning [TLC, Oct. 12] to limit ordinations because the laity and clergy are demoralized is a scandal.

The limitation of ordinations merely because we have a surplus of priests will

not and cannot halt our Lord's call for an ordered clergy (some of whom are under the age of 30).

HANK SELBY
Sullivans Island, S.C.

A Call Is Pending

We have recently undergone an experience not uncommon in the lives of clergy and their families: receiving an overture about a rectorship, submitting a resume, having a committee come to visit, going to the "vacant" parish for an interview, and then receiving a nice, courteous, prompt "Dear John" letter reporting that someone else has been chosen.

In this situation there were no improvements that could have been made except one: reducing the time that was involved. I submit that we ought to be able to come up with some modification of our present system, so that those under consideration would not have to be distracted for as long a time as it now takes. In this case, the initial overture came by phone in mid-February and the final "Dear John" letter came in late August.

Of necessity, during that time one hesitates to accept even the position of cubmaster or really gear up for fall activities, or do routine renovation and decorating.

And it even takes some evasion, if not downright fibbing, before one can give an answer to requests for help that come while "a call is pending."

NAME WITHHELD

Archangels

I am wondering where Ralph Slotten, in his lovely poem, "Rune of the Archangels," [TLC, Sept. 28] dredged up the names Raguel, Zadkiel, and Aniel. It would be fun to know.

(The Rev.) TOD W. EWALD
Corte Madera, Calif.

Peak Moments

The First Article [TLC, Aug. 10] hit me right on the "bull's eye": thoughts on the lake, on the mysterious distance, beauty and the Mystery of all mysteries, "the being of the eternal God."

I have had the good fortune to have experienced a few peak moments in these glorious hills of eastern Vermont and western New Hampshire. Thus I share your gracious insights. Perhaps like some others, my life has been a constant confliction of searching and seeking the Holy Grail of beauty, mystery, and the eternal; yet being pushed back into the reality of pragmatism! Blessed be God for his dispensation.

WAYNE S. RAMSDEN
Hanover, N.H.

Essays and lectures by some of the most influential religious writers of our time . . .

A FAITHFUL CHURCH: Issues in the History of Catechesis
O. C. Edwards, Jr., and John H. Westerhoff III, Editors

A collection of essays which examine the problems besetting the future educational ministry of the Church.
paper \$5.50



O. C. Edwards, Jr.



John H. Westerhoff, III

THE OPTIONAL GOD

Stephen Bayne

Based on the 1952 Paddock Lectures Bishop Bayne delivered at GTS, with an introduction by Harvey H. Guthrie, Jr., Dean of the Episcopal Divinity School in Cambridge, MA.
paper \$5.75

THE SPIRIT OF ANGLICANISM:

Hooker, Maurice, Temple.

William J. Wolf, Editor
John E. Booty, Owen C. Thomas

An assessment of the strengths and weaknesses of the Anglican Communion by taking inventory of its fundamental spirit.
paper \$6.95

Trinity Institute

SCRIPTURE TODAY

Durstan R McDonald, Editor

This year's conference focuses on a re-examination of the place of the word of God in the lives of today's Christians.
paper \$4.95

THE MYTH/TRUTH OF GOD INCARNATE

Durstan R McDonald, Editor

The collected essays from last year's conference.

"Each of the essays in this book makes a distinct contribution to the contemporary discussion of Christology."
— *The Living Church* paper \$4.95

At your bookstore

MOREHOUSE-BARLOW CO., 78 Danbury Road, Wilton, CT 06897

THE LIVING CHURCH

November 2, 1980
Sunday after All Saints' Day

For 102 Years
Serving the Episcopal Church

House of Bishops

A speech of electrifying intensity by Chicago's urban leader Jesse Jackson, a report on what the pope himself said about former Episcopal proselytes, a remarkable series of meditative addresses by Belgian Cardinal Suenens, and rapid exposure to indigeneous Tennessee culture were among the various arresting experiences of the recent meeting of the House of Bishops.

The meeting was described by bishops as the finest in the past 15 years. Although it was planned as a quiet, reflective, and devotional gathering, the quality of the speakers, and the importance of many of the subjects discussed, introduced an increasing sense of excitement during the seven and a half days of the meeting.

Approximately 150 bishops arrived in Chattanooga, Tenn., on the afternoon or evening of October 2, accompanied in many cases by their wives and by a rather small number of guests, national church staff members, press personnel, and others. A few more came on subsequent days. The quiet atmosphere was very different from that of the General Convention in Denver a year ago, when the bishops had last met. Almost all activities were in Read House, a spacious downtown hotel in Chattanooga.

As in other so-called Interim Meetings, held in between meetings of the General Convention, this meeting was for mutual consultation among the bishops, for information and edification, rather than for legislative business. There are very few items of canonical action which the bishops can carry out when they meet separately from the General Convention — among them, the approval of the retirement of bishops and the appointment of missionary bishops. Meeting alone, the bishops cannot enact canons. Hence the legislative sessions at Chattanooga were mainly concerned either with the internal workings of the House of Bishops itself, or the adoption of commendatory resolutions, or the expression of the opinions of the episcopate.

The mood was different from that of meetings in the 1970s, and many of the bishops were different too. Nine bishops,

most of them already retired, had died since the meeting in Denver, barely more than a year before, and they were reverently remembered. No less than 19 new bishops had been consecrated since then — one out of every eight or nine bishops at Chattanooga — some only a week or so earlier. Other changes included coadjutors becoming diocesan bishops, and bishops in some dioceses choosing to resign and become assistant bishops in other dioceses.

One missionary bishop was elected: the Rt. Rev. Frederick W. Putnam resigned as Suffragan Bishop of Oklahoma and was unanimously elected Missionary Bishop for the Navajos, a position he has already occupied on a temporary basis for a year and a half.

The Presiding Bishop, the Rt. Rev. John M. Allin, is president of the House of Bishops. The Rt. Rev. James W. Montgomery of Chicago was elected as vice president of this session. The Rt. Rev. Scott Field Bailey of West Texas continues through the triennium as secretary of the house, a position he has held since 1967.

Apart from Sunday, October 5, which was free, each day followed a similar schedule. At nine in the morning, devotions were led by the Very Rev. David B. Collins, dean of St. Philip's Cathedral in Atlanta. These were accompanied by hymns and by spiritual songs of a less formal nature, conducted by Mrs. Collins, whose irresistible manner and professional skill led the bishops to sing as they had perhaps never sung before.

Leon-Joseph Cardinal Suenens then gave his daily devotional address, chal-

The House of Bishops, meeting in Chattanooga, accepted the resignations of several bishops, to be effective in 1981. They are the Rt. Rev. Edward C. Turner, Bishop of Kansas, the Rt. Rev. George M. Murray, Bishop of the Central Gulf Coast, the Rt. Rev. Morgan Porteus, Bishop of Connecticut, and the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas.

lenging his hearers in quiet but compelling terms to open their hearts to the guidance of the Holy Spirit and the light of the love of God. The renowned Belgian Roman Catholic prelate was Archbishop of Mechelen-Brussels from 1961 until his retirement a year ago and was a leading figure in the Second Vatican Council. A popular writer and speaker, he has addressed Anglican audiences on several previous occasions.

Following other presentations each morning, the Holy Eucharist was celebrated daily in nearby St. Paul's Church shortly after noon. Each day a sermon was delivered by the Very Rev. Alan B. Webster, dean of St. Paul's Cathedral in London, who preached on the sixth chapter of the Second Epistle to the Corinthians. One of the best known clergy in the Church of England, Dean Webster held previous positions as Dean of Norwich and Warden of Lincoln Theological College. Presentations, discussions, or legislative sessions continued in the afternoon. The evenings were usually free, and most participants seemed ready to go to bed early after the full daily program.

Ecumenical Matters

The first full day, October 3, was devoted to ecumenical concerns, with the Most Rev. Edward W. Scott, Primate of the Anglican Church of Canada, speaking in the morning on the World Council of Churches. For the past five years Archbishop Scott has been chairman of the central committee of WCC.

Inevitable questions arose about the controversial grants in Africa of the WCC Program to Combat Racism. The bishops were reminded that the Episcopal Church has not contributed funds to that program since the early 1970s.

In the afternoon, different bishops gave brief informative reports on the different ecumenical conversations in which the Episcopal Church is now engaged. Reporting on Anglican-Orthodox meetings, the Rt. Rev. Robert E. Terwillinger, Suffragan Bishop of Dallas, urged attention to the problem of the *filioque* clause in the Nicene Creed — the only notice this topic received during the meeting. The chairman of the committee on ecumenical relations, however, the Rt. Rev. David B. Reed of Kentucky, assured THE LIVING CHURCH that this matter would be brought up again at a later date.

Reporting on the Anglican-Roman

Catholic Consultation, the Rt. Rev. Arthur A. Vogel of West Missouri did not pursue discussion of the recent papal invitation to former Episcopal priests [TLC, Sept. 7]. In response to subsequent questions, Bishop Vogel pointed out that the Roman action had been in response to strictly confidential overtures from former Episcopalians, and had nothing to do with ecumenical relations between the two churches.

Having been in Rome just after the announcement, he was assured by contacts in the Vatican that such converts to Roman Catholicism would simply be dealt with as individuals, and that there was no intention of setting up, within American Roman Catholicism, any sort of uniat "Anglican Rite" in opposition to the Episcopal Church.

During the few moments during which Bishop Vogel was personally introduced to Pope John Paul II, he spoke of his understanding that these converts would be received strictly as individuals. The reply was, "Not as a group. As individuals. Yes, as individuals."

Other ecumenical matters touched on later in the meeting included comment on the wide diversity of usage by individual bishops in receiving or confirming adult members of other churches who become Episcopalians.

The Episcopate and Ministry Questions

Saturday morning was largely devoted to a discussion of the nature and functions of the office of bishop, led by the Rt. Rev. Jackson E. Gilliam of Montana. On Monday there was a discussion of the ministry of other orders led by the Rt. Rev. Elliott Sorge, Executive for Education for Mission and Ministry of the national church.

It emerged that some dioceses are encouraging the carrying of the consecrated elements of Holy Communion to the sick and shut-ins by licensed lay persons. The present illegality of this usage was pointed out, although many were sympathetic to the practice. Bishop Sorge introduced a new booklet from his office, *Consultation on the Diaconate*, providing a positive report on the experience of a number of dioceses.

National and International Concerns

On Saturday afternoon, a number of resolutions on public questions were presented, and some were considered later as well. Bishops of every school of thought agreed that the pastoral letter of the house should address the rising tide of neo-fundamentalism in American politics.

Widespread study was urged in regard to the controversial MX missile system, planned to be placed in the states of Utah and Nevada. Grave concern was expressed over what appears to some as the present drift toward war. The bish-

ops deplored current brokerage of arms, described by the Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire, as "the most shameful since the slave trade."

Mindful of recent killings in Chattanooga, the bishops called on public officials to enforce laws against Klu Klux Klan terrorism.

On Sunday, bishops worshiped in different parishes in the area, and boat rides on the Tennessee River were arranged in the afternoon. Many also visited the University of the South at Sewanee, Tenn., a little over an hour away.

"Amazing Tuesday"

Tuesday, October 7, was the high point of the meeting in more than one sense. Beginning as usual with songs, prayers, and an address by Cardinal Suenens, the program then included a talk on communications by George E. Reedy, professor of journalism at Marquette University in Milwaukee, former press secretary to the late President Lyndon Johnson, and an active churchman. Speaking in a very human and down-to-earth style, Professor Reedy vividly contrasted the effects of material communicated by the printed page, radio, and TV. He received a standing ovation. The Holy Eucharist, with sermon by Dean Webster, and lunch followed, as usual.

In the afternoon the atmosphere suddenly changed with the arrival in the assembly room of bright lights, TV cameras, and a gathering of newspaper reporters. Then came the Rev. Jesse Jackson, Chicago black leader and an outspoken advocate of education, employment, and hard work. After an introduction by the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago, Dr. Jackson began with a plea for the moral and spiritual renewal of the American people.

"We cannot afford hedonism - the belief that it is good if it feels good," he said. "We must either have the sacrificial or the superficial."

With the powerful delivery and eloquence of the black Baptist preacher, he spoke of the urgent need for blacks to exercise their right to vote. Speaking from a sector of Baptist life in which religion and politics are not separated, he reviewed his own previously announced position in support of President Carter in the coming election. In concluding, he called on Christians to convince the poor that God is in control of the world. After answering several questions, he left in a tumult of applause.

The bishops and others in the meeting soon discovered that this remarkable day was by no means over. Chartered busses took them to nearby Lookout Mountain, where they wandered for an hour through the strange chasms, cliffs,

and caves of Rock City, a commercial park on top of the mountain. A banquet, a program of mountain music, and then dancing concluded this extraordinary sequence of experiences.

The Urban Scene and Communication

Wednesday was devoted to pursuing themes introduced by the two guest speakers on Tuesday. Bishop Montgomery of Chicago presented a panel of urban bishops. Bishop Moore of New York spoke of the inner city parish, emphasizing his experience that, in subsidizing such a parish, the diocese will get a better return by supporting a competent priest than by subsidizing social service programs.

"The effective priest can hustle up support for his own programs," he said, adding that the diocese should recruit and train indigenous Christian leaders for ordination.

Bishop Schofield of Southeast Florida spoke of conditions in Miami, with the massive Cuban influx. Bishop Appleyard of Pittsburgh recounted experiences in seeking to influence the heads of corporations which provide jobs.

In subsequent discussions, Bishop Primo pointed out the danger of recently voiced opposition to the office of suffragan bishop. By this route alone, he asserted, blacks or other minorities can be represented in the episcopate. The only U.S. black diocesan, he reminded his colleagues, had first served as suffragans.

Workshops were then held on different phases of church communications, under the leadership of experienced figures in this field.

Pastoral Letter

The pastoral letter, the first draft of which was produced by the Rt. Rev. Bennett J. Sims of Atlanta and several others, calls on citizens to vote responsibly. It also provides an Episcopal response to the so-called "electronic church," or TV church, which has used religious authority to back particular candidates.

This led to some debate the final afternoon as some bishops proposed various changes, some of which were accepted. One of the very few moments of controversy in the entire meeting occurred when it was proposed that the disparagement of abortion be eliminated. It was argued that it did not reflect the statement of the General Convention. The Rt. Rev. William C. Wantland, newly consecrated Bishop of Eau Claire, went to the microphone and refuted the proposal by quoting the words of General Convention. The passage was retained in the pastoral.

Other matters of recent controversy within the Episcopal Church received little attention. A TV program, highly critical of certain tendencies within the

church, appeared on commercial television during the meeting. Its sponsors described themselves as the Episcopal Majority. TLC had difficulty in finding bishops who knew of it or had seen it.

The Rt. Rev. Clarence R. Haden, retired Bishop of Northern California, made a speech asking his colleagues to be tolerant of parishes continuing to use the former edition of the Prayer Book but no parliamentary action was called for. Late in the week, Bishop Reed of Kentucky disassociated himself from the view that because women *might* be ordained, every bishop *must* ordain them. He said it was his belief that the ordination of women was permissible, but not mandatory.

Among other matters of miscellaneous information, the Rev. Thomas Carson, stewardship officer of the national church, announced that over \$102 million has now been raised for Venture in Mission.

On the last morning the Rev. James R. Gundrum, executive officer and secretary of the General Convention, spoke about plans for the next convention, reminding his hearers that rising costs for travel and accommodations must be budgeted in advance. Ten dioceses in the United States have indicated to his office that they plan to send fewer than the customary eight deputies.

The meeting of the House of Bishops concluded at midday on October 9 with the celebration of the Holy Eucharist in the meeting room.

THE EDITOR

New Bishops in Eau Claire, South Carolina

The Rev. William Charles Wantland was consecrated fourth Bishop of Eau Claire on the evening of September 30 in Christ Church Cathedral, Eau Claire. Bishop Wantland succeeds the Rt. Rev. Stanley Atkins, who has retired after 10 years as diocesan.

Presiding Bishop John M. Allin served as chief consecrator, and co-consecrators were Bishop Atkins; the Rt. Rev. Gerald N. McAllister, Bishop of Oklahoma; the Rt. Rev. Albert W. Hillestad, Bishop of Springfield; and the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee.

Other bishops who joined in the laying on of hands were the Rt. Rev. Victor M. Rivera, Bishop of San Joaquin; the Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Frederick W. Putnam, Bishop of Navajoland; and the Rt. Rev. Robert E. Terwilliger, Bishop of Dallas.

Bishop Rivera was the preacher. Bishops Gaskell and Stevens celebrated the Holy Eucharist with Bishop Wantland, as did the Very Rev. Jay Breisch, dean of Christ Church Cathedral, and the



Fr. Wantland and Bishop Atkins before the consecration ceremony in Eau Claire.

Rev. Barry Whenal, vicar of St. Mary's Church, Tomah, Wis.

An overflow congregation, including representatives from other churches and from various Indian nations in Oklahoma and Wisconsin, was present, and a reception was held at the Civic Center following the ceremony. Bishop Wantland, a member of the Seminole Nation, has been active in Indian affairs for many years.

In a ceremony attended by 2,300 lay people and clergy, including 27 bishops, the Rt. Rev. Christopher FitzSimons Allison was consecrated Bishop Coadjutor of South Carolina on September 25. He will assist the Rt. Rev. Gray Temple, present Bishop of South Carolina, until the latter's retirement.

Bishop Allin was the chief consecrator for the service, which was held at Gaillard Municipal Auditorium in Charleston. Co-consecrators were Bishop Temple; the Rt. Rev. George M. Alexander, retired Bishop of Upper South Carolina; the Rt. Rev. Richard B. Martin, national executive for Ministries, retired; and the Rt. Rev. B. Sidney Sanders, Bishop Coadjutor of East Carolina. A reception following the service was given by the Episcopal Churchwomen of the diocese.

Bishop Allison, 53, is a native of South Carolina, and has been rector of Grace Church in New York City for the past five years.

1980 UTO Grants

The United Thank Offering (UTO) committee of the Episcopal Church has approved 91 grants totaling \$1,948,036.42 for 1980, based on the largest annual offering to date. There were 52 domestic and 39 overseas grants awarded from a total of 192 requests totaling over \$6 million.

The largest single grant was \$81,000 to the Diocese of Haiti, to build three apartments to be used for clergy housing in Port-au-Prince. Other large grants were as follows:

- \$65,000 for pension supplements to retired women missionaries who served the church in the U.S. and abroad, many of whom were UTO workers;
- \$58,500 for the production and distribution of printed and audio-visual tools produced nationally to interpret the work of the UTO;
- \$55,000 in scholarship funds for the training of women from overseas dioceses;
- \$50,000 to the Diocese of Southern Philippines to renovate Brent Hospital;
- \$50,000 to help with the purchase of a women's hostel house, church, and residence for a new evangelism worker in Cordoba, Argentina;
- \$50,000 to the Province of Uganda, for Bishop Tucker College, Milkomo, to provide an additional staff house;
- \$50,000 for St. Mary's Vicarage, Virgin Gorda, Virgin Islands, to build a vicarage on this remote island;
- \$50,000 to the Appalachian Peoples' Service Organization (APSO) to assist in funding community service programs; and
- \$50,000 to the UTO loan fund to encourage more local participation in church building projects in the U.S. and overseas.

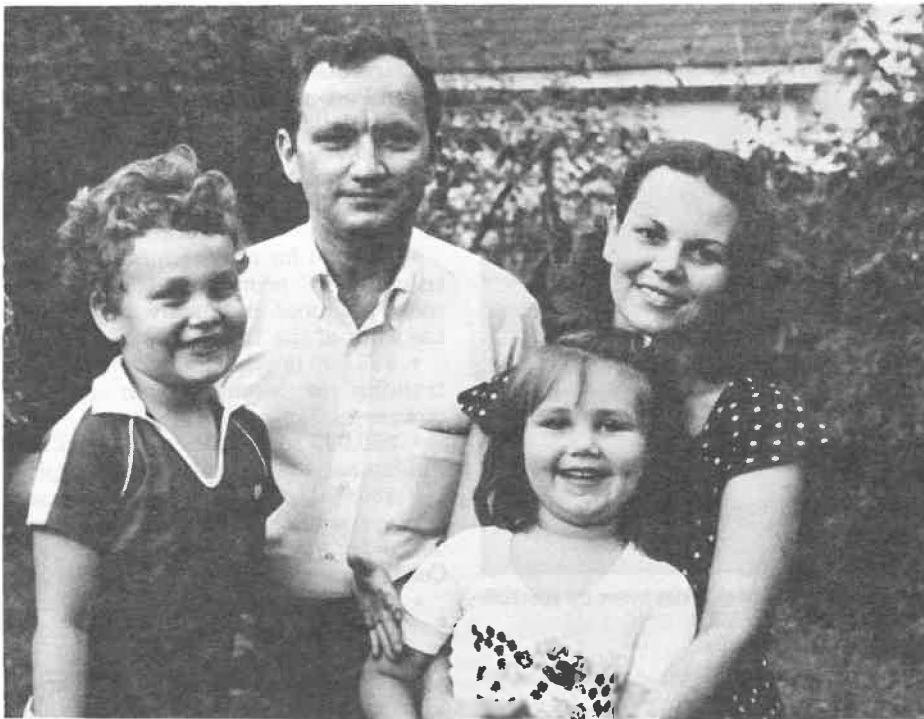
The 13-member UTO committee has one elected representative from each of the church's provinces, plus three at-large members and one Executive Council liaison person. This group of lay people decides how the Offering will support church programs and projects from provinces and councils of churches throughout the Anglican Communion.

Utah Fights MX and Arms Race

St. Mark's Cathedral, Salt Lake City, held the second in a series of ecumenical conferences on "The Arms Race and the Human Race" late in September.

The Rt. Rev. Otis Charles, Bishop of Utah, is taking a leading role in forcing public debate on the MX missile system, which he opposes. Last spring, at the first of these conferences, he said that Christians have a moral responsibility to oppose any contribution to the arms race [TLC, May 11]. His diocesan convention supported Bishop Charles' contention that "the people of Utah have the opportunity to make this crucial strategy decision for the rest of the American people."

Dr. Edwin B. Firmage, professor of law at the University of Utah, and a great-great grandson of Brigham Young, listed four reasons why he opposed the MX system, which would place about 200 warheads and launchers



The Rev. Celso de Oliveira, rector of the Church of the Redeemer in Rio de Janeiro, Brazil, is spending the current academic year studying liturgics at the Episcopal Seminary of the Southwest in Austin, Texas, under the sponsorship of the Executive Council's Overseas Leadership Development Program. Luciene de Oliveira, his wife, a vocational counselor who works in prisoner rehabilitation in Rio, is studying at the University of Texas. The couple is shown in the above picture, with their children, Breno and Alana.

in thousands of acres of high desert in Utah and Nevada.

He said the system was based on a "perverse strategy" that invited attack in order to preserve other elements of the strategic nuclear system, and commented, "I am outraged at such a view of the value of human life." He said that the system would "seriously impede, if not destroy, all hopes of eliminating the arms race, which . . . will surely . . . lead to nuclear disaster for human kind."

Calling the proposal "bad military strategy," he said that the "enormous, armor-plated dinosaur would be obsolete before it was fully in place. It is this generation's Maginot Line."

"Finally," he said, "it will destroy so much of the land that I love." Claiming that we hold the land in trust, he said that future generations would certainly blame this one "if we put these God-given resources to such bitter use."

Theologian Harvey Cox of Harvard Divinity School agreed. He told the gathering that the "most profound challenge" raised by the proposal was the religious one: "We have in some way misunderstood the mandate of the New Testament that our task is to be makers of peace . . . not just supporters of peace, not just prayers for peace."

He observed that ash from the eruption of Mt. St. Helens in the Pacific Northwest was coloring the sunsets on Martha's Vineyard, off the coast of Massachusetts, and said, "That is why I have come to Utah. This issue is not local; it will have an impact in all the world."

In his closing remarks, Bishop Charles called for action. "I hope not to come to the third part of this series and still just be talking. It is time for people to start doing something," he said.

Communication

A group of representatives of the church press, Episcopal publishers, specialists in radio and television, and others, celebrated St. Matthew's Day in Cincinnati by joining in a consultation on communication. It was repeatedly pointed out that large numbers of American people keep their television turned on for several hours per day, but the Episcopal Church is rarely represented.

A number of technical questions were discussed, relating to access to conventional, cable, and satellite TV. It was also pointed out that some types of information are not effectively communicated by this medium. Most problematical, in the eyes of many, is the fact that TV religion short-circuits and disregards the local church in its direct communication from studio to individual viewer. Nonetheless, it was generally concluded that alert and knowledgeable Episcopal laypersons or clergy can in fact often gain access to local TV and radio stations, and that we cannot continue as an institution to ignore the importance of broadcasting.

The wide resources of communication by the printed word were also surveyed. It was recognized that a large volume of information is communicated today within the Episcopal Church by the vol-

untary cooperation of the Diocesan Press Service, THE LIVING CHURCH, various diocesan publications, and many others, representing every point of view. Friendship and cooperation with the press of other churches was also acknowledged. Need was seen for collaboration with the numerous and often highly competent religion reporters in the secular press.

Participants agreed that a greater amount of specifically Anglican material is called for, and also such Anglican material is now needed in languages other than English.

The consultation was sponsored by the Forward Movement Publications, which has its offices in Cincinnati; and the Rt. Rev. John M. Krumm, Suffragan Bishop for Episcopal Churches in Europe and former Bishop of Southern Ohio, presided, as chairman of the Forward Movement executive committee. He was assisted by the Rev. Charles H. Long, editor. The Rt. Rev. Philip A. Smith, Bishop of New Hampshire, and chairman of the committee on communications of the Executive Council, was also among the participating bishops.

Tribute was paid to Mr. John Goodbody, recently retired executive for communication of the national church. TLC was represented by its editor. H.B.P.

This Is Christian Education Week

Nov. 2-9 has been designated Christian Education Week by the Executive Council, which is asking for "the support and celebration of this week by all parishes and dioceses of the Episcopal Church."

The designated week is the octave of All Saints' Day, which lends itself to liturgical, theological and historical resources for celebrating Christian education, according to the Rev. Frederick



Howard, staff officer for Christian education at the church center. Its purpose is to celebrate Christian education as a vital part of the total ministry and mission of the church, Fr. Howard said.

The logo "CE/EC" on this year's poster represents Christian Education/Episcopal Church. The poster is designed to allow space for meeting and program announcements, photographs, etc.

' 'A New Day' '

Unhappy with the results of Confirmation classes, a priest and parish planned a new method and approach to Confirmation preparation.

By DONALD KREYMER

I had been dissatisfied for a great many years with our Confirmation classes for young people. I was not unhappy with the young people themselves, but rather with the results of the instruction I have been giving. Ten years after the classes were finished, I could detect very little in the way of changed lives as I looked at the list of names of those who had been prepared and then confirmed. In talking with them, I found that they could remember very little, practically nothing, of what they had been taught. And I was not alone; the neighboring priests with whom I talked, when they did not immediately become defensive, admitted they too were unhappy with the results of their Confirmation classes.

Out of this general dissatisfaction came plans for a new method of approach to Confirmation classes for young people. Two years of work on this project with interested lay people and helpful high school students resulted in the development of an annual weekend instructional program. We call this weekend retreat "A New Day." It is not an "experience" or group therapy. Instead it is a weekend of instruction, done in the very best way we can manage.

It includes a great deal of singing, because we are told by educational psychologists that we learn best and most permanently when we are relaxed. It includes a great deal of snack time, be-

cause we are informed by physiologists that young people in this particular age group burn a great deal of energy, and their physical needs for food must be satisfied in order for them to learn spiritual truths.

The weekend is based on four theoretical concepts that make it unique. First, we use peer group teaching. High school students are recruited and carefully coached so that they can share the church's teachings with others their own age. They do this within the framework of their own experience. They share how they came to understand the material they are teaching. There are only a few exceptions to this fundamental plan. There are some meditations and a brief talk on Holy Orders by a priest; and there is talk on Holy Matrimony given by a married couple. Everything else is covered by the young people themselves.

Second, there is a careful selection of content goals. We cannot cover everything. We started with a list of all the topics covered in our own and other standard Confirmation classes. We separated these into three groups: "must have," "need to have," "nice to have." We discarded the third group. We kept the first group, and we added as much of the "need to have" information as time allowed.

In this connection, it is comforting to know that the "New Day" retreat is not an isolated part of our lives. The young people continue after the retreat as members of the youth group, in a junior high church school class and a senior high class which are ongoing. In these

groups they will learn the material there was not time to cover during the retreat.

Third, we use many teaching media. We consulted a number of experts and built into our program the knowledge we gained of attention span, progression, order, and media change. We did our very best to choose many different media for teaching, arranging them in such a way that there was constant change. No one teaching method was used predominantly, and appropriate activities were included for learning reinforcement.

Fourth, we provided ample breaks and abundant supplies of fruit, homemade brownies, cookies, crackers, cheese, and punch, so that the physical needs of the young people were met. We tried to insure that they got enough sleep so that they would be physically receptive the next day. We organized the time on the retreat very carefully so that they would know we had prepared with great love and that they were not wasting time.

Something this important could not be prepared by committee work. One adult leader volunteered to be in charge. She met with the parish priest every week for an hour, beginning four months before the retreat was to begin. During this weekly meeting, we discussed the personnel that would be needed, the tasks that remained to be done, and the equipment we would need to secure. First, we selected eight young people and secured their commitment to spend two months in training to be members of the team. We selected a young person as a retreat leader. She was a college student, living at home, and she was willing to commit the time needed to prepare to be the leader.

The curriculum was carefully prepared. This was made easier by the fact that we had done this retreat the year before and still had all of our materials. During the four months of preparation we polished up our teaching methods. We bought some new filmstrips. A nearby priest volunteered to prepare an original filmstrip on a subject we could not find adequately covered elsewhere. We

The Rev. Donald Kreymer serves St. Francis of Assisi Church, Simi Valley, Calif.

wrote an original meditation on the Stations of the Cross to be used as a closing exercise on the first day of the retreat. During the last two months before the retreat began, we had meetings with individual team members. During the last month, we had regular team meetings every week on Sunday evenings. This built up the feeling of Christian community among us so that when the retreat began we had something already in existence and could welcome the candidates into the group. All of these preparations required a great deal of work. On my own part, it meant at least five times the amount of work that would have been required to teach the traditional Confirmation class for young people. It was worth doing only because I had seen the results the year before and was completely convinced that this was God's will for me.

We reserved accommodations at St. Mary's Retreat House. The trip would take an hour and a half. We made plans to meet in the church parking lot at 7 o'clock Saturday morning. We had arranged for bus transportation. Our time schedule had the retreat begin at 10 a.m. This meant we would have two meals on Saturday at the retreat house and two more meals on Sunday. We planned to leave the retreat house at 4:30 Sunday afternoon and arrive in the church parking lot at 6 p.m. A volunteer made phone calls to insure that the families of the participants would be at the church to meet us when we arrived, and that they would bring hot food for a covered dish supper.

The bus trip to the retreat center was a wonderful opportunity to learn the songs we would be singing and to get better acquainted with each other. We had asked each participant to pay 25 dollars, but the youth group had spent the last three months earning money for scholarships. This money was used to provide partial or full scholarships for those whose parents could not afford to send them.

Since this was the parish Confirmation class, we made certain everyone knew by repeated announcements that scholarships were available. We asked cookie bakers to bake dozens of cookies and brownies, and we asked others to furnish baskets of fruit. None of this was left over. The parish more than broke even financially, and the youth fund had money left over to provide scholarships for other activities in the future.

On Saturday before lunch we had an introductory talk, an activity leading up to the special filmstrip, "Who Am I?", and a keynote talk, "The Decision to Follow Christ." After lunch we had a filmstrip on the Episcopal Church, another on Penance, and participated in a community celebration of repentance. Then there was a break and goodies.

In the afternoon a married team of

youth advisors shared with us their views of Holy Matrimony. We watched a filmstrip on Holy Orders and heard a talk on vocation and Holy Orders by a priest. We saw another filmstrip called "A Spirit People," which introduced a talk on Holy Confirmation. After dinner there was a long period for counseling. Then we had a filmstrip and an instruction on the Eucharist. We went to the chapel for a meditation on the Last Supper. Next a retreat leader gave a description of the origin of the Stations of the Cross. Then in the darkness we walked around the grounds of the retreat center as we had a meditation on the Way of the Cross. We took part in a love feast (*agape*) just before we retired.

Sunday morning we heard a talk on prayer and went to the chapel for group prayers. We had instruction on "How to Make a Scripture Meditation" and a talk on study, followed by Bible study. Then came another break for what the young people called a "munch out." This was followed by a talk on Christian action and a chapel visit with everyone taking part. Then we saw a film on Baptism and heard a short talk before lunch.

After lunch there was a counseling and packing period and a talk by our retreat leader on Ultreya. We had a

break to fill out our time and talents sheets, and then began the closing Eucharist. We renewed our Baptismal vows; some of our number were admitted to Communion. Then as a high point of the retreat, we each were given the opportunity to walk up to the altar and rededicate our lives to Christ. After Holy Communion everyone received a special symbol of the retreat as we were called forward by name.

We went home on the bus, singing, to meet our parents who had provided an abundant supper. During the supper we were given the opportunity to share with everyone what we had learned on the retreat.

As a result of this retreat, we now have 25 young people and eight adults whose dedication and faith have been renewed. All but two have volunteered to serve on any other retreats of this nature, in our own or other parishes. We have provided thorough Confirmation preparation for all the young people who needed it. Two other parishes nearby made plans to follow suit and to have their own retreats with our help. And perhaps most significant of all, our youth advisors made a firm decision to do it all again as their permanent program of service to God.

A Tough Job

I am convinced that the parson's wife has the most demanding, and, often, the most thankless job in modern society.

A young clergyman brings his bride from her parents' home into a rectory (parsonage or manse). She mustn't show too obvious affection for her husband or require too much of his attention. On the other hand, she must avoid giving anyone an excuse to question her complete loyalty to him.

If she dresses fashionably, she is called vain, extravagant, and worldly. If she does not, she is dowdy and casts discredit on the parish.

If she shows an inclination to play an active, leading part in the women's work of the parish (no matter what her training or natural talents) she is classified as "forward," "pushy," or "lacking in respect for her elders." If she does not play an active part, she is tagged as being uninterested in the church, "stuck up," or lazy.

If she is a meticulous housekeeper, "she doesn't spend enough time helping her husband." If she is a bit easygoing in her domestic toils, she is sloppy or careless.

If she seeks and accepts the friendship of women outside the congrega-

tion, she is "neglecting those who keep our church going." If she does not, she fails in evangelism and lacks community interest.

When children bless her marriage, the critics find new targets and ammunition. Her children must be perfectly cared for, perfectly trained and disciplined. But their care and nurture mustn't take her from "her work" for the parish. (It makes no difference that she received no "call" from the parish and receives no stipend.)

She must be prepared to greet parishioners who ring her doorbell or walk in unannounced at any hour of the day. They may have come to complain and if so, she will have to relay that information to her husband.

She will be called upon to do chores in the church or parish house that no one would think of asking any other lady to do. And she is not supposed to have the privilege of declining.

Basically, a clergyman's wife should be a practicing (as opposed to a merely professing) Christian. She must know her way to the Source of all grace by prayer if she is to survive being married to a man whose job must always, and in any circumstances, come first.

(The Rev.) R. Allen Lewis (ret.)

In the Company of the Saints

In the contemporary world, the dedicated Christian often feels lonely. Surrounded by more or less unbelieving neighbors, in a society of low moral standards, in a world apparently bent on its own destruction, Christians have adequate reasons for discouragement. Yet to us, in these circumstances, comes the good news of the festival of All Saints. This feast makes us aware of the vast army of which we are a part. It puts before us Christianity, not simply as an idea, but as a life really lived by a multitude of men, women, and children in every age and in every part of the world. With them, at this time, we lift our hearts "to the things that are above, where Christ is, seated at the right hand of God."

Anyone attending the recent meeting of the House of Bishops in Chattanooga [p. 5], who had also attended meetings of the same House during the 1970s, could not fail to be struck by the difference of mood and tone. The Chattanooga meeting was intended to be devotional and reflective and so it was, although it was not as quiet as anticipated.

The bishops were obviously interested in the topics discussed, and wished to work together. With an imminent national election, it is not surprising that public questions were on the minds of many. Yet the approach to such matters was far more modest and cautious than was the case a few years ago. It was recognized that not all Christians may agree on social and economic matters, and that religiously inspired efforts to secure reforms may be quite unsuccessful.

It is evident that there is a great deal more consensus in the House of Bishops today on a great variety of matters. As they work together, the bishops must now face the task of leading the church forward more effectively in its total life and witness.

Christian Responsibility

A Pastoral Letter from the House of Bishops

As bishops of the Episcopal Church meeting in the early autumn of an election year in the United States, we wish to speak of Christian responsibility in exercising the right to vote. In focusing on a national issue we are mindful of our brothers and sisters of this church whose citizenship is in other countries. We hope that what we say will be of relevance and stimulation to them. We hold them in our prayers and ask for theirs in our forthcoming national decision-making.

Two matters concern us chiefly. Both represent extremes of religious response to the problems of political choice.

I. Our first concern is apathy. Hardly half the American people entitled to vote do so. For Christians, this withdrawal from political responsibility is faithless and immoral. To fail to vote or to be uninformed in voting is a denial of the biblical faith that Jesus Christ is Lord: the Lord of politics, economics, education, and social systems, as well as of our personal and family lives.

Christians are not relieved of political

decision-making just because political choices involve fallible candidates – or because political choices must face debatable positions and points of view. To think so and act so betrays a hands-off-the-world assumption about God and his Christ which Scripture denies. Our God of the Old Testament is a political intervener because the cosmos he commands is moral at the core. No earthly sovereignty can violate that morality and endure. However, as Scripture declares, "If a king judges the poor with equity, his throne will be established forever" (Proverbs 29:14). In the New Testament, God's intervention takes the form of a self-offering in crucifixion for the very life of the world.

Political withdrawal by Christians creates a vacuum that invites the tyranny of those who would use power for discrimination, oppression, and economic barbarism. That is the immorality of political apathy.

But it is not enough simply to vote. We urge *informed* voting, making choices on the grounds of a first princi-

ple that is biblical and basic to Christian conviction. The first principle is the sacredness of human life. From it other guideposts rise for our decision-making, all of them anchored in Scripture.

Since we hold that human life is sacred, our political choices need to reflect the best judgment we can make as to the people and platforms that honor all persons – that respond to the needs of the aged, the unemployed, and the disadvantaged – that uphold racial and sexual equality – and that resist irresponsible and indiscriminate abortion as a heedless, casual birth control option.

Our political choices also need to reflect a moral resolve that American economic structures reduce the extremities of arrogant wealth and gross poverty which mark doomed societies. Callous biblical kingdoms were brought low by God's wrath. Contemporary societies are likewise under judgment for greed and indifference to human need. "What do you mean by crushing my people, by grinding the face of the poor?, says the Lord God of hosts" (Isaiah 3:15).

A further imperative that flows from the sacredness of human life in Christ's call that his disciples be peacemakers. Wherever possible, our voting needs to call to account the iniquity of a runaway arms capability that supplies small nations with lethal weaponry, much of it American. Our political action must deplore the daily and deadly addition that America makes to the absurd stockpile of nuclear warheads. We now have atomic megatons adequate to kill everybody in the Soviet Union 20 times over.

Since nuclear armaments here and in the Soviet Union have created a world in which the whole can nowhere be pro-

tected against its parts, our own national security has reached the zero point. The issue is no longer the survival of one nation against another. We stand now in mortal danger of global human incineration. A computer error could trigger mutually assured destruction. American responsibility for the world beyond us compels a moral outcry against the arms race.

As a way of moving us all from apathy and toward responsibility, we have offered biblical guideposts to political decision-making. It is to be expected that we will disagree on candidates and political direction. Disagreement expresses both our freedom and the ambiguity of all choices made by sinful people in a fallen world. But at a deeper level of truth, political involvement by informed voting expresses the irrepresible hope of Christians that in spite of all alarms God is the Lord of history, and that human life is a gift to be claimed from his hand, both here and hereafter.

II. Our second chief concern in this election year is the opposite extremity to apathy. It is the sudden emergence of aggressive religious partisanship in the political arena. We insist that the use of religious radio and TV and local pulpits in support of particular candidates in the name of God distorts Christian truth and threatens American religious freedom.

As Christians we share some important commitments with the so-called Moral Majority: to the home, to the family, to the Bible – though our understanding of reverence for Scripture compels us to resist any narrow or bullying use of biblical texts. But, with our brothers and sisters of the popular TV ministry, we too cherish God and country. The stars and stripes of our national banner are conspicuous in many Episcopal Churches, and we offer the Eucharist on the 4th of July.

As your bishops, we speak out now because the silence of the conventional churches is partly to blame for the impact of this new coalition of strident voices. But we do not form a power lobby – for two reasons.

First, because we are American traditionalists with regard to religion. The founders who fashioned our Constitution of the United States had great respect for the spiritual core of all human experience. But they believed the religious reality, at bottom, is intensely personal. They were also close in time to some events in American colonial history which saw churches snarling at each other, unable to tolerate a pluralist denominational social order. Therefore, if the individual right to religious belief and practice were to be upheld, Americans had to be protected, not only against an authoritarian, anti-religious state (as has emerged in Communism)

but also against a tyrannical religious monopoly.

The American colonial period is filled with instances of denominational control of parts of the colonies where deviation from territorial orthodoxy was punishable – and often cruelly.

Puritan Massachusetts banished Quakers from their state on pain of death. In Quaker Pennsylvania during that period all citizens were subject to religious restrictions. An act passed in 1700 required all citizens to attend church on Sunday or prove they had been at home reading the Scriptures. Failure to do so was subject to fines.

Anglicans in Virginia, at about the same time, pushed through a law which defined orthodoxy for Christians. Denial of Old and New Testament authority was illegal. Offenders could be barred from public office.

Although Maryland was opened initially to Roman Catholics under Lord Baltimore, elsewhere in the colonies life for many of that church was hindered by the weight of repressive legislation and popular contempt.

When it came time to document religious freedom with constitutional guarantees, the founders, well versed in history and human behavior, denied the government all power to establish religion. Also denied was the power of the government to interfere with the free exercise of religion. Our founding fathers' argument was never against faith, but against monopoly and political power under religious auspices.

Our refusal in 1980 to entangle religion in partisan politics, and our wariness of contemporary movements that do, is rooted in a wise American tradition of avoiding the almost certain risk of political tyranny in the name of God.

Our second reason for warning against a religious power bloc in the political arena is our certainty that "power" is not the last word in our relationship with God. In the wilderness struggle of Jesus, "power" is the Devil's final word, not God's. Satan's trump temptation is to deliver into Jesus' hands "all the kingdoms of the world and the glory of them" (St. Matthew 4:8).

The response of Jesus to this third seduction defines forever the Christian's relationship to the world: not control, but ministry. Our Lord scorns a mastery founded on any sovereignty but servanthood. Servanthood means the readiness of love to sacrifice and to suffer.

Christ bids us take up the Cross, not a cudgel. We therefore summon ourselves and our people to cheerful service in Christ's love. Be courageous in conviction, tolerant of diversity, and thankful for a political heritage that is ours by gift of human struggle and divine mercy. Amen.



Altar Guild

In the dim glow of chancels
move silent figures
at humble, holy tasks
placing altar candles,
shining brass,
hanging season colors.

Tiny parish church
or ancient cathedral,
the work is the same;
backstage care and ceremony
for the glory of liturgy
and silent praise of God.

Odors of beeswax, Brasso, and starch
become incense
in the slant of light
from stained glass.
"Accept and bless work
in the care of Thy sanctuary."
Deo gratias.

Amy Jo Schoonover

Concelebration

By LEONEL L. MITCHELL

At all celebrations of the Liturgy, it is fitting that the principal celebrant, whether bishop or priest, be assisted by other priests, and by deacons and lay persons.

"It is appropriate that the other priests present stand with the celebrant at the altar, and join in the consecration of the gifts, in breaking the Bread, and in distributing Communion." *The Book of Common Prayer*, pp. 322, 354.

The authority for concelebration in the Episcopal Church lies in these rubrics from the section "Concerning the Celebration" at the beginning of the Rite One and Rite Two versions of the Holy Eucharist. Their purpose is to enunciate principles so that more than one minister can participate in a common celebration.

In the middle ages, it was customary for every priest to celebrate "his own mass" almost daily. In large churches or cathedrals where there were many clergy, most of them said a private mass assisted by a server. The English Reformation abolished the private mass, until its revival in the 19th century. The Second Prayer Book of Edward VI provided that when there were many priests and deacons, they should all attend a single celebration of the Eucharist and receive Holy Communion. This corresponds to the teaching of St. Ignatius of Antioch in the early second century.

In Ignatius' model the eucharistic celebration reflects the structure of the local church: the bishop presided, surrounded by his presbyters, assisted by the deacons and the whole people of God in a single celebration. The same pattern is found throughout the early church.

This same model is envisioned by the Book of Common Prayer when it says, "it is the bishop's prerogative, when present, to be the principal celebrant at the Lord's table, and to preach the Gospel." Certainly it would be difficult to devise a better way to express the polity of the Episcopal Church than for the diocesan bishop to celebrate the Eucharist throughout the parishes of his diocese, with the parish priests joining

him at the altar; while the parish deacon reads the Gospel, leads the intercession, and prepares the table; and lay persons read the lessons and take other prominent roles in the service.

There is a second form of concelebration which is equally ancient and theologically significant, even though less frequent in practice. This is a concelebration by two or more bishops, the representative leaders of different local churches, who make a powerful symbol of the unity of the church standing together to celebrate the Eucharist, the sacrament of unity.

The Book of Common Prayer also provides for concelebration when the chief celebrant is a priest. In theory the situation is the same as when a bishop is the chief celebrant. It is not inappropriate for the clergy of a parish to concelebrate at the parish Eucharist on Sundays and holy days. This makes clear that curates and assistants are priests who share with the rector in the pastoral ministry to the congregation and provides a way of including non-stipendiary and retired priests resident in the parish in its worship. (Much preferable to having them usurp the place of lay readers by reading lessons.) In the same way a visiting priest can be extended the hospitality of standing at the altar with the priest or priests of the parish.

The problems arise with concelebration when the rite becomes a new form of clericalism, of separating the clergy from the laity spatially as a sign of their supposed theological distance. This problem does not normally arise when the total number of priests present is small. A visiting preacher concelebrating with the parish priest will not seem excessively clericalist — after all, the visiting priest will be vested and seated in the sanctuary or choir anyway.

It is somewhat different when there is a great phalanx of clerical celebrants whose manner indicates that "they have things in charge." A clergy retreat at which 20 priests concelebrate with the assistance of a deacon, while two or three lay persons take their places in the nave might seem unbalanced.

In the early church, concelebration was the normal way in which more than one priest participated in the same service. By the eighth century in the West concelebration had become a ceremonial

elaboration of the rite and was restricted to major feasts. By the 13th century it had died out in the West, except at ordinations. Its contemporary revival in the Roman Catholic Church has been largely connected with the attempt to abolish private masses in favor of a single community Eucharist; and even massive clerical concelebration by 100 or more presbyters is seen as preferable to "the multiplication of masses."


Increasingly today Roman Catholic priests are seeing the value of simply attending weekday celebrations of the Eucharist as lay people do, unless they are needed to fulfill a liturgical role. The same is true in many Anglican seminaries, cathedrals, large parishes, and religious communities where a number of priests worship together.

What is involved in concelebration? The Book of Common Prayer speaks of the other priests joining in the consecration of the gifts, in breaking the Bread, and in distributing Communion. The contemporary Roman Catholic custom of having the concelebrants recite all or part of the eucharistic prayer with the chief celebrant came about not earlier than the seventh century, and does not ordinarily seem appropriate.

An effective concelebration involving two to six concelebrants can easily be arranged. Larger numbers of concelebrants require more advance plan-

Inklings '81

A Calendar Inspired by
C.S. Lewis
and Those Who Inspired Him



Handsome 1981 wall calendar with room for making notes and with words for daily Christian living taken from the writings of C. S. Lewis, Charles Williams, J. R. R. Tolkien, Dorothy Sayers, George Herbert, and others. Opens to 8½ by 23 inches.

A wonderful Christmas "stocking filler."

**Cahill & Co., 145 Palisade St.
Dobbs Ferry, NY 10522**

Please send _____ copies of *Inklings '81* @ \$3.95 each, plus 85¢ per address for shipping. Enclosed is my check for \$ _____. (Use separate sheet for orders for more than one address. Gift message enclosed at your request.) **OL2**

Name _____

Address _____

Zip _____

Please send me the FREE Cahill Christmas Catalog.

The Rev. Dr. Leonel L. Mitchell is a priest of the Diocese of Northern Indiana and is presently professor of liturgics at Seabury-Western Theological Seminary.

PERSONHOOD—WOMANHOOD

"This is an excellent school which prepares girls for the fullness of living. We are basically college oriented, but our small size allows us to give individual attention to all motivated students."

The Rev. Edwin H. Crome, Headmaster.

ST. JOHN BAPTIST SCHOOL—Boarding and Day—Grades 7-12, Mendham, New Jersey, 07945. Telephone: (201) 543-4161.

Shrine of Our Lady of Clemency

Continuous Novena
Write for Information
S. Clement's Church

20th and Cherry Streets, Phila., Pa. 19105

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

For further information, address

The Secretary-General, Guild of All Souls
233 Grove Road South Orange, N. J. 07079

GIFTS•PARISH SUPPLIES•BOOKS
CURRICULUM•CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

78 Danbury Road, Wilton, Conn. 06897
Telephone: 203 762-0721

GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequeath to **THE LIVING CHURCH FOUNDATION**, a non-profit religious corporation organized under the laws of the State of Wisconsin."

THE LIVING CHURCH FOUNDATION

407 E. Michigan Street
Milwaukee, Wis. 53202

Subscribe to

THE LIVING CHURCH

one year \$19.50

ing, and may be unadvisable except in large buildings with considerable room in the sanctuary. In the average parish, there might be one or two concelebrants on a Sunday morning. The priests may wear eucharistic vestments (if sufficient are available in compatible color and design), or alb and stole, or surplice and stole.

During the Liturgy of the Word, the concelebrants may sit in the sanctuary (where most Episcopalians are accustomed to seat visiting priests anyway). Like the chief celebrant, they may sit and listen to the lessons. If there is no deacon, one of them may read the Gospel. One may preach. One may lead the prayers of the people, but really this should be done by a deacon, if one is present, and could well be done by a lay reader if there is no deacon.

If there is no deacon, a concelebrant prepares the altar at the offertory. At a large service, both deacons and concelebrants may help in preparing the gifts on the altar.

When the chief celebrant comes to the altar, the concelebrants take their places to his left and right behind the altar. They should be careful not to encircle the altar so as to block the view of the people. The deacon's proper place is beside the chief celebrant.

The chief celebrant says the eucharis-

tic prayer. The concelebrants indicate their participation by holding up their hands in the classic position during the prayer, extending their right hands over the gifts at the presentation and during the words of institution, and by joining the chief celebrant in making the sign of the cross at the epiclesis. If there are too many vessels for one person to touch conveniently, those closest to the chief celebrant may join in that action.

At the fraction, all concelebrants join in breaking the consecrated bread. This may be a ceremonial fraction of hosts, or the preparation of the bread for reception by breaking a loaf into small pieces, and by pouring consecrated wine into additional chalices. The concelebrants communicate with the chief celebrant before deacons and other assistants. They may, traditionally, communicate themselves, or, as many prefer, communicate each other.

Priests and deacons are the ordinary ministers of Communion. It is only in the "absence of sufficient deacons and priests" that lay readers are authorized by Prayer Book and Canon to administer the chalice. [TLC, July 13]. If there are more priests and deacons than are needed to minister Communion, the chief celebrant should allow others to distribute Communion and return to the seat.

POET'S PROPER

Meditation up a Tree

(Luke 19:1-10)

Up a tree and down on the earth,
I take what comes to me,
Never, never expecting,
The earth to call me down.

Joined in for free,
A staying place,
A staying place,
For a man up a tree.

To be invited into his own home,
Honored by a guest,
And giving away half my living;
To save my life I'll never know

Why I climbed that tree.

Bert Newton

PEOPLE and places

Appointments

The Rev. William R. Bagby is vicar, San Juan Mission, Farmington, N.M. Add: P.O. Box 720, 87401.

The Rev. Jeffrey A. Batkin is vicar, St. Francis of Assisi Church, Chapin, S.C.

The Rev. Robert L. Beasley is assistant rector, Church of the Ascension, 800 Northshore Dr., Knoxville, Tenn. 37919.

The Ven. Charles Braidwood is interim priest, St. Paul's Church, Flint, Mich.

The Rev. William Ramsey Buice is vicar, St. Patrick's Church, Long Beach, Miss. Add: 200 E. Beach Blvd. 39560.

The Rev. Susan R. Carney is assistant, St. Martin's Church, Martinsville, and teaching at the School of St. John Baptist, Mendham, N.J. Add: St. John Baptist School, Mendham, N.J. 07945.

The Rev. John T. Chewning, Jr., is vicar, St. James' Church, 3001 Seventh Ave., Charleston, W. Va. 25312.

The Rev. Robert Counselman is priest-in-charge, Christ Church, Middleton, N.J.

The Rev. James A. Creasy is missionary chaplain to St. John's Episcopal School on the island of Guam in Micronesia. Add: P.O. Box FB, Agana, Guam 96910.

The Very Rev. Kendig Brubaker Cully is dean of the Episcopal Theological Seminary in Kentucky. Add: 544 Sayre Ave., Lexington, Ky. 40508.

The Rev. James H. Cunningham is rector St. Luke's Church, Hot Springs, Va. Add: P.O. Box 779, 24445.

The Very Rev. Robert C. S. Deacon is rector, Immanuel Church, Bellows Falls, Vt.

The Rev. Walther R. Dettweiler is assistant headmaster, St. John the Baptist School, Mendham, N.J. 07945.

The Rev. Barbara DeVries is deacon-assistant, St. John's Church, Royal Oak, Mich. Add: 115 S. Woodward 48067.

The Rev. Kenneth Donald is vicar, St. Michael's Church, Easley, S.C.

The Rev. Jeffrey Dugan is deacon-assistant, Christ Church, 61 Grosse Pointe Blvd., Grosse Pointe, Mich. 48236.

The Rev. Charles E. B. Gill is rector, St. John's Parish, West Point and Immanuel Church, King and Queen, Va.

The Rev. David G. Gillette is rector, Christ Church, Duanesburg, N.Y. Add: Box 92, 12056.

The Rev. Robert E. Henley is priest-in-charge, Grace Church, Standish, Mich. He remains priest-in-charge, St. Paul's, Gladwin, Mich.

The Rev. Thomas J. Henry is rector, Good Shepherd Church, Augusta, Ga. Add: 3117 Vasser Dr. 30909.

The Rev. Henry Lee Hudson is rector, Advent Church, Sumner, Miss. Add: P.O. Box 366, 38957.

The Rev. Robert C. Johnson Jr. is vicar, Christ Church, Pearisburg, Va. Add: P.O. Box 360, 24134.

Address Changes

The Rev. Edward R. Hardy, 5 Richmond Rd., Cambridge CB4 3PP, England.

The Rt. Rev. Stanley Atkins, 1196 Saratoga Pkwy., Oconomowoc, Wis. 53066.

The Rev. William M. Hunter, 303 Wendy Lane, Bristol Village, Waverly, Ohio 45690.

The Rev. William Schmaus, R.D. #1, Box 45A, Greentown, Pa. 18426.

The Rev. James B. Simpson, Hillspeak, Eureka Springs, Ark. 72632.

Transfers

The Rev. Harold J. Dwyer, Jr. to the Diocese of Newark.

The Rev. Walter F. Smith, III, to the Diocese of the Rio Grande.

Retirements

The Rev. Canon Alfred L. Alley, chaplain, Col., USAF Ret., non-stipendiary vicar, St. Clement's Church, Rancho Cordova, Calif. Add: 5224 Ridge Vista Court, Fair Oaks, Calif. 95628.

The Rev. Paul C. Armstrong, as rector, St. Philip and St. Stephen's Church, Detroit, Mich.

The Rev. H. Gordon Macdonald, as rector, St. Stephen's Church, Brox, N.Y. Fr. Macdonald will now work full time in the field of alcoholism and other chemical dependencies.

The Rev. Canon Robert D. Wright, as rector of the Church of the Good Shepherd, Sioux Falls, S.D., where he has been rector for 16 years. Add: 2013 Johnson Drive, Sioux Falls, S.D. 57105.

The Rev. LeRoy L. Zavadi, from the active ministry. His last cure was as rector, Christ Church, Sag Harbor, N.Y. Add: Box 642, Sag Harbor, N.Y. 11963.

Schools

The Rev. Karen B. Johnson is chaplain and teacher of Old and New Testament, St. Catherine's School, Richmond, Va.

The Rev. Norman G. Nicholls is chaplain, St. John's Military School, Salina, Kan.

The Rev. Ralph W. Pittman is chaplain, Virginia Episcopal School, Lynchburg, Va. Add: Box 408, 24505.

The Rev. James B. Price is headmaster, St. John's School, and associate rector, the Church of the Heavenly Rest, Abilene, Texas. Add: 602 Meander St. 79602.

CLASSIFIED

advertising in **The Living Church** gets results.

FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England. Specify Navy or Burgundy background. Also, ties with shield of Christ, Grace, Andrew or Trinity on Navy background. An ideal gift. \$12.50 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

LINENS & VESTMENTS

CREATED OUT of a Love for Excellence, Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the Yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

MISSIONARY PRIEST - Episcopal Church in Micronesia, Guam, U.S. Terr. Single or mar. w/o child; experienced evangelist, pastor, admin. leader; develop Congr. from multiethnic civil and military popul.; demanding schedule, modest financ. comp.; satisfying ministry on the ECIM "team." Nov.-Dec. U.S. interview w/Guam clergy: Write/tel. World Mission Ofc. ECUSA, 815 2nd Avenue. N.Y. 10017.

SCHOOL CHAPLAIN - Sept. 81 Episcopal Church in Micronesia, Guam, U.S. Terr., single or mar. w/o child; also serve in mission parish; U.S. interviews possible; contact World Mission Ofc., ECUSA, 815 2nd Avenue, N.Y. 10017.

POSITIONS OFFERED

EPISCOPAL priest for rural traditional parish in resort-oriented northern Michigan. Require individual with pastoral experience, administrative expertise, and strong ability to develop growth. Reply Box T-476.*

POSITIONS WANTED

EUCCHARIST-centered priest - emphasis on evangelism, lay training, education. Eleven years experience in small town/congregations seeks new challenge in similar situation. Midwest/South. Resume upon serious inquiry. Reply Box C-472.*

POSTAL CARDS

FREE SAMPLES. Christmas Postal Cards save money. Four religious designs. Media Access, 301 Lake St., Chittenango, N.Y. 13037.

TRAVEL

CLERGY AND LAY tour hosts needed for annual British Cathedral Cities Tour. Complimentary travel, summer, 1981. Airline Chairman, 150 Greeves, Kane, Pa. 16735.

WANTED

SANCTUS BELL. Floor model, struck by mallet. New or used. Send particulars. St. Mark's. 1550 - 7th Ave., Silvis, Ill. 61282.

*In care of **The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.**

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 29 Cts. a word for one insertion; 26 cts. a word an insertion for 3 to 12 insertions; 24 cts. a word an insertion for 13 to 25 insertions; and 22 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.00.
- (B) Keyed advertisements, same rate as (A) above, add three words for box number plus \$2.00 service charge for first insertion and \$1.00 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 22 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

Use the classified columns of

THE LIVING CHURCH

to BUY or SELL

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

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

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. Meahger
Sun HC 8 & 10; Wed HC & Healing 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 & 8:15; 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 Ashmont 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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J. F. Lydecker, ass't
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

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

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/ecumenical CHAPEL Center of airport
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 8th 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; Thurs HS 12:10. Wed Cho Eu 12:10. Church open daily to 8.

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

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., LO 3-1876
Sun Masses: 8, 9:15, 11 (High), 6:15. Sun Offices: Matins 7:40; Sol Ev, Novena & B 3. Daily Masses: 7 & 12:10 (Sat 7 & 10). Daily Offices: 6:40 (Matins) & 5:30 (EV, Novena & Rosary). Confessions: Fri & Sat (5-6); half hour before each Sunday Mass; at any time by appt.

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave
The Rev. Canon Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

BROWNWOOD, TEXAS

ST. JOHN THE EVANGELIST 700 Main St., 76801
The Rev. Thomas G. Keltchly, 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. 78107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. George H. Dettman
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

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

MILWAUKEE, WIS.

ST. JAMES 833 W. Wisconsin Ave.
The Rev. Charles Lynch, r; the Rev. Robert G. Carroon, assoc; William Nebwy, Dir. of Deaf Congregation
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-Fri Mass 12:10, EP 5:30. Sat Mass 10.

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23 Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon J. Douglas Ousley, the Rev. Canon David R. Holeyton; the Rev. John C. Fisher, hon. ass't
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdy: H Eu 12:30

KEY.—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; ChS, 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.