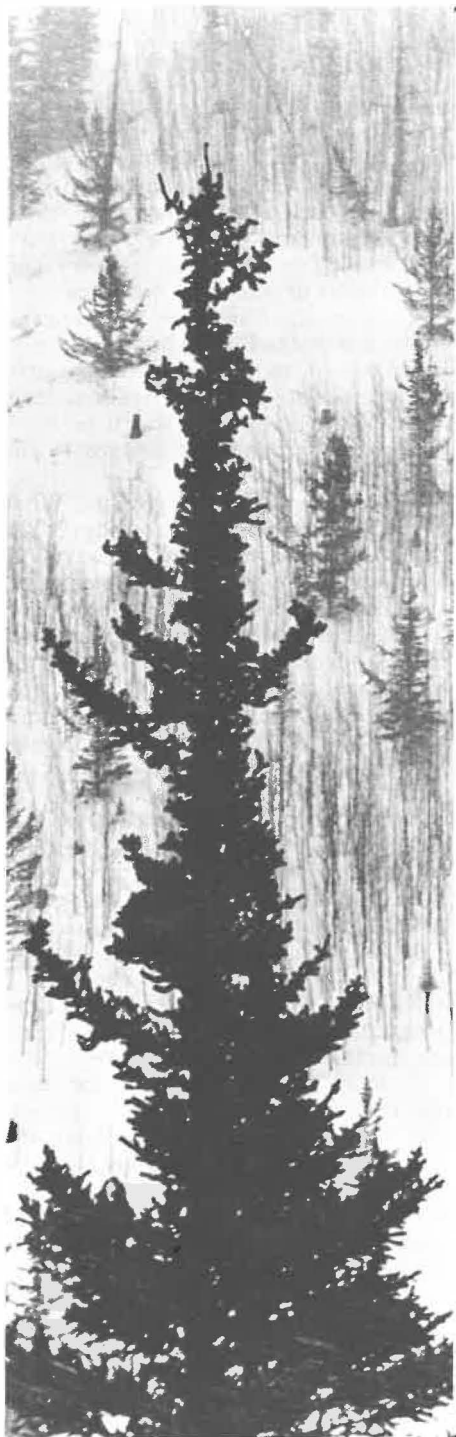


THE LIVING CHURCH



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Listen to the Earth: I

By CHARLES A. CARTER

The British Broadcasting Company in the early 70s produced a popular television series called "Upstairs, Downstairs." It dealt with the trials and tribulations within the late Victorian household of Lord and Lady Bellamy.

One of my favorite characters in that series was Hudson, the indomitable butler in the Bellamy household, and I took special delight in the officious way with which Hudson occasionally would take Lord Bellamy aside in the upstairs sitting room when a crisis was impending in some other part of the house, and say to him: "My Lord, I would like to have a word with you."

What I wish to say is that today, in our time, the Earth would like to have a word with us, with all people of the Spirit throughout the world, and indeed with all humanity. The Earth would like to have a word with us.

That the Earth might be trying to speak to us is something many would have difficulty understanding. That the Earth might have a *right* to communicate with us is something far too few seem to recognize. That an important assignment today is to listen to the word of the Earth is a conviction all too few of us share.

Why? Why do we seem to be unable to listen? For hundreds and hundreds of years we in the West have set ourselves

The author of this week's First Article is the Rev. Charles A. Carter, III, canon residentiary of the Cathedral of St. John the Divine, New York City. His article is based on a speech that he delivered last summer during the World Religionists Ethics Congress held in Tokyo.

over against the rest of the Earth. Indeed, we have not understood ourselves to be part of the Earth, and we have regarded the rest of the Earth — the animals and the fish, the mountains and the rivers, the rocks and the soil, the oil and the gas, the minerals and the sky and the seas — as that which is to be harnessed, to be manipulated, to be mastered, to be exploited, to be plundered, to be raped.

While over the years this way of using the Earth has undoubtedly brought us blessings and bestowed upon us many rewards, now the Earth is asserting itself and confronting us, almost as if in revolt. A crisis of utmost seriousness looms on the horizon, and it is being brought about by our inability to listen, by our inability to listen to the Earth.

We have treated the Earth as if it were an "it" and not a "thou." And in so doing we have closed our minds and our hearts to the way things are. We have denied what is real. We have denied what is real, not only about the Earth, but also about ourselves. We have acted as if we were apart from the rest of the Earth; we have set ourselves up as the Earth's adversaries.

In reality, however, such a stance will lead to disaster. Such a stance will lead to disaster because it flies in the face of what is real and true. For we really are a part of the Earth, and therefore we can never completely and thoroughly set ourselves over against the Earth. We can never exist independently of the Earth. The very cells which make up our bodies bear witness to our strong roots within the Earth's essence, in a way which is fascinating and mysterious, sacred and holy.

Ironically, it is to the philosophers of science and not to theologians that we are indebted for these spiritual insights, for the former not only have identified and described our earthy roots in scientific terminology, but they also have written eloquently of the mystery and the holiness of those relationships.

It is from the Earth that we have emerged, it is on the Earth that we are privileged to live, and it is to the holy Earth that all of us are destined to return. How could our ties with the Earth be more binding? How could our roots with the Earth run more deeply?

What is the Earth saying to us? What is the Earth's word for us today? The Earth is telling us that we have exceeded our limits, and that our assaults upon the Earth no longer can be sustained. The Earth is telling us that we can continue our acts of assault in which we refuse to acknowledge and honor nature's delicate balances, but that such actions will not receive the Earth's support. The Earth will respond, but adversely.

The Earth is telling us that we can continue to manufacture and stockpile nuclear weapons, sell them throughout the world, and thereby set the stage for an unthinkable holocaust and planetary destruction, but that the Earth will not simply "bounce back," recovering quickly and giving the survivors (if, indeed, there are any) reason to celebrate the Earth's remarkable resiliency.

In short, the Earth's word for us is one of warning and one of judgment. The Earth's insistence upon being the Earth, the Earth's refusal to conspire with us in our assaults is inevitable. Also inevitable is the result we bring upon ourselves when we go against the grain of the universe. Our purposes will be frustrated and remain unfulfilled when we disregard the Earth's mystery and holiness. By waging war upon the Earth, we really are waging war upon ourselves.

To be concluded next week.

THE LIVING CHURCH

Volume 184 Established 1878 Number 3

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

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

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407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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

PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$21.50 for one year; \$41.00 for two years; \$58.50 for three years. Foreign postage \$5.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

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LETTERS

Not Yet in Hand

I have just noted an erroneous statement in your story about the November Executive Council meeting [TLC, Dec. 20]. Your account stated that "the report on Venture in Mission indicated a present total of over 134 million dollars received from challenge gifts, VIM. . ."

That is the amount which has been pledged for work at all levels from parish to overseas, not received! I would not want anyone to think that we suddenly have 134 million dollars to spend nor (the next possible erroneous conclusion) that the 134 million dollars is for national and world-wide projects.

(The Rt. Rev.) MILTON L. WOOD
Executive for Administration
Episcopal Church Center
New York City

A Good Article

Thank you for publishing the article by Bishop Sims of Atlanta [TLC, Dec. 6]. His excellent analysis provides hope, and, to my mind, establishes him as the theologian he calls for in these times.

(The Rev.) IVAN MERRICK
Trinity Church
Seattle, Wash.

Arguable Tutorism

Some of the letters you publish on the subject of abortion make the gratuitous assumption that a zygote or a fetus is indeed a human being. But it is arguable. Abortion is not the "slaughter of the innocents" just because someone says it is.

Aquinas did not believe that humanity (human soul) was conferred before "quickening," and aborting term infants was tolerated, at least in many parts of Europe. Aquinas' position was the official position of the Roman Catholic Church until Leo XIII's decree

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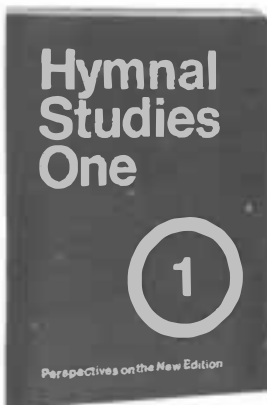


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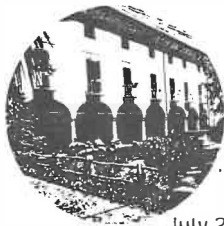


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against abortion in the 1890s. But even Leo did not reject Aquinas' position; he merely engaged in a piece of tutorism by stating that since we were not sure when human life begins, we must act as if it begins at conception.

Tutorism is a respectable tradition in moral theology, but it is not respectable, especially for the clergy, to make statements that assume that tutorism is the only valid moral system or (with the fact not in evidence) that humanity is conferred at conception.

(The Rev.) FRANK D. HOWDEN
St. John's Church

Clifton Springs, N.Y.

Tutorism is the practice of always taking the morally safer of the available choices. Ed.

Joint Ministry

Richard Webster's thoughtful and eloquent article dealing with relationships in worship [TLC, Nov. 15] would have been strengthened had he quoted the current canon, "Of the Music of the Church" (Title II, Canon 6), rather than the obsolete Canon 24 cited in the Hymnal 1940.

The newer canon says: "It shall be the duty of every minister to see that music is used as an offering for the glory of God and as a help to the people in their worship in accordance with the Book of Common Prayer and as authorized by the rubric or by the General Convention of this church.

"To this end the minister shall have final authority in the administration of matters pertaining to music. In fulfilling this responsibility the minister shall seek assistance from persons skilled in music. Together they shall see that music is appropriate to the context in which it is used."

The differences are significant; this present canon recognizes the joint ministry of priest and musician which Mr. Webster advocates.

ELIZABETH M. DOWNIE
Organist and Director of Music
All Saints' Church

East Lansing, Mich.

Substitute Language

I write concerning the liturgical practice of using different words in the place of the trinitarian formula, "Father, Son, and Holy Spirit." Thus far I have heard this only as a preacher began his sermon with the words, "In the name of God: Creator, Redeemer, and Perfecter." In some places, such a substitution is probably being made at the opening acclamation of the Eucharist and at the blessing.

The rubrics of the liturgy specify nothing, of course, about how the

preacher is to begin the sermon. The trinitarian invocation is simply a discretionary custom, and some preachers use such prayers as Psalms 19:14. Yet while personal prerogative is granted here, the trinitarian invocation is sufficiently customary as to merit general discussion. Substitutions made in the received liturgy are more serious and require the general scrutiny of the church.

It should be understood that the substitutions in question represent a shift in proclamation away from terms connoting what has traditionally been thought the Trinity in its intrinsic nature and toward terms connoting the so-called economic Trinity, or the roles of the Persons of the Trinity in the economy of salvation. These ways of regarding the Trinity are not, of course, mutually exclusive; it is clear, for instance, that for the evangelists the very terms "Father" and "Son" were important partly on account of the sending and obeying they respectively suggested.

So also, being and function are not mutually exclusive: being is realized in action, function points toward being. Nevertheless, the substitutions in question do represent a shift from being to function.

This is unfortunate in that, while the liturgy in general presents to us the God who acts in salvation history, the opening acclamation and all traditional invocations of the Trinity seek to bring us into the presence of God who *is*, whose trinitarian being is ultimately inexpressible, but whose revealed nature we express in words which, however inadequate, are the prevailing ones we find in the scriptures.

The "appropriations" of the Persons of the Trinity have always been a matter of lively discussion in the church, but the church in its theological formulations has generally avoided specific functional designations for the Persons of the Trinity. And for good reason: it has always been recognized that the appropriations overlap to a considerable degree. Thus while "Creator, Redeemer, Sustainer" may be helpful in discussion, they are misleading as a liturgical formula.

Further, selection of a functional designation for the Holy Spirit is made difficult by the number of roles assigned the Spirit in scripture: "Giver of Life" and inspirer of prophetic utterance, as the Creed specifies; "Sustainer" and "Perfecter," now in vogue; "Comforter" and Leader into Truth, as Jesus terms the Holy Spirit.

Moreover, selection of any one of these avoids the chief role of the Holy Spirit in the New Testament, that of the Empowering One, through whose work the church came into being and was sent on mission.

(The Rev.) TITUS PRESLER
Christ Church

Hamilton, Mass.

THE LIVING CHURCH

January 17, 1982
Epiphany 2

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St. Bartholomew's Votes Yes

Parishioners of St. Bartholomew's Church, on Park Avenue in Manhattan, have approved a plan to tear down the parish community house and erect a 59-story office tower on its present site.

The vote tally indicated how deep a division the proposal has caused in the parish — the measure passed by just 21 of the 736 votes cast, according to the *New York Times*.

The Rev. Thomas D. Bowers, rector of St. Bartholomew's, and the chief proponent of the plan, which is expected to net his church some \$9 million a year, said he was pleased that church members "did not respond to the scare tactics of the opponents." The project would go ahead, he said, despite the narrow margin of votes in its favor.

J. Sinclair Armstrong, chairman of the Committee to Oppose the Sale of St. Bartholomew's Church, Inc., indicated that his group will continue to oppose the plan, which must be approved by the diocese, the city's Landmark Preservation Commission, and the City Planning Commission. Mr. Armstrong said he would ask each of those bodies to reject it. "They're not going to build this building," he said.

Orangemen Take Over English Cathedral

More than 1,000 members of the Merseyside Orange Lodge invaded Liverpool Cathedral on Sunday, December 6, and held an hour-long protest service. The Orangemen's action was believed to be a response to the cathedral authorities' refusal to allow the lodge to hold a Reformation Day service in the cathedral two years ago, according to the *Church Times*.

The Very Rev. Edward H. Patey, dean of the cathedral, said it was possible that the Orange protest also was connected with cathedral plans to welcome Pope John Paul II next spring when the pontiff will be in Liverpool.

At the request of the dean and chapter, local police took no action against the Orangemen. To avoid a confrontation, the service of Evensong scheduled for that hour was transferred to the Lady Chapel, and the nave was left to the men in orange sashes who prayed, sang hymns to an accordion, and cheered a speech by their leader.

Dean Patey said that he and the chap-

ter had declined the lodge's request to hold a Reformation Day service in 1979 due to the anti-Roman Catholic bias of the Orange order, "as expressed in its qualifications for membership and its official prayers," the *Church Times* reported. The lodge was asked instead to take part in an ecumenical gathering of Roman Catholics, Anglicans, and Free Churchmen, but declined the invitation, declaring that in no circumstances would its members meet with any Roman Catholic representatives.

The dean and chapter felt "that this was so contrary to the spirit of ecumenical brotherhood which was both the commitment of the Church of England and the happy experience of the churches of Merseyside that it would be impossible to hold an official service for the Orange lodge in the cathedral without appearing to deny these deep convictions," according to Dean Patey.

The Orange Order, named for Protestant William of Orange, who defeated Roman Catholic forces at the Battle of the Boyne, was founded in 1795 with the avowed purpose of maintaining Protestant supremacy in Ireland and loyalty to the British crown. The Grand Orange Lodge of England recently published a pamphlet called *The Pope Cannot Be Welcomed to Britain*.

"People are entitled to express their opinions," said Dean Patey, "but it would be illogical for the cathedral to give public recognition to an organization which seeks to undo the patient work for the growth of Christian unity undertaken by the mainstream churches in this country during the past half-century."

Hatred and Bitterness

According to the Rt. Rev. Desmond Tutu, the establishment of a fourth independent black nation inside South Africa's borders will return to haunt that country.

The new nation is the former tribal homeland of Ciskei, a "native reserve" of more than a million Xhosa-speaking blacks, afflicted with some of South Africa's worst unemployment and malnutrition. The Xhosa people were declared to be "foreigners" by an independence act adopted in 1981 by the white South African parliament.

Bishop Tutu said the independence act had deprived another million black South Africans of their birthright, and

denounced the "homelands" policy which aims to take away their South African citizenship from all the country's blacks.

He warned that the creation of Ciskei would leave "a legacy of hatred and bitterness for which our beloved land will pay dearly unless this vicious policy is reversed."

Four of the ten South African tribal homelands now have been made into sovereign independent nations: beside Ciskei, the others are Transkei, Bophuthatswana, and Venda. No government outside of South Africa has recognized the new black nations.

CPF Benefits Up

The Rt. Rev. James W. Montgomery, Bishop of Chicago and chairman of the Church Pension Fund, and Robert A. Robinson, president and chief executive officer, have announced that benefits will increase for current and prospective CPF beneficiaries.

The benefits currently payable to pensioned clergy, pensioned spouses, and the prospective surviving spouses of currently pensioned clergy will be increased by ten percent of the first \$3,600 of annual pension plus five percent of the next \$3,600. The maximum increase will be \$540 annually, and the minimum \$60 annually.

The basic annual pensions of clergy who retire from or die in the active ministry after January 1, 1982, will be computed as: credited service times highest average compensation times 1.35 percent. Prior to January 1, 1982, the percentage factor was 1.3 percent. Benefits for the spouses of these clerics will equal one-half of the clergy benefit.

Regular minimum annual pensions for clergy will be increased from \$120 times years of credited service up to 40 years to \$130 times years of credited service up to 40 years. The flat death benefit payable upon the death of eligible active or retired clergy will be increased by \$1,000, making a total of \$5,000 for pre-retirement death and \$3,000 for post-retirement death.

Indian Bishop Evaluates C.S.I.

The Church of South India, which was formed in 1947 by the union of four Anglican dioceses and several Protestant churches, has five specific shortcomings, according to one of its bishops.

The Rt. Rev. Sundar Clarke, Bishop of

the Church of South India in Madras, said in a recent lecture at Yale Divinity School that the church needs to promote spiritual renewal, and in particular, Bible study programs for adults. Secondly, it needs to reverse a trend toward too great a centralization of power on both the diocesan and parochial levels.

Thirdly, it needs to become more independent financially, and Bishop Clarke suggested that the church impose a "limited moratorium" on the acceptance of foreign aid, in order to encourage increased Indian support. Fourthly, the C.S.I. needs to become more specifically Indian, and to develop its use of Indian music and architecture: such a trend, said the bishop, ought not to be confused with a "Hinduization" of the church. Finally, an Indian school of theology needs to be fostered.

Bishop Clarke cited several recent positive developments in the C.S.I., in particular, its concern for making the diaconate a "full-fledged order in its own right," as well as the increased interest non-Christians have shown in C.S.I.'s excellent schools.

The bishop expressed the hope that Western churches would recognize that the Church of South India has much to offer to Christian understanding.

A 1959 graduate of the Berkeley Divinity School, Bishop Clarke was asked to deliver the 1981 Louis W. Pitt Memorial Lecture in World Christianity. At that time, he was awarded the D.D. degree by the Berkeley Divinity School at Yale.

Hunger Programs Cut

A survey conducted recently for the National Council of Churches' working group on domestic hunger and poverty found that 1982 budgets for 34 NCC-related hunger projects will be slashed an average of 50 percent due to federal cutbacks.

In some cases, the projects face reductions of more than 50 percent, according to Martha Robson, who conducted the survey. She said the 34 projects were polled because they receive federal funds and are reputed to be "among the most effective in the country" in fighting hunger.

"Their work involves education, advocacy, community economic development, and direct service," Ms. Robson said. Their efforts range from establishing food banks to helping shape government policy. The survey showed that church agencies at local, regional, and, especially, national levels will be pressed more than ever as the projects turn to the churches for alternative funding.

"It appears the churches would have to nearly triple or quadruple their funding to fill the void if the programs are to continue at their 1981 levels," said the Rev. Kinmoth W. Jefferson, a member of



The Rt. Rev. John M. Allin, Presiding Bishop, served soup to the Rev. Peggy Bosmeyer of Little Rock, Ark., during a lunch he hosted at his New York apartment for youth ministries coordinators and young Episcopalians planning the 1982 National Youth Event. In the background are (from left) Ken Steele and Marcie Wallace, youth representatives from Province III and Province II.

the NCC working group, who is executive secretary of the United Methodist office of urban ministries. "It will just not be possible for the churches to do this."

Ms. Robson said that church-related hunger programs are being hit with a "quadruple whammy... they must contend with budget cuts, increasing inflation, increased demand for their services because of rising unemployment and cuts in other social services, and finally, increased competition for the very church and foundation funding they need to survive."

Mr. Jefferson said that even maintaining the projects at 1981 levels is inadequate in the face of rising needs, and ironically, the agencies find themselves with fewer resources with which to respond. "We cannot eliminate hunger without government participation," he said.

No Youth Presence at Convention

Instead of sponsoring a "Youth Presence" at the 1982 General Convention, the Youth Ministries Office of the Episcopal Church has decided to hold a "National Youth Event" in August at the University of Illinois in Urbana-Champaign.

"This was a difficult decision, but we could not find adequate housing at a price reasonable to most youth budgets," said a spokesman for the Youth Ministries Office. "It has been many years since we have provided the youth of the Episcopal Church with an

opportunity to come together and spend time celebrating their ministry. Our sincere hope is that the 'National Youth Event' will offer a time for gathering and learning that will equal, if not exceed, General Convention presence."

A team made up of provincial coordinators and youth representatives met in New York in mid-November to plan the event, which will be called "Unutilized Energy, Let's Hook Up the Power in 1982."

Ugandans Receive St. Augustine's Cross

Three Ugandan clergymen received the St. Augustine's Cross from the Archbishop of Canterbury at the start of a month-long evangelistic mission in England recently, which was called "From Uganda With Love."

Dr. Runcie presented the medals, which he said he awards infrequently, and only to those who have done something very significant for the Anglican Communion, to the Rt. Rev. Festo Kivengere, the Rt. Rev. Misaeri Kauma, and the Rev. John E.H. Wilson.

The Ugandan clerics spent three weeks preaching every night in churches and cathedrals packed with people. They characterized the congregations as "lively, attentive, responsive, and committed to the Lord, as evidenced by the enthusiasm with which they sang the hymns of the church."

They said they were impressed that "the Lord is penetrating to the heart of a church" they characterized as "encrusted for centuries by layers of tradition."

BRIEFLY...

The Episcopal Society for Ministry on Aging and the Board of the National Ministry of the American Baptist Churches conducted a training for advocacy conference at the National 4-H Council in Washington, D.C., the week of November 29. A highlight of the conference was a visit to the Capitol, where the conferees discussed the needs and concerns of their elderly constituents with legislative representatives. The advocacy training session paralleled the White House Conference on Aging.

As martial law was imposed in Poland, and communications with the West were broken, the Archbishop of Canterbury expressed his concern for the Polish people. "I ask all Anglicans to pray for the people of Poland at this time," said Dr. Runcie. "We want them to know of our deep concern for their country. We all hope that reconciliation can be achieved without bloodshed and further suffering."

Pope John Paul II has sent a message to Roman Catholic bishops in the U.S., giving his permission to drop masculine terminology in a eucharistic prayer which will now affirm that Christ died "for you and for all" in place of the previous phrase "for you and for all men." Prolonged applause greeted the pope's message when it was read at a recent meeting of the National Conference of Catholic Bishops. The change was one of eight approved by the bishops at their November, 1980, meeting. Archbishop Rembert Weakland of Milwaukee, a proponent of the change in language, said the other requested changes are "still on the desk" at the Vatican awaiting approval.

Preaching at Washington Cathedral, evangelist Billy Graham said he is not worried about the possibility of a nuclear holocaust because he doesn't believe God will allow it to happen. He said if he were "a complete humanist and did not believe in God," he would be very pessimistic about the fate of the world. But, Dr. Graham said, "I believe in God . . . I see the world differently."

The Rt. Rev. Leigh A. Wallace, Jr., Bishop of Spokane, and the perpetual deacons of his diocese, met with the Roman Catholic Bishop of Spokane and his permanent deacons in November. Each bishop gave an opening presentation on the place of the diaconate in the church,

and the deacons of the two churches discussed various issues and concerns. In his talk to the group, Bishop Wallace said that perpetual deacons most properly are called "deacons." Those on the way to becoming priests should be referred to as "transitional deacons." He said that deacons represent and enable the servant function of the church.

The 15th "Nite of Stars" benefit for St. Jude's Ranch for Children attracted 1,355 patrons to the Las Vegas MGM Grand Hotel on November 19. They contributed more than \$117,000 toward the support of the Episcopal-related home for abandoned, abused, and neglected children. Star performers and lead acts from Las Vegas shows entertained the guests; all of the performers donated their time and talents to make the evening a success. The Rev. Herbert A. Ward, who has been St. Jude's executive director for 12 years, said, "The generous interest and concern of numerous people in the Las Vegas business and entertainment communities began the work of St. Jude's 15 years ago. Since then, hundreds of children with broken lives and broken hearts have been healed and helped because of that care." The money from this year's benefit has been earmarked for the construction of a building which will house a diagnostic center and administrative complex for the ranch.

In preparation for the 250th anniversary of St. George's Church, Schenectady, N.Y., in 1984, church officials have raised over \$500,000. The successful campaign will provide the funds for a four year program of renovation and improvement to the church building. "We have come through the greatest campaign in the history of St. George's Church," said the rector, the Rev. Darwin Kirby, Jr. "We are concerned not only with the physical plant improvement, but with an outreach endowment fund." The parish aims to underwrite seminary education for future Episcopal clergy, give financial assistance to the parish's college students, and aid local, national, and worldwide missionary work.

The Rt. Rev. Colin O'Brien Winter, 53, implacable foe of racism and exiled Bishop of Damaraland (Namibia) until his resignation last year, died in London on November 17 after suffering a fourth heart attack. Two years after he was expelled from his see in 1972 by South African authorities, he founded the Namibia International Peace Center in London, and continued to speak out against South Africa and its continued occupation of Namibia. His close friend,

the Rt. Rev. James L. Thompson, Bishop of Stepney, said of Bishop Winter: "In a sense, he was a very discomfiting person because he had no truck with compromise, and so he made people face the deep, underlying principles. He was that sort of prophet: people took against him, or those who had heard and believed had to rethink what they were doing and what they were believing in." According to the *Church Times*, Bishop Winter left instructions that his ashes are to be kept in England until they can be buried in a free Namibia.

The Rt. Rev. John M. Allin, Presiding Bishop, has authorized the use of the Presiding Bishop's Discretionary Fund to receive and channel gifts to assist the Rev. Joe Morris Doss and the Rev. Leo Frade of Grace Church, New Orleans. The two priests were convicted recently in Miami for taking part in the Cuban refugee boatlift [TLC, Dec. 27].

Anglican leaders in Australia are opposing a "mail order divorce" proposal which is being considered by the Commonwealth Parliament. If the measure is passed, a divorce could be granted in certain cases by written application alone. "Once the dissolution of marriage becomes as easy and informal as this, marriage itself as a permanent relationship supported and upheld by society virtually ceases to exist," said the Most Rev. Keith Rayner, Archbishop of Adelaide.

In early December, 25 Episcopal religious educators from across the nation came together at Episcopal Theological Seminary in Kentucky to explore the history, present, and future needs of the church in religious education. Participants heard papers presented by the Rev. Randolph Crump Miller, Yale Divinity School; Dr. Iris Cully, Lexington Theological Seminary; and the Rev. Richard E. Hayes of the Diocese of Southwestern Virginia.

Although he does not feel that people should withhold tax money from the government, the Rt. Rev. Robert H. Cochrane, Bishop of Olympia, denounced the worldwide buildup of nuclear arms in his address to the recent diocesan convention. Bishop Cochrane's diocese covers western Washington State, the same area covered by the Roman Catholic archdiocese headed by Archbishop Raymond G. Hunthausen, who has said that people would be morally justified in refusing to pay 50 percent of their income taxes in nonviolent resistance to "nuclear murder and suicide."

Creative Tension

The troubles that beset us

are largely at hand

because we do not know what we believe.

By RICHARD HOLLOWAY

Anglicanism has always been in some sense a compromised religion. From the very beginning and in however subtle a way, the Anglican Church was built upon an accommodation with the world. It may have something to do with the English mistrust of theory and its frequent excesses, but, whatever the reason, Anglicanism has always lacked the absolutist passion.

We've been a tolerant church, as much out of doctrinal laziness as from conviction. Oh, we've had our fire-eaters, men of burning conviction, like Bishop Charles Gore, but they have all been rather uneasy Anglicans, nursing a permanent love-hate relationship with their rather detached and elusive mother.

Something of this quality was captured by some words that Evelyn Underhill wrote. Like many catholic Anglicans, she wrestled long and hard over whether or not the Church of England was part of the catholic church. She finally decided against going to Rome by concluding that, while the Anglican

Church was probably not the City of God, it was a respectable suburb. We certainly have most of the virtues, as well as all of the vices of the suburbs. We are not a heroic church, though we have produced some heroes. We are not an exciting church, though exciting things happen in odd places among us. We reflect neither the passion and danger of the city, nor the real tranquillity of the country. We are a respectable suburb, and we reflect the compromises and evasions of our environment.

It is this position, midway between the City of God and the City of Destruction, that poses our greatest danger, and its main effect is seen in the vague and muzzy state of Anglican theology. The position is, I think, peculiarly magnified in the American church. The underlying issue is the nature of the authority of the Gospel, though it effects all the issues that face us.

St. Paul was insistent upon the revealed nature of the Christian message. It did not come from men. In Barth's language, it was not "religion," not a human construct. It was something delivered, once for all, to the church, for the sake of the world. It was a revelation. It follows from this, of course, that Christian theology operates "under authority."



The Rev. Richard Holloway

It has no right of its own to pick and choose, though it has the permanent task of interpretation. Moreover, the Christian Gospel is, in some mysterious sense, a dynamic, not a static revelation. It is living and active, and each generation seems to grasp different facets of its constantly unfolding truth.

Anglicanism has always respected the authority of the revelation, as well as its dynamic character, by holding to a threefold interpretative canon of scripture, tradition, and reason. One could simplify the history of theology by saying that fundamentalists interpret by scripture, Roman Catholics by tradition, and liberals by reason. Anglicans, in theory, hold the three in a creative tension. That tension is at risk today, and it reflects itself in three important issues that face us.

Since we are a church that sits close to the world, we are always in danger of allowing the surrounding culture to dominate our interpretation of the Gospel. Set as we are in the respectable, liberal suburbs of the world, we tend to be overimpressed by the current enthusiasms of our clever neighbors. The first issue that faces us, therefore, is how to preserve our obedience to the authority of the Gospel in a liberal society which tends to relativise all values except its own.

Related to this is the tendency to baptize current social and political enthusiasms and translate the Gospel into their terms. This happens both on the Right and on the Left, and a lot of it is going on in America right now. We do not serve the world by echoing its own noises.

How do we preserve the integrity of the Gospel, so that it is not constantly

The Rev. Richard Holloway is the rector of the Church of the Advent, Boston, Mass. He was formerly the rector of Old St. Paul's Church, Edinburgh, Scotland.

being hijacked by theological terrorists of Right and Left, who simply use it, consciously or unconsciously, to further their own secular ends?

A similar set of dilemmas faces us in the field of sexual ethics. There has been a major sexual revolution in America in the last 20 years. The church has always had the knack of accommodating itself to the spirit of the age. This has not always been out of cowardice, either. Church leaders are just as prone to the herd instinct as other members of the population. We need not doubt the sincerity of the Dutch Reformed Church in South Africa when it offers a theological justification for apartheid, though we are right to be extremely sceptical of that theology.

There is some evidence that Christians in our church have simply absorbed the prevailing sexual hedonism of American society. Inevitably, there are church leaders around who can find plenty of reason for supporting the revolution. What is the role of the scripture and history in this area, even if our reason has been persuaded by the prevailing mindset?

I am not saying that the issue is simple, but I think there's a lot of evidence to show that many of us have been corrupted by the mind of the world in this part of our life, and future generations may look back on us as a church that sold out to prevailing fashion. How can we best apply the three-fold canon of interpretation to this crucial but sensitive area of our life?

Finally, I think our confusion about the nature of the Gospel and its authority has complicated the role of the ordained priesthood. American culture is dynamic and protean in its influence, and it has strongly influenced the self-understanding of the ordained ministry. How far is the priest in some sense part of the givenness of the Gospel? What is the authority of priesthood in an egalitarian culture, obsessed with opinion polls and voting patterns? What influence should we allow to secular models of training, and secular methods of hiring and firing?

These are difficult questions which will never be completely settled, but they raise very important issues about the nature of the church. It has always been part of the received tradition of the Anglican Church that the apostolic ministry is as inviolable as the historic creeds. How do we maintain our obedience to that catholic tradition in a culture that worships success and has a radical mistrust of arbitrary power?

I realize that this article reads more like an agenda for discussion than a call to action. That is intentional. Most problems are, at root, theological. The troubles that beset us are largely at hand because we do not know what we believe. If we could find that out, we might then know how to act.

Walter Hilton—

The Ladder of Perfection

By GEORGE CALVIN GIBSON

This is the fourth in a series of articles in which we are recalling significant persons of the Christian centuries who have attained a high level of Christian proficiency. From them we want to find clues for developing proficiency in the 20th century.

After the introductory article, we focused on three ascetics: Benedict of Nursia, Bernard of Clairvaux, and Hugh of St. Victor. The proficiency of these men had a profound influence on medieval faith and history.

It was from the monasteries that ascetical theology evolved so splendidly. Thus, monasticism had a twofold value in the medieval church; it fortified the Christian soul for the demands to be made on it, and it enabled the Christian to withdraw his energies from less important channels so that they might be poured wholeheartedly into the things supremely needed.

John Herman Randall, Jr. puts monasticism in proper perspective when he says, in *The Making of the Modern Mind*, "Christian asceticism was bred originally, not of renunciation of the world, but of an indifference to the things of Caesar, in view of the imminent approach of the kingdom of God."

We have been saying that asceticism is a process of training and discipline. Therefore, just as 14th century Christians found a way to spiritual growth and maturity, so we in the 20th century

must work out a discipline for ourselves.

In this article and the next, our journey will move from the far reaching influences of medieval monasticism (which became the main thrust of continental spirituality) to English spirituality which centered in the solitary life and spiritual direction. Two proficients will occupy front stage. First we will consider Walter Hilton, who, according to Martin Thornton is our prime source of teaching on spiritual direction. (See chapters 15 and 16 of Thornton's *English Spirituality*.) The subject of our next article will be Julian of Norwich.

There is little biographical data on Walter Hilton. For a long time, he was supposed to have been a Carthusian monk, a member of a strictly contemplative order founded by St. Bruno in 1084. In fact, however, Walter Hilton was an Austin canon regular at Thurgarton in Nottinghamshire, where he died on March 24, 1396.

Within 100 years of his death, his writings were known throughout England and the continent. His principal work was *The Stairway of Perfection* (*The Stairway* is also known as *The Ladder* or *The Scale*), published in 1494. It is a book of religious counsel and pastoral guidance written for an anchoress and covers the whole spiritual life, showing what is required in preparation for the life of union with God in contemplation. Doubleday, in its Image Book series, presented a translation of *The Stairway* by M.L. Del Mastro in 1979.

It is important for us to understand the vocation of the anchoress (anchorite was the term used for a male in such a vocation). The candidate was sealed by the bishop into a cell built against one of the walls of a church. A window was put into the wall so that the anchoress could participate in church services and re-

The Rev. George C. Gibson is a retired priest of the Diocese of Tennessee and a consultant in education and planning for St. George's Parish, Germantown, Tenn. His first article in this series appeared in TLC, July 19, the second in TLC, Aug. 16, and the third in TLC, Oct. 25.

ceive the sacraments. Though her chief goal was to grow in union with God, through prayer, work, and direction by the parish priest, she was not forbidden contact with the outside world.

Because of her Christian proficiency, people often came to the anchoress for religious direction. It was an anchoress who consulted Hilton, and *The Stairway* was his response to that request.

In his book, Hilton describes the journey of the soul to the spiritual Jerusalem. A circular stairway is used as a symbol of the Christian life. As one ascends, step by step, to the top of the stairway, one passes through two stages of purification, "in faith" and "in feeling." They are separated by the mystical "dark night," in which the soul is detached from earthly things and directed toward the things of the spirit.

Hilton employs two metaphors; first, a complete remaking of human personality, which he calls "re-forming" in faith and experience, and second, the metaphor of a journey. Of these he says in *The Stairway*: "The first kind of reforming, that is faith alone, is sufficient for salvation. The second is worthy to receive a surpassing reward in the bliss of heaven. The first can be obtained easily and in short time; the second can only be obtained through much spiritual labor over a long period of time."

For Hilton, the contemplative must work toward the reformation of the image in his soul, which is defiled by the image of sin, original and actual. Like St. Augustine, his mentor, he based the spiritual life on the pillars of meekness and love. Hilton strongly believed that faith and a receptive intellect are totally engaged. He stressed that human activities only function and respond by grace.

Hilton's book was not restricted to an audience of actual or potential anchorites. *The Stairway* was highly valued

by all Christians in the world of the 14th century. Urban T. Holmes said of Hilton in his book, *A History of Christian Spirituality*, "He deals with a problem with which medieval persons struggled mightily . . . the 'Mary and Martha issue' — the two roles of the Christian disciple, active and contemplative."

It is the desire of all proficient to love and serve God, to be with him now, and forever in heaven. Such a desire welded together Hilton's 14th century audience; it will do likewise with his 20th century audience.

The exquisite "Parable of a Devout Pilgrim" is thought to be the most famous passage of *The Ladder*. In it Hilton describes the various difficulties which a devout soul has to overcome before reaching the city of peace, the blessed state of union with God in loving contemplations:

"Now you must beware of the enemies that will be busy to hinder you if they can. For their intention is to put out of your heart that desire and that longing you have for the love of Jesus, and to drive you home again to the love of worldly vanity. . . . Continue on your way and desire only the love of Jesus. Answer them in this fashion: 'I am nothing, I have nothing, I desire nothing but the love of Jesus alone'. . . . Hold fast to your desire and go on. Say nothing except that you want to have Jesus and be at Jerusalem."

A lesser Hilton work was *Treatise on Mixed Life*. He also edited a work of a 13th century Franciscan which was called *The Goad of Love*.

The time of Walter Hilton's death coincided with the completion of what many consider the most beautiful of all English mystical works, the *Revelations of Love*, by the anchoress Julian of Norwich. This will be the subject of our next article in the series.

On Cleaning And Renewal

By NANCY PATTON

I really do not like to clean house. It is very easy for me to find a great many more interesting activities! It soon became quite easy for me to do surface cleaning so that our home would look presentable — provided no one looked too far beyond the front room.

Beyond the front room the results were terrible: dusty stacks of old magazine, aged greeting cards, and lost treasures that might be enjoyed, if they could be found.

Then an amazing thing happened. As I slowly forced myself to begin to do something about this, I could feel a momentum spring up. The more I did, the faster I could work. I was able to face each piece, decide on its present value to us, and then do something about it. I found that I was getting to be in charge of the trivia in my life.

Next I realized that renewal in one's church life is a lot like cleaning house. It is easy to avoid cleaning house and to postpone renewal of one's relationship to God. To continue living as usual certainly is more comfortable than changing routine.

But renewal, which could be called spiritual growth, gets rid of a lot of unneeded clutter and uncovers misplaced treasures, much as cleaning house does. And then, the cleaned out spaces leave more room for beauty and love. That is probably true of all kinds of renewal!

Nancy Patton is the wife of the Rev. Eugene S. Patton, rector of St. Thomas' Church, Morgantown, Pa.

Bay Song: Mourning

Mourning, like mist,
lingers,
and obscures the vision of the other shore,
the waiting harbor.

Weep no more, weep no more,
for tears distort the happy news
of journey's end,
and dim the light
that guides us home.

The harbor light,
its saving beam,
like redemption,
probes
the sorrowing mist.

William J. McGill

EDITORIALS

Polish Chessboard

A decade ago, many people blandly said church and state had no relationship and that religion was irrelevant for politics. In the past few years, we have seen various events of international importance showing that for Christians, as also for Jews and Moslems, religion may still have great political importance.

Knowing this, however, does not always give the power of prediction. We may know how bishops move on a chessboard (diagonally) but still have no idea which player will win a particular game. In Poland the bishops have indeed made powerful diagonal moves, but it is difficult to see how anyone will really win at the present time in that troubled land.

We pray for the afflicted people of Poland, and also pray that a conflagration may not erupt there which will bring untold suffering to millions.

Life in the Goldfish Bowl

In recent administrations of the federal government, we have seen that some high officials appointed by the President have been suspected of wrongdoing, but may or may not have been actually guilty of a crime. We have seen that when suspicion builds up to a certain point, it is necessary for such officials to resign, not as an admission of guilt, but out of respect to the presidency to which they are responsible.

Similarly, at a certain point, the President must accept their resignations, not because he has himself lost confidence in the individuals, but because he too must respect his office and must make certain decisions even though they are personally painful to him. We respect a President for taking his presidency seriously.

And what about the church? There are likewise cases in which high officials in the church must step down, not because they believe themselves guilty of sin or crime, but because so many other people think so that their witness is no longer effective, and respect for the church requires resignation. We regret that such respect for the church has often been wanting in recent years. We feel we can say this at the present moment, when no great scandal is hanging over the church.

On the other hand, there is a difference between a high official and the rest of us. A policeman should not be forced out of his job because he gives a ticket to every traffic offender, nor should priests or deacons be put under a cloud when they challenge the faith and loyalty of their parishioners. Obviously the institution should uphold and defend them in doing what is right.

The problem is in the sphere of private, personal, off-duty conduct. Here is where gossip, rumors, insinuations, and innuendos abound. In this area, we believe that there is ultimately only one proper option. Clergy, no less than police and various other classes of highly visible persons, have to live lives of complete and open probity.

Some say, "But I don't want to live in a goldfish bowl, with my private life being watched." Too bad!

The church must have enough respect for itself to remind such individuals that they do not need to be clergy, and no one asked them to be ordained. That is a hard answer, but is there an easier one?

And what about clergy families? We believe that in the long run the wives and children of clergy have found that it is a wonderful thing to have a husband or a father who can always be trusted.

Postage and Envelopes

Everyone likes to get mail. Our staff here is no exception. We like to know what our readers are interested in and how they are reacting to the news and articles. Sometimes our letter writers get into quite lively discussions with each other in our Letters column.

We also like to have a good variety of articles and poems to choose from. When manuscripts are unsolicited, however, it is customary for the authors and poets to enclose self-addressed envelopes with sufficient postage to send the material back home.

It is true that neglecting to do this just once places a very small financial burden on a publisher. As the year goes along, though, the postage and stationery charges mount as more material is received — material which, in kindness to our authors, must be returned for possible use elsewhere.

Galilee

*On reading Blake's "JERUSALEM" —
"And did those feet in ancient time?"*

And will He sometime come again
And walk, unrecognized by men,
Across the fields of Galilee
And gaze upon its inland sea;
Sorrowing for those who must withstand
The torment of His ancient land?

Perhaps sometime at evenfall
Quietly and unknown to all
He may be there. The passerby
Gives casual glance, then wonders why
A sudden stirring undefined
Quivered about his heart and mind.

"Good evening, stranger," he might say,
And all unknowing go his way.

Kay Wissinger

BOOKS

Sacrament and Institution

MARRYING WELL: Possibilities in Christian Marriage Today. By Evelyn Eaton Whitehead and James D. Whitehead. Doubleday. Pp. 482. \$17.95.

Drs. Evelyn and James Whitehead in this book have set about the task of developing a Christian theology of marriage. Given Mr. Whitehead's background as a theologian and Mrs. Whitehead's background as a psychologist, the combination of their gifts in a psychological as well as sociological and theological review of contemporary Christian marriage gives much thought and credence to marriage as both institution and sacrament.

Though their reflection comes out of a primarily Roman Catholic tradition, this should not be a stumbling block for any reader as the authors go about a very rigorous sacramental theology, as well as dissection of the sociology of institution.

In their second chapter, entitled "The Meaning of Marriage," they begin with this insight: "The word 'marriage' refers to many things. We can use the word to mean our own experience of the day to day relationship we share. The word can also mean the social institution of matrimony, which has legally defined rights and duties that are regulated by the State and sanctioned in many religious traditions through spiritual rites and ceremonies.

"Between these two senses of the word, marriage as my experience and marriage as a social institution, there are other meanings as well. Marriage is a relationship. Marriage is a commitment. Marriage is a life style." From there the authors begin the task of defining marriage in the Christian tradition.

Taking Tillich's position that theology must be appropriate to its heritage, yet understandable to each and every new generation, they attempt to reflect through the light of Christian tradition onto the changing roles in the institution of marriage, with particular emphasis on the role of women and sexuality in today's culture.

We who are in the business of blessing marriages and, therefore, being involved with couples in pre-marital counseling, marital counseling, and post-marital counseling, continue to look for helpful studies, particularly on the theology of marriage and divorce. This book offers a sound theological rationale for the sacrament of marriage, as well as a sociological and psychological view of the phenomenon of the institution.

I recommend this book to all professionals involved in the sacramental or pastoral ministry who must deal with

couples in their marriage journey. In addition, the book is readable, and, through a reflective exercise at the end of each chapter, lay folk can find much assistance in this study.

I wholeheartedly recommend the book as another chapter in the continuing dialogue of the Christian community with the institution of marriage.

(The Very Rev.) J. PITTMAN MCGEHEE
Christ Church Cathedral
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Gods, Mummies, and Scarabs

EGYPTIAN MYSTERIES: New Light on Ancient Spiritual Knowledge. By Lucie Lamy. Illustrated Library of Sacred Imagination. Crossroad. Pp. 96. \$9.95 paper.

This lavishly arranged 8 by 11 inch paperback is one of a new series of similar books dealing with more or less exotic religious topics. Obviously, a book of this brevity cannot give a systematic introduction to the archeology, history, or religion of Egypt — of which the high culture extended for more than 2,500 years. It does, however, provide an attractive "sampler," with summaries of certain myths, translations of some short texts, and a rich assembly of illustrations.

Virtually every page has black and white drawings or photos, and there are over a dozen splendid ones in full color. As always with Egyptian art, explanations of the subject matter and symbolism are helpful, although in some cases the material is so complicated that relation between text and picture is not entirely clear. The effort made at several points to correlate ancient beliefs with modern scientific discoveries will do little to enhance this publication for the average reader. Printed in Japan, it is worth its cost as a picture book.

H.B.P.

Keen Insights

THE POPE'S DIVISIONS: The Roman Catholic Church Today. By Peter Nichols. Holt, Rinehart, and Winston. Pp. 382. \$16.95.

The subtitle of this book, *The Roman Catholic Church Today*, clarifies its rather vague title, which refers to a sarcastic remark attributed to Stalin: "How many divisions does the Pope have?"

The author gives the reader an overview of a variety of topics regarding the Roman Catholic Church that extend from statistics to the Roman Curia, the Hans Küng and women's ordination controversies, the situation of the Dutch Roman Catholic Church, papal elections, abortion, Vatican finances, papal *nuncios*, the church in the Third World and in Latin America, the problem of the lack of vocations to the priesthood, the

conflict between the Curia and the Synod, and on and on.

A wealth of information is compressed within 382 pages, including the comprehensive index. Some of the information is simply factual. A lot of it is based on the author's personal observations and conclusions deduced from his conversations with a wide range of Roman Catholics.

Unfortunately, while the author deplores the practice of some journalists in quoting "the Vatican" on the word of "some incautious priest who happens to work in the Vatican offices," he himself frequently uses variations of this device. Thus we commonly find such phrases as "a highly placed, intelligent prelate at the Vatican," "an elderly Sicilian," "one of his (Pope Paul II's) closest friends in the Sacred College of Cardinals," "an Indian bishop," "another well known Cardinal," and so on through the entire book.

This practice, together with the total absence of footnotes, reduces the validity of the book as a scholarly study of contemporary Roman Catholicism. The tactic preserves the anonymity of the sources, but it decreases the authoritative value of the book. In the final analysis, the work's credibility depends on the reader's confidence in the author's qualifications, objectivity, and unnamed sources of information.

Mr. Nichols' sympathies clearly lie with the liberal wing of the Roman Catholic Church; he takes a dim view of conservatives (e.g., pp. 349, 353, 361).

The author has succeeded admirably in arousing interest in the problems confronting the Roman Catholic Church today and that church's attempts to meet them. This is due in large part to his eminently lucid and attractive style. At times his book reads like a fascinating novel.

Mr. Nichols necessarily treats of many subjects that are sacred, spiritual, and supernatural, but his attention is focused almost entirely on the human, material element in the church, rather than on its spiritual nature. He says, in fact, that "to write a book about catholicism entails a certain suspension of disbelief, in the sense that one has to suppose that a reasonable number of Catholics actually believe in their faith."

In short, try as he will, he cannot see the Roman Catholic Church with the eyes of a faith he does not profess. Notwithstanding this reservation, it must be granted that many of the author's insights are keen and his observations astute.

Perhaps one day Mr. Nichols will write a thoroughly researched and documented book on just one of the many subjects he touches upon in this present work. It will be welcomed.

(The Rev.) CHARLES J. GRADY, C.S.S.
Holy Family Roman Catholic Church
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Cassette Reviews

By CHRISTOPHER L. WEBBER

Special Programs

RENEWAL IN THE TRADITIONAL PARISH. Produced by Christ Church Tape Ministry, Red Hook, N.Y. The Rev. John Yates, speaker. Two cassettes, \$8.00.

Two parishes in the Washington, D.C., area have developed strong programs for church growth and lay ministry. Though radically different on the surface, the two programs have much in common.

A Way to Belong is not a cassette but a 70 page paperback book by James R. Adams and Cecilia Allison Hahn. It describes the confirmation program used at St. Mark's Church, Washington, first through a series of interviews as participants experienced it and second, in a brief statement by the rector. The 16 week program includes two weekend conferences.

Few churches will want or be able to duplicate such a program, nor is it offered as an ideal program to copy — but the methods and goals may give another parish cause to re-examine its own approach.

So, too, the eight-week program at Falls Church, Va., described in two hour-long, taped lectures (given at Grace Church in New York). Though each week's meeting includes a content-oriented lecture, that very traditional approach is carefully integrated into the total parish program.

What do group dynamics and Bible-centered renewal have in common? Both programs are experience-centered, both seek to involve all members, not newcomers only or the unconfirmed only. Both programs feed "graduates" on into advanced training programs for lay leadership.

Both parishes have developed a brief "statement of purpose": "to make Jesus Christ king in our lives and in the lives of others" (Falls Church), and to be a "training camp for the battles of life, and not a combat unit" (St. Mark's).

James Adams suggests that "it is possible that conservative churches are growing not because of conservatism but because of clarity." Here are two churches whose purposes, however dissimilar, are clear.

One could argue that these experience-

centered, atonement-stressing approaches have little in common with the objective, Incarnation-centered emphases of Anglican tradition. But here are two parishes that are doing something about church growth and lay ministry. It is well worth the time to think through these programs and test our own by their standards.

Royal Road of Freedom

THE TEN COMMANDMENTS. Produced by Catacomb Cassettes, a Division of Episcopal Radio-TV Foundation. The Rt. Rev. Stuart Blanch, speaker. Three cassettes, \$15.00.

"The law was our schoolmaster," wrote St. Paul (Galatians 3:24), "to bring us unto Christ." In the hands of the Rt. Rev. Stuart Blanch, Archbishop of York, the Ten Commandments come alive in that same role. They become a commentary on the world, through which can be understood both the world's need for God's presence and the paradoxical presence of God in his whole creation.

Thus the Great Train Robbery provides a way to think about the Eighth Commandment, while crime and inflation provide insights into the Tenth Commandment.

Quiet and unassuming in style, the Archbishop's discussion of the Ten Commandments is simple and yet profound. In these talks, given originally as radio broadcasts on "The Episcopal Hour," the Archbishop suggests that the Commandments are intended not to be burdensome but to open "a royal road of freedom."

The apt and frequent illustrations drawn from contemporary events show

how this road can be found opening up everywhere for those who have eyes to see. Events bear witness to the truth of the Commandments and the Commandments show us the truth of Christ.

This is by no means an exhaustive or comprehensive study of the Decalogue, nor is it intended to be, but most Christians are likely to find these talks helpful, and few will fail to find something of value.

John's Gospel

THAT ALL MAY BE ONE: Unity and Diversity in John's Gospel. A 69 minute cassette produced by NCR Cassettes. Raymond E. Brown, speaker. \$8.95.

What light does the Gospel of John throw on contemporary issues of Christian unity? Professor Raymond Brown in this lecture develops a theory concerning divisions in the early church which throws light on the respective roles of authority, structure, and the Spirit.

But perhaps the greater value of this cassette lecture will be the introduction it can provide to one important thrust in recent Johannine scholarship. Fr. Brown is one of a group of scholars who postulate a "Johannine community" quite distinct from the churches of Peter and Paul.

This community, as they see it, developed a high Christology but gave much less importance to the ecclesiastical structure being developed elsewhere and reflected particularly in the pastoral epistles. In this viewpoint, many unique features of Johannine theology reflect the particular situation of the Johannine community and its relations with Judaism on the one hand and the various developing schools of thought in the church on the other.

This lecture provides an introduction which could be pursued in the writing of Raymond Brown and J. Louis Martyn in particular. As a recorded lecture, this cassette is sometimes difficult to hear as the lecturer's voice rises and falls, addressing a large audience.

Cedar Trees

Cedar trees have staying power. They grow in red clay, sometimes on top of a rock. (It must be the challenge.) You'd think those unlikely rootings would make them stink. Not so, they smell good, even when burning, and better when thinly sawed to line garment chests, making clothes smell better after we've soiled them. Yes, we have more to learn from old cedars than good odor.

Roy Turner

The Rev. Christopher L. Webber is the rector of Christ Church, Bronxville, N.Y. In the past he has reviewed for us cassette tapes of the Gospels [TLC, May 31].

CHURCH SERVICES NEAR COLLEGES

CONVENTIONS

Refer to Key on page 16.

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

FLORIDA

FLORIDA SOUTHERN COLLEGE Lakeland
ST. DAVID'S 145 Ridgewood Drive
 The Rev. Robert B. Cook, Jr., D.Min., r; the Rev. Robert C. Lord, ass't r
 Sun 8, 10:30 Cho Eu; Tues 7 Eu; Wed 10, 7:30 Eu; Fri 7 Eu

NEW COLLEGE
RINGLING SCHOOL OF ART Sarasota
CHURCH OF THE REDEEMER 222 S. Palm Ave.
 Fr. J. Iker, r; Fr. R. Hooks, ass't
 Sun 7:30, 9, 11; Daily 10; Wed 7:30; Thurs 5:30

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
 Donis Dean Patterson, r
 Sun 7:30, 8:45, 11:15; Wklys 12:05; Thurs 6:30, 9:15; C Fri 11:15

UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL
 The Rev. Edward Henley, chap
 Wklys EP 5:30. Wed HC 5:30

ILLINOIS
UNIVERSITY OF ILLINOIS Champaign
CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallett, chap
 Sun HC 8, 10, 5; Tues 12:05, Wed 7, Thurs 5:05; Fri 7, EP daily 5:05

KANSAS
UNIVERSITY OF KANSAS Lawrence
CANTERBURY HOUSE 1116 Louisiana
 The Rev. Peter Casparian, chap
 Sun H Eu 5; Thurs noon

MARYLAND

UNIVERSITY OF MARYLAND College Park
MEMORIAL CHAPEL The Rev. Wofford Smith, chap
 Sun HC & Ser 10; Wed & Fri HC 12 noon. A ministry of the Diocese of Washington

MASSACHUSETTS

WELLESLEY COLLEGE & BABSON COLLEGE Wellesley
ST. ANDREW'S Washington St. & Denton Rd.
 The Rev. J.R. MacColl, III, D.D., r; the Rev. W.B. Heuss, D.Min., assoc; the Rev. Elsa P. Walberg, M.Div., assoc
 Sun HC 8 & 12, HC 10 (1S & 3S), MP 10 (2S & 4S)

OHIO

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

OHIO UNIVERSITY Athens
CHURCH OF THE GOOD SHEPHERD 64 Univ. Terrace
 The Rev. E. Francis Morgan, Jr., r
 Sun 8 HC, 10:30

OHIO WESLEYAN UNIV. Delaware
ST. PETER'S 45 W. Winter St.
 The Rev. Clark Hyde, r
 Sun H Eu 8, 10:30; Thurs 7; daily MP 7:15

WISCONSIN

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

FRANCE

(Junior Year Abroad Programs)
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). Wklys: H Eu 12:30

The 71st convention of the newly-named Diocese of Northwestern Pennsylvania, formerly the Diocese of Erie, was held at Meadville from November 13-14. Christ Church, the oldest parish west of the Alleghanies, was host to the convention.

The Rt. Rev. Donald J. Davis, Bishop of Northwestern Pennsylvania, addressed the delegates and celebrated the convention Eucharist. The Very Rev. O.C. Edwards, dean of Seabury-Western Theological Seminary in Evanston, Ill., was the principal speaker at the banquet.

Delegates to the convention learned that the diocesan Venture in Mission had exceeded its goal of \$850,000. Over \$1 million has been subscribed. Of the funds raised, \$200,000 will endow a "Fix-It Fund," to assist churches with loans for property improvements; \$112,500 was earmarked for St. Barnabas House, a conference and retreat center on the shore of Lake Erie; \$360,000 will be devoted to Christian leadership and spiritual growth; \$75,000 will further the mission of the Philippine Episcopal Church; and \$52,500 will endow Small Church Studies at Seabury-Western.

The minimum clerical stipend was fixed by convention at \$9,000 for beginning clergy; \$11,000 after three years of experience.

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At the 110th convention of the Diocese of Bethlehem, held at St. Luke's Church, Scranton, Pa., December 4-5, the delegates approved the request of their bishop, the Rt. Rev. Lloyd E. Gresle, for a bishop coadjutor to be elected in 1982.

The convention also endorsed Bishop Gresle's proposal that a committee on nominations be established, and that nine of the 16 members will be lay persons. The election is scheduled to be held at the Cathedral Church of the Nativity, Bethlehem, in June.

The Rt. Rev. John M. Allin, Presiding Bishop, addressed the convention and called for an increased sense of community. He assured his listeners that venturing into the larger family of the world is an exciting and vital experience. Another honored guest at the convention banquet was the Rt. Rev. Anthony Rysz, Bishop Ordinary, Central Diocese of the Polish National Catholic Church.

Eleven resolutions dealing with varied interests, such as aging, telecommunications, alcoholism and drug abuse, corporate responsibility, family planning and abortion, and peace were approved.

A 1982 budget of \$599,950 was accepted as were salary increases of 10.2 percent.

The Directory is published in all January and September issues. If your Church serves in a College Community, and your listing is not included, write to the Advertising Manager for the nominal rate.

CLASSIFIED

BOOKS

ANGLICAN MISSAL (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

FOR SALE

DEACON'S INSIGNIA: Red enamel diagonal (stole) on white enamel truncated Greek cross. 3/4" or 3/8" clutch back (\$2.00), 3/4" pin back (\$2.00), 3/8" tie tack (\$2.75). Shipping (per order — 75¢). E.R. Harris, P.O. Box 572, Rochester, Minn. 55903.

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$15.00 plus \$1.50 each for gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

HOLIDAY ACCOMMODATIONS

LONDON bed sitting room, self-catering and/or meals with owner. Some car trips can be arranged. Details from: Mr. & Mrs. King, 12 Crows Road, Epping, Essex CM16 5DE, England.

NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Altar kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs hand-painted on single-mesh canvas cut to measure. Wools supplied with order. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

POSITIONS OFFERED

SMALL, LIVELY, growing parish seeks rector. Applications due Feb. 15, 1982. For profile and information, contact: Grace Church, Georgetown, 1041 Wisconsin Ave., NW, Washington, D.C. 20007. 202-333-7100.

OPENING for assistant, preferably married: age range 25-35. Main ministry to youth with pastoral calling. Sharing of other duties. Housing allowance plus usual emoluments. Reply: P.O. Box 10057. Clearwater, Fla. 33517.

DEAN, School of Theology, University of the South, Sewanee, Tenn. Send recommendations and applications to: The Rt. Rev. Duncan M. Gray, Chairman, Search Committee, P.O. Box 1636, Jackson, Miss. 39205.

PUBLICATIONS

AXIOS a monthly spiritual journal presenting the point of view of the Orthodox Catholic Churches. \$10.00 yearly. AXIOS, 1365 Edgecliffe, Los Angeles, Calif. 90026.

YOURS CAN BE A CHRISTIAN FAMILY. Easily read instructions, \$5.00. The Rt. Rev. C.B. Persell, Box 11670, Loudonville, N.Y. 12211-0670.

PEOPLE and places

Appointments

The Rev. C. Frederick Barbee is assistant at the Church of St. Michael and St. George, Clayton, Mo. Add: 6330 Ellenwood, St. Louis, Mo. 63105.

The Rev. D. Donald Dunn, III is rector of Trinity Church, Fourth and Beaver Sts., Beaver, Pa. 15009.

The Very Rev. Robert Giannini is dean of the Cathedral Church of St. Peter, 140 Fourth St. N., St. Petersburg, Fla. 33701.

The Rev. C. Jeff Kraemer is chaplain of St. Alban's Collegiate Chapel and director of Canterbury House at Southern Methodist University, Dallas. Add: 3308 Daniels, Dallas, Texas 75205.

The Rev. Thomas R. Mangelsdorf is rector of St. Augustine's Church, Oklahoma City, Okla. Add: 3025 Center, Oklahoma City 73120.

The Rev. Arthur J. Monk, retired archdeacon of the Diocese of Connecticut, is now interim pastor/consultant for the diocese. Add: 28 Gilyard St., Seymour, Conn. 06483.

The Rev. G. Raymond Selby is priest-in-charge of Emmanuel Church, Warrenton, N.C.; All Saints' Church, also in Warrenton; and the Church of the Good Shepherd, Ridgeway. Canonically, he continues to be a priest of the Church of England.

The Rev. Gregory B. Sims is rector of the Church of the Advent, 3325 Middlebelt Rd., Orchard Lake, Mich. 48033.

The Rev. Aaron Zull is vicar of the Church of Our Saviour, Glenshaw, Pa. Add: 2405 Clearview Dr., Glenshaw 15116. He was formerly at work in Richmond Hill, Ontario.

Ordinations

Priests

Nebraska — Paul Crowell, vicar, St. Paul's Church, Ogallala, Neb., and St. George's Church, Oshkosh, Neb. Add: 318 E. A, Ogallala 69153.

Spokane — Albert Peter Krueger, assistant priest at St. Paul's Church, Walla Walla, Wash.

Deacons

Colorado — Robert Paul Davidson. Add: 19089 Chambers Dr., Route One, Sterling, Col. 80751.

Schools

The Rev. Ronald I. Metz is now chaplain of Brent School, Baguio, Mountain Province, Philippines. His wife, Helen Chapin Metz, is deputy head of the school, as well as the development officer. They went to the Philippines from Erie, Pa., where Fr. Metz was the rector of the Church of the Holy Spirit and Mrs. Metz was executive director of the International Institute.

Transfers

The Rev. Welles R. Bliss, from the Diocese of New Jersey to the Diocese of Southwest Florida.

The Rev. Canon Edward B. Geyer, Jr., assistant to the Presiding Bishop, from the Diocese of Connecticut to the Diocese of New Jersey.

The Rev. Stephen D. Hein, curate of St. Andrew's Church, Murray Hill, N.J., is now canonically resident in the Diocese of New Jersey.

Other Changes

The following persons have been licensed to work in the Diocese of New Jersey: The Rev. Abraham Athyal and the Rev. John Kago. Address both c/o Church of the Epiphany, Avolyn and Atlantic Aves., Ventnor, N.J. 08406. Brother William G. Avery, with address c/o St. Mark's Church, Carr Ave. and Kennedy Way, Keansburg, N.J. 07734. The Rev. John Chisholm, with address at 1802 Pine Lake Village, Lindenwold, N.J. 08021.

CLASSIFIED

SERVICES OFFERED

ORGAN DESIGN CONSULTANTS: Expert, independent advising on any size organ project. P.O. Box 204, Pepperell, Mass. 01463.

TOUR TO ENGLAND. Second Annual ANGLICAN HERITAGE TOUR (July 23 to August 8, 1982). Rectors: Write for information about Clergy Incentive Program. Albion, 605 Garrett Place, E25, Evanston, Ill. 60201.

TRAVEL

HOLY LAND PILGRIMAGES to Israel and related destinations. Itineraries and cost proposals for groups or individuals. Inquiries welcomed by Nancy Gabriela Carroll, Episcopal Tour Planner, 377 Walnut St., Winnetka, IL 60093; (312) 446-4577.

PRAYER PILGRIMAGE to Assisi, Italy, May 14-24, led by Fr. David Watkins, rector, Trinity Church, 247 Willey St., Morgantown, W. Va. 26505. Places of Franciscan interest will be visited in Rome, Assisi, and Florence. A retreat will be held in Assisi. Contact Fr. Watkins, spaces limited.

VACATION

A BIT OF HEAVEN — in a Chiricahua Mountain retreat near the Mexican border. A little out of the way, a lot out of the ordinary! Ideal for complete relaxation and spiritual growth. Nine furnished house-keeping casas; chapel, library, music, fishing, riding, birding. Brochure: Sunglow Mission Ranch, Inc. Pearce, Ariz. 85625; (602) 824-3364.

WANTED

BREVIARIES/PRAYER BOOKS of Anglican Communion and Religious Orders to form research collection. All editions. Send titles, condition, price information. Donated books welcome. The Rev. Robert Norton, 3312 Descanso Dr., Los Angeles, Calif. 90026.

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

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Milwaukee, Wis. 53202

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

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.
Gordon-Hurst Barrow
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 12:10 Choral
Service & Eu. 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

BROWNWOOD, TEXAS
ST. JOHN THE EVANGELIST 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

DALLAS, TEXAS
INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman,
III; the Rev. Nelson W. Koscheski, Jr.
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
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

HURST, TEXAS
ST. STEPHEN'S 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

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 Cavanaugh, the Rt. Rev. Wilson
Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC, 4:45 EP. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.
ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 11 (4S 11 MP), Tues 10 HU & H Eu, Sat 5:30 H
Eu

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

ST. MARTIN'S near Parham & Broad
The Rev. W. Frisby Hendricks, III, v
Sun H Eu 8 & 11 (1S, 3S, 5S), MP (2S, 4S); Wed 10; HD 7:30

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

MILWAUKEE, WIS.
ST. JAMES 833 W. Wisconsin Ave.
The Rev. Charles Lynch, r; the Rev. John Talmage, the Rev.
Rex Perry, assoc; the Rev. William Newby, v, Deaf Mission
Sun Eu 8, 9:15 (deaf), 10:30, MP 9. Mon-Fri Mass 12:10, EP
5:15, Sat Mass 10

TUCSON, ARIZ.

ST. PHILIP'S IN THE HILLS Campbell Av. at River Rd.
The Rev. Dr. Roger O. Douglas, r; the Rev. Canon Manney
C. Reid, the Rev. Scott T. Holcombe. Associated: the Rev.
Russell W. Ingersoll, the Rev. Chisato Kitagawa
Sun HC 8 & 5:30. Cho Eu 9:15 & 11:15

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

DENVER, COLO.

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Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
Ev Sun-Fri 5:30; Comp Sun-Sat 9; Sat 4:30-5:30

WASHINGTON, D.C.

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 8; C Sat 5-8

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

BOSTON, MASS

CHURCH OF THE ADVENT 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno.

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

THE MISSION CHURCH
OF ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun
10-10:30, Fri 6-7

NEWTON, MASS.

GOOD SHEPHERD OF WABAN Waban Square 244-4028
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the
Rev. Henry M. Palmer, the Rev. Richard Cromwell
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

TROY, MICH.

ST. STEPHEN'S 5500 Adams Rd., Opposite Westview
The Rev. Dr. Carl Russell Sayers, r
Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 Bible
study. Holy baptism by appt, reconciliation of a penitent
by appt, Confirmation as anno. HD as anno

MINNEAPOLIS, MINN.

GETHSEMANE (historic, downtown) 905-4th Ave., So.
The Rev. William J. Winterrowd, priest-in-charge
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy
as anno

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r, the Rev. John H. McCann,
the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell,
the Rev. Radford R. Davis, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP
(2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 H Eu 1S & 3S, MP 2S & 4S choir). Mon,
Wed, Fri & HD H Eu 12:10

OMAHA, NEB.

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

ATLANTIC CITY, N.J. 08401

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

CAPE MAY, N.J.

CHURCH OF THE ADVENT
Washington & Franklin St.
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E.
Stott, r-em
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'
Days as anno

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

NEW YORK, N.Y.

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112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC
7:15; EP 3:30. 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

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