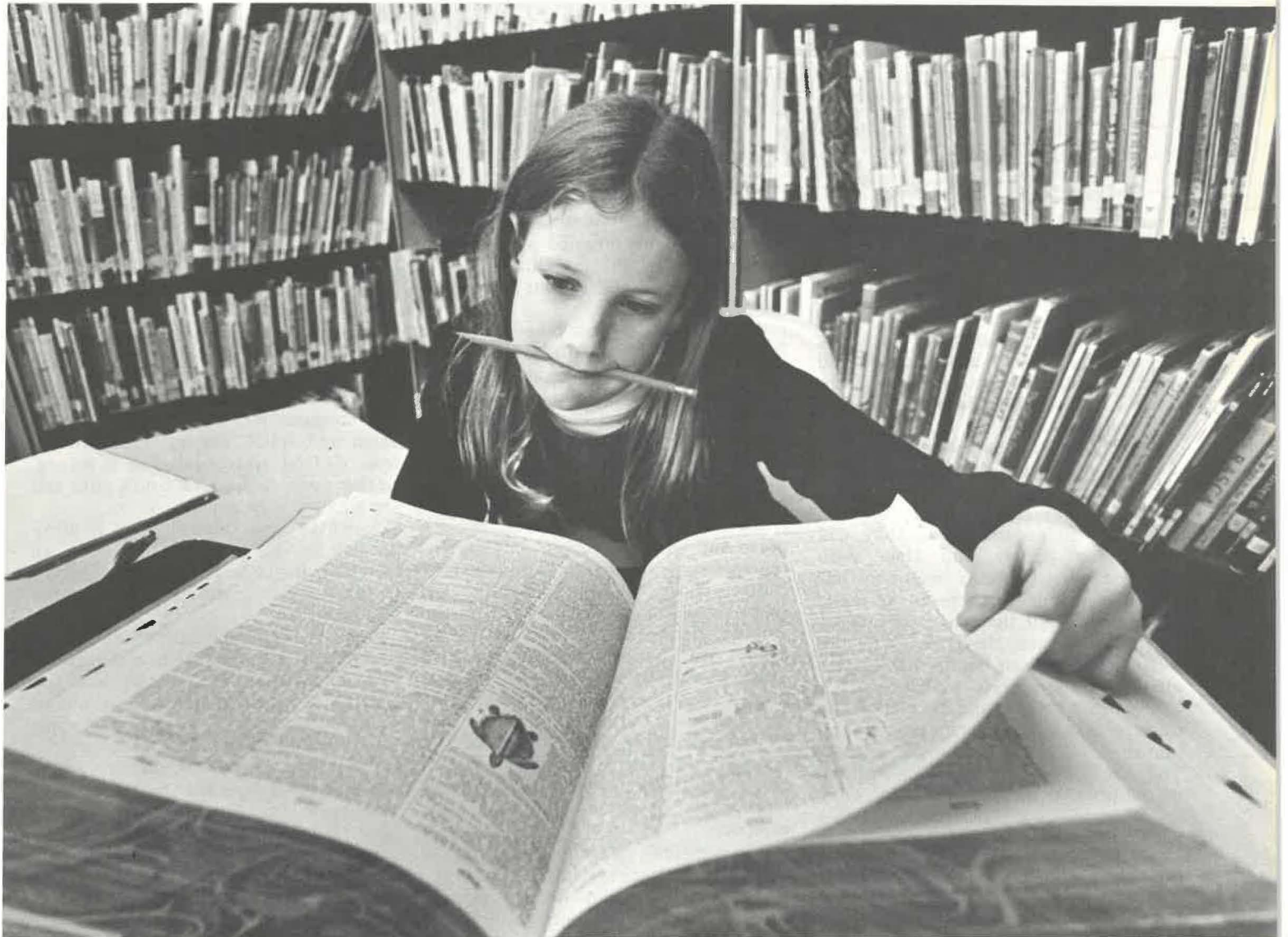


April 5, 1981

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THE LIVING CHURCH



Cindy Gaines, of Oregon Episcopal School, Portland, Ore., enjoys new library resources in the Ohle addition [see page 18].

Church School Number



Image of the Earth: Formed from the Dust

By JOHN L. KATER, JR.

Remember that you are dust, and to dust you shall return.

The sacraments of our faith are nothing less than the celebration of our humanity. We creatures of earth, who also bear God's image, touch and proclaim the mystery of who we are every time we break bread and drink wine together.

We are formed from the earth, and we depend upon nature's bounty to sustain and nurture us. Hunger and thirst remind us daily that we need the earth. If we try to escape them, they will remind us gently and then with insistence that we may not deny our earthiness. Indeed, there is no more cruel punishment than thirst or hunger. In their extremes, they pass over into torture, because our bonds with earth's gifts cannot be ignored without pain.

And what richer sign of plenty can there be than a field ripe for harvest or a branch heavy with fat purple grapes? They are lavish signs of nature's gift to us, our promise that we will be fed. They are offered to us without cost by earth's generous fertility. In themselves, wheat and grapes are fitting memorials that the earth will care for us if we will permit it; and whenever we enjoy them, we might well give thanks for such "grace-full" attention.

But the stuff of our thanksgiving is not grain or fruit but bread and wine — nature worked upon by human hands;

earth transformed. What more perfect symbol could we imagine for the bond between the earth and humankind — earth's image and God's, our nature and our destiny?

We can create neither bread nor wine. Both begin with nature's gifts; but, without our labor, the wheat remains grain, the juice of the grape is captive and dead. Bread and wine come to birth when we lay aside our work in the dark and silent places where dough rises and wine comes into being. With our help, but through power which we do not create, the grain and the fruit become bread and wine. No longer only earthy, they are signs of earth in human hands.

But those creative hands are themselves heirs of the image of the creative God, who is the author of all things. We, bearing the image of earth, grasp and grapple with it so that the imprint of the divine is united with it. For the eyes of faith, every loaf of bread, every glass of wine is a sign of the mystery we bear in ourselves, earthy and yet formed in God's likeness. We might well see ourselves in each loaf, each cup.

It is ourselves, our human nature that we offer in thanksgiving — our very human identity which we lift up as a sign of what God is capable of bringing forth. And if that were the sum of our worship, it would be a profound gesture of celebration.

But it is not the end, only the beginning; because as God's Spirit hovered over earth in creation, so, as we give thanks, God's Spirit hovers still over this new sign of earth, this new creation of earth and spirit. The new creation takes form before our very eyes. The grain and the grape, already become bread and wine by a mighty

mystery, now become the threshold of a redeemed creation.

Now the point of all the realm of nature is lifted up for us to see and taste, because the bread and wine become the last Word about being human, become the living Word, become the Body and Blood of Christ for us; become the meeting place where we encounter the new creation. We, bearing the image of earth and spirit, lift up that mystery towards God, who touches us in return, so that our gifts become God's gifts and the signs of love among us.

Nowhere else does human destiny become so clear. Nowhere else do we have the chance to behold with the eyes of faith the very future of the human family.

And we discover ourselves bound together in a feast which could go on forever, because that is the end, the destiny towards which the whole of earth's drama has been leading us since God dreamed his dream of a banquet for his children. Earth's bounty, to which our innermost longings to be fed give witness, is only the starting point for what we have been called to enjoy.

It is when that bounty is united to God's own bounty that the whole truth about us becomes clear. No wonder we celebrate at God's table in spite of ourselves. No wonder the death which has scarred earth can never permanently distort our songs of praise and joy. No wonder the dust itself is caught up in praise. No wonder earth's image is a legacy, not of destruction, but of promise. "Shall the dust praise thee, O God?"

Remember that you are dust, and to dust you shall return.

All we go down to the dust, but even at the grave we make our song: alleluia, alleluia, alleluia.

This is the sixth in a series of articles written by the Rev. John L. Kater, Jr., rector of Christ Church, Poughkeepsie, N. Y., for "The First Article."



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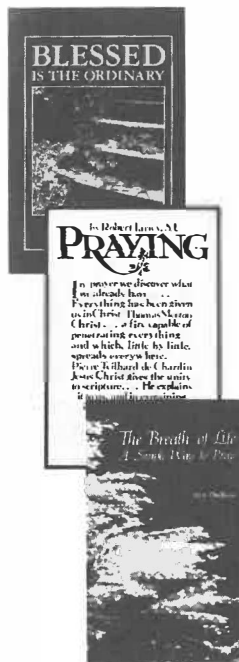
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LETTERS

Very Much Wanted Children

In response to the letter of Harriet Stinson regarding abortion [TLC, March 22], I wish to say that from my years of experience as a lawyer, as well as a priest, that I could have placed four times as many children of unwed mothers in adoptive homes as we ever had knowledge of. I certainly would be happy to know of any unwed mothers in this area (or back in Oklahoma), as we would have absolutely *no* problem finding good homes for these very much wanted children.

(The Rt. Rev.) WILLIAM C. WANTLAND
Bishop of Eau Claire
Eau Claire, Wis.

Not Hard to Understand

A letter writer [TLC, March 15] states regarding abortion, "Bishop Wantland could not tell us what position the Episcopal Church takes today for the reason that it hasn't taken any."

Lying before me is the text of a resolution passed in 1976 by General Convention, reaffirming a previous statement of the 1967 General Convention, which I find not hard to understand, nor contradictory, nor ambiguous, as the writer claims. I am not a very erudite person, and I assume that if I can understand it, anyone can. Where is the problem?

(The Rev.) HOWARD R. KUNKLE (ret.)
Fort Scott, Kan.

Nature's Miscarriages

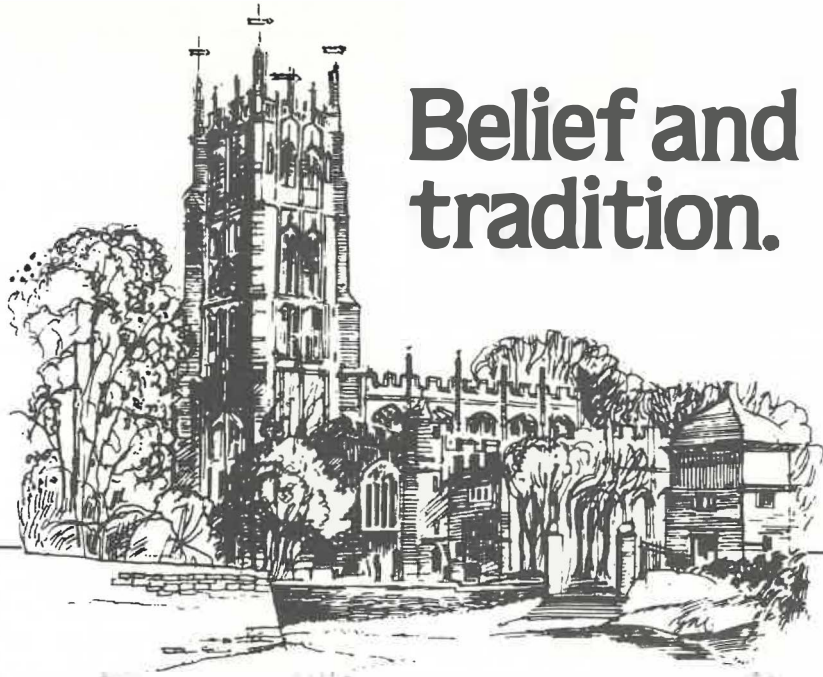
"Name Withheld" suggests [TLC, March 1] that since nature employs abortion in the form of miscarriage when a pregnancy is physically imperfect, why should we not in the cases of a non-caring father or the "miscalculations of earnest parents" be allowed to use that same quick correction seemingly sanctioned by nature herself?

In the midst of that question, Name Withheld points out that the church keeps no records of miscarriages (even though she adds that the church does not care about them). Maybe the church should keep records of those souls entrusted to God at the time of miscarriage.

Yet the failure to keep records of miscarriages is hardly to say the church does not care about them. Who has not seen Christian people love and support one another devotedly at that kind of death? Such is the church engaged in the act of caring.

But about the suggestion that since nature takes life in cases of imperfection so should we — "NW" needs to be reminded that nature transfers life from

Belief and tradition.



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this world to the next ultimately in every case of imperfection. What about cancer? What about old age? Shall we shoot such people or endorse their suicides, saying we or they were doing only what nature would have done in another little period of time?

(The Rev.) PAUL WADDELL PRITCHARTT
Church of the Incarnation
Dallas, Texas

The Hair

The old business of the procession of the relic [TLC, Jan. 4; Feb. 8] has an amazing longevity.

Yes, the hair of King Charles, and a letter authenticating it, are in our reliquary at West Park. The sacristan found it and showed it to me.

(The Rev.) BONNELL SPENCER, OHC
Monastery of the Holy Cross
West Park, N.Y.

Successive Universes

Robert Crenshaw [TLC, Feb. 8] suggests a Buddhist concept of successive universes. In cosmology this is known as the oscillating, closed model. However, the experimental evidence at the present time appears to rule out this model.

In particular, the universe would have to contain about 100 times as much

mass as has been observed. As one scientific paper put it: "the universe has happened only once and will expand forever."

ROBERT C. TOMPKINS
Towson, Md.

To Obey or Not to Obey

Recent letters by my brother and sister clerics prompt me to wonder about what I should think of the Constitution and Canons, the rubrics, ethical principles, and personal commitments generally.

I wonder what I ought to think of the solemn declaration of conformity to the doctrine, discipline, and worship of our church, to which declaration ordinands are to put their names when they are ordained.

It really does seem to me that whenever anyone mentions an ethical principle or a moral rule, he or she is likely to be castigated, not because the rule is wrong, but because to cite such a thing is "legalistic." Likewise, to refer to the Constitution and Canons is to "nitpick." To seek to obey the rubrics is to be "fundamentalist."

Furthermore, it seems that a prevalent opinion is that any kind of discipline or ecclesiastical litigation is the worst evil imaginable. We may ordain outside our jurisdiction, worship with unauthor-

ized rites, divorce our spouses and marry anew in civil ceremonies or in other communions, substitute feasts from a former calendar for principal feasts in the present calendar, sleep with our parishioners, and harass members of minorities who seek to worship with us; and none of these things is so bad that excommunication or a trial would not be worse.

Colleagues have told me, "If you have to mention the canons, you've already lost the argument." The notion of obeying one's bishop is openly sneered at. The idea that a bishop's authority might be defined or limited by the canons is, contradictorily, also mocked.

All this leaves me confused and bemused. I had thought when I was ordained that I was involving myself in a chain of authority, that I was *under* authority as well as *in* authority. Since my ordination I have received the impression that very nearly the last thing my church does want is the care of my will or authority over anything else.

I know that the most awful atrocities have been explained by obedience, but I wonder if we have not used that truth as a way of escaping any obedience at all. I would be interested in thoughtful comments on my confusion.

(The Rev.) HAROLD O. KOENIG
Church of the Good Shepherd
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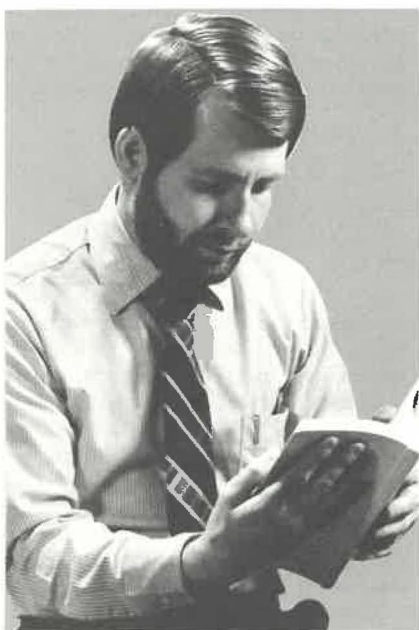
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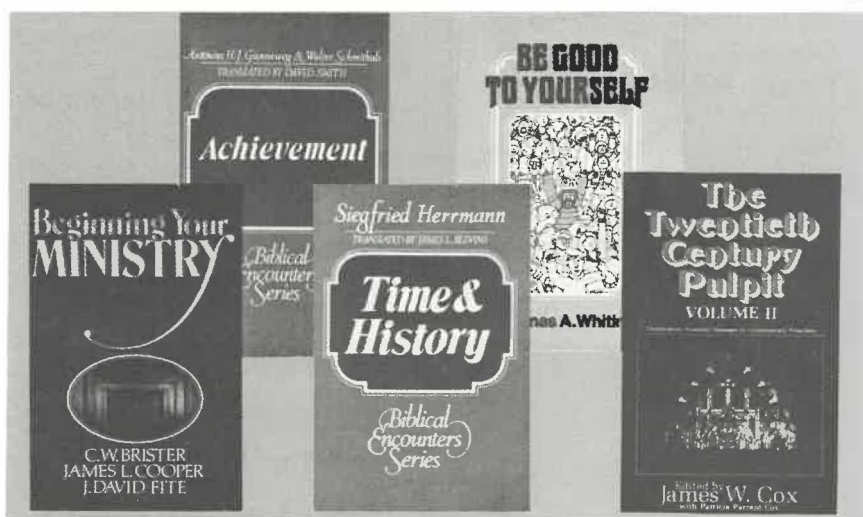
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BOOKS

Parables

THROUGH PEASANT EYES: More Lucan Parables, Their Culture and Style. By Kenneth E. Bailey. Eerdmans. Pp. xxiii and 187. \$16.95.

For some years, Kenneth Bailey, chairman of the biblical department at the Near Eastern School of Theology in Beirut, has been attempting to move contemporary parable interpretation forward by using his extensive experience in today's Middle East.

In *Poet and Peasant* (1976) Bailey tried to formulate a methodological statement for what he calls "Oriental exegesis," wherein he used present day Middle Eastern peasants as informants about the setting in life and the language of the New Testament parables. He has also studied translations of the parables into Middle Eastern languages.

Further, Baily offers in that earlier book three types of parallel structure that he finds to be characteristic of much "Oriental" discourse, including the parables. The test of his theories comes in the analysis of six passages from the Lukan travel narrative (9:51-19:48). Now, in *Through Peasant Eyes*, he seeks to extend his method to ten more parables, all of them likewise from Luke 9:51-19:48.

Bailey's earlier work has been criticized on the following grounds: (1) He does not give sufficient attention to the editorial work of the evangelist, whom he never demonstrates to have been a peasant, nor are the modern peasants he



consulted themselves literary artists. (2) He is inclined to neglect the specifically narrative aspect of the parables, treating them instead more like sermon illustrations. (3) He asserts too quickly that, because he finds it has modern Middle Eastern parallels, a given parable is likely to have come from Jesus himself. (4) His interpretation tends to heighten the parables' conventionality, rather than their radicality.

Through Peasant Eyes has some of the same problems as *Poet and Peasant*, yet Bailey has — in my view — made one or two substantial moves forward. He emphasizes the *function* of the parable within its own context, more than the *form* of the parable itself. He also introduces the very helpful notion of "the play within the play," as a way of seeing what the parables are up to. He still presses parallel structure farther than

many would find justified, but in general his theoretical statement is clearer and more defensible here than in the earlier book,

As for the ten analyses, I find them often suggestive, particularly for preaching, though one should beware of Bailey's tendency to moralize. Sometimes, too, Bailey is so intent on showing the similarity of Jesus' parables to his environment, that the newness of Jesus' address is blunted — e.g. in the parable of the importunate widow (18:1-8), where Bailey so emphasizes its growth out of Ecclesiasticus 35:15-19 that Luke's point is obscured: God is not like this judge.

In other words, Bailey fails to give sufficient attention to the Lukan setting, which in this section is basically about faith.

All in all, this is the sort of book that has its uses, but only in conjunction with other things. For example, C.E. Carlston's article "Parable," in the supplement to *The Interpreter's Dictionary of the Bible*, provides a good review of present day approaches to parable interpretation.

JAMES DUNKLY
Librarian, Nashotah House
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Influential Medieval Mystic

BREAKTHROUGH: Meister Eckhart's Creation Spirituality in New Translation. Introduction and Commentaries by Mathew Fox, O.P. Doubleday. Pp. xx, 579. \$15.95.

The name of Meister (or Master) Eckhart is familiar enough to readers of Christian spirituality and mysticism, but the actual content of his teaching is far from well known. Born about 1260, he joined the Dominican order early in life. After extensive study in Paris and elsewhere, he passed his later life in Strassburg and Cologne as a renowned teacher and preacher.

In the too familiar pattern, he was accused of heresy and tried before a papal court. He died at peace with the church a short time later. After his death, certain ideas attributed to him were formally condemned. His teaching nonetheless remained a major force in late medieval mysticism.

His influence is claimed upon such figures as Suso, Tauler, Nicholas of Cusa, Julian of Norwich, Luther, and Boehme. Anglicans have yet to investigate his probable influence on Thomas Traherne.

A major problem for readers has been the relative unavailability of his works, especially in English translations. In the present volume, fellow Dominican Mathew Fox provides 37 selected sermons, translated by himself and others from the Latin or German originals. Each sermon is followed by a commentary.

Like many other mystics, Eckhart often expresses himself in a condensed, cryptic, or paradoxical manner. Fr. Fox undertakes to unravel Eckhart's thought as it relates to the Bible, to contemporary religious thinking, and to current literature on meditation. Much here is helpful. It should be understood that Fox is primarily addressing contemporary readers interested in spirituality, rather than students of medieval intellectual history. H.B.P.

Cynical Privatism

VARIETIES OF CIVIL RELIGION. By Robert N. Bellah and Phillip E. Hammond. Harper & Row. Pp. 208. \$14.95.

Varieties of Civil Religion is the latest work in the chain of scholarly studies by Robert N. Bellah, chairman of sociology at the University of California, Berkeley, on the church and state issue in this country.

That issue is by no means as simple as thousands of ultra-conservatives regard it. Bellah and his colleague, Phillip E. Hammond of "U.C.," Santa Barbara, trace its historical development and helpfully compare their findings with the nature and shape of civil religion in Mexico, Italy, and Japan. Not least, they analyse with care the contribution of contemporary religious movements to our civil religion.

Their analysis of the events and meaning of the 60s (particularly their understanding of the youth culture of those days), their comments on the state of our religious consciousness of the 70s, and their sobering conclusions regarding our apparent options in the 80s, lead one to hope that we shall hear from them regularly throughout the decade.

If it is true (as they believe) that "out of the shattered hopes of the sixties there emerged a cynical privatism, a narrowing of sympathy and concern to the smallest possible circle that is truly frightening," one must then ask whether the cynical privatism, that narrowing of sympathy and concern, was not magnified in the seventies, and whether, in this year of grace, it is not profoundly dangerous to national and international well being.

The book is really addressed to the question of the hour: Whither America? (The Rev.) ALMUS M. THORP (ret.)
Rochester, N.Y.

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THE LIVING CHURCH

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New York Church Burns

St. Luke in the Fields, the third oldest church building in Manhattan, was damaged severely by fire in the early morning hours of March 7.

The fire broke out in the basement, and, despite the efforts of nearly 100 firefighters, destroyed the roof and the interior of the 160-year-old building. The rest of the church complex, including the elementary school, rectory, and parish house, was not burned.

The origin of the fire was not deemed suspicious. The Rev. Ledlie I. Laughlin, Jr., rector of the Greenwich Village church since 1972, said there was "speculation about some faulty old wiring," according to the *New York Times*.

The small church, built of rose colored brick in the Federal style, was consecrated in 1821, when the Village of Greenwich was a small community of farms and orchards. The congregation had obtained a loan for building expenses from Trinity Parish, and Trinity also provided the site from land it held on a grant from Queen Anne. The association with Trinity lasted until 1976.

St. Luke's has always taken an active part in the life of its community, and the church served as a center for many local groups. Over the years, the church has attracted well-known artists and scholars such as Margaret Mead, W.H. Auden, Leontyne Price, and James Agee to its services and cultural activities.

"Everyone is coming forward and saying we're going to rebuild and it's very clear we will rebuild," said Fr. Laughlin. He noted, however, that funds for restoration would have to come from contributions.

Some members of the parish reportedly took comfort by recalling the successful restoration of St. Mark's-in-the-Bowery after a devastating fire in 1978.

Western Mexico Elects Bishop

The Rev. Samuel Espinoza-Venegas, vicar of the Church of St. Peter the Apostle in Mexicali, was elected Bishop Coadjutor of Western Mexico at a special convention held on February 21 in Guadalajara.

The election took place on the third ballot when Fr. Espinoza received a majority of the clerical and lay votes. The other candidates were the Rev. Atencodoro Roman-Figueroa, priest-in-charge of the work in Los Mochis, and the Rev. Efrain Huerta-Fierros, currently study-

ing at the Episcopal Seminary of the Southwest in Austin, after several years of service in the Diocese of Guatemala.

Fr. Espinoza, 38, will be one of the youngest bishops of the Episcopal Church. He will succeed the Rt. Rev. Melchor Saucedo-Mendoza, 60, who is planning to retire in the near future for health reasons.

The bishop-elect holds degrees from the Colegio Internacional de Mexico and St. Andrew's Seminary, both in Mexico City. He was ordained to the priesthood in 1969. He has served on several diocesan and national committees and since his ordination has been in charge of the missionary work of the Episcopal Church around Mexicali, capital of the state of Baja California Norte. With the assistance of lay leaders he has been able to establish several congregations in the area.

Fr. Espinoza has been married to the former Juanita Millan since 1968. The couple has two children.

The Diocese of Western Mexico was established in 1972 when the country was divided into three dioceses. At present, this vast area is served by ten clerics and many lay readers.

Human Rights Petition Sent Again

Last December, 71 religious leaders, including the Rt. Rev. Paul Moore, Bishop of New York, asked then President-elect Reagan to speak out against human rights violations [TLC, Feb. 1]. They now have sent him a second letter with 200 more names.

Although public response to the first letter "has been overwhelmingly positive," according to those who signed the letter sponsored by Clergy and Laity Concerned, they lamented the fact that it received only a "curt acknowledgment" from Richard Allen, then assistant to the president-elect for national security affairs.

"We do not regard this as an acceptable response to a letter whose growing list of signers now includes 26 Roman Catholic, United Methodist, and Episcopal bishops, and the presidents or chief executive officers of nearly every major religious body in the U.S.," according to the signatories.

Since Mr. Reagan received the first letter, "many more violations of human rights have occurred, especially in El Salvador," they said. "Many of these

might have been averted if you had spoken out as the signers requested."

Among the 200 who added their names to the second letter were the Rev. Bailey Smith, president of the Southern Baptist Convention, Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations, and the Rt. Rev. John T. Walker, Bishop of Washington.

Foundation Awards Fellowships

Eight fellowships totaling \$72,774 have been awarded by the Episcopal Church Foundation for doctoral study in the 1981-82 academic year. The foundation's graduate fellowship program has provided scholarship aid since 1964 to selected seminary graduates to enable them to earn their doctorates before entering the church's teaching ministry.

New recipients are: the Rev. Bert F. Breiner of Brooklyn, N.Y., who is beginning doctoral study at the University of Birmingham in England, working in Muslim-Christian relations; the Rev. George A. Kimball, Jr., of New Orleans, who is enrolled in the doctoral program at Marquette University in Milwaukee, specializing in moral theology and Christian ethics; and the Rev. Susan E. Schaeffer of New York City, who has been studying New Testament at Union Theological Seminary since last September.

Five other fellowships for a second or third year of graduate study were renewed. Since 1964, ECF's graduate fellowship program has made 174 individual fellowship grants totaling \$853,715 to 70 people.

Ugandan Bishop Hurries Home

After hearing of the arrest of one of his four daughters amid deteriorating political conditions in Uganda, the Rt. Rev. Festo Kivengere, Bishop of Kigezi, cancelled a ten day preaching mission in Virginia and flew home.

Bishop Kivengere said that since the election of Dr. Milton Obote, in December, unrest has escalated. Many people feel the election was not fair, he said.

"They have taken guns and are fighting in the bush, attacking soldiers and policemen. And now because a relative of mine joined guerrilla warfare and took refuge in my daughter's house, my daughter has been arrested in Kampala.

"If your relative becomes a guerrilla or freedom fighter, you are suspected. My daughter is teaching at the Government Institute for Public Administration, and she is now detained. But we don't think that is extraordinary, because other Ugandans have suffered even more. Who are we to think that we should be immune?"

Bishop Kivengere is returning home to put in a "presence," he said. "My absence from home doesn't help things. I've heard that masses of people have been arrested."

Bishop Kivengere's preaching mission in the Diocese of Virginia was to have begun February 22. After considering alternative speakers, it was decided that "the mission had been so built around the personality of the Ugandan evangelist that it was difficult to go ahead without him," according to a report in the *Virginia Churchman*. Bishop Kivengere was to have made more than 20 appearances throughout the diocese.

What was to have been the opening service was held, however, and it became a service of prayer for the Kivengere family and the people of Uganda. The Rt. Rev. Robert B. Hall, Bishop of Virginia, preached.

Vigil for Atlanta

A 24 hour prayer vigil took place in the chapel of the Cathedral of St. Philip in Atlanta in late February. People came from all across the city to offer their bewilderment and anguish over the continuing series of unsolved murders of black children, according to the Rt. Rev. Bennett Sims, Bishop of Atlanta.

The vigil, sponsored by the Diocese of Atlanta in collaboration with the National Association for the Advancement of Colored People, went on from noon to noon all through the intervening night.

The diocese and the NAACP are asking that all Atlantans of religious faith



Atlantans pray: "Almighty God, surround us with your presence. . . ."

RNS

offer personal prayer each day at 12:30 p.m. "We are bidden to pray a few moments for our city in travail," said Bishop Sims, "for those who grieve, for children in peril, for public servants who toil at the crisis in our behalf, for justice and order and healing among us all."

Besides helping sponsor the prayer vigil, Bishop Sims and the Diocese of Atlanta have made other responses to the city's ongoing agony. He has visited personally the families of the children killed in a day care center boiler explosion in October, and has contacted personally relatives of all of the missing or murdered children.

Bishop Sims is a member of the newly formed Atlanta Interfaith Ministries' steering committee. The organization includes members of the Christian, Muslim, and Jewish communities.

In a recent letter to the Executive Council, Bishop Sims thanked the council for its expressions of care and concern for Atlanta, which were conveyed

in a telephone call from the Rt. Rev. John M. Allin, Presiding Bishop.

Mail and phone messages have been received from many parts of the church with offers of money and pledges of prayer, according to the Atlanta bishop, and an escrow account is being opened so that funds will be available when needed.

Bishop Sims said that the diocese is hoping to open church facilities in the evening for children without parental supervision who may be ordered off the streets then by proposed curfew regulations.

Hunger Officer Backs Defense Review

Dr. David Crean, hunger staff officer at the Episcopal Church Center in New York City, said recently that he supported a call for an independent analysis of defense spending made late last year by Bread for the World, an interfaith agency that seeks ways to alleviate world hunger.

Dr. Crean said that "there is, perhaps, no more emotional debate than that on national security. It is unfortunate that many people make a facile connection between security and armaments. Certainly a level of military preparedness has been shown historically to be necessary for survival in the face of powerful adversaries. The question is, what constitutes enough?"

"The governments of the world currently spend an estimated \$450 billion a year on armaments. . . . So, the argument really is, what constitutes material security for the Christian? Has the annual expenditure of \$450 billion on arms made the world secure?"

". . . At best we have a precarious kind of balance which contributes to

Continued on page 18

A Prayer for Atlanta

(to be said daily at 12:30 p.m.)

Almighty God,
Surround us with your presence.
Grant us a vision of our city;
A city of justice where none shall prey on others.
A city of generosity,
Where vice and poverty shall cease to exist.
A city of companionship,
A city of peace,
A city of love.
Hear thou, O Lord
The silent prayer of our hearts,
For the capture of the person or persons
Responsible for the deaths of our children and
For those who are missing.
Hear our prayer, O Lord.
In the name of thy son, Jesus.

Amen.

The 1981 Episcopal School Essay Contest

"The Most Moving Religious Service I Have Ever Attended" was the subject of this year's essay contest. Contestants were to describe what happened and explain what meaning and significance the service had and what lasting effect, if any, it had on their thoughts and feelings. Of the entries received, three were selected as prizewinners by a panel of judges. First prize, a gold medal and \$100, was awarded to Peter Dority; second prize, a silver medal and \$50, went to Darlene Pope; and third prize, a silver medal and \$25, was won by Paris Martz.

First Prize

By PETER DORITY



Peter Dority, a communicant of Christ Church, Greenville, S.C., has attended Christ Church Episcopal School since second grade. He has served as an acolyte at his church and school and is active in the Episcopal Young Churchmen's program. He was a representative to Palmetto Boys' State and achieved the rank of Life Scout in the Boy Scouts. As a senior, he was captain of the cross-country team and the soccer team. For his volunteer work coaching soccer at the Y.M.C.A., he was recognized by the Greenville Optimist Club during their Youth Appreciation Week.

The most moving religious service I have ever attended was a service on the last day of camp at Camp St. Christopher. Not only was this service moving, it is a memory that I will have for a long time. The atmosphere and the lasting relationships that I had made culminated at the service on the last day.

The informal atmosphere of the service was what I liked the best. The camp is on the beach, and the campers wore everything from shorts to bathing suits. Some people wore flip-flops, but most were barefooted. The church was decorated with beautiful shells and sea oats. This natural setting is what I liked the best.

During the two weeks I was there, I made many lasting relationships. The love of these relationships seemed to have overflowed during and after the church service. I found out that it hurt to have to leave such relationships. However, the church service was geared toward the subject of friendship and soothed the inevitable departure.

The peace that was given in the middle of the service allowed for people to make gestures of love. The hugging and kissing that went on was beautiful. For once, I and a lot of others showed our feelings openly. This was great for me because feelings that I keep to myself usually sour.

The prayers were followed by a silence where people in the congregation could add a prayer. Many people prayed for their friends to have a safe trip home.

Others prayed for members of their families. I remember vividly that I prayed for another chance to experience emotions of the great two weeks that I had had.

The communion that was celebrated at the service was a most meaningful event for me. During the previous two weeks, I had gotten to know the "real" person of Father Skelton and shared many of my beliefs with him. He, in turn, opened himself up to me. This was really the first time that I had looked upon a priest as a friend. When I received communion, it was more meaningful than ever before because of our friendship.

The social atmosphere of the camp in general was great. The idea of a Christian community living in harmony was taught in Bible study every day. All week there was no pressure on my person to be or do anything. In return, I tried not to pressure anyone else. I was able to talk and express my own ideas without any opposition, but I also had to have patience to listen to others express their ideas.

The informal atmosphere of the service and the friends that shared in the service made me feel so good after it was all over. To have been able to share this with other people, and to have been able to get to know many people very well made the service more wonderful. After these two weeks at St. Christopher's, it seemed that all a person needed to live on were love, friendship, and the church.

Second Prize

By DARLENE POPE

As I stepped out of the car and took a long breath of mountain air, I began to feel a sense of freedom already. I helped unpack the trunk of bags and suitcases filled with our clothes for the weekend. How I dreaded the coming days. We were to have no magazines, no radios, no televisions. It was to be 48 hours of complete withdrawal from the outside world, and I never thought I would survive.

It was the first retreat I had been on, and I really didn't know what to expect. Being a typical teenager, I had been looking forward to the social aspect of the weekend, and practically disregarded the religious part. I was reminded of the purpose of the retreat when it was announced that mass would be held that evening at six o'clock.

The cabin I shared with my parents was part of a small complex consisting of about six other cabins. We were situated in one of the main sections of the old resort, among the confusion of other families trying to become settled in their rooms. Since there were a few hours left until mass, I decided to join my friends at the basketball courts.

After we played a couple of games in a light drizzle, we finally chose to put away the basketball when the sky began pouring buckets of water upon us. We were all thoroughly soaked while running back to our cabins to change for mass.

A small glass house, three of the walls made up primarily of windows, served as our retreat church. It was lit by brightly colored candles placed in groups all over the room. Being one of the first people to arrive, I sat and watched a variety of families gradually fill the room. The congregation was made up of about 200 people of all ages. I was actually amazed to see the number of people my age who voluntarily came on the retreat.

The mass was somewhat traditional, which surprised me. The hymns were sung in Latin, and the whole service was one of solemn prayer. Even after attending mass every Sunday of my life, I had not ever experienced the true peace I felt here. There was something different about this weekend, and I had yet to figure out what it was.

My stomach announced that dinner

was next on the agenda, but I patiently waited for mass to end before my attention turned toward the dining room.

By now the rain had ended, so I headed for the food. I filled my plate with mashed potatoes, hot roast beef, buttered biscuits, and sweet corn before I went outside to join my friends around the campfire. Accompanied by a single guitar, we sang songs that helped us settle down after a long and active day.

Father John, who organized the retreat, joined us after he had seen to it that everyone had eaten. He led us in a beautiful recital of the rosary, which was the best way to end the day.

There were no alarm clocks or music to wake us up the next morning. Instead, the camp awoke to the tolling of an old dinner bell. It rang seven times, serving as the resort clock. Father John went to each cabin to find out if everyone was awake, and if they would be ready for an eight o'clock mass. I responded with a snore.

Mom saw to it that I was up and that we all got to mass on time. I got to the glass house a little early to help Father John set up for mass. Once again the many candles were lit, but the main source of light came from the morning streaming in through the windows.

Mass was the best way to begin the day. Breakfast was the second best. This day was even busier than the first. I helped make a banner for the glass house, then joined a softball game later in the afternoon. In between periods of prayer, there was plenty of time for recreation, which also served as a way of praising the Lord.

Recital of the rosary, an hour of adoration of Christ in the Blessed Sacrament, and Benediction closed another day as the bell tolled 12 times to announce midnight. So far we had spent about nine out of the 36 hours in prayer, but all 36 were dedicated to praising and serving the Lord in one way or another.

The next day after mass and a hot meal, we were given a few hours to do what we wanted before packing. We were to take about an hour's trip to visit a shrine on the top of one of the surrounding mountains. When we finally reached the top, the whole retreat weekend was summed up. Once again we thanked the Lord for all his blessings

and for the success of the retreat. It was from here that we were all to go our separate ways toward home.

"It couldn't be over," I thought to myself, "the retreat had just begun!"

I did not want to leave now. I had grown to enjoy the regular gatherings to praise God, and had gotten to the point where I almost dreaded the time between them. It was all beginning to become clear to me now what was different. I had been taken away from radios, television, shopping centers, and all the confusion of life; I withdrew from society, and I survived! I realized that there was more to life than physical pleasures.

Never before had I seen the spiritual pleasures. I had never enjoyed mass so much, nor had I known that it could be enjoyed this much. I had always looked at religious services as something I had to attend. But I had chosen to attend this retreat. It was my own decision to be a part of this two day religious service. Nothing else has ever meant so much to me.



Darlene Pope is a 15 year old sophomore at Father George B. S. Hale High School in Raleigh, N.C. She enjoys horseback riding, music, dancing, and painting. Darlene is a fine athlete, doing especially well in soccer and basketball. She is also a member of the National Honor Society.

Contest Quotes

This year a number of essays were of high caliber. The range of subject matter can best be seen in excerpts from some of the writings.

Sarah Hodgkin, of St. Catherine's School, Richmond, Va., was the crucifer at an ordination service. She wrote: "Having carried the cross, I never did see the procession come in, because they were all behind me. I stared for a few moments at all the clergy who filled the first two rows. I had never seen so many clergymen together in one place. I was overcome with all this authority in our chapel and the warmth generated from all those rich friendships packed side by side in the first two rows. All of these men and women, coming together for an occasion to join another person into their fellowship truly touched me."

• • •

Larry Wilkner, of St. Mark's Episcopal School, Fort Lauderdale, Fla., told about a service of thanksgiving for the return of the American hostages: "I was overcome with joy and happiness when the flags were brought around the church. I was moved with pride as we sang the national anthem. I thanked our Lord with his love for letting me be born in this great, free country."

• • •

Andrea Filo, who is currently enrolled in the church school at St. John the Baptist Church, Wake Forest, N.C., wrote about her eighth grade graduation: "When it was over I was sad, mainly because I would be moving to Raleigh and knew I might never see some of our class again. Maybe I'll see some of them again in the future, and I'll see if what we learned at St. James' School influenced any part of their lives. Till then I can just *remember*: I wish to dedicate this to Sister Mary Josita and Sister Mary Elaine, who are the most caring people I have ever known. And this is what this paper is all about." (Andrea said that her parents sent her to St. James' Roman Catholic School because there was no Episcopal day school nearby.)

• • •

Stephanie Sharpe, of St. Timothy's School, Raleigh, N.C., wrote about an Easter service: "We put blankets on a hillside among the trees. Violets peeped up through the pine straw and azaleas

Confirmation is the rite in which we express a mature commitment to Christ and receive strength from the Holy Spirit through prayer and the laying on of hands by the bishop.

In preparation for confirmation I attended classes conducted by the Rev. Charles Folsom-Jones. I learned and recited the Apostles' Creed, the Lord's Prayer, and the Ten Commandments. The Creed teaches beliefs, the Lord's Prayer teaches how to be close to God, and the Ten Commandments teach how to live your life.

When I was very young, I was baptized and became a member of the church. This was the beginning of my Christian heritage. I became confirmed so as to further my life in Christ. Good Christians are expected to take communion regularly and to read their Bible daily.

The confirmation service was both moving and lovely and a very serious service to me. I felt very grown up and close to God as Bishop Schofield asked me and all others being confirmed to reaffirm our renunciation of evil and promise to follow Jesus as Savior and Lord.

We came to the altar and knelt before God and Bishop Schofield, with our parents standing nearby. The burning candles, the lovely altar flowers, and the beautiful voices of the St. Mark's choir all helped make this a memorable event.

I am always inspired as I kneel at the altar taking communion knowing Jesus is with me in everything that I do, and always leaving with the feeling that I must do better.

After the communion service, there was a reception for Bishop Schofield in the parish hall. Bishop Schofield shook hands with us and congratulated us, as did many others. It was quite a morning. I will always remember.

It was a joyous and inspiring occasion for I am no longer a little child. I am responsible for all of my actions and thoughts and deeds.

Confirmation has inspired me to *try harder* every day in everything that I do.

God is my inspiration!

Each new day is a gift from God, and I will try always to follow his teachings with his help. I know that without God there is nothing. I know that God loves me and when I ask, he always helps me to make the best choice in life.

I will follow him, for God's love for me is great, and his wisdom is immeasurable.

I am a sixth grade student at St. Mark's Episcopal School having attended this school since kindergarten. My school not only teaches academics, but that which is very necessary to make a whole person — St. Mark's teaches you how to live a Christian life.

Ours is a troubled world and *love* is the answer. . . *Not Eventually, but now!* God is love.

Third Prize

By PARIS MARTZ

I was confirmed on Sunday, October 26, 1980, at St. Mark's Episcopal Church in Fort Lauderdale, Fla., at the 10 a.m. service.

Confirmation is the time when a person feels he or she is responsible and mature enough to take on the promises made by parents or guardians at baptism. These promises are:

Renounce Satan or turn away from a life lived under evil influence; to repent of our sins and say we are sorry and ask God's forgiveness when we fall into sin, and accept Jesus as our Lord and Savior — to live a life in accordance with the teaching and example of Jesus, with his help.



Paris Martz is 11 years old and is in the sixth grade at St. Mark's Episcopal School, Fort Lauderdale, Fla. He has been confirmed and is a member of St. Mark's Parish. Paris has a great love for nature and enjoys gardening, growing flowers and vegetables. He has won the St. Mark's junior garden club award several times, the St. Mark's citizenship award, and a scholarship at the school for academic achievement. Paris is interested in science, sports, and animals. He has also been active in the school choir and band.

bloomed nearby. Down below us the choir sang from the stage, and a minister told again the story I couldn't erase from my mind. A powerful, ugly cross dominated the scene, and I hated the crown of thorns hanging on it. The story had passed the dying part now, and I had wiped the cold tears off my cheeks. Then the choir and all the people sitting on the hillside rose as the trumpets sounded. At that very moment the sun shone over the hill, piercing through the trees and making a golden cross that obliterated the hateful wooden one. And we all sang 'Christ the Lord is Risen Today.' "

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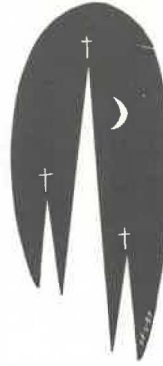
Erick Wilkinson, of Howe Military School, Howe, Ind., wrote about a Christmas service: "Soon our pew started lighting candles from the candle of the person next to us. My father lit his candle and then lit mine, and at the same time, in a soft, caring voice, said to me, 'Merry Christmas.' I lit my mother's candle and likewise said, 'Merry Christmas, Mom.' Then with their free hands, they each put an arm around my shoulders and began singing the last carol."

• • •

Susan Fowler, of Christ Church Episcopal School, Greenville, S.C., was deeply moved when she sat in a different pew at the midnight service one Christmas and studied a stained glass window: "There, looking down with palms spread was Jesus Christ, the Son of God. It was a beautiful window. I wondered why I really never noticed it before. He looked so protective and secure, just standing there. I felt kind of funny inside, like tonight really was special, not because Santa Claus was coming, but because over 2,000 years ago a Babe was born, who grew to be Lord over all of us."

• • •

Mitch Straeffer, of Howe Military School, Howe, Ind., went to a seminar on religious choral music with Presbyterian young people. He wrote: "I met and made friends with my first black man. His name was Dr. Rebop Kwa, and he was a native of the Canary Islands. He had traveled the world over, experiencing a wide variety of things. For example, he spent a year and a half in New Guinea learning the music of the native culture. He taught our group one of the traditional children's game songs. He is a musician by profession, having received a doctorate from a famous university. Now he was seen strolling around campus in bell bottom jeans and a sheik shirt, constantly creating melodies on a small recorder and jotting them down on paper."



Night Comes From Under Eaves

I

Night comes from under eaves,
And spreads itself along the roofs.

The first broken nights of Lent are cold.
Pigeons huddle warm in the corners of
public buildings;
Or prowl the empty attics of burned out
tenements.

Somewhere between streetlight and star
the architecture of survival.

II

We have cities in ourselves,
Alley capillaries that rise in the dark
And pull us around corners.
Wanting only the black brick of windy nights,
And warehouse walls, and shadowed alleys
Full of windowed lives.

Reptilian dreams haunt the cliff dove
this breaking weather.
Older than all weather, Simean anxieties
Pull us out to the night's welcoming shade.

III

For nights hide ourselves from ourselves,
Chill the blind blocks of our foundation.

(along the street the shops are closing.)

So, I cut down the alley behind St. Paul's.
Surprised to find the Ascension window spilling
its candled vermillion,
And suddenly from night-hid roofs bells break
the vastness, the fastness.
Filling these cold Lenten streets
With a warmth that knows no darkness.

(calling me to Evensong.)

IV

Such is the purpose of darkness.

Stephen Applin

EDITORIALS

School Issue

Each spring we are pleased to call the attention of our readers to the education of young people and the importance of this concern for the church. There is no more vivid way to do this than to present the words of those who are actually students at this time. This we do by publishing in this issue the three prize-winning contributions to this year's essay contest. We congratulate the authors, and also all the others who have contributed. We also congratulate the schools the young people attend.

There are some lessons for the church in what they all have to say about important experiences in worship. It will be noted that the services described range all the way from an informal service on a beach to a rather traditional Roman Catholic mass partly in Latin. Apparently young people range widely, and move widely, on the liberal-conservative spectrum. All, however, responded to something that lifted them up above the ordinary, that expressed deeper realities, and which widened their spiritual vision. Adults, we believe, have the same needs.

Anglos and Latinos

Educated, responsible, informed North Americans often know more about 13th century Europe than they do about the recent history of the Central American and Caribbean nations, which are our neighbors to the south. In school we may have brushed briefly through the none too glorious war fought against Mexico during the years 1846-48, or been given a hint of the existence of the Spanish-speaking citizens who had lived in all the states of the southwest long before English-speaking settlers arrived. Little else was usually mentioned.

We knew Spain and England were in the scene, but we knew nothing of the Dutch, French, or Danish presence, which today surprise and intrigue the visitor to the Caribbean. No one told us of the romantic but bloody escapades of William Walker, who tried, almost successfully, to make Nicaragua part of the Confederacy. Nor did we hear of the colorful Miskito Indian kings and queens who ruled the Caribbean coast, dressed in the crimson robes of British royalty and carrying names like George and Charlotte.

Human nature being what it is, ignorance leads to suspicion and hostility. We suppose that the Hispanic, Black, and Indian peoples of these areas are endlessly embroiled in disorder, revolution, and war — far from it! Most Latin Americans are friendly, peaceful, home-loving, family-oriented people. This is why the current situation in El Salvador is so tragic. Some years ago, Costa Rica abolished its army, believing that the money would be better spent on education. If the great powers of the northern hemisphere had made a similar decision, we would be living in a very different world today.

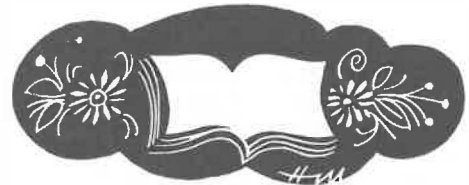
Letters to the Editor

The Letters to the Editor section is one of the most popular parts of this magazine, and we are grateful to our correspondents for sharing their information and their convictions. We would, however, remind prospective letter writers that when a letter is in response to some other letter, or to an article, it should be sent to us as soon as possible. The interest of a letter to the editor and the likelihood of its being published are both increased when the letter is received soon.

We would also point out that when typing such a letter (or anything intended for publication), one should use double spacing. Similarly, if writing long hand, ample space between the lines will facilitate the processing and ultimate publication of a letter.

Unsigned letters are not considered for publication. If requested, we are willing to withhold the name from publication, if there is a reasonable cause for doing so. Normally, we believe a writer should back up his opinions by having his name appear.

Some letters need to be longer than others, but we respectfully remind our correspondents that our space is limited. If all the letters we received were long ones, we could print very few of them. Like most other editors, we reserve the right to shorten any material sent to us for publication. We would much rather, however, that you shortened your own letter in the way that you yourself desire.



William Law, Priest
(1686-1761)

That almshouse was a pest, the neighbors said,
The beggars whom you drew a nuisance. They
Didn't like the solemn, pious way
That you and those old women lived, spread
Complaints you were a prig. Yet others read
A Serious Call and saw that you'd convey
By disciplined example, shaping every day
A life devout and holy, where we're led.
Your summons to a pilgrimage was heard
By both the Wesleys; Whitefield also turned
An ear. With force of words you could ignite
A flame in souls. That verbal power stirred
Young Samuel Johnson. So intensely burned
Your mind the pages shine with inner light.

Francis Chiles

SCHOOL NEWS

The Science Museum of Minnesota has opened the first public exhibition of the Bishop Henry B. Whipple collection of historic American Indian artifacts. Loaned to the museum by Saint Mary's Hall, one of the Bishop Whipple Schools in Faribault, Minn., the collection consists of 190 well catalogued examples of old Ojibwe and Dakota art, acquired by Minnesota's first Episcopal bishop during the middle and late 1800s. The exhibition will run through April, 1982. The museum is located in St. Paul, Minn.

For the second consecutive year, the students of St. John's Preparatory School in Agana, Guam, have contributed more than \$900 to the Presiding Bishop's Fund for World Relief. The headmaster, the Rev. J.T. Moore, asked that the \$947.51 raised in the school's Thanksgiving offering be used for Cambodian relief. The school, serving 400 native and expatriate students, is a member of the National Association of Episcopal Schools. The work of the Episcopal Church in Micronesia is under the jurisdiction of the Presiding Bishop, the Rt. Rev. John M. Allin.

The Cathedral School, which is located on a 13 acre oasis in the middle of Manhattan, offers a variety of services to children ages four to 16. Athletics, creativity, and trips, a program better

known as ACT, are being made available to the community to help families in which both parents or a single parent go to work. Day camp, after school, and holiday camp programs are part of the schedule, which also includes a summer half day pre-school service, family outings, and instruction in reading, math, languages, and the arts. A program planned for summer will emphasize the world of nature.

In January, the board of trustees of the York School in Monterey, Calif., made preliminary plans for constructing a new activities center on the campus. The center will include a chapel, general meeting space, additional shower and locker facilities, and other features. Plans for the new center, and other improvements, are made possible by a bequest from the Maurine Church Coburn Charitable Trust. The York School, located within the Diocese of El Camino Real, is exceptional among private secondary schools in that approximately one-half of the student body receives some form of financial aid.

At Howe Military School in Howe, Ind., Cadet Sergeant Major Jeffrey Alan Walters, of Dayton, Ohio, recently became the first recipient at Howe of the General Douglas MacArthur Award. This new award, for the student showing most improvement in military lead-



Four pipestems, representing eastern Dakota artwork, are part of the Bishop Whipple American Indian artifact collection on exhibit at the Science Museum of Minnesota, St. Paul.

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ership, academic achievement, and athletics, is sponsored by the MacArthur Memorial Foundation of Norfolk, Va., and is available to military schools and junior colleges in this country. Cadets at Howe also rejoiced in late February when the varsity rifle team took first place at a regional ROTC rifle league tournament. Competing with teams from seven universities in Michigan and Ohio, the Howe team emerged undefeated.

• • •

Seabury Hall, Makawao, Maui, held its tenth one-week interim program in March with a "hands on" theme. Based on a philosophy that all learning is not confined to the four walls of a classroom and two covers of a book, the interim program offered to students and faculty these choices: a Hawaii bound week long program, sewing, gourmet cooking, scuba for certification, automotive maintenance, stained glass making, ceramics, photography, film making, jewelry making, and silk screening. All students and faculty were fellow learners, with community instructors offering their skills to the learners. The week culminated in a dinner for all students and faculty, with a display of the creations of their new learning.

• • •

At the Christmas banquet of St. Mary's School, Springfield, S.D., the Rt. Rev. and Mrs. Conrad Gesner were honored guests. Now living in Longmeadow, Mass., Bishop Gesner served as Coadjutor and diocesan Bishop of South Dakota for a quarter of a century before his retirement in 1970. St. Mary's School, of which Mr. Kenyon Cull is headmaster, provides an education of fine quality for Indian girls. The annual Christmas banquet is made possible by gifts of individual sponsors, church organizations, and chapters of the Daughters of the American Revolution and the Children of the American Revolution.

• • •

Library expansion and the addition of two fifth grade classrooms at Oregon Episcopal School, Portland, were made possible by a bequest from Miss Charlotte Ohle, a member of the class of 1899. She was the oldest living graduate of St. Helen's Hall, predecessor of O.E.S., and the last surviving member of her class at the time of her death in December, 1979. The Ohle addition was designed by an O.E.S. parent, William Fletcher, and constructed by Selwyn Bingham, president of the O.E.S. board of trustees. Although the students moved into their new space in early January, the official dedication of the wing will occur at the spring alumni luncheon in May.

NEWS

Continued from page 11

world peace — the kind enjoyed by Europe between 1870 and 1914."

"What then constitutes security? Jack Nelson in his book, *Hunger for Justice*, notes that, 'As sons and daughters of God, we know that our security is ultimately linked to faith and justice. If our confidence in weapons systems makes us indifferent to injustice, we are likely to be insensitive to the word of God in our time.'

"What is injustice?" Dr. Crean asked. "A child going blind for lack of vitamin A. A mother trudging five miles to fetch water because there is none in the village. Children with diarrhea because of a lack of clean water. A screaming, naked teenager running from a napalm attack. Four hundred and fifty billion dollars for the pursuit of a chimerical national security."

The analysis that Bread for the World seeks would look for waste in military spending, but it would examine also the nature and extent of the Soviet threat measured against the Soviet Union's own security needs, and the appropriateness of U.S. responses to that threat. In that connection, the study should, according to Bread for the World, assess the cost and benefit of specific weapons programs and the suitability of force as a response in various situations.

Vatican Envoy to Retire

The Ven. Bernard Pawley, the first modern Anglican envoy to the Vatican, has made known his plans to retire at the end of August.

Archdeacon Pawley, 70, was posted to Rome in 1960 as the first representative of the Church of England since Tudor times in the 16th century. He headed the church's liaison with the Vatican Secretariat for Christian Unity until 1965, and served as an Anglican Communion observer at the Second Vatican Council.

With his wife, Margaret, Archdeacon Pawley wrote a definitive study of Anglican-Roman Catholic relations called *Rome and Canterbury Through Four Centuries*.

Bishop Leaves ACC

Bishop C. Dale Doren, formerly bishop of the Mid-Atlantic States in the secessionist Anglican Catholic Church, has withdrawn from this body and formed a new one to be called the United Episcopal Church of North America.

Representatives of two ex-ACC parishes reportedly met in December in Coshocton, Ohio, and elected Bishop Doren to be their archbishop. At the time of the meeting, his jurisdiction was comprised of the two parishes and one priest.

CONVENTIONS

Hispanic ministries and evangelism were primary concerns of the 77th council of the Diocese of West Texas, which met early in February in the Villita Assembly Building in San Antonio.

The delegates took issue with a recent statement by Texas Gov. William P. Clements, Jr., regarding the resettlement of refugees, and expressed their view by passing a resolution submitted by the Rev. Mark Cannaday of Port Aransas, which said:

"Whereas the Governor of Texas has publicly stated that Texas does not want to be a 'dumping ground' for people of other nations; and whereas Texas has a responsibility to the nation to participate in offering a place for the homeless; and whereas we, as citizens of Texas and Christian men and women, have a duty to serve even the least of our brethren, be it therefore resolved that we communicate to the Governor of Texas our disappointment in his statement, and our intention to offer a place for those displaced from their homes."

The Rt. Rev. Scott Field Bailey, Bishop of Northwest Texas, was given authority by the council to form a cabinet of five members to monitor and review aspects of the \$3 million Venture in Mission capital funds account, and to help develop a strategy for Hispanic ministries within the diocese.

To continue development of an evangelism program begun under the Rev. William Crist of San Antonio, Bishop Bailey announced that he had appointed Gen. Ralph Haines (USA, ret.), longtime active lay leader at St. George's Church, San Antonio, as chairman of the department of evangelism.

The council adopted a budget for 1981 totaling \$1,289,300, up approximately \$96,000 from 1980, and elected General Convention deputies.

The 153rd convention of the Diocese of Kentucky was held February 27-28 at St. Paul's Church, Henderson, a parish celebrating its 150th anniversary this year. The Rt. Rev. David B. Reed, Bishop of Kentucky, presided. In his convention address, Bishop Reed emphasized the diversity, vision, and ministry within the diocese and pointed to signs of health and growth.

An assessment budget (for the support of the episcopacy) of \$141,252 was adopted; and a mission commitment budget of \$270,738 was approved. Various elections were held; and the Church of Christ the King in Columbia, Ky., was recognized as an organized mission.

Resolutions regarding alcoholism, the nuclear arms situation, and support of

programs at the diocesan conference center were passed. The bishop also announced a return to the Friday-Sunday pattern for the convention in 1982.

Special guests at this convention were the Rt. Rev. Anselmo Carral and Mrs. Carral from Guatemala. The Dioceses of Kentucky and Guatemala have just concluded a six-year companion relationship. Bishop Carral presented a beautiful chasuble and banner to Bishop Reed at the convention banquet, and the convention offering was given to Bishop Carral's discretionary fund.

The second convention of the Western Diocese of Louisiana met in St. Mark's Church, Shreveport, on February 6 and 7. This was the first convention presided over by the Rt. Rev. Willis R. Henton since his translation from the Diocese of Northwest Texas.

In his address, Bishop Henton stressed his great missionary zeal for the diocese and overseas, and urged the adoption of Venture in Mission as a great step forward for the new diocese.

In response, the convention unanimously adopted a minimum goal of \$1 million, to be shared with the three dioceses of the Philippines with which Bishop Henton has been related, a diocesan mission development fund, and the upgrading of Camp Hardtner to the Hardtner Conference Center.

In other action, St. Alban's Mission in Monroe, La., was granted parish status, and a \$527,108 diocesan budget was adopted for 1981.

At its midwinter convention in Memphis, the Diocese of Tennessee voted to ask the 1982 General Convention for consent to create a new diocese in west Tennessee by January, 1983, and another in east Tennessee by January, 1985. Middle Tennessee, site of the three oldest parishes, will be the continuing diocese. The proposal won affirmation by nearly a 90 percent majority vote: 344 to 44.

It is envisioned that the three dioceses will collaborate in clergy deployment, use of DuBose Conference Center, and other facets of church life. The present 600 mile wide diocese includes more than 41,000 baptized persons (31,000 communicants) in 72 parishes and 43 missions, served by about 140 priests and deacons.

The Rt. Rev. William E. Sanders, Bishop of Tennessee, whose office is located in Knoxville, has not announced which area he will choose as his new jurisdiction. The Rt. Rev. Fred Gates, Suffragan Bishop, will retire when the new west Tennessee diocese is formed.

The convention adopted a record budget of \$1,472,574, for which parish and mission support increased by

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\$66,000 over the previous year. It also asked the bishop and council to make an additional \$6,000 available during 1981 for the church's three black colleges.

A key resolution designates 1982 as a year in which the ministry of the laity be held up for special study, emphasis, empowerment, and thanksgiving.

Stewardship and mission were the themes of the 89th council of the Diocese of Southern Virginia, which met February 20-21 in Williamsburg. The opening service in the evening was at historic Bruton Parish Church in the heart of the city's restored area.

The Rev. John MacNaughton, rector of Christ Church, San Antonio, Texas, served as preacher for the opening service and keynote speaker for the council.

Six resolutions which came from the Youth Annual Council held two weeks previously were offered to the council. Of those six, four were received for information and two were carried. One affirmed the place of women in the ordained ministry. The other called for a conference center study and report to be ready for the 90th council.

Other resolutions addressed various issues: involvement in radio-TV production and support of a commission on renewal, evangelism, lay ministry, and stewardship.

A 1981 budget of \$854,923 was passed unanimously.

At the council banquet, diocesan institutions were highlighted, and the Rt. Rev. Claude C. Vaché, Bishop of Southern Virginia, presented a Jamestown Cross to Dr. James A. Russell, Jr., president of St. Paul's College, to mark his forthcoming retirement.

St. Paul's Church, San Diego, was the setting for the seventh convention of the Diocese of San Diego on January 31.

The Rt. Rev. Robert M. Wolterstorff, Bishop of San Diego, welcomed one mission and two parishes into union with convention and seated two unorganized missions with full voice and vote.

Bishop Wolterstorff called on the assembled delegates and guests to accept God's renewal, both individually and personally, as one means of aiding diocesan programs of outreach and evangelism.

A 1981 budget of \$417,266 was passed. One major priority of the budget is San Diego's Hispanic ministry, described in the December 28th issue of THE LIVING CHURCH.

The Diocese of San Diego asked for voluntary pledges from its parishes rather than imposed assessments, and the treasurer reported that, for the seventh successive year of its existence as a diocese, all mission share pledges had been paid in full by the date of convention.

A motion was passed to reaffirm the diocesan commitment to Venture in Mission. Delegates were told that \$584,261 had already been pledged toward a goal of \$750,000.

The Rev. Juan M. Acosta, director of the Center for Hispanic Ministry, reported that the center has started publication of a monthly newspaper and is developing a bilingual liturgy. Fr. Acosta told the delegates that Hispanic ministry is being developed in northern San Diego County and in Imperial County, in addition to the work already underway in southeast San Diego.

The convention affirmed the church's commitment to theological education by voting to require each parish and mission to contribute one percent of its net disposable income to the support of the accredited seminaries of the Episcopal Church.

The Ecumenical Relations Committee reported that monthly Episcopal-Roman Catholic joint services were continuing as part of the observance of a Year of Prayer for Unity, and that the committee had completed a study of the COCU document, "In Quest of a Church Uniting."

• • •

The Diocese of Louisiana held its 143rd convention February 13 and 14 at Episcopal High School in Baton Rouge. Delegates approved a budget of \$583,548 and elected deputies to the 1982 General Convention.

In his convention address the Rt. Rev. James B. Brown, Bishop of Louisiana, commended the diocese on the successful Venture in Mission campaign and called diocesan involvement with Cuban and Haitian refugees "the top news story about Louisiana Episcopalians in 1980. We backed into the whole thing, or, we were thrust into it, or we were led into it by the Holy Spirit," Bishop Brown said.

The Rev. Prospero Mesa, former dean of the Cathedral in Havana, Cuba, spoke movingly to delegates about his escape on the "God's Mercy" with the Rev. Joe Morris Doss and the Rev. Leo Frade, clergy of Grace Church, New Orleans. Fr. Mesa now heads the Refugee Center in that city.

• • •

Emphasis on mission and changes in program and structure were seen at the convention of the Diocese of Central Florida, held January 31 in Orlando.

The convention marked the beginning of the diocese's second decade. The Rt. Rev. William H. Folwell, Bishop of Central Florida, called the convention, "a point of demarcation in the time line of our history . . . a time for regrouping, identifying new objectives, and capitalizing on prior gains."

Bishop Folwell expressed the hope that the diocese would soon accept its

full quota for the general church program, and asked the convention to provide funds in the 1981 budget for a diocesan youth coordinator. He spoke of the "real battle going on today for the minds, hearts, and wills of young people," and the need for a strong commitment to them on the part of the church.

A new emphasis on the mission of the church in society was announced by the bishop. He thanked God for the spiritual renewal which has taken place in the diocese in the past ten years, and for the resources his people have developed.

The convention approved the reorganization of the deanery structure and directed that, as of 1982, the diocese will remit its full quota to the general church program. The convention also rescinded a requirement that would have required nominees for the offices of deputy to General Convention, member of the standing committee, and the diocesan board to make statements of position on certain issues.

In his address, Bishop Folwell pointed out that deputies should be allowed the freedom to study issues, and then to decide their own positions on matters.

"Deputies go to General Convention as free agents," he said, "and that must be understood clearly by all our people. . . ."

Opposition was expressed by the convention toward the National Council of Churches' "non-sexist version of the Bible."

A budget of \$859,581 was passed.

At the convention's conclusion, Bishop Folwell expressed his concern for race relations, "which continue to be a serious problem for us."

"I cherish blacks on our commissions and boards, and I will never have a diocesan service at which representatives of our minorities do not take part," he said. "But it is a heavy personal, theological, and administrative burden for me that no blacks were elected by this convention."

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Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

| April | May | June |
|---|--|------|
| 17 Good Friday | 12 Convention, Diocese of Fond du Lac | |
| 19 Easter | 12-14 Worship '81 (London, Ont.) | |
| 21-23 Standing Commission on Church in Small Communities (New York) | 12-16 Council of the Associated Parishes (Waverly, Ga.) | |
| 24-25 Convention, Diocese of Arizona | 14-16 Convention, Diocese of Western North Carolina (Hendersonville) | |
| 26-May 2 Primates of the Anglican Communion (College of Preachers, Washington) | 16 Convention, Diocese of Maryland (Frederick) | |
| 27-May 1 Conference of Diocesan Executives (Menlo Park, Calif.) | 16 Annual meeting of the Society of Mary at 12 noon. Solemn Pontifical Mass, luncheon, and general meeting. Church of the Good Shepherd, Lancaster Ave. and Montrose St., Rosemont, Pa. Preacher, the Bishop of Fond du Lac. | |
| 27-May 1 Conference of Chaplains and Lay Readers in Europe (Berchtesgaden, Germany) | 18-22 Standing Commission on Church Music (Charleston, S.C.) | |
| 28-30 Council for Development of Ministry | 19-21 Province VI Synod | |
| 29-May 1 New Directions for Churches in Small Communities, Northeast Conference (Burlington, Vt.) | 21-23 National Episcopal Conference on Diaconate (Notre Dame University) | |
| | 22-23 National Commission on Hispanic Ministries (Albuquerque) | |
| May | June | July |
| 1-2 Convention, Diocese of Nebraska (North Platte) | 1-5 Episcopal Communicators (Sierra Madre, Calif.) | |
| 1-3 Convention, Diocese of West Virginia (Davis) | 7 Pentecost | |
| 1-3 Convention, Diocese of Nevada (Boulder City) | 8-19 Leadership Academy for New Directions (DeKoven Foundation, Racine, Wis.) | |
| 4-7 National Workshop on Christian Unity (Boston) | 10-12 Province IV Synod (Hendersonville, N.C.) | |
| 4-7 Episcopal Diocesan Ecumenical Officers (Boston) | 12-13 Convention, Diocese of Central Pennsylvania (Lewisburg) | |
| 5-6 PewsAction board (Indianapolis) | 16-20 Executive Council | |
| 5-7 Educators and Trainers for Ministry (Cincinnati) | 19-21 Convention, Diocese of Utah (Salt Lake City) | |
| 6-9 Associate Church Press convention (Philadelphia) | 30-July 4 Full Gospel Business Men's World Convention, Costa Mesa, Calif. | |
| 7-8 Standing Commission on Metropolitan Areas (Washington) | | |
| 7-9 Anglican Fellowship of Prayer Conference (Indianapolis) | | |
| 8-9 Convention, Diocese of Vermont (Burlington) | | |
| 8-9 Convention, Diocese of New Hampshire (Portsmouth) | | |
| 9 Convention, Diocese of New Hampshire (Portsmouth) | | |
| 11-13 Standing Commission on Stewardship (New York) | | |
| | 15-24 Anglican/Orthodox doctrinal discussions | |
| | 26-Aug. 1 Annual Evergreen Conference for Christian Educators (Evergreen, Colo.) | |



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THE DEACON IN LITURGY: A manual, with commentary, for the deacon's ministry of servanthood in the liturgy. By Deacon Ormonde Plater. Publication date: March 1, 1981. \$6.00 from National Center for the Diaconate, 14 Beacon Street, Boston, MA 02108.

CHRISTIAN EDUCATION

NEW TESTAMENT GREEK. Pay as you learn to read the language of Matthew, Mark, Luke and John. Excellent text. Careful correction of exercises. Send \$1 for Lesson I. Miss McMullen's School of Classical Studies, 3611 - 13th Avenue, North, Grand Forks, N.D. 58201.

CONFERENCES

THE DEACON: a conference for and about deacons, their ministry and the Church. Sponsored by National Center for the Diaconate and Associated Parishes. May 21-23, 1981 at the Center for Continuing Education, University of Notre Dame, South Bend, Ind. Come and learn, share, and celebrate the meaning and creative uses of this distinctive ministry of servanthood, liturgy, and the Gospel. For brochure and information contact National Center for the Diaconate, 14 Beacon St., Boston, MA 02108. Phone: (617) 742-1460.

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POSITIONS OFFERED

THE BOARD of the Dakota Leadership Program is now accepting applications for the position of Director. Persons of Native American ancestry will be given preference. Experience and skills in leadership training, adult education, group process, and ministry development are necessary. Persons interested should write: Chairman, Search Committee, Box 506, Mobridge, S.D. 57601.

ORGANIST-CHOIRMASTER-TEACHER for Massachusetts parish. Applications received until April 15, 1981. Apply with resume to: Grace Church, 35 Jackson St., Lawrence, Mass. 01840.

EPISCOPAL organist-choir director, music teacher in parish day school. School: 460 children; kindergarten through 7; teaching music approx. 20 hours a week. Play for children's services 3 times a week. Parish: 1,000 communicants; children's choir and adult choir; play at 2 services every Sunday. Send resume and salary requirements to: The Rev. T. J. Henry, The Church of the Good Shepherd, 2230 Walton Way, Augusta, Ga. 30904.

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YOUR intercessions and thanksgivings gladly received and offered. Poor Clares of Reparation — Enclosed Contemplatives (Episcopal) — St. Clare's Convent, Box 342, Mount Sinai, Long Island, N.Y. 11766.

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SEARCH . . . the Religious Life Summer Program, August 15-29, 1981. Prayer, study, ministry. Write: Sisters of St. John Baptist, Box 240, Mendham, N.J. 07945, (201) 543-4641.

MINISTRY IN THE CITY. A summer program for high school seniors and college students sponsored by their parish. Work, study, worship in Christian community. July 26-Aug. 28, 1981. Contact: Ms. Mary Laney, St. Elisabeth's Church, 1606 Mifflin St., Philadelphia, Pa. 19145 for further information.

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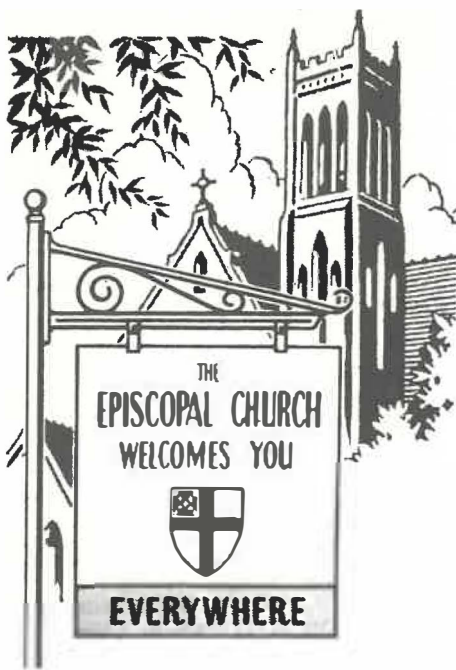
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LENT CHURCH SERVICES



COCONUT GROVE, MIAMI, FLA.

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

HOLLYWOOD, FLA.

ST. JOHN'S
1704 Buchanan St. (1 block East of US #1)
The Rev. Bernard Persson
Sun 8, 10, Daily Wed 6:30, Thurs 10

PLANTATION, FLA.

ST. BENEDICT'S (Ft. Lauderdale)
7801 N.W. 5th St.
The Rev. D. F. Henderson, Jr.
Sun Masses 8, 10 (Sol), 6. Masses daily

WEST PALM BEACH, FLA.

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

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 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily
Office 6:40 and 6; C Sat 5-6

ST. PAUL AND THE REDEEMER

Dorchester at 50th
The Rev. C. A. Lambelet, r
Sun HC 8 & 10; Tues, Thurs 7; Wed 10; Fri 12. Daily MP 9

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.

FORT WAYNE, IND.

ST. ALBAN'S 7308 St. Joe Road
The Rev. Todd Smelser, r
Sun 8 & 10 Eu. HD 9 & 7. Tues 7; Wed & Thurs 9



All Saints' Church, Phoenix

BALTIMORE, MD.

GRACE AND ST. PETER'S Park & Monument
E. P. Rementer; F. S. Thomas; D. L. Garfield
Sun Masses 7:45, 10 (Sol), 3; Mon & Sat 12 noon; Tues 11:30
& U; Wed 6; Thurs 8; Fri 8:40; Sta & B 6; C Sat 12:30

OLD ST. PAUL'S CHURCH

Charles & Saratoga Sts.
Baltimore's Mother Parish, 1692
Sun 8 Eu, 10 Adult Class, 11 Eu or MP. HD 12:15 Eu; Wed
12:15 Eu & HS. Lenten preaching Wed & Fri 12:15

BOSTON, MASS.

CHURCH OF THE ADVENT Beacon Hill and Back Bay
The Rev. Richard Holloway, r 30 Brimmer Street
The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the
Rev. John W. Rick, III, the Rev. Richard Kilfoyle
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45,
Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues
12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat
5

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

SPRINGFIELD, MASS.

ST. PETER'S 45 Buckingham St.
Sun Masses 7:30 & 10. Mon, Tues, Sat 9:30; Thurs 5:30, Fri
12 noon (Healing Mass); Fridays in Lent Sta & B 7:30

TROY, MICH.

ST. STEPHEN'S 5500 Adams Rd., Opposite Westview
The Rev. Dr. Carl Russell Sayers, r; the Rev. Sherry Rae
Mattson, ass't
Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 H Eu,
sermon, Bible study. Holy baptism by appt, reconciliation
of a penitent by appt

NORTHFIELD, MINN.

ALL SAINTS' 419 Washington
The Rev. James A. Newman, r
Sun HC 11; Wed 7:30

KANSAS CITY, MO.

ST. PAUL'S 40th & Main Sts.
The Rev. Murray L. Trelease, r
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S
& 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th
Tues); Fri 12:00 noon HC

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.

ST. JAMES 08401 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. Lydecker
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed, 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), 5 (Sat); Mon-Fri 12:10 (Wed with Ser), Sat
10; Organ Recital Thurs 12:30; C Sat 11-12

PHOENIX, ARIZ.

ALL SAINTS' 6300 N. Central Ave.
Carl G. Carozzi, D.Min., r; Joseph M. Harte, D.D., S.T.D.,
William B. Van Wyck, M.Div., Fredrick A. Barnhill, D.D.,
Douglas G. Smith, M.Div., associates; Earle C. Hochwald,
Ph.D., parish psychologist
Sun Eu 7:30, 9 Eu (MP 4S), 11 Eu (MP 2S & 4S), Wkdy Eu
Tues 7, Wed 8 & 10, Sat 5:30. Priest on call evenings, 279-
5539

FREMONT, CALIF.

ST. ANNE'S 2791 Driscoll Road
The Rev. John R. Coats
Sunday Mass 8, 10:30

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, the
Rev. Frederic W. Meahger, Dr. Brian Hall
Sun HC 8 & 10; Wed HC & Healing 10.

HARTFORD, CONN.

ST. JAMES' 75 Zion St.
The Rev. Thomas C. Wand, r
H Eu Sat 5; Sun 8, 10; Wed 7; EP & Pot Luck Thurs 6:30

WASHINGTON, D.C.

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

ST. PAUL'S

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

KEY — Light face type denotes AM, black face PM;
add, address; anno, announced; A-C, Ante-
Communion; appt, appointment; B, Benediction; C,
Confessions; Cho, Choral; Ch S, Church School; c, cu-
rate; d, deacon; d.r.e., director of religious education;
EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC,
Episcopal Young Churchmen; ex, except; 1S, 1st Sun-
day; 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)

GARDEN CITY, N.Y.

CHRIST CHURCH 33 Jefferson St.
The Rev. Byron H. Brown, Jr., r
Sun 8 & 10. Daily HC. Thurs 6, Bishop Sherman, speaker

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; EP 4. Daily MP & HC
7:15; EP 3:30. Cathedral Choristers 3:30 Tues & 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
Masses Sun 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

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Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

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

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

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, honorary as-
sistants
Sun HC 8, 9, 11 (1S), 12:05. MP 11, Ev. 4. Mon-Fri MP 8, HC
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed Cho Eu
12:10. Church open daily to 6

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

MIDWEST CITY, OKLA.

ST. CHRISTOPHER'S 800 S. Midwest Blvd.
(Only 1-1/2 miles from Tinker AFB)
Sun Eu 8 & 10:15; Ch S 9; Wed Eu 6:15

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL N.W. 7th & Robinson
The Very Rev. Robert Hall, the Rev. Canon Edward Holt
Sun H Eu 8, 9, 11; Ch S 10. Wed 5:30. Thurs 10:30

NEW BRIGHTON, PA.

CHRIST CHURCH 1221 Third Avenue
The Rev. John R. Neff, r
Sun Mass 10:30; Thurs 6:30

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: Matin
7:40; Sol Ev, Novena & B 3. Daily Masses: 7 & 12:10 (Sat 7
10). Daily Offices: 6:40 (Matins) & 5:30 (EV, Novena & Rr
sary). Confessions: Fri & Sat (5-6); half hour before eac
Sunday Mass; at any time by appt.

PITTSBURGH, PA.

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

WESTERLY, R.I.

CHRIST CHURCH Broad & Elm Sts.
The Rev. David B. Joslin, r; the Rev. John E. McGinn, c
Sun H Eu 8, 9, 11

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. Keithly, r
Sun Eu 8, 10 (Cho); Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman,
III; the Rev. Henry C. Coke, 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

ST. LUKE'S 5923 Royal Lane, 75230
The Rev. Richard J. Petranek, r; the Rev. Douglas Alford, c
Sun Eu 7:30, 10, 6; Eu Tues 9:30, Wed 6:30, Thurs 11:30

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

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack
Roen, the Rev. William Crist, the Rt. Rev. Wilson Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC, 6 EP

ST. PAUL'S East Grayson at Willow
Fr. John M. Beebe, r
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

GREAT FALLS, VA.

GREAT FALLS CHURCH 9220 Georgetown Pike
The Rev. John Clyde Millen, v
Services 8:30 & 10:30; Ch S 9:30

RICHMOND, VA.

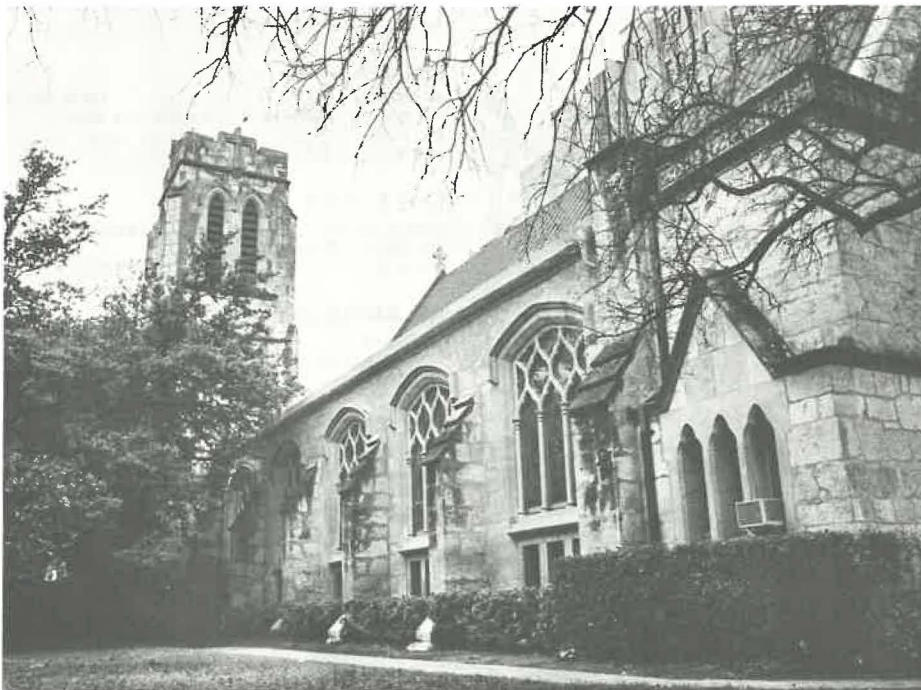
ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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. Holeton; the Rev.
John C. Fisher, hon. ass't
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdy: H Eu 12:30



St. Mark's Church, San Antonio, Texas

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