

# THE LIVING CHURCH

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## Joseph Speaks

*(St. Joseph's Day, March 16)*

I am tired of being thought of as an old man  
Leaning upon a staff  
My beard is not grey  
Many miles did I pace the stable floor on the night of the birth –  
And many more did I walk beside the ass bearing the Mother and Child  
On our flight into Egypt

Yet when poets and painters came to tell my story they altered the facts  
The painters gave my shoulders a stoop  
And the poets shortened my stride to a shuffle

They were mistaken  
They confused age with authority

My passions were those of any young Jew of my tribe  
My senses as keen  
From my bench I watched the shadow of my espoused grow fuller  
Had I been deceived – and by whom?  
Other women when found out had been stoned to death by the people  
But at night in dreams I heard voices promising to make perfect the impossible  
Sometimes the villagers spoke of two-headed goats  
And of calves deformed at birth  
I said nothing  
I thought of the mysterious conception in my *own* house  
Was I mistaken when I heard the beating of wings?  
(There were nests in the trees nearby)  
Words formed in my mind – and became a consolation “Fear not, Joseph”  
Where did they spring from?  
For beware – Pride in the heart can nourish the imagination  
So I said to my soul “Be patient, be still”

The wings and the voices persisted  
My confidence grew in the Word

The House of David would have a new Lord

Neville Braybrooke

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# The First Article

**T**he unnamed prophet, known to us as Second Isaiah, author of chapters 40-55 of the Book of Isaiah, was one of the very first Hebrew writers to have a clear vision of God as creator of heaven and earth. He is also the Old Testament writer most concerned with arguing against paganism and refuting the claims of false gods.

This was not an accident. Earlier Hebrew writers insisted that the God of Abraham was indeed *their* God, but he was obviously not the god of most other peoples. He would come from his holy mountain, especially in time of war, to help Israel. It was assumed that the deities of Israel's enemies would be supporting their side. It was only gradually recognized that God is indeed the God of all times and places. Second Isaiah stood at the cutting edge of this massive breakthrough in spiritual consciousness. But if there is only one true God, then the motley troop of pagan deities were only false pretenders.

In the ancient world generally, patriotism, civic pride, and national loyalty were regularly expressed by worshiping the local deities. Imperial capitals such as Babylon had their elaborate religious ceremonies, involving both their own historic gods and the gods of conquered peoples amalgamated into their empires. Second Isaiah sees all this as a hoax. Leading deities are denounced in terms that are suggestive of the out-of-doors procession of the gods which took place with great dramatic splendor at Babylon during the spring festival.

Bel bows down, Nebo stoops, their idols are on beasts and cattle; these things you carry are loaded as burdens on weary beasts. They stoop, they bow down together, they cannot save the burden, but themselves go into captivity (Isaiah 46:1-2).

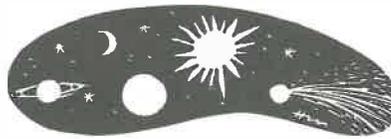
The worship of the effigies of the gods was both ridiculous and loathsome to Second Isaiah and his book provides the great biblical refutation of idolatry as such. Thus we find in his first chapter:

To whom then will you liken God, or what likeness compare with him? The idol! a workman casts it, and a goldsmith overlays it with gold, and casts for it silver chains. He who is impoverished chooses for an offering

wood that will not rot; he seeks out a skilful craftsman to set up an image that will not move. Have you not known? Have you not heard? Has it not been told you from the beginning? (Isaiah 40:18-21)

This thought recurs in 41:7, and much of chapter 44 is devoted to a humorous description, in prose, of the fashioning of an idol. (Possibly the latter passage is by some other author of similar outlook.) Whereas pagan gods were made by men, the true God is the maker of all things.

Ancient peoples also interpreted stars and planets as divine beings, and their alleged control over earthly affairs was discerned through the study of astrology.



This was highly developed in Babylon. Second Isaiah's response was that in fact God was the creator of the heavenly bodies and all were obedient to his sovereign commands. Thus:

It is he who sits above the circle of the earth, and its inhabitants are like grasshoppers; who stretches out the heavens like a curtain, and spreads them like a tent to dwell in. . . . Lift up your eyes on high and see: who created these? He who brings out their host by number, calling them all by name; by the greatness of his might, and because he is strong in power not one is missing (Isaiah 40:22,26).

The beautiful imagery of spreading out the heavens as a curtain or tent is a favorite with our author, and he often uses it. Because God rules the heavens, the predictions of astrologers are worthless.

I am the Lord, who make all things, who stretched out the heavens alone, who spread out the earth – Who was with me? – who frustrates the omens of liars, and makes fools of diviners; who turns wise men back, and makes their knowledge foolish (Isaiah 44:24b-25).

These words are of course as relevant today as they were many centuries ago.

Astronomy is a great and noble science. It is interesting to see the curious ideas that astrology has developed in conjunction with it, but those who believe in God as creator of all things cannot believe in these superstitions. On the other hand, the true God does speak through his prophets. The same passage continues:

who confirms the word of his servant, and performs the counsel of his messengers; who says of Jerusalem, "She shall be inhabited," and of the cities of Judah, "They shall be built, and I will raise up their ruins" (Isaiah 44:26).

God's word, as proclaimed through his prophets, is the irrefutable sign of his reality in the face of all imposters.

Let all nations gather together, and let the people assemble. Who among them can declare this, and show us the former things? Let them bring their witnesses to justify them, and let them hear and say, It is true. "You are my witnesses," says the Lord, "and my servant whom I have chosen, that you may know and believe me and understand that I am He. Before me no god has formed, nor shall there be any after me. I, I am the Lord, and besides me there is no savior (Isaiah 43:9-11).

The same affirmation is made in 44:8.

During these past weeks, we have not touched on every aspect of these fascinating chapters. We have rather sought to explore the fundamental theological ideas which characterize Second Isaiah, which constitute his great contribution to biblical thinking. Yet more remains at the end of the Book of Isaiah, to which we will turn during the remainder of Lent.

As a final thought, the power of God's word is another significant biblical concept which Second Isaiah helped to develop. In his final poem, chapter 55, it is associated very beautifully with God's power in creation, in a passage used in Canticle 10 in the Prayer Book.

For as the rain and the snow come down from heaven, and return not thither but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it (Isaiah 55:10-11).

THE EDITOR

Coming . . .  
April 13

**Church School  
Number**

# THE LIVING CHURCH

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# LETTERS

## Women's Triennial

I was sorry to read Helen Hobb's totally unquestioning positive evaluation of the "spiritual journey" emphasis of the 1979 Women's Triennial Meeting ["Walking in the Light," TLC, Jan. 27]. By characterizing legislation as "an annoyance to be dispatched as quickly as possible," she reveals an understanding of "spiritual" as something different from and *higher* than dealing with and taking stands on issues such as ERA.

At the risk of repeating what has been said many times, I would like to explain why I believe it *is* the business of Episcopal churchwomen and of the Triennial Meeting to consider political or constitutional questions. As a "spiritually hungry" woman I would have wanted consideration of these questions to be a part of the "spiritual journey" if I had been a participant in Triennial 1979. (I was a participant in 1976.)

Questions like the ERA become political or constitutional questions when they are introduced to governmental bodies as policy proposals, but above and beyond that they are human issues, moral and spiritual issues, which Christians individually and corporately must confront. I would rather have seen the Triennial Meeting explore, debate, and vote down ERA on its merits than to say it's not the business of this group. It is often, and should be, in such discussion itself that spiritual feeding and nurture happen. It *is* spiritual to learn, to gain new understanding of different viewpoints, and to participate in creative experiences in conflict even if this includes the unmasking of possibly irreconcilable differences.

If struggle is involved in such a process there may be spiritual "valleys," but I am saying that there can also be "mountaintops" in the consideration of issues.

I would like to suggest for consideration the possibility that the ERA was put *in the way of* the Triennial Meeting *by God*. Even though the Triennial Meeting is not charged with legislating for the church, can it be that going into the depths of an issue like the ERA is the way for the Triennial to be the "praying presence" and a reconciling agent of the Holy Spirit for the church, as Ms. Hobbs hopes?

SUSAN S. LLOYD

Madison, Wis.

• • •

I'm really tired of being told that Betty Connelly visited the provinces, found spiritually hungry women, and then she and the TPPC planned a spir-

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**VACATIONING?**

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itually filling program for them. Let us be realistic, and honest. By the time Mrs. Connelly visited the majority of the provinces the Triennial program was planned and for the most part locked into place.

The women (and the men, for that matter) of the church may very well be spiritually hungry but I am not sure the Triennial Meeting is the place to feed that hunger. The structure statement adopted by Triennial in Minneapolis states "The purpose of the Triennial Meeting shall be to provide a forum wherein concerns of the whole church . . . may be explored. . ." Retreats and spiritual pilgrimages do not need to be held at the time and place of General Convention. Our prayers will be as effective from retreat houses, conference centers or from our own churches and cathedrals. And our stewardship of money would be greatly improved!

Whether the Episcopal churchwomen meeting in convention wanted to make a political statement or not, they made one. They made a very radical statement — they said the concerns of the world are not our concern; we are not interested in the problems of our neighbors, we're too busy praying.

MARY LEIGH ARMSTRONG  
Martinsville, N.J.

**Bishop Loring**

Your recent news story on the death of Bishop Oliver Loring [TLC, Feb. 3] was correct in identifying him as the first member of the House of Bishops born in this century. However, at age 37 he was hardly the youngest person ever to be seated in that august body. John Henry Hobart was consecrated as Bishop of New York in 1811 at the age of 35, and that record was successively broken by Bishops Ives of North Carolina (cons. 1831, age 34), McIlvaine of Ohio (cons. 1832, age 33), McCoskry of Michigan (cons. 1836, age 31), and Tuttle of Montana, Idaho and Utah (cons. 1867, age 30; later Bishop of Missouri, 1886-1923 and Presiding Bishop, 1903-23). Incidentally, your article failed to mention that Bishop Loring's brother, Richard Tuttle Loring, Jr., had been Bishop of Springfield for almost six months until his untimely death in 1948.

(The Rev.) LAWRENCE N. CRUMB  
University of Oregon  
Eugene, Ore.

**Putting Jesus First**

I have a few thoughts for the priest who burned his bishop's disciplinary letter [TLC, Feb. 3].

Let's give the same time and effort to serving the Lord Jesus and putting Christ into our hearts as we do to our church and her problems. No one doubts our love, but when love starts to cause disunity Jesus is not around.

Let's honestly give prayer as much time as we give to work, and let no one say we put the church before Jesus and our own soul. Let us pray more and permit him to work more. He can do it better and we can become richer.

ROBERT R. FORLENZA  
Christ Church  
Staten Island, N.Y.

**Disarmament**

Disarmament ["Disarmament and the Church," TLC, Jan. 20] is a fine goal as long as all parties involved believe in it and want it.

I believe, as stated in the article, that the lay people of Russia want it but the Politburo do not, except for other countries.

One of the Russian leaders once said, "The United States will spend itself to death." We are doing just that. The leaders of Russia have one aim — control of the world. They are dedicated to this and will never abide by what they agree to except to defeat the enemy.

In spite of this, I believe we must continue our efforts to promote peace both in the United States and in the world now.

HAROLD MARSH  
Hopkinsville, Ky.

• • •

Since history has again caught up with the unreality of unilateral disarmament, the article "Disarmament and the Church" was devastating irony.

H.S. Coffin is quoted in this article as suggesting that we use the tactic of *trust toward Russia*. His argument is patently bankrupt, and has indeed brought us to our present weak and perilous national position.

In a real world, Russian capability has been our gauge, not a trust in their masked intentions.

(The Rev.) ARMISTEAD BOARDMAN  
St. Matthias Church  
Monument, Colo.

**The Meaning of Mass**

Fr. Elliott [TLC, Feb. 10] defends the use of the word "mass" in part for the "very minor reason" that all others "emphasize one or another of the aspects of the service," while "mass" "doesn't mean anything" but is "simply a name."

This is an attractive but unfortunately mistaken reason for his preference. He is referred to the Standard Book of Trivia (a.k.a. *Oxford Dictionary of the Christian Church*), among other sources. "Mass" (*missa* in Latin) emphasizes the dismissal. A tribute to deacons? A commissioning of missionaries? A sigh of relief that it's over? Take your pick; but you can't have it neutral.

(The Rev.) DAVID F. ROSS  
Lexington, Ky.

# THE LIVING CHURCH

March 16, 1980  
Lent 4

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## Executive Council

A congenial atmosphere and cheerful spirit prevailed among the 36 members who attended the Executive Council's February 13 to 15 meeting at Greenwich, Conn., even though there were close votes on two controversial issues.

The close votes were on resolutions concerning the proposed military draft registration for 18 to 20 year olds and the business practices of the Exxon Corporation.

After a lengthy debate council members decided by a 19 to 17 vote that if the government requires draft registration without conscription having been enacted, such registration would not be contrary to the Episcopal Church. The Episcopal Church's policy of opposition to peacetime conscription unless a national emergency is declared by congress was established by the General Convention in 1979.

Another long debate was over a resolution critical of the policies of the Exxon Corporation. This resolution asked for full disclosure of pricing, diversification and lobbying practices of Exxon. The Rev. Maurice Benitez of Houston said the resolution was "accusative, an indictment, and judgmental," and asked council to invite a speaker from Exxon to attend the June meeting to answer questions before council voted on the resolutions. Paul Neuhauser of Iowa said that Exxon had just bought the Alliance Electronic Motor Company for \$3½ billion "which raises legitimate questions about how they spend the money they gain from gas and oil sales." "We understand the money the oil corporations are receiving is to be used to find new sources of energy and then we read where they have bought another corporation," he said. The Rev. Joseph Green, Jr., of Southern Virginia said, "Oil companies are an example of human greed and we need to let them know how we (the church) feel about it." Joseph Hargrove of Louisiana, who is in the oil business, said the resolution was "absolutely ridiculous." However, the motion to support the resolution was passed in an 18 to 14 vote.

The Rev. Charles Cesaretti, staff person for public affairs, told council of some of his experiences as one of a group

of six clergymen who visited Iran during Christmas [TLC, Feb. 10]. He said upon arrival in Tehran they were taken to the Behestzahr, or graveyard, where many people who died during the Shah's regime were buried in pits. The group held a prayer service for these "victims of violence of social change," he said. The trip was for the purpose of talking with the Iranian people and they did not see the hostages.

He said at the beginning of their visit to Iran the group had met and talked to only a few people but after being received by the Ayatollah Khomeini in Qam they received many invitations to talk with people. "That meeting was the latchkey," Fr. Cesaretti said, "and opened the doors." The group was invited to talk with students, professors, businessmen, teachers, and housewives about life in Iran during the time of the Shah. "We listened and they were heard," he said. He said never once did they feel unsafe in Tehran or Qam and only around the U.S. embassy compound did they feel things were askew. Fr. Cesaretti praised the communications department of the church for arranging debriefing sessions, an appearance of a TV news show, a press conference and network for dispersing the information. He said the group had offered to stay in Tehran with the hostages or in place of the hostages, but the rebels holding the hostages said they wanted them to report their findings to the U.S. people. The council expressed its thanks to Fr. Cesaretti for the job he had done and he said he was still on call to help diplomatic and political leaders who are working towards a solution of freeing the hostages.

An item of good news was the report of the acceptance by most dioceses of their apportionments for 1980. More good news was that the church received \$76,000 more than it estimated in 1979 and ended the year with a balance of \$157,000. The Presiding Bishop's Fund for World Relief is up \$72,000 and the United Thank Offering is up approximately \$90,000, according to Matthew Costigan, treasurer of the Episcopal Church.

"The whole church should be aware of

the good news that the acceptance to date of diocesan apportionments is such that the work of the national church should be able to go forth as planned for 1980," Matthew Chew of Arizona and chairman of the finance and administration committee, told THE LIVING CHURCH. "This is especially encouraging in light of the effects of inflation on all levels of the church and her members," he added. "I hope these demonstrations of faith will encourage those dioceses, which have yet to report, to strive even harder to meet their goals and encourage all of us to raise our sights for 1981 and future years," he said.

In his opening message to the council Presiding Bishop John Allin said he hoped to see the church expand its plan for Volunteers in Mission and its aid to urban centers. He said he would like to see a "well supported plan to enlist short term and long term volunteer missionaries, from high school dropouts to brain surgeons, for work in the mission field." "These networks of our church people and the services they can provide can bring light and healing to our cities," he said. He said we must provide staff and resources to our cities to work in areas of health care, tutoring, child care, civil rights information and providing meals to the needy and aged and to locate these services around places of worship.

Richard Wheeler of New York, chairman of the executive committee of the Presiding Bishop's Fund for World Relief, presented the Fund's full charter and staff organization report to the council. He spoke in appreciation of Isis Brown who has been with the fund for 20 years and is retiring from her position on the staff, and introduced Marnie Dawson as the new coordinator in the refugee office.

Pamela Chinnis of West Palm Beach, Fla., explained the new charter of Venture in Mission, which council adopted, changing the name to the Venture in Mission Process and Funding committee. Bishop Allin cautioned the council about dioceses handling directly the funds coming from their people. He said if this happens the council cannot assure full accountability of funds. The amount that has been raised by 24 dioceses is \$34,742,290 and Phase I has been completed. Phase II and III are in process now and will be completed in the next three years and will raise approximately \$74 million through 67 diocesan pro-

grams. The total will amount to a little over \$109 million, \$7 million more than the previously announced national goal. According to the Rev. Thomas Carsons, stewardship and development officer, only \$34 million of this is going towards national goals.

The Rev. Canon Ebert Hobbs of Ohio will leave the council in June when he becomes development and membership officer for the Anglican Church in Canada. A new council member will be elected then. Nominations may be sent to the Rev. Canon James Gundrum at the Episcopal Church Center. Biographical data must be supplied with the nomination and the nominee must be a priest.

In other business the council:

- heard from Bishop Luis Pereira of Portugal who brought the council greetings from the Lusitanian Church of Portugal which celebrates its 100th birthday this year;

- urged the support and celebration of Christian Education Week in the Episcopal Church, November 2-9, 1980;

- discouraged U.S. corporations from selling or leasing any machinery equipment or technology which could be used by the U.S.S.R. in military tactics or human rights violations;

- appointed two missionaries and two volunteers for mission.

The Rev. Karl Ruttan of Ohio to the Diocese of Northern Zambia in Central Africa; the Rev. L. Dickens Celestin of New York to the Diocese of Seychelles in the Indian Ocean; John Liebler, seminarian at the School of Theology in Sewanee, Tenn., to the Diocese of the Dominican Republic where he will develop a program for seminary interns, and Edna Evans, assistant professor at Sewanee to the Diocese of Nakuru in Kenya to teach at St. Paul's School of Divinity for seven months.

SANDRA ANDERSON

## Hymnal Editor Named

Raymond F. Glover of Richmond, Va., has been chosen to supervise the revision of the 1940 *Hymnal*, according to the church's Standing Commission on Church Music.

Mr. Glover will be the project's general editor. He will have the responsibility of coordinating the entire project to provide an enriched *Hymnal* which will complement both the 1979 Book of Common Prayer and the expanded lectionary. He has served as organist and choir-master at St. Paul's Church, Richmond, since 1973, and is also head of the music department at St. Catherine's School there. Previously, he worked at St. Paul's Cathedral, Buffalo, N.Y., as organist and choir-master, and at Christ Church Cathedral, Hartford, Conn.

A native of Buffalo, Mr. Glover is a



Raymond F. Glover

graduate of the University of Toronto. He holds a Master of Sacred Music degree from Union Theological Seminary, New York City.

The following people were appointed chairmen of subcommittees: the Rev. Canon Frederic Williams, Indianapolis, executive editorial; the Rev. Marion Hatchett, South Carolina, texts; David Hurd, New York, music, and James Litton, New Jersey, service music.

The Very Rev. William Hale, Central New York, was elected chairman of the commission, and Elizabeth Downie, Michigan, was elected secretary.

## Olympic Resolution Cuts No Ice in England

"This Synod, believing that the Olympic Games in Moscow will be presented as a prestige event to demonstrate that Soviet Russia is a respected leader in the peaceful life of nations, deplors the military occupation of Afghanistan and the banishment of Andrei Sakharov and others from Moscow at the time of the Games, and calls on British sports bodies and individual athletes to refuse to take part in the Olympic Games if they are held in Moscow."

The above resolution was prepared for submission to the February meeting of the Church of England's General Synod by the Bishop of Liverpool, the Rt. Rev. David Sheppard. However, the Bishop of London, the Rt. Rev. Gerald Ellison, refused to allow Bishop Sheppard to present the motion.

For the first time in history, according to the *Church Times*, the synod met without an archbishop present, and the Bishop of London was in charge. At this time, there is no Archbishop of Canterbury, and the Archbishop of York, the Most Rev. Stuart Blanch, was ill and unable to attend.

Ironically, Bishop Sheppard had prepared the resolution at Archbishop Blanch's request.

Bishop Ellison defended his decision not to allow the resolution to be placed in the synod's agenda by saying that there was very little precedent for doing so. He said the chairmanship was "an exceedingly heavy responsibility" which had fallen on him suddenly, and that the resolution's wording was "very provocative." He said it would not have been proper to debate "so controversial and complex" an issue without preparation and "perhaps a paper to guide it." He added that it was not right to debate an issue "with such considerable international implications" in the absence of an Archbishop of Canterbury.

The Rt. Rev. Robert A.K. Runcie will be enthroned as the 102nd Archbishop of Canterbury on March 25. He did not attend the synod session.

## Jewish Groups Boycott NCC Hearings

Seventeen Jewish organizations have refused invitations to testify before the Middle East panel of the National Council of Churches.

In announcing the Jewish boycott of the hearings, Nathan Perlmutter, national director of the Anti-Defamation League of B'nai B'rith, (ADL), said that the "pro-Arab" and "pro-PLO" slant of previous NCC policy statements guaranteed a "pre-determined outcome" unfavorable to Israel.

Among the Jewish grievances are the calling of Congressional-style hearings rather than holding less formal open-ended discussion, and the issuing of statements such as one submitted to the November, 1979, governing board meeting suggesting Palestine Liberation Organization participation in Middle East peace negotiation.

The American Jewish Committee had planned to testify before the NCC panel, but decided not to do so "in the interest of Jewish unity." The AJC did, however, send to the NCC the statements representatives of the group had planned to make at the hearings. Rabbi A. James Rudin, assistant national director of interreligious affairs for the AJC, charged that nowhere in the panel's statements "do we find a parallel concern about the right of Israeli Jews to national self-determination in a permanent and secure Jewish state in the Middle East."

The NCC panel expressed regret over the boycott and said that it hoped to hear from Jewish groups in future stages of the Middle East policy discussions.

"We wanted to hear what they had to say," said the Rev. Tracey K. Jones of the United Methodist Church, chairman of the Middle East panel. He cited the

long tradition of "dialogue with major national Jewish organizations."

Late in January, the ADL criticized the NCC for distributing a press kit with the "unmistakable thrust" of trying "to undermine and reverse Christian support of Israel."

In a letter signed by five rabbis and sent to the Rev. M. William Howard, NCC president, the organization said it was "dismayed and disheartened" by the 20 items assembled in a packet. "Instead of presenting a summary of this very complex issue which is balanced, fair and comprehensive," the letter said, the council's view was "imbalanced, unfair and highly selective." The rabbis particularly objected to an enclosure which stressed that virtually all church bodies are "on record supporting some form of Palestinian right to self-determination," and an NCC roundup comment which they felt was weighted heavily toward the Arab viewpoint.

## Priest Wins Essay Contest

An Episcopal priest from Lewisburg, Pa., the Rev. Mark M. McCullough, Jr., won first prize in an essay contest sponsored by the Pennsylvania Newspaper Publishers' Association on the subject of what the First Amendment means to the average citizen.

Fr. McCullough wrote: "A free press must be an adversary of men in power, and I'm convinced that the more uncomfortable their relationship, the safer we are. The press is one of my most important counselors on public issues."

"The First Amendment," he said in his winning essay, "means much more to me than it did to James Madison, its author. To him, it was an admonition against

the national government's encroaching on the religious and political liberties of the people. But judicial and political processes have expanded it until now it is a high barrier against government at all levels, from school board to White House."

Fr. McCullough won \$500 and his essay will be entered in a nationwide contest sponsored by Newspaper Associations Managers, Inc.

## New Bishop in Taiwan

The Rt. Rev. Pui-yeung Cheung was consecrated Bishop of Taiwan on January 6 in Hsinpu. The Diocese of Taiwan is part of the Episcopal Church in the U.S.

The Rt. Rev. John M. Allin, Presiding Bishop, served as chief consecrator, and bishops, lay people and clergy from the U.S. and Taiwan participated in the service, including the Rt. Rev. James TeMing Pong, Bishop Cheung's predecessor. The service in the Church of the Advent was bilingual, alternating between Mandarin and English.

Bishop Cheung, 60, was a canon in the Anglican Diocese of Hong Kong when he was elected to the episcopate a year ago. He holds degrees from Nanking University, in what is now the People's Republic of China, and Union Theological College in Hong Kong. Recently, he studied diocesan administration and clergy counseling at Salisbury and Wells Theological College in England.

Bishop Pong, who retired in January to his native Hong Kong, headed the Diocese of Taiwan for nine years. He plans to spend a month in the Diocese of Newark this spring as visiting assistant bishop.

# CONVENTIONS

The growth of the Diocese of San Diego during the past six years and its involvement in the worldwide Venture in Mission Program were major topics discussed at the sixth convention of the diocese on January 26 at All Soul's Church, San Diego.

"We are on the verge of new spiritual growth in the 1980s as churches reach out to the community and beyond," said the Rt. Rev. Robert M. Wolterstorff, Bishop of San Diego. Bishop Wolterstorff spoke of the commitment of the diocese to Venture in Mission as a means by which the love of Christ will be manifested within the diocese and in the national and world communities.

Convention participants were told that, of the \$750,000 committed by the diocese to Venture in Mission, half will be used for needs within the diocese, such as the establishment of a family enrichment program and of a center for Hispanic ministry to serve the large Hispanic population of San Diego. The half of the VIM funds sent outside the diocese will aid church programs in Western Mexico and Central Africa as well as church assistance to world refugees.

Bishop Wolterstorff praised the commitment of the Episcopal churches in San Diego in enabling the diocese to meet in full its General Church Program apportionment. "The asking has more than doubled since we became a diocese six years ago," he told the 350 clergy and lay delegates.

The convention passed a "Resolution on Stewardship," recommending that a standard of giving "dollar for dollar as much outside the parish as within, and as much outside the diocese as within, be adopted as a goal to be worked toward by our whole diocesan family."

Recognizing the importance of the family both for individuals and for the society, the convention passed a "Family Life Resolution," encouraging support for programs "that enable families and individuals to know, acknowledge and be the Children of God." A "Resolution on 'Homeless People'" was passed by the convention, commending national and diocesan agencies as well as individual parishes and missions "which have committed themselves to ministering to persons deprived of their homes" and urging congregations "to continue to offer themselves as sponsors [through the] sustaining love of Jesus Christ to today's pilgrim peoples."

The Rt. Rev. Harold Robinson, Bishop of Western New York and former rector of St. Paul's Church, San Diego, was guest speaker at a Venture in Mission dinner preceding the convention.



The Rt. Rev. Pui-yeung Cheung (left) was consecrated Bishop of Taiwan in January. Seated with Bishop Cheung are the Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church (center), and the Rt. Rev. James TeMing Pong (right), recently retired Bishop of Taiwan. Standing is the Rev. Canon Samuel Ta-Tung Chen, dean of St. John's Cathedral, Taipei.

# FAST OF LOVE

*As with everything else in life,  
fasting has its particular  
techniques and its own pitfalls.*

ANONYMOUS

*Kind Maker of the world, O hear  
The fervent prayer, with many a tear  
Poured forth by all the penitent  
Who keep this holy fast of Lent!*  
(Hymn 56)

**P**rayer and fasting. Fasting and prayer. The two are inseparably linked in every religion where there is the desire for God or entrance into the holy.

These days when there seems to be a reviving interest in prayer, fasting still has a bad name: it is unhealthy, destructive, masochistic. And yet, Jesus teaches us that the two are one, not only by his example of the 40 days spent in the wilderness wrestling with evil and himself, but also in his instruction to his disciples that certain problems can be dealt with only by prayer and fasting.

There is no question that fasting and its meaning have been distorted, abused, and caricatured until each Lent we experience what is left of our misunderstanding of this useful tool in a mild attack of conscience and the "give ups," rather like having an annual case of flu.

First of all, fasting is not confined to restricting our intake of food. Fasting is not a diet any more than solitude is the same as living alone. Any time we say "no" to ourselves, we fast, whether in a sudden surge of resolve to stop being seduced by a particularly fashionable act of immorality, or, at the opposite end of the spectrum, to give up a good option in order to make ourselves available for something of even greater value.

In this sense, prayer *is* fasting: when we pray, consciously or unconsciously, we make room for Christ's activity in us. In conscious still-prayer we gently eliminate everything else in our lives: activities, thoughts, distractions. We are saying no to ourselves in order to say yes to God so that he can have his way with us; we are gaining control of our

desires so that in the moment when he comes to his desire to kindle us into flame, we will be able to lose control, to yield entirely to him, and not run in terror in the opposite direction.

*Fasting is a response of love*, and any other motivation perverts its meaning and becomes an abuse of the creation God has made to delight in. *Fasting is anything but self-punishment*, and any idea that we can make up for our wickedness is futile, as the Psalmist knows only too well: "We can never ransom ourselves, or deliver to God the price of our life; For the ransom of our life is so great, that we should never have enough to pay it" (Psalm 49:6-7).

Simply put, fasting can remind us of our longing for an unceasing conscious and unconscious focus on God, which is our whole lives' adoration.

There are people who should not fast, in this more limited sense of fasting: the elderly, the sick. There are people whose metabolisms are brittle enough to make fasting in any way a bizarre experience. And excursions into exotic altered states of consciousness are definitely *not* the purpose of Christian fasting. For these people, the inability to fast is itself the fasting, a humble submission to the will of God expressed in one's own unique physiology.

For the rest of us, fasting can take many forms: abstaining from certain foods, e.g., meat; postponing the first meal of the day (an old desert practice); reducing the quantity of food; or, for extraordinary reasons, a total abstention from food *for short periods of time*, i.e., three or four days. There is no "right" standard of fasting except the impulse of a loving heart, which is God's doing.

How do we know when to fast? Beyond the times suggested by the church, and even at these seasons, it is a matter of listening to and with our hearts for the movement of love, which itself is a divine gift. This can occur as a sudden

realization that we have forgotten God, or taken him for granted, a reawakening of our hunger to seek his face that leads us into fasting, into the wilderness.

Or, the summons may come in a different way, an awareness of and desire to allow the love of God to pour through us on those who fast involuntarily in whatever mode, not only those who are starving, but also those who are deprived of the richness of life as we experience it: prisoners, hostages, the sick.

But, and this must be stressed, this sort of fasting is *by invitation*, a definite call from God to undertake this work, and even if we are not invited to fast as we might expect or want, the practice of listening with the heart makes us ever more aware of the God whose life we wish to share, and surrender to him our stereotypes of how the universe ought to work, and our role in it.

As with everything else in life, fasting has its particular techniques and its own pitfalls. The best way to approach fasting is to not make an issue out of it. Beyond the initial awkwardness that is part of anything new in our lives, and is best handled by patience with oneself, knowing that this preliminary self-consciousness will pass, fasting soon becomes part of the rhythm of ordinary life. Our Lord gives us specific instruction here: "When you fast do not put on a gloomy look as the hypocrites do: they pull long faces to let men know they are fasting. I tell you solemnly, they have had their reward. But when you fast, put oil on your head and wash your face, so that no one will know you are fasting except your Father who sees all that is done in secret, and your Father who sees all that is done in secret will reward you" (Matthew 6:16-18).

Sometimes we get an uncomfortable feeling that perhaps what Jesus is suggesting is a kind of reverse hypocrisy, an artificial cheeriness that sets our teeth on edge. But what he is referring to lies deeper than this: it is the sense of prayer without ceasing, of the self-forgetfulness that comes when fasting is part of the ordinary cycle of life over a long period of time; when fasting has become automatic, though not unthinking. We become surprised by the joy and wonder and freedom of self-mastery *as a gift*, and not as a source of pride, which is the most dangerous and insidious trap in fasting or any other form of asceticism.

There are practical aspects to fasting, which have been spelled out in countless books on subjects as diverse as beauty culture and the occult. As we learn to fast we discover our own particular methods and perils. We learn to make adjustments for our own physical needs, e.g., some require more bulk than others. In general, nutritional research indicates that it is a good idea for the basic balance to be struck over a period of a week to a month, depending on the nu-

tritionist you talk to, and the particular individual physiology.

Far from self-abuse, the ancient desert fathers were well aware of the need for self-conservation in their extreme environment. Their basic diet consisted of a bread made with dates and nuts, and vegetables. They gradually adjusted food and liquid intake until each discovered his or her (there were desert mothers too!) optimal balance. There is a touching story in the writings of Dorotheos of Gaza describing the tenderness with which he taught a young novice to fast over a period of years, weaning him gradually from old habits, and creating an atmosphere in which the common sense vital to growth into God could develop.

And common sense is the key to fasting. It is folly to fast when under any kind of strain. It is folly to fast if it makes you dizzy; drink some fruit juice. Don't fast if you have to drive or operate complicated machinery. Each of us has to discover these do's and don't's for himself by the examination of the obvious, but what is not often obvious is our pride, which can prompt us to do foolhardy things.

Some people experience a surge of energy on the second or third day of a fast. There seems to be a physiological base for this, as a great proportion of our energy is tied into digestion. Fasting can make us more alert, open our eyes to see God's hand in the world about us in a new way, and thus becomes an act of worship, joy, awe, wonder and praise. We must never lose sight of the principal reason for fasting: to increase our awareness of and capacity for the God who is love.

Doing violence to oneself in any way is never part of prayer and fasting. Impatience, anger, sudden shifts of any sort are destructive. This applies equally in the spiritual/psychological realm as in the physical. It isn't wise to eat a lot the day before a fast. Go into it gently. It's a good idea to eliminate caffeine a couple of days ahead: some people get headaches from caffeine withdrawal on an empty stomach. Hot baths when fasting make some people jumpy. A fast should end with several small meals, beginning with juice and fruit, not with a binge.

And sometimes we forget we are fasting and break our promise; and that is ordinary and human, and we simply begin again when the time seems right. It is often very valuable — indeed for many of us indispensable — to have help in learning how to fast from a friend who knows us well, an adept, or a director.

Otherwise fasting and prayer, prayer and fasting, are offered in secret. It is one approach to the holy of holies, to claim our inheritance with and in the Christ who dwells in our hearts and cries, "Abba, Father," with the burning love that is his gift to us.

# TO JERUSALEM AND BACK

*A seminary faculty returns to origins  
during a three-week study  
tour of Israel.*

By ALAN JONES

On the evening of December 31, 1979, the faculty of the General Theological Seminary flew from New York to Tel Aviv. This was the beginning of a three-week study-tour to Israel led by the Rev. Dr. Boyce Bennett, Professor of Old Testament at the seminary. This project was funded by the broad-based support of foundations, parishes, and dioceses, as well as individual contributions from every faculty member who went on the trip.

It was an enormous success, first as a thorough exploration of the archeological and architectural roots of the Christian faith, and secondly as a valuable group experience for the faculty of our oldest seminary. The time spent in Israel was very much a return to origins. It served also as an opportunity for the renewal of vision with regard to seminary education in general and, in particular, the General Theological Seminary's mission in the church for the world.

On our way into the country, as we passed through custom control, we noticed a sign which read "Ministry of Absorption." That sign spoke volumes about the conflict and tensions in that marvelous land: a land of continual movement, as the emigrants and immi-

grants pass one another. Israel is a great meeting place of disillusionment and hope, and the road from Tel Aviv to Jerusalem is littered with the reminders of the cost of its foundation. The twisted remains of armored vehicles, abandoned during the 1948 war, stand as stark monuments to the price of nationhood.

Each day began with breakfast together, followed by Morning Prayer. The lectures were especially chosen in the light of our exploration for that particular day. For example, our trip to Mount Carmel coincided with our reading of Elijah's contest with the prophets of Baal. David Hurd, assistant professor of church music at the seminary, provided us with an excellent hymnal especially prepared for the occasion — "Jerusalem My Happy Home" being one of our favorite hymns.

Jerusalem, particularly in the Old City with its infinite variety, has the power to accentuate one's hopes and one's anxieties at the same time. At one moment it reinforces one's sense of solidarity with the whole human race; at another its violent contrasts make one feel like an alien on a strange planet.

As we visited ancient sites the modern world insisted on pushing itself forward. On the road to Jericho we heard that President Carter had recalled our ambassador from Moscow. While we were delighted in hearing Josephus' description of life in the Essene community at Qumran, two soldiers idly watched us, their automatic rifles set ready to hand

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Faculty members of GTS who traveled to Israel (third from right, Fr. Jones, kneeling, center, Dr. Bennett).

while they made coffee on a primus stove. I could not help reflect that they were not the first soldiers there. The Romans before them had stood on the site, surrounding the community before destroying it. Qumran bears witness to both the resilience and the fragility of community life centered around religious obedience. That ancient community was concerned with purity, solidarity, and power. We looked at the ruins of a dead community and thought of the Russian presence in Afghanistan, in its own way focused on purity, solidarity, and power.

What shall I tell of Beer Sheba, of Avdat, of Copts and Syrians vying for God's attention in the Holy Sepulchre, of Gibeah and Gibeon, of Caesarea? Every day was packed with activity. Our three-day trip to Galilee was particularly memorable. On the way we visited Kibbutz Lavi, an Orthodox community. We were shown around by a charming Irish Orthodox Jew who had green shamrocks embroidered on his white yarmulke! This was one of the many constant reminders of the diversity and universality of Orthodox Judaism.

One of the joys of a faculty traveling together is the opportunity for conversation which is denied us during a busy semester. I remember one such conversation over dinner in Galilee. We were talking amongst ourselves about the excitement of archeological discovery, the thrill of uncovering layer upon layer of evidence of many civilizations occupying the same site at different periods of history. We went on to talk about "the archeology of the psyche" and the fact that we too are made up of such complex

layers of human experience. Self-exploration was an inevitable by-product of serious historical probing.

On January 18th some of us celebrated the Eucharist at the Holy Sepulchre in the Chapel of Saint Abraham, and this began three free days of exploring Jerusalem on our own. Many of us made a pilgrimage to *Yad Vashem* (the Holocaust Museum) and went on to see the glorious Chagall windows in the synagogue of the Hadassah Hospital. By contrast, the rest of our time was spent bargaining in the *suq* (the bazaar) and visiting such places as the Ethiopian monastery located above the Holy Sepulchre where the monks have reconstructed a little African village in which to live. We were also privileged to be received at official receptions by the Armenian Patriarch and the Anglican bishop of Jerusalem.

Throughout the trip the ancient and the modern worlds insisted on interpreting one another. At no time was this more evident than in our visit to Ibillin, an Arab village where we spent two unforgettable hours with Fr. Elias Shakour, a Palestinian Arab of the Greek Catholic rite. He was fluent in English and was sort of a cross between Archbishop Anthony Bloom and Che Guevara. He spoke very movingly and with compassion about the suffering of the Jewish people and their inalienable right to a homeland. He spoke with no less passion about the plight of his own people who were being systematically dispossessed of their homes and lands.

Jerusalem symbolizes the hope and despair found throughout Israel. It is the City of Peace. It is also the City of Wrong. The tension and the pain were

ever present. As one Jewish professor remarked: "The demoralization of my people increases, especially among the young, every year that they maintain military occupation of the West Bank and Gaza." Fr. Murray Rogers, an Anglican priest who lives in a poor and tiny community of Christians in the Armenian quarter of the Old City, said to us that it was a pity that so many Europeans and Americans remain impenetrably guileless, amongst them many Christians, whose theology supports the pernicious view that God loves some of his children more than others.

Our last trip in Israel was particularly memorable. We took the bus to Masada, stopping at En Gedi and the Dead Sea on the way. Masada was one of Herod the Great's many fortresses which was used later by the Zealots in their stand against the Romans. The defenders of Masada all committed suicide rather than be captured by their conquerors. We took the steep and narrow stairway into one of the large cisterns in the fortress and sat down and listened to Dr. Frederick Shriver read the account of Josephus of the fall of Masada. This was a very moving moment for us all and a fitting way to end our trip.

The conflicts portrayed in the Old Testament, the tense environment in which Jesus lived and died, are still present in Jerusalem. Yet this great meeting place of three of the world's most influential religions, professing belief in the one God, also manifests God's faithfulness and, therefore, gives grounds for hope. It was a great privilege to spend three weeks in such a place, which put into focus for us all the world which is still crying out for Good News.

# EDITORIALS

## Abscam

**T**he recent disclosure by the F.B.I. of the openness to bribery of some public officials is saddening. We always knew human beings were weak in the face of temptation, but it is disappointing that so many responsible and able persons show a lack of principle.

Meanwhile, many questions remain. There are real criminals out there in the world committing real crimes: why is not the F.B.I. directing its efforts against them instead of pursuing fictitious crimes of its own devising? Possibly it is. Perhaps the recent investigation has snared participants in real-life crimes against whom, for some reason, adequate evidence could not otherwise be gained. The public should have a more adequate explanation of the philosophy behind such an investigation.

One element in it probably will need no explanation – the use of fictitious Middle Eastern sheiks as the ultimate conspirators. It is well known that Arabs are the only ethnic group regularly depicted in insulting cartoons and advertising illustrations in America today. The fact that high government officials are insensitive to this issue explains more than a little of why our relations with Middle East nations have been deteriorating.

## Christian Understanding of Islam

**S**ome years ago, a group of Episcopalians concerned with missionary strategy gathered in a conference at which the main speaker was an internationally recognized expert on Mohammedanism. Midway through the conference, a well-known liberal historian stood up and asked the leaders of the conference

### UPPER ROOM

Gathered at supper  
Did they hear the night tear loose  
with violence,  
The cracking of the world  
in breaking of the Bread?  
On that night of foxes and owls  
and stubs of candles,  
Did they see the bloody flux of His life  
drain from the cup  
And, going out, see evil hatching in the street  
like scorpions' eggs?  
Or,  
Did those Saints, like us,  
Come to the Table  
All differences and indifference,  
Receiving salvation unaware,  
But little comprehending the Giver or the Gift.

Arlene De Bevoise

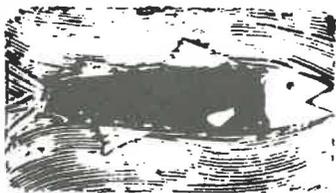
to abandon their planned agenda, since the beliefs, traditions, and customs of Islam had no relevance to the mission of the church or social concerns of Americans in the second half of the twentieth century. Of course a conservative historian might have said the same. In any case, most people agreed, including many who should have known better.

The problem is not merely that a mistake was made in past years. The problem is that it cannot quickly be overcome. Arabic is not an easy language to learn. It takes many years to understand attitudes, outlooks, and values of far-away peoples. Islam, furthermore, is not just one simple thing. It extends in a broad band from the Atlantic Ocean across North Africa, through the Middle East and what we used to call Northern India. Then it extends down into Southeastern Asia, the Malaysian Archipelago, and the Southern Philippines. It also extends from the Middle East on up into Northern China and across Mongolia. Apart from American Indians and Eskimos, the major ethnic groups of the world are all heavily represented. Islam has claimed as its own the vast and sparsely inhabited deserts of Africa, the Middle East, and Asia, but it is also flourishing in densely populated lands of Southeast Asia where most people in the world live. Islam extends from primitive villages to some of the most exotic cities of the world. The Moslem heritage includes some of the richest, most colorful and fascinating cultures of the world.

Today all of this touches us at many points – the Iranian hostages are a dramatic high point in a broad picture. It involves religion, politics, and economics – the three which so often go together in human affairs. Americans in the Middle East face severe problems which most of us are not equipped to understand. The same, we would point out, is true in relation to our Anglican churches in the Middle East. The influx of Arabians into Great Britain has astonished the English, and more will be coming here too. Blind walls of prejudice and ignorance will not help. We can only hope that our institutions of learning will begin to give more space to this part of human life and history. Meanwhile, because Islam is a religion, religiously informed and sensitive people must begin to give it their serious attention.

## Going Fishing

**F**or the past two years the Rev. Gilbert A. Runkel, rector of St. James Church, Grosse Isle, Mich., has been contributing to our pages the column, "Let's Go Fishing," which has usually appeared at monthly intervals. He has recently retired, and in this issue we have the final installment of his column. We are grateful to him for stimulating our interest in evangelism and for his constant insistence that there are no cheap shortcuts for bringing people into the church. We hope our readers will continue to reflect on his message, and we hope that in the years ahead he will be able to pursue his two excellent interests of fishing and evangelism.



# LET'S GO FISHING

By GILBERT RUNKEL

## Alpha and Omega

Throughout this "Let's Go Fishing" series, the stress has been placed on the kind of attitude and commitment we must have if we are to become "fishers of men" — that is, if we are to "make" disciples. And while I am aware of the fact that some of those who have read what has been written would have liked a greater emphasis on the Holy Spirit, my premise has been that (initially, at least) we have nothing to offer people except Christ Jesus.

When St. Paul (in II Cor. 3:17) says that "the Lord . . . is the Spirit; and where the Spirit of the Lord is, there is liberty," he is saying that the Lord (through his Spirit) is the one who frees us of the self-centeredness that keeps us from being what God created us to be. We are told (in Gal. 4:6) that "God has sent into our hearts the Spirit of his Son." And, in Philippians 1:19, Paul rejoices because the Philippians "are praying for me, and the Spirit of Jesus Christ is given me for support." It was Christ (and his Spirit) that Paul looked to for authority.

So, if we are to be evangelists, we must remember that we are under the authority of Christ — that the Gospel to which we bear witness comes from him, and that (therefore) we have no right to "bend it" or "water it down" in order to make converts: because the purpose of evangelism is not to gather hero-worshippers around ourselves, but to win souls for the Lord and to help them become loving members of his family.

Recently, I watched a "TV evangelist" strutting around a television stage (in bright, flashy clothes), exhorting his viewing audience to repent, to be saved, and to join his "TV parish" — assuring all who were tuned in that it wasn't necessary for them to be part of a community of faith in their own neighborhood, but only that they "feel" the presence of the Holy Spirit. As a matter of fact, he intimated that it would be better for them if they didn't affiliate with a nearby church "because," he said, "the Holy Spirit doesn't work through the church very often."

But "evangelists" are not evangelists if they work outside the fellowship, saying that the fellowship is a hindrance to "true" religion; for just as our Lord met with his neighbors to give glory to his Father on the Sabbath, and just as St. Paul would never have understood what an individual non-fellowship Christian was, so we ought to realize that those we evangelize should be received "into the congregation of Christ's flock," and not merely into our own little circle. We must be on guard, constantly, against becoming so important in our own eyes that we cease to be under the authority

**"If we are to be evangelists, we must remember that we are under the authority of Christ. . . ."**

of the Lord; for while it may be pleasant to "run the show" our own way (attracting people to ourselves), succumbing to such a temptation can only keep us from being what we were created to be — namely, servants of the Lord, and heralds of his kingdom.

The Lord is our authority.

There is a story (I believe it was first told by Soren Kierkegaard) about a young nobleman who had a great love for fine horses. And when, one day, he was able to purchase the most beautiful pair of fine carriage horses he had ever seen, he found himself deliriously happy: for the horses were tall, and sleek, and lean — and very powerful. They were so beautiful that the people of his dukedom

would line the streets to watch them every time he took them out.

But as time went on, something very strange happened. The horses became fat, and flabby, and dull. They were so weak that they could scarcely pull the carriage. And they couldn't run very fast.

The young duke was saddened beyond description, because nothing he could do could turn the horses into the kind of horses they had once been.

But then, one day, the king made a visit to the portion of his realm that the young duke ruled in his stead. And after they had talked about all the affairs of state, the young nobleman turned the conversation to horses, explaining to the king how fine and wonderful a certain pair of his horses had once been.

The king asked to see the horses. And after they had been taken out of their stalls and into the courtyard, he allowed as how they looked like they should be fine horses — asking that they be put into their harness and hitched to a carriage (a request the young duke enthusiastically fulfilled).

Then the king asked if he might take the horses back to the palace with him for a spell — a request that was (also) graciously granted.

So, climbing up onto the carriage-seat, the king took the reins, lifted the horses' heads high, and cracked the whip. And off the horses lumbered — a poor facsimile of what they had once been: such a poor facsimile that tears came to the young duke's eyes as they disappeared from sight.

Yet, when the king brought the horses back a few weeks later, the duke was all smiles — because they were tall, and sleek, and lean, and powerful. And after he had thanked the king as profusely as he knew how for effecting such a miracle as he saw with his own eyes, he asked the king what had been the matter with the horses.

And the king replied, "There was nothing wrong with the horses. The trouble was with you. You drove the horses the way the horses wanted to be driven. But I drove the horses the way I, the king, know horses ought to be driven."

When you and I run our lives the way *we* want to, we become dull and flabby and weak. But when we turn the reins (with the bit on our mouth) over to the Lord who knows how human lives ought to be run, a miracle takes place. Our lives become tall, and sleek, and powerful — just as the horses turned into the kind of horses they ought to be when the reins were placed in the king's hands.

We cannot be successful "fishers of men" unless the bit is in our mouth — and the reins are in our Lord's hands.

He is the Alpha and Omega — the beginning and the end — of all true evangelism.

# BOOKS

## Mosaic Biography

**JOHN PAUL II: The Life of Karol Wojtyla.** By Mieczyslaw Malinski. Translated by P.S. Falla. Seabury. Pp. 278. \$10.95.

Mieczyslaw Malinski, chaplain at the University of Cracow, offers his reader astute and often intriguing insights into the inner life of a friend of 40 years. From the Nazi occupation (when the future pope was active in the underground theater before becoming a clandestine seminarian), through the years of parish work and early episcopate, to the Council, cardinalate, and Conclave, Karol Wojtyla emerges as a man of consummate constancy, strength, and vision. Equally at home in a canoe and in a confessional, lecturing at a university or listening to old friends, the Pole in Peter's chair comes across in this volume as a winsome witness to orthodox Christianity who can be both creatively conservative and astonishingly informal.

A small number of photographs add to the value of *John Paul II*, but Seabury's proof readers have overlooked an unconscionable quantity of annoying errors. Fr. Malinski's interweaving of accounts of the present with narratives stretching back to the Pope's childhood can also be something of a nuisance, but in the end the mosaic is attractively complete.

Let the author have the last word: "He's a man of prayer. If I had to sum him up in a word, his personality and his essential quality as a priest, I'd say that he's a man on his knees before the Blessed Sacrament."

(The Rev.) JOHN G. MOSER  
St. George's Church  
Dallas, Texas

## War-torn Ulster

**A PLACE APART.** By Dervla Murphy. Devin-Adair Co. Pp. 285. \$15.00.

The author biked through Ulster for months during two 1976 trips. She interviewed "all sorts and conditions" of men and women who held every shade of political and denominational belief. She became objective. Her early use of "Catholic" and "Protestant" was replaced by "Green" and "Orange."

Her cataloging of paramilitary groups and their offshoots is a true achievement. Equally so is her description of each. This contributes toward her accurate picture of the Ulster situation. Brutal acts of one faction are followed by brutal reprisals by their opponents. This forms an endless chain of inhumanity. To live in Ulster is to live in fear: to be afraid of her, to be afraid for her.

Solutions? The author sees no swift ones. The continuance and/or removal of the British Army of Occupation may either keep the present blood bath or bring on an even greater one. Union with the Irish Republic could well do the same. The so-called "Peace Movement"? She claims its effectiveness has been permanently crippled by the media.

There will never be a United Ireland. After a period of generations, she concludes, Ulster will become a distinct nation. This is Ulster's only hope.

SAMUEL R. DAVENPORT  
Falls Church, Va.

## Intriguing Episcopal Novel

**THE DEACON.** By Robert E. Gard. R. Bruce Allison, Madison, Wis. Pp. 179, \$7.95 paper.

The author of *The Deacon* scurries about the landscape of his own novel. He raises a curtain here, lowers one there, prompts the actors, listens, takes notes, and comments. He even dons a costume and plays the title role, the longtime deacon at Grace Church, Madison, Wis., a venerable church whose proposed razing and displacement to suburbia splinters this cardinal community of faith into almost as many contentious cliques as the church in ancient Corinth. And no wonder. Robert E. Gard has for several decades served as deacon at the very same Grace Church (thus threatened only in the novel). He is also a professor at the University of Wisconsin and a regional author of repute, who often deals in legendary matter. One wonders where fact ends and fiction begins.

But a good yarn there is — a ghost, buried treasure, bad guys engaged in sinister connivance, and even symbolic elm trees, mourning over the local sway of Satan as much as from Dutch elm disease. The hero is Bishop Jackson Kemper, dead since 1870, who returns in a black carriage (the only scary thing about him) to lead the battle against progress. There is one problem with the disembodied bishop. He can be seen and heard only by the sexton, a crotchety but loveable octogenarian named Sam Powers, who reports to the deacon. Is the sexton dotty? Those who prefer their ghosts as tangible as Hamlet's father will be disappointed. No matter. Bishop and sexton fight for a building, but the real issue is the survival of faith in a world that puts no value on the cross. The building loses, the ghost fades, but the apostolic tradition endures.

Besides a bishop and a layman, the other main character is a deacon. Could this reflect Deacon Gard's concept of the church as well as of one order in the church? The deacon symbolizes two values in the parish, mediation and continuity. He is "a bridge figure," ordained yet remaining lay in lifestyle, who over

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For details on rates, see page 14

the years has become "a listening post for many," especially the old. He is also permanent. Rectors come and go. "A priest can be replaced; a deacon, in evidence at the same altar for 20, 30, 40 years, assisting so many people, cannot."

A church which needs signs of spirit, Deacon Gard seems to say, also needs signs of permanence.

(Deacon) ORMONDE PLATER  
New Orleans, La.

## Deep Diocesan Roots

**HILLS OF OUR LORD.** By Katherine L. Brown. Diocese of Southwestern Virginia (P.O. Box 2279, Roanoke, VA 24009). Pp. 184. \$5.00 paper.

This attractive study traces the history of the Episcopal Church in Southwestern Virginia for 200 years, 1738-1938. The story begins with an ex-Roman Catholic priest, converted to the Church of England, working zealously in the area, and it ends with a well-established 20th century diocese, separated from Southern Virginia in 1919. Dr. Brown's book is illustrated with photos and drawings, and has an alphabetical appendix on colonial clergy in the region. Extensive references to original sources will assist and stimulate other historians. H.B.P.

## "He Went to a Far Country"

He saw the tinsel glittering  
That summoned him seductively,  
And oh! it was a tawdry thing.

Perhaps a glamorous happening  
Drew him away; now bitterly  
He saw the tinsel glittering.

Wine clouded his awakening  
Her kiss was purchased for a fee,  
And oh! it was a tawdry thing.

He thought of groves where night-birds sing  
Far from licentious luxury;  
He saw the tinsel glittering.

The world about which planets swing  
Here was reduced to travesty;  
And oh! it was a tawdry thing.

His father's home was beckoning  
And love, he knew, had set him free;  
He saw the tinsel glittering  
And oh! it was a tawdry thing.

Kay Wissinger

# CLASSIFIED

advertising in *The Living Church* gets results.

## BOOKS

**THE ANGLICAN MISSAL** (altar edition) \$125.00. The People's Anglican Missal \$10.00. Order from: The Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

**THEOLOGICAL BOOKS.** Used, new, antiquarian, reduced price. All Subjects. Ask for list LC. PAX HOUSE, Box 47, Ipswich, England.

**THE NEWSLETTER** - Practical manual on editing and producing attractive bulletins, etc. \$3.95 from: Brian Ashurst, 42 Village Dr., Carmel Valley, Calif. 93924.

## FOR SALE

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## WANTED

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

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# PEOPLE and places

## Appointments

The Rev. Thomas W. Hasseries is rector, St. Andrew's Parish, Spokane. Add: North 2404 Howard, Spokane, Wash. 99205.

The Rev. William J. Lawson is rector of Christ Church, 200 Duhring St., Bluefield, W. Va. 24701.

The Rev. Michael Link is rector, St. Philip Parish, Rochester, Mich. 48063.

The Rev. David C. Lord is rector, Trinity Church, 2338 Granada Ave., Vero Beach, Fla. 32960.

The Rev. Robert R. McGee is assistant to the rector of Christ Church, Raleigh, N.C.

The Very Rev. Roderic Lafayette Murray III is dean of St. Andrew's Cathedral Church, Jackson, Miss. Add: P.O. Box 1366, Jackson 39205.

The Rev. John Osgood is rector, Grace Church, 12 Depot St., Middletown, N.Y. 10940.

The Rev. Louis W. Pitt, Jr. is canon pastor of St. Paul's Cathedral, Boston. Add: 138 Tremont St., Boston, Mass. 02111.

The Rev. Christopher C. Prince is vicar, Christ the King Church, Huffman, Texas. Add: 18839 Memorial #108, Humble, Texas 77338.

The Rev. William J. Pugliese is rector, St. John's Church, 3 Heiskel Ave., Wheeling, W. Va. 26003.

The Rev. John D. Riley is rector, All Saints Church, 4171 Hendricks Ave., Jacksonville, Fla. 32207.

## Ordinations

### Priests

California - David Davidson, curate St. Paul's Church, Walnut Creek. Add: 1924 Trinity Ave. 94596. Gary H. Jones, associate, Christ Church, 815 Portola Rd., Portola Valley 94026.

### Deacons

California - Ann Lining Smith, voluntary associate, St. Gregory's Church, San Francisco. Add: 2504 Sacramento St., #16, San Francisco 94115.

## Seminaries

The Episcopal Theological Seminary of the Southwest has appointed the Rev. Dr. Frank S. Doremus sub-dean of the seminary. The Rev. Robert M. Cooper of Nashotah House, and the Very Rev. Robert B. Hibbs of Quezon City, The Philippines, will join the faculty July 1. The announcements

were made by the Very Rev. Gordon T. Charlton, Jr., dean of the seminary.

## New Addresses

The Episcopal Church in the Western Diocese of Louisiana, P.O. Box 4046, Alexandria, La. 71301.

The Rev. David McCallum, The Rectory, Box 24, Grand Turk, Turks and Cacos Islands, British West Indies.

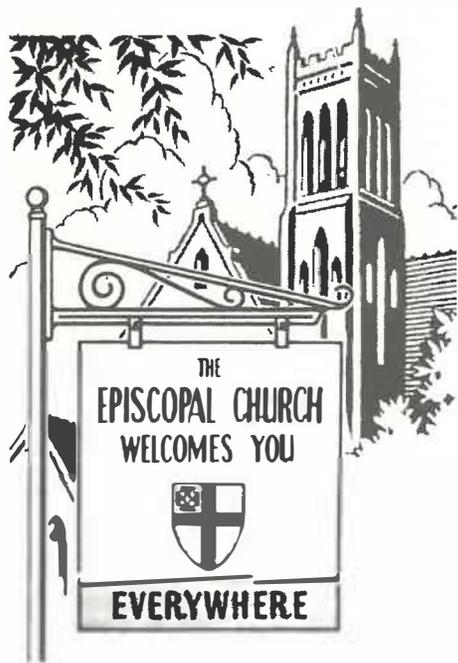
## Address Corrections

The Rev. Alfredo L. Coye, assistant in Western Panama. Add: Aptdo 395, Almirante, Bocas Del Toro, Republic of Panama.

The Rev. Joseph Hastings Schley, Jr., is rector, St. Nicholas' Church, Midland, Texas. Add: Box 5121, Midland 79701.

## Laity

Douglas Major has been named associate organist-choirmaster of Washington Cathedral by the Rt. Rev. John T. Walker, Bishop of Washington. In addition to serving as an associate to Richard W. Dirksen, cathedral organist/choirmaster/precentor, Mr. Major is also music director and conductor of the Alexandria Choral Society and a frequent organ recitalist performing in the Washington, D.C., area and elsewhere in this country and abroad.



## ALAMEDA, CALIF.

**CHRIST CHURCH** 1700 Santa Clara Ave.  
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price; the Rev. Earl E. Smedley; the Rev. W. Thomas Power  
Sun H Eu 8 & 10, Wed 11 & 7:30

## 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  
Sun HC 8 & 10; Wed HC & Healing 10, HC 7:30

## DENVER, COLO.

**ST. ANDREW'S ABBEY**  
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The Order of the Holy Family  
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;  
Ev Sun-Fri 5:30; Comp Sun-Sat 9; C Sat 4:30-5:30

## EPISCOPAL CENTER

1300 Washington

HC Mon-Fri 12:10

## HARTFORD, CONN.

### ST. JAMES'

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H Eu Sat 5; Sun 8, 10; Wed 7

## WASHINGTON, D.C.

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Sun: 8 HC; 9 H Eu; 10 Folk Mass; 11 H Eu; 4 Ev; 5 organ recital, as anno. Mon-Sat: 7:30 HC; noon intercessions; 4 Ev or EP. Tours: Wkdays: 10:30-15; Sun 12:15, 1:30 & 2:30. Special interest tours can be arranged by writing or calling in advance.

## WASHINGTON, D.C., (cont'd.)

**ALL SAINTS'** Chevy Chase Circle  
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S & 3S). Daily 10

## ST. PAUL'S

2430 K St., N.W.

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8. HC 10 & 5; Daily 7:15

## WEST PALM BEACH, FLA

**ST. DAVID'S-IN-THE-PINES**, Wellington  
The Rev. John F. Mangrum, L.H.D., S.T.D.  
Sun 8, 9:30 H Eu. Daily 8 MP, 5 EP. Wed & HD 8 HC

## 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

## CHICAGO, ILL.

**ASCENSION** 1133 N. LaSalle St.  
The Rev. E. A. Norris, Jr., r  
Sun Masses 8, 9, 11 & 8; Ev & B 7; Daily Mass 7 & 6:20; Daily Office 8:40 and 8; C Sat 5-6

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

Continued on next page

# LENT CHURCH SERVICES

(Continued from previous page)

## 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.

## ELKHART, IND.

**ST. JOHN'S** 226 W. Lexington  
The Rev. John W. Thomas, the Rev. Bruce LeBarron  
Sun Eu 7:30, 9 & 11. Wed 9 & 6  
South off Toll Road 3 miles on Rt. 19, downtown

## SHREVEPORT, LA.

**HOLY CROSS** Texas Ave. & Cotton St.  
The Rev. Kenneth W. Paul, r; the Rt. Rev. R. Heber Gooden,  
S.T.D., Bishop-in-Residence; the Rev. Donald D. Heacock;  
the Rev. Carrington R. Carris; the Rev. Frank E. Wilson; the  
Rev. William A. Willcox; the Rev. M. Allen Dickson  
Sun HC 8 and 11

## BALTIMORE, MD.

**GRACE & ST. PETER'S** Park & Monument St.  
The Rev. E.P. Rementer, r; the Rev. F.S. Thomas, ass't  
Sun Masses 7:45, 10 (Sol), 3; Mass Mon & Sat 12 noon.  
Tues 11:30 & U; Wed 6; Thurs 8; Fri 8:40. Sta & B Fri 6. C Sat  
12:30.

## 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

## NORTH ADAMS, MASS.

**ST. ANDREW'S CHAPEL**, Blackinton 1553 Mass. Ave.  
The Rev. Thomas W. Baker, Jr.  
Worship & Ch S 9

## 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; Tues 7:15 HC; Wed, 5 Eu Spiritual Healing, LOH

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c  
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

## PATERSON, N.J.

**CHURCH OF THE HOLY COMMUNION** Box 2153  
The Rev. Donald R. Shearer, r  
Masses Sun 8, 10 daily except Mon

## GARDEN CITY, N.Y.

**CATHEDRAL OF THE INCARNATION**  
Cathedral Ave. at Fifth St.  
The Very Rev. Robert V. Wilshire, dean  
Sun: 8, 9, Ch S 9; 11:15 chapel; 11:15 nave. Wkdays: Mon 8;  
Tues noon; Wed 8 & 10; Thurs 8; Fri 8; Sat 9. SPECIAL  
MUSIC program by announcement.

**CHRIST CHURCH** 33 Jefferson St.  
The Rev. Byron H. Brown, Jr., r  
Sun 8 & 10. Daily HC. Thurs 8, Bishop Sherman, speaker.

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8; Matins & HC 9:30; Lit & Ser 11; Ev 3. Daily Matins  
& 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); 10 Chris-  
tian Ed; 11 H Eu (Rite I) 1S & 3S, MP & sermon 2S, 4S, 5S; 4 Ev  
special music. Wkdy 1:10 H Eu Tues & Thurs; 8, 1:10 &  
5:15 H Eu Wed. Special preaching services 12:10 Mon thru  
Fri; EP 5:15, Mon, Tues, Thurs, Fri & Sat. Church open daily 8  
to 6.

**EPIPHANY** 1393 York Ave., at E. 74th St.  
Ernest Hunt, r; L. Belford; J. Pyle; W. Stempfer; C. Coles  
Sun 8: 9:15, 11, 12:15 HC, & Wed 6

**EPISCOPAL CHURCH CENTER** 2nd Ave. & 43d St.  
**CHAPEL OF CHRIST THE LORD**  
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-Fri 8, Mon-Thurs 6, Sat 10

**JOHN F. KENNEDY INTERNATIONAL AIRPORT**  
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The Rev. Marlin Leonard Bowman, chap. & pastor  
Sung Eu 1. Chapel open daily 9:30 to 4:30

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass  
7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6,  
Sat 2-3, 5-6, Sun 8:40-9

**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 1, HC  
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed Choral Eu  
12:10. Church open daily to 8.



Trinity Cathedral, Pittsburgh, Pa.

## 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

## PITTSBURGH, PA.

**TRINITY CATHEDRAL** 6th Ave., Downtown  
Sun 8 & 10:30 H Eu (MP 2 & 4). Mon-Fri prayers & sermon  
12:10, H Eu 12:35. H Eu Wed 7:30, Sat 11:05

## ARLINGTON, TEXAS

**ST. MARK'S** 2024 S. Collins (Hwy 157)  
The Rev. Charles E. Jenkins, III, r  
Sun Eu 8, 10. Tues Eu 8:30, Wed Eu 10:30, Thurs Eu 7:30.  
Daily MP 8:45

## BROWNWOOD, TEXAS

**ST. JOHN'S (EVANGELIST)** 700 Main St., 76801  
The Rev. Thomas G. Kethly, r  
Sun Eu 8, 10 (Cho), Ch S 11:15; 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.  
Westopher; the Rev. Jack E. Altman, III; the Rev. Lyle S.  
Barnett; the Rev. Canon Donald G. Smith, D.D.  
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

## FORT WORTH, TEXAS

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

## LANCASTER, TEXAS

**ST. MARTIN'S** 700 Westridge Ave. at 6th St.  
Fr. Victor Hunter  
Sun HC 9:30, Ch S 10:50, EYC (1S & 3S) 4:45. Thurs Sta &  
HC 7:30

## PETERSBURG, VA.

**ST. STEPHEN'S** 228 Halifax St.  
H. Roy Thompson, r  
Sun: 8; 11 H Eu; 2S & 4S MP; 9:30 C.E. Wed noon H Eu. C by  
appt

## 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.

**SAINT DUNSTAN'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.  
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-  
Fri Mass 12:10, EP 5:30. Sat Mass 9

**ST. PAUL'S** E. Knapp & N. Marshall Sts.  
The Rev. Murray L. Trelease, r  
Sun 8 H Eu, 9 Parish Ed., 10:15 H Eu (1S & 3S), MP (2S & 4S)

A Church Service Listing is a sound investment in the Promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.