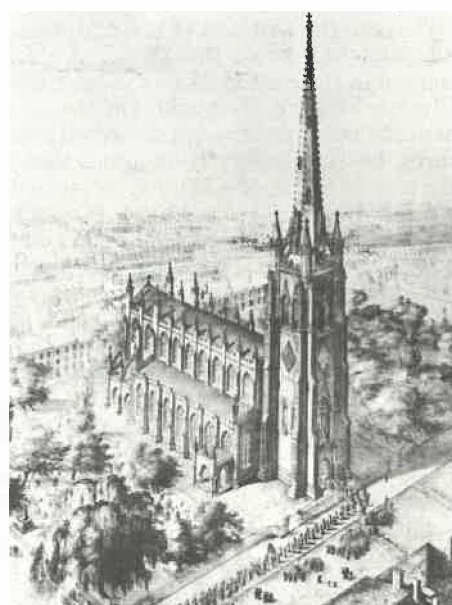


THE LIVING CHURCH



Treasures of Trinity Parish, New York City, are now on exhibit in one wing of the historic church [see p. 6].



The First Article

The Angler as Anglican

To read the writings of Izaak Walton, who has been the topic of this column in the past weeks, is to visit the Elysian Fields of England. On the one hand, he takes us through the green pastures, by the flowery banks, and along the clear streams of a Britain untouched by the Industrial Revolution. On the other hand, he brings us into the company of great poets, prelates, and spiritual leaders of England's golden age. In those days there were veritable giants in the land, and Walton, with his great capacity for friendship, was personally acquainted with many of them.

In the past weeks we have explored Walton's view of the created natural world, as it is incomparably expressed in *The Compleat Angler*. One's view of him is not complete, however, without some consideration of the other body of his writings. Besides publishing the *Angler* and some inconsequential poetry, Walton was the great English ecclesiastical biographer of his age. His collected memoirs were described by the American poet James Russell Lowell as "the volume that has endeared him to all who choose that their souls should keep good company."

Walton seems to have become a writer in this field almost by accident. His fishing friend, Sir Henry Wotton, wished to write a biography of his late friend, John Donne, the renowned dean of St. Paul's in London, who had also been Walton's friend and parish priest at St. Dunstan's in the West. Sir Henry asked Walton to

assist him in collecting material, but soon died.

In dutiful tribute to his two deceased friends, Walton took on himself the task of writing the brief biography. He did so with distinction. It is a tribute to both Walton and Donne that the sophisticated and cosmopolitan court preacher, who was so immersed in abstruse philosophical, psychological, and moral subtleties, had communicated so much to a shopkeeper in his parish.

Ten years later, in 1650, Walton completed a similar memoir of Wotton. Wotton was a poet and diplomat who had had an adventurous career. In later life he became provost of Eton College, the famous school for boys, and a permanent deacon.

Years later, another friend, Gilbert Sheldon, cited in the *Angler* as an expert on catching the barbel, had become Archbishop of Canterbury, and he persuaded Walton to do an account of Richard Hooker, regarded by many as the greatest English theologian, whom we remember on November 3. In Canterbury, the family of Walton's first wife, the Cranmers (yes, *the* Cranmers!), had been closely associated with Hooker.

At intervals of a few years, he then did memoirs of his beloved poet, George Herbert, and of Robert Sanderson, a great writer on moral theology, a reviser of the new Prayer Book (edition of 1662), and Bishop of Lincoln. The last work appeared when Walton was 85 years old.

These biographies were all labors of

love, intended to extol the virtues of great and devout men, and to inspire the reader. As in the medieval lives of saints, there are extraordinary manifestations of virtue in youth, mysterious dreams and portents, generous gifts to the poor, and dramatic scenes of holy deaths. Modern historians have properly found errors in Walton's lives to be corrected, but no critic can convey so well the ardor and aspiration to sanctity of the great high churchmen of the 17th century.

As in *The Compleat Angler*, Walton writes in a rambling style, with many digressions and shorter biographical sketches of those related to his subject. Thus we have an introduction to Archbishop John Whitgift in the life of Hooker, and a mini-biography of Nicholas Ferrar, the holy deacon and founder of the community of Little Gidding, in the life of his friend Herbert. (It is curious that Walton is the only classic writer of the Church of England who gives serious notice to deacons.)

Various other luminaries of the Church of England move across these pages more briefly, Bishop John Jewel, Henry Hammond, and Bishop Lancelot Andrewes. Walton makes it a special point to praise those who were diligent in reciting the daily office and in observing Ember Days and other fasts — a special concern of high churchmen of that era.

The biographies contain no descriptions of nature. Although three of his subjects were mentioned in the *Angler*, in their memoirs only Wotton is described as going fishing. Yet with Walton it is the impression, rather than explicit statements, which often counts most — a lesson, perhaps, for all of us! Most of his subjects are marked by the serenity of spirit, quietness, and modesty extolled in the *Angler*.

And so many of his most memorable scenes occur out of doors — Hooker reading Horace in the field, while watching his few sheep, Herbert walking to Salisbury each week with his fiddle, or Walton meeting Sanderson on a London street and taking refuge, during a shower, under the projecting upper story of a building!

Most striking is the account of Herbert's regularity in reciting Morning and Evening Prayer with his household in his little church every day, while the humble folk of his parish "did so love and reverence Mr. Herbert, that they would let their plough rest when Mr. Herbert's saint's bell rung to prayers, that they might also offer their devotions to God with him; and would then return to their plough."

The author of *The Compleat Angler* was indeed also a complete Anglican, but the message of such a man commends itself to honest Christians of every persuasion.



THE EDITOR

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LETTERS

Fueling Our Doubts

Thanks be to God for your two editorials [TLC, Sept. 19] calling on the Episcopal Church to return "both in faith and practice to the basics of catholic Christianity," as well as to the more frequent reading of the daily offices.

Since becoming an Episcopalian, I have been extremely disconcerted to discover the wide variety of beliefs held by the Episcopal clergy. Most disconcerting of all is that not one of the priests that I know holds to the faith as once delivered to and passed down by the early church fathers, such as Irenaeus, John Chrysostom, Benedict, and others. We do claim to be a traditional, historical, and apostolic church, do we not?

I pray fervently, as I see you do, that the Episcopal Church will once again "plant its feet on the ground and its heart back in heaven." The faith is there; our Lord calls us to accept it, understand it, and live it. This is not accomplished by spending so much of our time using scholasticism to, in effect, rationalize it away.

Is it any wonder that so few daily offices are said when we spend so much energy fueling our doubts? Why should we do much for what we believe in so little?

I don't know what is said privately, but Episcopal public worship in my area is almost exclusively the Sunday (and only Sunday) Eucharist. Daily Morning Prayer, Evening Prayer, and even weekly Bible study are almost unheard of. Again, is this the faith of our apostolic tradition, wherein all but one of the apostles were martyred for their continual fervent service to both God and his church?

I believe you'll agree that only God can heal the differences within the Episcopal Church. He is not a God of confusion. But for this we must return to him with humility, abundant prayer, open hearts, and consummate faith.

KENNETH C. BETZ

Shirley, N.Y.

The Opening Service

It was appalling that at the opening service of General Convention, with over 7,000 persons present, the powers that be made such glaring errors in the printed service booklet, the division of duties among the orders, and the conduct of the service. One would think our leaders would lean over backwards to conform to the Book of Common Prayer and make the service a classic example of how to conduct a Eucharist!

The Book of Common Prayer covers the use of reserved sacraments: when a bishop or priest cannot be present and



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for the sick and shut-ins; but not at a service of such magnitude with hundreds of bishops and priests present. Unbeknownst to the congregation, the bread and wine had been consecrated informally by a priest prior to the service and were there, in front, unveiled, on two large tables, awaiting distribution.

In the minds of many, one of the unique and meaningful things about the service was the expectation of receiving elements consecrated by the Presiding Bishop. The congregation was short-changed and treated like the lame, the halt, and the blind who are unable to get to the altar.

Also, page 354 of the Book of Common Prayer clearly sets forth the historic duty of the deacon to read the Gospel by stating, "the deacon should read the Gospel" and "in the absence of a deacon," a priest may read the Gospel. It is strange that the gospeler turned out to be the Rev. Carol Anderson, a priest in the establishment in New York! I have no quarrel with the female aspect, but there are plenty of female deacons.

Further, the Book of Common Prayer on page 389 specifies that a deacon "or other leader" should lead the prayers of the people for form V, which was used at the service in question. That is also true for forms I and IV.

If the service book was printed by the Church Hymnal Corporation, as stated in the book, I hope it can do a better job with our new Hymnal. The custodian of the BCP, who has jurisdiction, should pass on the conformity of material at a service of that importance and magnitude.

(The Rev.) ROSS G. ALLEN
Deacon, St. Paul's Church

New Orleans, La.

Shelter for the Homeless

Our church has had a good experience trying to address itself to the problem of homeless people in New York City, and we think it might encourage other congregations to do something if they heard our story.

Our program has been running for more than a half year now, and we expect to continue with it. The rewards have been many, and the complications few. It's a very simple program: six nights a week around 10 p.m., we open our church basement and take in some ten or 12 persons who are sent to us by a daytime food and shelter operation called the Moravian Coffee Pot.

The city lent us the cots, provided us with the sheets, pillows, blankets, and laundry service, and gave encouragement and advice through the Adult Institution Services branch of the Human Resources Administration. Two volunteers from our parish stay with the guests overnight, and we have coffee and doughnuts together in the morning, before rolling away the cots and going

our separate ways by 8 a.m.

Our guests are a cross section of our urban scene — all ages, races, backgrounds, and both sexes, with many and various needs. But the one thing they all need, and we can provide, is a peaceful and secure night's rest.

Our program, clearly, is only a "band-aid," and a very small one at that. It cannot, even if replicated many times over, be a substitute for action by the city fathers, whose obligation it is to provide longer range solutions. However, we can vouch for the fact that a program such as ours can be simple, quick, and inexpensive to put together. It can provide tangible, immediate, and needed help and do wonders for all the participants.

(The Rev.) THOMAS F. PIKE
Calvary, Holy Communion, and
St. George's

New York City

Uneasy Conscience

Your editorial on ordination [TLC, July 25] struck a very sensitive nerve. A priest is not like other professionals and is not able to take advantage of the employment practices of the market place.

At ordination the priest takes solemn vows to God and the church. The church takes a solemn vow to uphold him or her in this ministry (Prayer Book, page 527). These sacred vows leave the church with an uneasy conscience when many priests are unable to find employment within the church.

If God has provided the Episcopal Church with an abundance of clergy in this particular age, surely he means that these clergy should be employed within this church. Failure to find employment within the church raises uneasy questions of good stewardship.

(The Rev.) ALBERT S. CHAPPELEAR

St. Luke's Chapel

Cambridge Mental Health and
Development Center

Cambridge, Ohio

We Like It Too

"Angling may be said to be so like the mathematics, that it can never be fully learnt" — *The Compleat Angler*.

Kudos to Mrs. Thomas McNulty and Ms. Mary Fuchs, and, of course, the editor, for the first installment of a series on Izaak Walton, that marvelous 17th century fisherman/philosopher [TLC, Sept. 26]. Through his delightful reflections, the Stafford angler emerges from obscure antiquity with all the freshness and vitality of an English April morning. He is a melange of the pastoral and the worldly wise — a blend of the rustic and the sophisticated.

Perhaps through his connection with an important prelate (his brother-in-law was to become Bishop Ken), this country fellow had the rare opportunity to

hobnob with the noteworthy personalities of his time. It's said that our bucolic angler even formed a friendship with Michael Drayton.

In attributing a love for fishing to Sir Henry Wotton (*The Compleat Angler*, part one, chapter one), Izaak ascribes a quote to the gentleman that seems to mirror his own sentiments exactly: "... an employment for his idle time, which was then not idly spent . . . a rest to his mind, a cheerer of his spirits, a diverter of sadness, a calmer of unquiet thoughts, a moderator of passions, a procurer of contentedness; and that it begat habits of peace and patience in those that professed and practiced it."

WILLIAM DAUENHAUER
Grace Church

Willoughby, Ohio

A Man of His Time

"The evil that men do lives after them, the good is oft interred with their bones." Master Shakespeare wrote a truth, and of this the letter of Fred H. Miller [TLC, Sept. 26] is an example.

Bishop Leonidas Polk was, indeed, a man of his time and a product of society, and for the evils thereof he shares accountability, as we do for ours. If Mr. Miller had looked into the facts of Bishop Polk's life, he would have found much to admire and perhaps would not be so quick to generalize. Though Bishop Polk was a slave-owner, he took great care to insure humane treatment and encourage education and religious practice among his "black charges."

When called upon by his church to open the mission fields of the southwest, he did so even to the detriment of his

health and personal fortune. When called upon to defend his country, he did so even at the cost of his life. Incidentally, though he "traded his miter for a sword," he did not cease to be a priest of God. He held many religious services among the troops, often preached, and converted and baptized a number of his fellow officers.

What should not be "interred with the bishop's bones" is that he was a man of honor, a loyal and indefatigable missionary churchman, and a patriot who gave his life for his country — all qualities in short supply in any age.

Uninformed and generalized condemnation only exacerbates the old wounds of racism. Healing is what is needed.

(The Rev.) DOUGLAS L. ALFORD
St. Stephen's Church

Hurst, Texas

Other Churches

In regard to TLC's current fundraising campaign, "Spreading the Message," I do not wish to spread such messages as yours in the editorial, "Transferring Out" [TLC, Aug. 1]. You say, "He or she has no right to expect this church to appear to approve a move into a religious body which, in our belief, does not offer the full faith and full means of grace. . . ."

We do not claim infallibility in the Episcopal Church, and it is singularly lacking in grace to imply that we offer more than other great branches of God's own church.

(The Rev.) ALDEN BESSE
Trinity Church

Whitinsville, Mass.

Theology of the Tulip

I'm not much of a gardener.
My houseplants never survive.
Yet, here I am, on hands and knees,
Planting tulip bulbs in October.
I never really thought of it before, but
There's a lot of Christian theology
Involved in bulb planting!
We dig a hole in the ground and
Bury a brownish husk, pointed side up.
"In sure and certain hope of the resurrection."
My thoughts turn to the burial of one I loved last winter.
A child's question — "Why can't we dig Grandpa up and
See how he's doing?"
"Because Grandpa isn't there anymore.
He is with the Lord."
Yet we who are still on this earth go on planting our bulbs.
We wonder, will they and I survive the winter?
Well, if I don't, then I hope I will have made this earth
A little more beautiful, because I believed.

Ruth Pragnell

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Grant Shows Solidarity

As a show of support for the work of the beleaguered South African Council of Churches, the National Council of Churches presented Anglican Bishop Desmond Tutu with a grant of \$55,000 in New York recently.

"This contribution means more than anything, by just being able to say that the churches of God are with us," said Bishop Tutu, SACC general secretary. "It is not the amount. We are an incarnational church and therefore symbols matter. We will make it quite clear that these funds were given by our sister council of churches as an act of solidarity at a time when our council is under attack by the South African government. We are going to use it for the kind of work for which the government is at the moment attacking us."

The bulk of the grant, \$50,000, was contributed to the Dependents' Conference, a major SACC program which provides assistance to political detainees and displaced persons and their families. The remaining money will help pay legal fees incurred during SACC's current investigation by the specially appointed Eloff Commission, which is inquiring into the South African council's finances, history, and practices.

Bishop Tutu said the council is under fire by the Pretoria government "because we are in direct opposition to their policies." He pointed out the case of a bank in South Africa which recently lost one million rand through embezzlement. "But I have not heard the government say it was going to establish a commission of inquiry on that bank, even though it is responsible for much more public money than the council of churches," said Bishop Tutu.

Dr. Claire Randall, general secretary of the NCC, presented the award, which was raised by contributions to Church World Service, the relief and development arm of the NCC.

New Museum at Trinity

Since 1696, when the first plans were made for the erection of a church to the present, Trinity Church in New York City has witnessed the change in its environment from a colony of farmers to the financial center of the world.

Now with documents, maps, prints and drawings, photographs, and other artifacts from its archives, Trinity Church has opened a museum in one

wing of the church at Broadway and Wall Street. The museum's theme, "The Parish of Trinity Church in the City of New York," makes use of the church's historic location, St. Paul's Chapel on Broadway at Fulton Street, and the two churchyards adjacent to these sites.

Two-thirds of the museum is devoted to a permanent exhibit of the role Trinity Parish has played in the life of the city. One-third of the space houses temporary exhibits which will change regularly. The first such exhibit, "Trinity in Three Eras," focuses on the construction of the three Trinity Church buildings in 1697, 1790, and 1846. A time line relates events in the parish to the history of the city and the nation, and a slide show introduces the material.

Admission is free to the museum, which is open for several hours daily.

Anglicans, Old Catholics Meet

The second international conference of Anglicans and Old Catholics, made up of representatives officially appointed by their churches, was held in Vienna, Austria, September 3-7. The Rev. J. Robert Wright, professor of ecclesiastical history at General Theological Seminary in New York, and the Rev. Daniel G. Conklin of West Germany represented the Episcopal Church.

The conference discussed the introduction and Authority II section of the ARCIC final report; the declaration of the international Old Catholic bishops' conference of July, 1970, concerning the primacy; and the Swiss Old Catholic-Roman Catholic statement of 1981 on the local church and the universal church.

Agreement was reached on a number of points, but the conference noted that the nature and practical working of a universal primacy, as distinct from the present practice of the Roman Catholic Church, needs more study and explanation before either Anglicans or Old Catholics could accept it. The conferees decided that the concepts of indefectibility and infallibility need more discussion between the two churches, as does the apostolic succession.

On Sunday, September 5, those attending the conference joined with the Old Catholic congregation in Linz-Donau in a celebration of the Eucharist, led by Archbishop Emeritus Marinus Kok of Utrecht and the Rt. Rev. Eric W. Kemp, Bishop of Chichester in the Church of England. The service was held

in commemoration of the 50th anniversary of the signing of the Bonn Concordat between the two churches.

Bishop Kemp and Bishop G.A. van Kleef of Haarlem, the Netherlands, served as the conference's joint chairmen. It was decided that the questions raised at this meeting call for another conference to be held in two or three years time. Those attending also expressed the hope that the next Anglican-Old Catholic conference will study the reactions of both communions to the recent offering of the World Council of Churches' Faith and Order Commission on baptism, ministry, and the Eucharist.

Call to Recognize Orders

Roman Catholic priests from England and Wales made what the *Church Times* described as a "strong call" for the recognition of the validity of Anglican orders at a recent conference in Birmingham.

The priests, from all 21 Roman Catholic dioceses, took the position that the present state of non-recognition is the main barrier to further ecumenical progress between their church and the Church of England. They asked that the new international commission to succeed ARCIC take up the mutual recognition of ministers as "a matter of urgency." The vote on the measure was 56-9, with five abstentions.

The conference also voted to ask their bishops to set in motion procedures which would allow married clergy converts from other churches to serve as Roman Catholic priests despite their married state.

1982 Racism Grants: Less to More

Grants totaling \$489,500 from the special fund of the World Council of Churches' Program to Combat Racism have gone to 53 groups in 20 countries this year. In 1981, the program allocated \$587,000 to 46 groups. In 1980, 45 organizations shared \$775,500.

Money for the grants comes from designated contributions to the fund. These come from WCC member denominations, local congregations, councils of churches, missions, ecumenical groups, individuals, and the governments of Sweden, Norway, and the Netherlands.

Almost half of this year's total is being shared by three southern African or-

ganizations, all of which have received PCR grants before. The largest single grant, \$100,000, was given to the South West Africa Peoples Organization (SWAPO) for its "humanitarian activities for the victims of illegal military occupation [by South Africa of Namibia] and maintenance and upkeep of its administrative work."

The African National Congress received \$65,000 for projects related to agriculture, refugees, vocational training, information, and publications "for maintaining the momentum domestically and internationally against the apartheid regime" of South Africa. The Pan Africanist Congress of Azania was awarded \$45,000 for its publications related to work for racial and political justice in South Africa.

Ten groups in the U.S. received a total of \$81,000. The largest grant was \$30,000 to TransAfrica, to support the Washington-based group's "continued employment of two legislative assistants responsible for tracking policies and preparing testimony and policy positions on issues affecting Africa and the Caribbean."

Several of the U.S. groups are receiving aid for the first time this year. Among these organizations are: the Greensboro, N.C., Justice Fund, which received \$10,000 to help "seek justice in racially stimulated slayings and to prevent miscarriage of justice;" the Lakota Treaty Council of Pine Ridge, S.D., \$3,000 to "intensify their activities in defense of their land rights"; and the National Union of Panamanians, New York, \$3,000 for its general work and its project on "black population and problems of national development in Panama and Nicaragua."

The rest of the 1982 grants are divided as follows: Japan, \$15,000 to two groups; Australia, \$52,000 to eight; New Zealand, \$9,500 to two; New Caledonia, \$6,000 to one; Federal Republic of Germany, \$7,500 to two; France, \$20,000 to five; Netherlands, \$6,000 to one; Portugal, \$4,000 to one; United Kingdom, \$20,000 to five; Austria, \$3,400 to one; Belgium, \$10,500 to three; Ireland, \$3,500 to one; Norway, \$3,500 to one; Switzerland, \$10,500 to three; Colombia, \$10,000 to one; Panama, \$10,000 to one; and Canada, two, \$7,000.

Six criteria govern the awarding of the grants, which make it clear that the money is to be used for "humanitarian purposes."

Anglicans, Lutherans Meet in Europe

In Helsinki, Finland, members of a bilateral commission composed of representatives from European Anglican and Lutheran churches ended their third annual meeting with a call for open communion among their members and joint

celebrations of Holy Communion under certain conditions.

The commission's final report, to be released later this year, also recommends joint consultation and decision-making, as well as increased exchanges between the two traditions. Chairmen of the dialogue, which previously met in Edinburgh and Munich were the Rt. Rev. John Gibbs, Bishop of Coventry in the Church of England, and Dr. Gunther Gassmann of the Lutheran World Federation, Geneva, Switzerland.

The Church of England, Church of Ireland, Church in Wales, and the Scottish Episcopal Church were represented on the commission, as were Lutherans from East and West Germany, Norway, Sweden, Finland, and Hungary.

BRIEFLY...

Alternatives, a national non-profit organization based in Forest Park, Ga., again is urging churches to assume a leadership role "in going against the grain of consumerism and self-indulgence in Christmas celebrations by recalling the life and work of the person whose birthday it is." The Episcopal Church is one of the denominations participating in the Alternatives Christmas Campaign this year. Those interested in taking part are asked "to channel 25 percent of the time and energy they spent on last Christmas to help people who are hungry, disabled, homeless, or otherwise in need, while cutting down on some of their own expenditures on parties, food, drink, presents, and decorations."

"Although many of us prefer to leave the issue alone because it is so contentious," the Rt. Rev. John Tinsley, Bishop of Bristol, believes that the ordination of women is a pressing theological matter which the Church of England should settle soon. Writing in his diocesan paper, the Anglican bishop added that claims that the church liberated women from inferior status, always praised marriage, and delighted in children are "somewhat mythical... Some of our presently commonly held assumptions arrived late on the Christian scene."

The Rt. Rev. Hassan Dehqani-Tafti, Bishop of Iran, recently released a statement co-signed by the Rt. Rev. Faik Haddad, Bishop of Jerusalem; the Rt. Rev. Leonard Ashton, Bishop of Cyprus and the Gulf; and the Rev. Canon Brian de Saram, vicar general of the Diocese of Egypt, which said that the Anglican

leaders were "particularly appalled by the recent massacres in the Beirut and Palestinian camps, and wish to emphasize that in no way can the perpetrators of these atrocities be regarded as Christians. If they are so called, this is merely to identify them as non-Muslims or non-Jews. The followers of Christ could not possibly participate in such evil acts."

The Vatican has signed a \$3 million contract with a Japanese television firm granting it exclusive rights to photograph the walls and ceilings of the Sistine Chapel for at least 15 years. As part of the contract, Nippon Television Network Corporation immediately deposited \$975,000 in a Manhattan bank on behalf of the Vatican. The money will be used to restore Michelangelo's famed paintings of the Creation and the Last Judgment. Experts say restoration will make obsolete all existing photos and films of the masterpieces.

All 66 books of the Bible are contained in the new Reader's Digest condensed version, but they have been reduced in length. The Old Testament has been shortened by about 50 percent and the New Testament by some 25 percent. The volume does not have the standard divisions of chapters and verses, but an extensive index is provided. A spokesman for the publishers said they hope the condensed version will encourage more people to read the complete Bible which "because of its sheer length and complexity is also one of the least read of all important books."

Contrary to some claims that an amendment legalizing the recitation of prayers in public schools would restore a widespread practice, a survey done 22 years ago indicated that schoolroom prayers were common only in the northeast and the south. More than 91 percent of school systems in the west and 74 percent in the midwest said at that time that none of their schools conducted devotions in the classroom, according to a survey by Richard B. Dierenfield of Macalester College in St. Paul, Minn.

The Rt. Rev. W. Moultrie Moore, Jr., Bishop of Easton since 1975, plans to retire next year "for reasons of age and health," and his retirement was accepted by the House of Bishops. An avid yachtsman, Bishop Moore, 66, recently said about his retirement plans, "There is an old saying among sailors, 'Leave when the tide is high.'" The election of Bishop Moore's successor is scheduled for the end of April.

Understanding the Psalms

**Every parish library should
have at least a few of the necessary
books to infuse meaning and life
into the recitation of the Psalter.**

By ROBERT C. DENTAN

It could be argued that the Psalter is the most important book in the Bible. It is the only book, at least, that is printed in full in the Book of Common Prayer, and the only one that is used in almost all public services in the various branches of the ancient catholic church. On the other hand, it is a book that is singularly hard to understand since, with insignificant exceptions, the various chapters are discrete units, unconnected with their neighbors by any running argument or theme.

Certain of the Psalms make no sense at all without some understanding of the occasion for which they were composed (e.g., Psalm 45) or the traditional literary or liturgical forms according to which they were patterned (e.g., Psalm 68). Many lay worshipers (and some clergy) will admit that they find the recitation of the Psalter a barren exercise, except for occasional high spots like Psalms 23 or 46.

But where can one find the necessary background information to infuse *meaning and life* into the act of reciting? Some of the resources are available in bookstores or well stocked theological libraries, and every parish library should

have at least a few of the necessary books.

There are, first of all, the various "study Bibles" which provide brief introductions and notes to every biblical book. *The Oxford Annotated Bible*, based on the Revised Standard Version includes (among the Apocrypha) even Psalm 151 from the Greek Septuagint! Equally valuable, however, is the *Study Edition of the New English Bible* (Oxford and Cambridge). For more conservative tastes there are *The Harper Study Bible*, based on the King James Version and *The Westminster Study Bible*. Nor should one overlook the fact that there are excellent introductory articles in the different dictionaries and encyclopedias of the Bible. Especially worthwhile are those in *The Interpreter's Dictionary of the Bible* (Abingdon, five volumes) and the revised *Hastings* (Scribner's, one volume).

Although many complete commentaries on the Psalter have been written, there is no one classic that can be recommended without reservation to all readers. The two volumes by the eminent American scholar, C. A. Briggs, in the International Critical Commentary Series (Scribner's), though immensely useful for their critical and linguistic notes, are so eccentric in their presentation of the Psalm structure as to be better avoided by the ordinary reader.

The greatest contributions to the study of the Psalms during the present century have been made by the German scholar Herman Gunkel (*The Psalms — A Form — Critical Introduction*, Fortress),

who first suggested classifying them according to the liturgical occasion for which each type was originally designed, and by the Norwegian scholar, Sigmond Mowinckel (*The Psalms in Israel's Worship*, Blackwell's, two volumes), who had some highly original views as to the relation of many of the Psalms to a supposed feast of Yahweh's enthronement at the new year.

E. A. Leslie's *The Psalms* (Abingdon) provides a useful, though unoriginal, commentary based on the views of Gunkel and Mowinckel. The recent three volume Anchor Bible *Psalms* is the work of the late Mitchell Dahood, S.J., who believed the book could be understood properly only in the light of ancient Ugaritic language and literature. It is tremendously erudite, but so technical as to be entirely intelligible only to a handful of scholars. Of the thoroughly scientific commentaries, that of Artur Weiser in Westminster's *Old Testament Library* is probably the best and can be used with profit if the reader is willing to make allowances for the author's overuse of his dubious theory about a "covenant renewal" festival as the background for many Psalms.

The common reader, lay or clerical, will probably be best served by one of the simpler, less pretentious commentaries currently in print. One of the most useful is A. B. Rhodes' volume nine in the *Layman's Bible Commentary* (John Knox). J. H. Eaton in the *Torch Commentaries* (Student Christian Movement) is similar in simplicity and scope, as are J. W. Rogerson and J. M. McKay in the *Cambridge Bible Commentary*, though the latter extends to three volumes (paperbacks available) because it reprints the complete text of the Psalms from the New English Bible. For those who would like to strike a nice balance between the soundly scholarly and the relatively popular, one can recommend A. A. Anderson's two volumes in the *New Century Bible Commentary* (Eerdmans), which have the additional advantage of being printed in fairly inexpensive but quality paperback. The comments are based on the Revised Standard Version, but the text is not included. A recent publication, though very brief, is that by R. E. Murphy in the *Proclamation Commentaries* (Fortress); the work is intended primarily for preaching and includes a similar brief commentary on Job.

Two commentaries that will still be found in many parish and clerical libraries are those of W. O. E. Oesterley (SPCK) and W. S. McCullough and W. R. Taylor in *The Interpreter's Bible* (Abingdon, volume four). Both are satisfactory; neither is outstanding. The same comment would apply to the section on the Psalms in the *Interpreter's One Volume Commentary* (Abingdon), *Peake's Commentary* (Nelson, one volume), or the *Jerome Biblical Commem-*

The Rev. Robert C. Dentan is the author of The Holy Scriptures — A Survey and A First Reader in Biblical Theology (Seabury; both are in print). Professor Emeritus of Old Testament at the General Theological Seminary, he now resides in Buffalo, N.Y.

tary (Prentice-Hall).

In addition to commentaries, there are also a number of useful works that treat the Psalms either selectively or by surveying the whole field in general terms. Among the best of these, unfortunately out of print, is Samuel Terrien's *The Psalms and their Meaning for Today* (Bobbs-Merrill). Almost as good, though likewise out of print, is John Paterson's *The Praises of Israel* (Schribner's). As the title implies, Fleming James's *Thirty Psalmists* (Seabury, o.p.), deals with only a fraction of the book, but does so in terms of personalities and provides a good introduction to Gunkel's theory of psalm types.

The Very Rev. Harvey Guthrie, dean of the Episcopal Divinity School, is the author of a justly popular book, entitled *Israel's Sacred Songs* (Seabury), which treats both of the types and major religious themes of the Psalter. Christoph Barth, in *Introduction to the Psalms* (Scribner's, o.p.), also gives attention to the theological values and themes that give the Psalter its unique content. He deals briefly with their relevance to Christian faith and worship. Helmer Ringgren's book, *The Faith of the Psalmists* (Fortress, o.p.), contains a stimulating account of the major religious ideas of the Psalter, particularly as seen against the background of the modern Scandinavian cultic approach to its interpretation.

Two inexpensive paperbacks from Westminster's catalogue may be specially recommended: B. W. Anderson's *Out of the Depths — The Psalms Speak for Us Today*, and Eric Routley's *Exploring the Psalms*. The former is a bit more technical and thus perhaps better suited to the clergy; the latter is definitely geared to the laity.

Since the days of Gunkel and Mowinckel, the most creative scholar in the field has been a German, Claus Westermann. Two of his fine works are available in English: *The Psalms — Structure, Content and Message* (Augsburg), a brief general introduction, and *Praise and Lament in the Psalms* (John Knox). The latter is more technical, but by no means forbidding. Westermann has the ability, forged in part by his suffering as a prisoner of war, to penetrate the experience at the heart of the Psalms, while at the same time dealing with their surface structures.

Finally, Anglicans will not wish to overlook C. S. Lewis's *Reflections on the Psalms* (Harcourt Brace Jovanovich). It is not so much a book about Psalms as a record of the reactions of a fine Christian spirit to his use of the Psalter in public worship and private devotion and particularly to the difficulties that arise when we attempt to use words which come to us from an ancient and alien culture to express our own needs and moods in the contemporary world. As such, it is eminently worth reading.

The Quality Circle —

a firm yet flexible structure

within which church groups can work

together on commonly defined problems.

By WALTER WITTE

About 20 years ago many of us in the parish ministry went off to week-long sessions dominated by the spirit of the Bethel Movement, undergoing the stress of "T Group" encounters; absorbing lectures on how all groups had not only a task, but were fraught with "hidden agendas." We were asked to analyze group life in terms of process and content; with process being how people interacted, and content being the official "task" of the group.

The program was fresh and enlightening. Unfortunately, when we got back to our parishes, we didn't know how to apply these new concepts, save to be aware, ourselves, of what was happening in our parish groups.

But the concern for *how* things happen never died. It has returned to us in a new guise — the Quality Circle Movement, so popular in Japan, and now growing (out of desperation) in some American industries. The most basic definition of Quality Circles would run something like this: Quality Circles are small groups of people who do similar work; who volunteer to meet on a regular basis to identify and analyze causes of problems, recommend solutions to management; and, where possible, to implement the solutions themselves.

That certainly doesn't sound revolutionary. Yet, the unleashing and multiplying of such groups in an otherwise hi-

erarchical organization is nothing short of that. The views of those other than bosses, experts, and professionals are heard for the first time; they are even encouraged. Employees themselves become the agents of change.

But how does this apply to the church? The Quality Circle provides a firm yet flexible structure within which church groups can work together on commonly defined problems. They work in tandem with the regularly established organizations in the church. Support groups are what they are — feeding the organization with innovative ideas on a whole range of challenges confronting the church. The goal is to have most of the parish in a "circle" — in addition to whatever other commitments they have. The more persons involved, the more ideas are generated and the more involvement is deepened.

Indeed, the local parish should find most congenial a basic hallmark of a Quality Circle — circles encourage people to imagine, to think, to have their ideas (no matter how far-fetched) respected and heard. In addition, meetings are delivered from pettiness and endless complaining through the establishment of a code of conduct and a clear understanding that the sessions are task-oriented and problem-solving in intent. Ideas may be criticized, *not persons*; not even the rector! The concern for the task is combined with concern for the person.

The worst insult for a person on a job (or in the church) is never to be asked for an opinion! Here is a structure based on goal setting, planning, and problem-solving, inviting all people to participate. The status of the participant is irrelevant. The reward for circle members

The Rev. Walter Witte, priest of the Diocese of Newark, has had experience in human resource development and personnel fields as the result of his work of recent years in hospitals in St. Louis, Mo.

is to see their ideas, suggestions, and research presented to the rector and vestry and implemented; thus actually improving a situation or resolving a difficult problem — if, of course, the recommendations are approved.

The other day, a woman poured out her frustration to me about a bitter experience she had had as a member of a vestry. The vestry was controlled by a handful of long-time members who engaged in continual power struggles with the rector. Meetings were gripe sessions dominated by the few aggressive members. Believing she had much to contribute, she saw that this was not to be — there would be no changes — only confrontations.

In a circle, with its trained leadership and concern, there are built-in safeguards against such a situation. Democracy is a built-in factor. For this reason, the circle concept is very threatening to the old authoritarian style leaders. And in many places circles are not begun, or are abandoned because an autocratic leader believes that other people are tools to be used or adversaries to be watched.

Synergy is the working together of unlike elements to create desirable results, unobtainable from any combination of independent efforts. That's what a Quality Circle is — a group of persons working together to achieve goals otherwise unlikely to be achieved in isolation from each other. People are viewed as possible allies and colleagues, rather than foes. Subsequently, mutual truth and respect emerge.

Here people become powerful by helping others to become powerful — in imagination, ideas and planning. Every effort is made by the nature of the group and its function to create a "win-win" situation. Competition and individualism are replaced by creative cooperation. I gain by helping *you* to reason and imagine solutions! People are fully involved, and real issues are addressed — even if some fumbling and failure are inevitable. We give lip service to the lofty notion that people want to and should participate in decisions affecting their lives. But here is a concrete means to make that ideal work.

Membership in a circle must be voluntary. Normally a circle will be no larger than eight to 12 members — initially they might simply be an already established organization, *e.g.*, an altar guild, a couples' group, or a young people's group. Each group will have a leader who at the beginning should be elected president or chairman, though later leadership might rotate. The leader's responsibility is to train the circle members in group planning, problem analysis, and co-operative decision making.

One of the strengths of the Quality Circle Movement is its insistence on training. It assumes that no one knows instinctively how to be a group partici-

part, how to analyze problems, and how to implement decisions. Roughly 90 percent of the meetings I attend are time-wasters. People either are dominated by the few aggressive ones, or the group is leaderless and ineffective. In most cases, no one has been trained to be task-oriented and sensitive to people's feelings.

Circle members are given a charter to select a problem or idea — the source of which can be from the rector, the vestry, other members, or themselves. Through various techniques, they identify, analyze, and propose solutions relative to the challenge they elect. Sessions can be held once a week — for an hour — or every two or three weeks. Members will be asked to do research, to read books, to consult with experts, to garner ideas from every conceivable quarter. Circles can constitute themselves as a task force, or set up two or three members to do specific exploration.

The basic technique used in group sessions to illicit ideas is brainstorming. Members are asked to write any ideas which come to mind with regard to problem identification, or later, resolving the ones identified. A variety of other techniques are employed: pareto graphs, cause and effect diagrams, and consensual thinking. Newsprint showing the group progress can be posted in the parish house. Parishioners are free to contribute ideas as they ponder these "status reports."

Circles capitalize on the truism that the person who does the job knows it best. The church ought to ask its parishioners how they can become, and help

others to become, better at being parishioners and improving the quality of life of a parish. They must ask continuously — and in circles — what is it we want our parish to be — and to do — *now!*

The end of all the deliberating and researching comes when the circle as a whole makes its presentation to the rector and vestry to show the process and results of their completed project or proposal; to make recommendations based on their work; or sometimes, simply to provide a status report on long-term projects. One result of such presentations is that the vestry itself becomes oriented to planning, analysis, and problem solving.

The church comes face-to-face with the deepest issues of life, issues for which there is no "solution." An issue, unlike a problem, cannot be solved. It can only be lived with. So a problem analysis and results-oriented group has a limited function in the church. It cannot decide on theology, liturgy, or polity.

Yet, the church is an institution with programs, expenses, and numerous problems for which the circles can be most functional. Very few activities are off limits for a circle. Circles can address matters of finance and fund raising, of property management, of Christian education, of programs for youth, adults, and singles; and of the expansion of the church's witness outside the institution.

The circle concept presents an opportunity for the church to challenge the enormous but largely dormant creativity of its members and to invite them to become the means by which change can occur!

The Cardinal

"I first felt your warmth silhouetted against a summer maple leaf..."

At high noon
on the fifth aeon of created Light
God fashioned in erythraean beauty
your prised wings of flight
crowned you with a princely peak
catapulted you through the firmament
messenger to swarming creatures
surfacing from depths of night.

Then came Man
conscious of color and proud
but oblivious to the garden green
the blush of a desert rose
until he saw you there unbowed
sub specie aeternitatis serene.

Ray Holder

EDITORIALS

Episcopalians and Lutherans

Many Episcopalians are left wondering about the meaning of our new ecumenical relationship with Lutheranism. Our General Convention in New Orleans, and simultaneous Lutheran conventions a few days earlier in other cities, voted to continue theological discussions, to co-operate in suitable ways, and authorized joint celebrations of the Eucharist on occasions approved by the bishops and synod presidents of our respective churches.

As these joint liturgies are to include an Episcopal priest and a Lutheran pastor *both* officiating at the altar, it is intended that the convictions of communicants be satisfied and that the different concepts of the ordained ministry in the two churches not be compromised. Apart from certain special localities, such services are not likely to be frequent. Meanwhile, our General Convention has authorized the welcoming of Lutheran communicants to our altars. It has not authorized or endorsed the participation of Episcopalians in Lutheran sacramental rites, but such an authorization has been adopted, on their side, by the Lutheran churches involved.

Against the broad canvas of history, all this is a significant change. In past generations, when most Episcopalians lived on or near the east coast, and most claimed a British ancestry, ecumenical relations were typically with Congregationalists (early 20th century) and Presbyterians (mid-20th century). In spite of the doctrinal barriers of Calvinism, these were the people with whom the Episcopalians felt most comfortable.

Relations with Lutheranism reflect a shift toward the middle of the country on our part, and fuller representation within our church of the broad spectrum of American ethnic backgrounds. Yet, interestingly enough, it is a return to our roots. Formal ecumenism in the Episcopal Church was first proposed in the middle of the last century by the saintly William Augustus Muhlenberg (whom we remember on April 7), who was, of course, of Lutheran background.

Lutherans and Lutherans

While we as Episcopalians are naturally concerned about our own ecumenical relationships, the union of major Lutheran bodies which has now begun is of historic proportions. Two of those involved, the American Lutheran Church (ALC) and the Lutheran Church of America (LCA), are both denominations comparable in size to the Episcopal Church. Each is itself the result of earlier mergers of regional and local synods, ministeriums, and associations coming from a wide diversity of Scandinavian, Germanic, and Central European backgrounds.

The third Lutheran body of larger nation-wide extent, the Lutheran Church — Missouri Synod, is more conservative and has kept away from the proposed merger. Parishes which rejected the conservatism of

the Missouri Synod pulled out in recent years to form the small Association of Evangelical Lutheran Churches (AELC), a group which includes such leaders as Dr. William H. Kohn of Milwaukee and the Chicago-based author, Dr. Martin E. Marty. AELC is the third party in the merger.

Lutheran conventions, meeting at the same time as our own General Convention, voted on the first steps toward their eventual merger. The coming together of so many parishes, schools, hospitals, colleges, and so forth will require years of further work. If the union succeeds, it will bring about the largest single grouping of Lutherans which has ever existed in this country, and will be a church over twice as large as the Episcopal Church.

A new sense of churchliness may go hand in hand with a desire for a uniform liturgy (already available) and for the restoration of the historic episcopate (already desired by some). Not included in this projected union are the Missouri Synod, as stated above, the Wisconsin Evangelical Lutheran Synod, influential in the upper midwest, and several smaller Lutheran bodies.

Running to Obtain

(Matthew 21:28-31)

When father asked us both,
My brother gave point-blank refusal.
But I said I would,
I really meant to, too.

"I go, sir.
I go to work in the vineyard."
Yet on the way distractions bedazzle
And I am bedawdled.

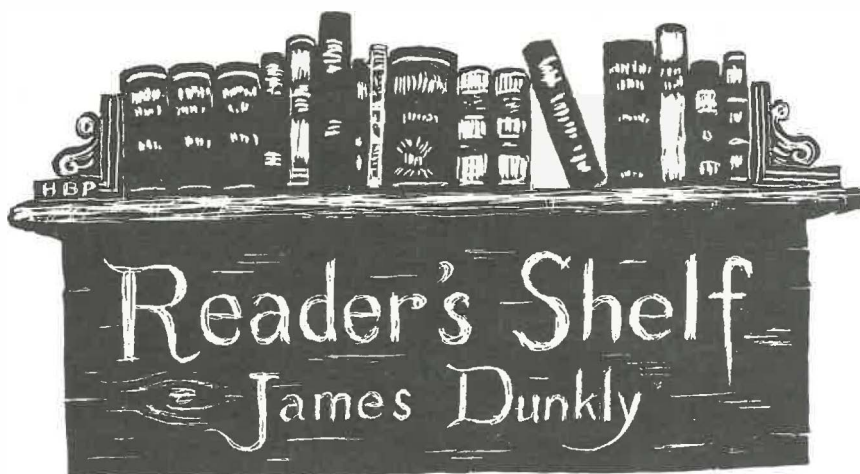
Now vineyard sweat has shined for hours
On my brother who first said "No."

Day ebbs. To obtain the promises,
I must run.

Your power, O God, is of magnitude
Beyond all human intellection:
Yet never of more unfathomable wonderment
Than when you show yourself
In love and pity to us your children.

In love and pity then, I pray,
Grant me that fullness of your Grace
That I may run
To reach the vineyard,
To labor there for you
And so become partaker of your Heavenly treasure.

Elizabeth R. Sites



CHRONOLOGICAL AND BACKGROUND CHARTS OF THE NEW TESTAMENT. By H. Wayne House. Zondervan. Pp. 156. \$10.95 paper (spiral bound).

A hodgepodge of charts, many taken from evangelical and/or fundamentalist handbooks. Large type and clear answers to historical and literary questions will make this book attractive to many, but the user ought to be aware of its roots in biblical literalism of a kind that emphasizes historical fulfillment of prophecy, the inerrancy of scripture, and a ready applicability of the Bible directly to our own day. House studied at Dallas Theological Seminary under Harold Hoehner, who has contributed a foreword; that information will serve to place this work in context for all who know that institution. This book is not nearly so useful or so trustworthy as another evangelical reference tool, the Eerdmans *Handbook to the Bible*.

TO BE IN CHRIST. By Hubert van Zeller. Crossroad. Pp. 110. \$8.95.

Meditations on Jesus, Mary, and the saints by the noted Benedictine spiritual writer, whose sculptures are pictured as accompaniments to his meditations. David Steindl-Rast offers an appreciation of van Zeller as an afterword.

SOLIDARITY WITH VICTIMS: Toward a Theology of Social Transformation. By Matthew L. Lamb. Crossroad. Pp. xv and 158. \$12.95.

How does one put reason and religion together in life in the world? Putting theology into practice demands a commitment to social transformation, this book argues, and the most appropriate posture from which to exercise that commitment is that of solidarity with victims of social disorder. Drawing upon the critical theory of the Frankfurt School and the theology of Lonergan, Rahner, and Metz, Lamb here sets out a

political hermeneutic for Christians generally, and perhaps especially (though certainly not exclusively) for the Roman Catholic Church. Lamb teaches theology at Marquette University.

OUR STORY ACCORDING TO ST. MARK. By William H. Barnwell. Winston. Pp. xi and 228. \$9.95 paper.

A study guide for Mark's Gospel intended to stimulate group reflection. The emphasis is on personal experience in today's world and its similarity to the kind of thing Mark was talking about in Jesus' world.

STARTING ALL OVER AGAIN. Hints of Jesus in the City. By John J. Vincent. World Council of Churches. Pp. vi and 66. \$3.95 paper.

A compact and compelling account of a number of ventures in both ministry and theology aimed at imitating Christ in the modern urban environment; useful suggestions for reading. A good book to use with adult discussion groups.

ERASMUS OF CHRISTENDOM. By Roland H. Bainton. Crossroad. Pp. xii and 308. \$12.95 paper.

Reprint of the 1969 edition; probably the best place for the reader of English to begin the study of Erasmus.

YOUR SEXUAL FREEDOM: Letters to Students. By Richard Hettlinger. Continuum. Pp. viii and 136. \$7.95 paper.

Hettlinger, an Episcopal priest, teaches at Kenyon College and has written two manuals, *Growing Up with Sex* and *Sex Isn't That Simple*, that are recommended by the Sex Information and Education Council of the U.S. Here he uses the letter format to address specific questions typical of college students. The strengths of the book are its calm

reasonableness, its genuine sympathy with the sexual problems so many college students have, and its sense of respect for self and for others. This last factor is the key to several of the letters, which aim not at indoctrination, but at getting students to think. Not the last word, or the only book one needs, but it doesn't claim to be. A thoughtful, helpful book for young people and for their parents; how wonderful if they could read and discuss it together.

CHURCHES IN SOCIALIST SOCIETIES OF EASTERN EUROPE. Edited by Norbert Greinacher and Virgil Elizondo. English language editor: Marcus Lefebure. Seabury. Pp. x and 80. \$6.95 paper.

This is volume 154 in the ongoing series *Continuum*, which brings together essays on various aspects of key issues in the light of Vatican II, though non-Roman Catholic writers are often included. These volumes usually provide an excellent way into an issue, and that is the case here. There are articles on the situation in various countries, Christian-Marxist dialogue, church and state relations, and Christianity and folk culture.

BECOMING HUMAN. By Letty M. Russell. Westminster. Pp. 120. \$5.95 paper.

Part of an interesting series in theology for lay people called "Library of Living Faith," this volume explores what it means to be human by reflecting on eight biblical passages. Letty Russell, who teaches theology at Yale, is well known for her writing on human liberation. Study questions and bibliography are included, making the book more suitable for use in groups.

HOW TO READ THE BIBLE FOR ALL ITS WORTH: A Guide to Understanding the Bible. By Gordon D. Fee and Douglas Stuart. Zondervan. Pp. 237. \$6.95 paper.

Evangelicalism is not what it used to be. No longer do we find the unanimous pooh-poohing of biblical scholarship that used to characterize this section of Christianity. Rather, in recent years evangelical scholars have moved to the forefront in the study of both the Old and New Testaments.

Two of the best of such scholars have produced this book; both teach at Gordon-Conwell, an interdenominational seminary in Massachusetts, that might be characterized as "enlightened evangelical." Stuart teaches Old Testament, and Fee teaches New Testament. The former has written a very helpful manual called *Old Testament Interpretation* and the latter is recognized internationally as a leading New Testament textual critic. What they attempt here is an introduction to literary genres in the Bi-

ble for the ordinary lay person, and what they emphasize is the necessity of conscious interpretation, of recognizing that one cannot simply move from there to there and then to here and now in one fell swoop.

It would be a pity if only those who think of themselves as evangelicals were to read this book. It will help a great many others to read the Bible for all its worth (there should *not* be an apostrophe in the title, as you might think), and it will do much to combat the pernicious notion that "all you have to do is read the Bible and do what it says."

In an appendix, the authors give brief, good advice on how to choose a commentary on a biblical book, which is far more valuable than just printing a list of their own preferences (though they do that as well).

JESUS AND THE TRANSFORMATION OF JUDAISM. By John Riches. Seabury. Pp. x and 254. \$10.95 paper.

Jesus effected a transformation of Judaism by transforming its language and by presenting it with the newness of his life. Riches, who is an Anglican priest teaching New Testament at Glasgow, wrote this book not only out of his academic work, but also out of his experience ministering to an urban congregation. His attention is drawn by both sides of his work to the recent focus of many scholars on the social world of the New Testament and to Jesus' place in it. This is an important, thought-provoking book — technical, to be sure, but by no means unreadable to the person with some background in modern New Testament study.

EXPERIENCING GOD ALL WAYS ANDEVERYDAY. By J. Norman King. Winston. Pp. xi and 151. \$5.95 paper.

A kind of consciousness-raiser, aimed at getting the reader to discover God as "the Presence we touch upon in our deepest human experience." King, who teaches theology at the University of Windsor in Ontario, cites Karl Rahner as the chief influence upon his thinking.

Recent Reprints

THE TRUE WILDERNESS. By H.A. Williams. Crossroad. Pp. 168. \$5.95 paper. Reprint of 1965 edition: an important early work of a stimulating Anglican spiritual writer.

UNDERSTANDING CHRIST: An Enquiry into the Theology of Prepositions. By John R.W. Stott. Zondervan. Pp. 157. \$4.95 paper. Reprint of 1979 edition: Stott is a leading Anglican evangelical.

JESUS' PROMISE TO THE NATIONS. By Joachim Jeremias. Translated by S.H. Hooke. Fortress. Pp. 84. \$4.95. Reprint of 1958 edition: this is a classic study of Jesus' attitude to Gentiles, by a leading German Lutheran scholar of the last generation.

BOOKS

A Thoughtful Book

RELIGION IN AMERICA: An Historical Account of the Development of American Religious Life. By Winthrop S. Hudson. Charles Scribner's Sons. Pp. xiv and 486. \$20.00.

In 1965, Winthrop Hudson, then a professor at Colgate Rochester Divinity School, completed *Religion in America*. The work was a readable and well conceived account of American religious life. It was also an optimistic one, ending with the good news of the popular religious revival of the 1950s and the ecumenical gains of the early 1960s.

The events of the past 17 years have caused Hudson to revise his estimate. His rethinking led to a second edition in 1973 and to a third, and probably final, edition in 1981 (Hudson, now at the University of North Carolina, is 71).

Hudson's shift in perspective is most evident in the handling of post-World War II Protestantism. Major blocks of material remain from the earlier editions, but they have been arranged in a new interpretive framework. The first edition recounted a religious depression of the 1920s and 1930s, followed by a revival in the theological seminaries that, in turn, led to a popular revival in the 1950s.

The third edition offers a less comforting view. American Protestants are divided into camps — liberal, pro-National Council of Churches, conservative non-co-operating, and disaffected (Fundamentalist, Holiness, Adventist, and Pentecostal) — and the story of recent religious history is the story of their competition.

The liberal seminaries were "overwhelmed" by a tide of conservative revival in the 1950s (p. 383, third edition). After a peaking of popular revivalism in 1957, liberal Protestants regained the forefront with a program of "theological recovery" and social critique (pp. 393 and 412, third edition). This effort soon fizzled, as liberal Protestant leaders lost contact with their biblical moorings and the sentiments of the grassroot membership. With the liberals stalled, conservative and disaffected Protestants came again to dominance in the 1970s.

Hudson closes his new edition with a challenge. Accepted the "civil religion" premise of Sidney E. Mead and others, he suggests that Americans' assumptions "about the mission and vocation of their common life" may be dissolving and that the "unfinished business... of the American people" is the identification of new themes of national unity.

One reading of Hudson's remark is this: the brevity of the liberals' ascendancy may be attributable to their lack of

appreciation for the role of religion in American culture. To regain importance, they will have to undergird American civil religion (though perhaps redefining it), as well as criticize it.

Professor Hudson's new edition is both a valuable reference source on America's religious past and a thought-provoking commentary on her future.

(The Rev.) ROBERT W. PRICHARD
Grace Church
Berryville, Va.

A Book to Reread

QUEST FOR GOD: Studies in Prayer and Symbolism. By Abraham Joshua Heschel. Crossroad. Pp. 151. \$5.95 paper.

This book was written by Abraham Heschel, late professor of Jewish ethics and mysticism at Jewish Theological Seminary in New York City. He is the author of more than a score of books, including *The Prophets*.

Dr. Heschel is concerned in this book with prayer: its nature and purpose, how to do it, the tension between corporate fixed prayer and private prayer, together with a discussion of symbolism.

The book will be a delight for Anglicans, for his sense of the value of a prayer book for daily offices, the usefulness of traditional acts and ceremony, combined with the Old Testament grasp of the real inner power in words (and, therefore, prayer) enables one to transfer what he says about prayer and the synagogue to the church.

It is a heavy book, worth rereading. It is loaded with gems over which one can mull. A sampling would be: "Prayer is... like a beam thrown from a flashlight before us into the darkness"... "Prayer is not a thought that rambles alone in the world, but an event that starts in man and ends in God; what goes on in our hearts is a humble preliminary to an event in God"... "The coins of prayer bear the image of God's dream and wishes for fear-haunted man"... "Words of prayer do not fade. They remain alive in the holy dimension"... "The words (of prayer) must not fall off our lips like dead leaves in the autumn. They must rise like birds, out of the heart, into the vast expanse of eternity."

I heartily recommend this book both to clergy and laity.

(The Rev.) C. CORYDON RANDALL
Trinity Church
Fort Wayne, Ind.

Books Received

ENCYCLOPEDIA OF BIBLE DIFFICULTIES. By Gleason L. Archer. Zondervan. Pp. 476. \$16.95.

WHAT IS CHRISTIANITY? By Michael Green. Abingdon. Pp. 64. \$9.95.

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.

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga, Springs, N. Y. 12866. (518) 587-7470.

CHURCH MUSIC

ST. MICHAEL'S MASS FOR RITE II. Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to: Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

FOR SALE

THE EPISCOPAL SHIELD, 2" x 2½", individually handcrafted for use on blazers, tippets, stoles, etc. Beautiful. Only \$3.85. Same day shipment. Executive Services, P.O. Box 133, Norcross, Ga. 30072.

TRADITIONAL ORDO KALENDAR, 1983 in full color with space for a church address label or stamp. Use with 1928 BCP, American and Anglican Missals. Send donation \$2.50 per calendar to: Anglican Church Women, 3729 Heritage Dr., Antioch, Calif. 94509.

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.

NEEDLEWORK

ECCLESIASTICAL DESIGNS charted for cross-stitch or needlepoint. Over 75 designs available, plus books by other designers. Send s.a.s.e. for list. Karen L. Ford, 8364 Solano Dr., Scottsdale, Ariz. 85253.

POSITIONS OFFERED

PRIEST to assist rector in Labrador. Two-thirds time within parish and one-third time visiting outstations. Write: St. Paul's, 396 Main St., North Andover, Mass. 01845.

EPISCOPAL Church seeks organist-choirmaster; mixed choir, one mid-week rehearsal and service; paid quartet plus volunteer choir; high standard of liturgical music plus three or four larger works per year, usually with orchestra. Salary \$8,000-\$11,000 per year depending on experience. Contact: The Rev. Robert T. Hollett, Christ Church, P.O. Box 148, Oyster Bay, N. Y. 11771. Tel. (516) 922-6377.

IN SAN DIEGO, we are joyfully looking for someone to help us direct our EYC and to develop our parish youth programs. For further details and job description, contact: The Rev. W. F. Sanders, Good Samaritan Episcopal Church, 4321 Eastgate Mall, San Diego, Calif. 92121. (714) 455-0660.

PEOPLE and places

Appointments

The Rev. Clifford E. McWhorter is vicar of St. George's Church, Kansas City, Mo., and director of the Blue Hills ministry in Kansas City. Church: 1600 E. Fifty-Eighth St., Kansas City, Mo. 64110. Residence: 6316 Main St., Kansas City 64113.

The Rev. Mills Roger Omalay will become priest-in-charge of All Saints Church, 201 Scarborough Rd., Briarcliff Manor, N.Y. 10510 on November 1.

The Rev. Peter W. Peters is chaplain at Kingswood and Cranbrook Schools in Michigan. Add: Box 801, Bloomfield Hills, Mich. 48013.

The Rev. Leland Peterson is vicar at St. Alban's Church, Los Banos, Calif., and St. Anthony's, Paterson. Add: Box 383, Los Banos 93635.

The Rev. Robert Richard is assistant at St. Luke's Church, Merced, Calif. Add: 350 W. Yosemite Ave., Merced 95340.

The Rev. James Sanford is vicar at St. Stephen's Church, Stockton, Calif. Add: 3832 Plymouth Rd., Stockton 95204.

The Rev. T. Eugene Sargent is rector of St. James' Church, Eufaula, Ala. Add: Box 536, Eufaula 36027.

The Rev. Robert Birch Smith is rector of Trinity Church, Demopolis, Ala. Add: P.O. Drawer T, Demopolis 36732.

The Rev. Larry A. Snyder is curate at the Washington Memorial Chapel, Valley Forge, Pa.

The Rev. Gary Steber is vicar at the Church of the Redeemer, Mobile, Ala. Add: Box 91143, Mobile 36691.

The Rev. Derald W. Stump is chaplain at the Church Farm School, Paoli, Pa.

The Rev. John Talbird is associate at the Church of the Good Shepherd, Lookout Mountain, Tenn.

The Rev. Larry Thornton is rector of St. Paul's Church, Daphne, Ala. Add: Box 358, Daphne 36526.

The Rev. William Tumbleson is now a chaplain with the U.S. Navy at the Naval Training Center at Great Lakes, Ill. The zip code there is 60088.

The Rev. Paul Shields Walker is rector of the Church of St. Joseph of Arimathea, Hendersonville, Tenn.

The Rev. James H. Wallis is assistant at the Church of St. Christopher and St. Paul, Detroit. Add: 20750 W. McNichols Rd., Detroit 48219.

Ordinations

Priests

Alabama—James Joseph Pinto, curate, Christ Church, Fairfield, Ala. Frederick William Pinkston, Jr., rector, Church of Christ the Redeemer, Montgomery, Ala.

Central Gulf Coast—Eric Fenton, curate, St. Andrew's Church, Panama City, Fla.; add: 1607 Baker Court, Panama City 32401. Edward H. Harrison, Jr., curate, St. Luke's Church, Mobile, Ala.; add: Box 9906, Mobile 36691. Ellis Wilkins, vicar, St. Francis' Church, Dauphin Island, Ala.; add: 1509 Wilkins Rd., Mobile, Ala. 36618.

San Joaquin—David E. Staal, assistant, Church of St. John the Evangelist, Stockton, Calif.; add: 117 E. Miner, Stockton 95202.

Tennessee—James Cubine, assistant, St. George's Church, Germantown, Tenn. Scott Davis, vicar, St. Thomas the Apostle Church, Humboldt, Tenn.

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CLASSIFIED

POSITIONS OFFERED

SMALL but vibrant congregation seeks part-time vicar, rural setting, good physical plant, fine vicarage. Will consider retired person. Cash stipend \$6,000-\$7,000, plus benefits, full housing and utilities. Contact: Bishop's Office, Diocese of Delaware, 2020 Tatnall St., Wilmington, Delaware 19802.

ORGANIST-DIRECTOR. St. Luke's Episcopal Church, P.O. Box 4747, Tulsa, Okla. 74104, 918-834-4800. Part-time organist-director, adult and children's choir. Salary \$5,300. 8 Rk Reuter. Contact rector above address.

POSITIONS WANTED

BATTERED AND BRUISED professional church musician, conservatory trained, 25 years' experience, seeks position in parish where rector isn't threatened by another professional on staff, vestry pays living wage and benefits, pipe organ isn't held together with scotch tape, choir sings in four parts, and congregation wants first-class music ministry. Available now. R. Harold Clark, 1724 - 32nd St., San Diego, Calif. 92102. (714) 231-0110.

VERGER/SUPERINTENDENT seven years. After a brief absence on a family venture, I would like to resume the traditions and involvement of the Church life. Willing to move. Thomas Bayliss, Freetown St., Lakeville, Mass. 02346. Tel. (617) 947-6741.

PROPERS

NEW ENGLISH BIBLE lectionary for Sundays with collects, Psalms, and Prefaces from the new Prayer Book. Free Samples. The Propers, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.

RELIGIOUS COMMUNITIES

A TRADITIONAL monastic community has recently formed to live a life centered in prayer, study, community living, and service (service to the street people and poor of the area). If you are seeking a closer walk with our Lord and wish to try as a monk, please write us. The Servants of Jesus, 166 Market St., Lexington, Ky. 40507.

RESOURCE GUIDE

YOUTH ADVISORS need help? 3rd printing "Being There: A New Vision of Youth Ministry"© 1981. 100 pp. EYC advisor's complete resource book sponsored by Tennessee Diocesan Youth Department, \$4.00 postpaid. St. John's, B. 82, Martin, Tenn. 38237.

SERVICES OFFERED

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

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

James Hubbard, vicar, St. Matthew's Church, McMinnville, Tenn. James Tubbs, assistant, St. John's Church, Knoxville. Kenneth White, vicar, St. Francis' Church, Norris, Tenn.

Deacons

Alabama—Walter LeRoy Elam, in charge of St. James' Church, Livingston, Ala.; St. Alban's, Gainesville; and St. John's, Forkland. Larry Joe Sharpton, curate, Christ Church, Tuscaloosa, Ala. Stephen Hand Askew, curate, Church of the Ascension, Montgomery, Ala. Sam Wilkins Westbrook, in charge, Holy Cross Church, Uniontown, Ala., and St. Michael's, Faunsdale.

Central Gulf Coast—William G. Allender, deacon in training at St. Mary's Church, Coden, Ala.; add: Box 627, Bayou La Batre, Ala. 36509.

Minnesota—Peter Besenbruch, assistant, St. Gregory's Church, Wilmot and Deerfield Rds., Deerfield, Ill. 60015. Lawrence Bussey, assistant rector, Calvary Church, Rochester, Minn.; add: 111 S.W. Third St., Rochester 55901. Russell Johnson, assistant rector, Christ Church, Woodbury, Minn.; add: 7305 Afton Rd., Woodbury 55125. Henry T. Morrison, Jr., assistant, St. Thomas' Church, Ketchum, Idaho, 83340. Cindy Peterson, assistant to the rector of St. Luke's Church, Minneapolis; add: 4557 Colfax Ave. S., Minneapolis 55409.

Montana—Kerry Coford Neuhauser, assistant, St. James Church, Bozeman, Mont., and chaplain at Montana State University, Bozeman. Add: 7 W. Olive, Bozeman 59715. He was ordained by the Rt. Rev. Leigh Allen Wallace, Bishop of Spokane, acting for Bishop Gilliam of Montana, who was then hospitalized with pneumonia.

Tennessee—Anne Bonnymann, deacon in training at the Church of the Ascension, Knoxville. James Burns, in charge, St. Thomas', Knoxville. Dr. Robert Dedmon, deacon in training, St. Paul's Church,

Chattanooga, Tenn. Rodney Kochitzky, deacon in training, Grace Church, Chattanooga.

Washington—Kenneth William Green, assistant, Holy Trinity Church, Greensboro, N.C. Add: 607 Greene, Box 6247, Greensboro 27405.

Deaths

The Rev. John S. Bigler, 58, retired priest of the Diocese of Milwaukee, died on August 19 at St. John's Home of Milwaukee after a long illness.

A graduate of the University of Wisconsin, White-water, he did graduate study at Seabury-Western Theological Seminary. He had worked as a sales manager before becoming a priest. He was curate at Christ Church, Detroit, Mich., from 1962 to 1963 and rector of St. John's in the Wilderness, Elkhorn, Wis., from 1963 to 1976. He served St. Paul's Church, Beloit, Wis., from 1976 until 1979, retiring then because of illness. Fr. Bigler was dean of the southwest deanery of the Diocese of Milwaukee from 1975 to 1978 and executive officer of Province V from 1973 to 1979. Earlier he had served on the diocesan ecumenical commission and the executive board, and directed youth work. He also was prominent in the Town and Country program. During World War II, he was a sergeant in the U.S. Air Force and spent three years in Italy. He is survived by his wife Julia (Pat), a son, John Bigler, Jr., two granddaughters, a sister, and a brother.

The Rev. Canon Theodore Roosevelt Gibson, retired priest of the Diocese of Southeast Florida and champion of the rights of blacks, died on September 20 at the age of 67.

A graduate of St. Augustine's College, Raleigh,

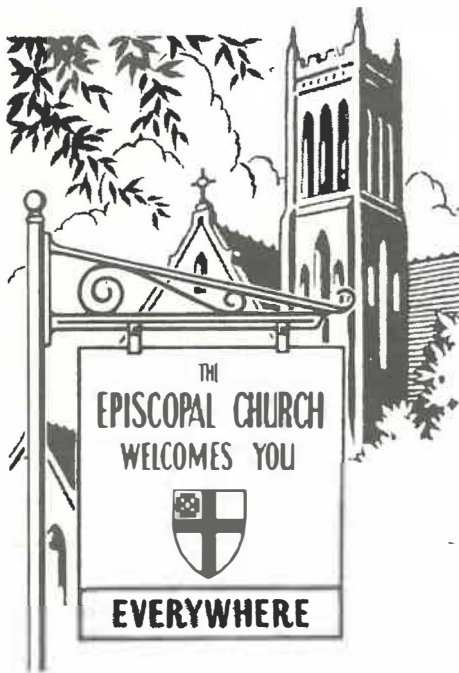
N.C., and the Bishop Payne Divinity School, he held honorary degrees from the Virginia Theological Seminary and from St. Augustine's College. Most of his ministry was spent as priest-in-charge of St. Cyprian's Church, Homestead, Fla., and as rector of Christ Church, Coconut Grove, Fla. Canon Gibson served as a Miami city commissioner for almost ten years, but was best known for his fight against the color bar in the 1950s. He was married in 1936 to Lula Mae Lofton, and they had one son; both are deceased. In 1967 he married Thelma Vernell Anderson.

The Rev. Henry William Kaufmann, assistant at Trinity Cathedral, Trenton, N.J., died on August 24 at the age of 68.

Educated at Harvard College in the 1930s, he later received bachelor and master's degrees in music from Yale University and a Ph.D. degree from Harvard. He was married in 1950 to Helen Stewart Sanderson. Fr. Kaufmann worked as a professor at Rutgers University after 1962 and spent a number of years serving as assistant and associate at St. Michael's Church, Piscataway, N.J.

Charles L. Grigsby, a native of Asheville, N.C., died on August 27 in Norwalk, Conn. He was 65 years of age.

For over 30 years Mr. Grigsby was associated with Morehouse-Barlow Co., Inc., where he was manager of the church appointments department. During this time he designed many rings, pectoral crosses, and croziers and advised clergy throughout the church on matters of appointments and furnishings. A memorial service was held at St. Paul's-on-the-Green, Norwalk. He is survived by a sister, Dorothy Grigsby, of New Paltz, N.Y.



CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

BOLINAS, CALIF.

ST. AIDAN'S 30 & Brighton Ave.
The Rev. G. Peter Skow, v
Sun Mass 10:45; Tues, Thurs 7:30; Sat 12:10 noon. Other wkdly Masses call 868-1050 or 868-0165. Daily Offices ex Sun & Mon 8:30, 12 noon, 6 & 8

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, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family 623-7002
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10. Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9. C Sat 11-12

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 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

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

SPRINGFIELD, ILL.

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

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. David L. Seger, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

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

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, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

(Continued on next page)

CHURCH DIRECTORY

(Continued from previous page)

BOSTON, MASS. (Cont'd.)

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 8-7

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. Fulton B. Smith
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

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

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

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

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

BOULDER CITY, NEV.

ST. JUDE'S RANCH FOR CHILDREN
Corner US Highway 93 at St. Jude's Way
The Rev. Herbert A. Ward, Jr, SCC, Dir; the Rev. Dale Hallock, chap; the Rev. Harmon Barash; the Rev. Ellsworth Wayland; Sisters of Charity
Sun Mass 10. Daily MP 8; Mass 8:15, EP 4:30

ATLANTIC CITY, N.J. 08401

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

NEWARK, N.J.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 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; Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 6; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

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

CALVARY, HOLY COMMUNION & ST. GEORGE'S
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Martha Hedgpeth, Gerald G. Alexander, ass'ts; Calvin Hampton, music director

CALVARY Gramercy Park
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10. Mon-Fri MP 7:45. Organ recital Fri midnight

ST. GEORGE'S Stuyvesant Square
Sun HC 8:30; MP 10:30 (HC 1S).

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

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

JOHN F. KENNEDY INTERNATIONAL AIRPORT PROTESTANT/ecumenical CHAPEL Center of airport
The Rev. Marlin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c
Masses Sun 8:30 Sung, 11 Low; wkdy as anno

ST. MARY THE VIRGIN 46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP 8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 8:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily after 12:15 Mass. SM Wed 12:45-1:15

ST. MICHAEL'S Amsterdam Ave. at 99th St.
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gill, assoc; the Rev. John L. Miller, and the Rev. Susan C. Harris, ass'ts
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11, HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 6:30 EP & HC; Thurs 12 noon HC & HS

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, 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 Eu. Church open daily to 6

TRINITY PARISH TRINITY CHURCH Broadway at Wall
The Rev. Robert Ray Parks, D.D., Rector
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

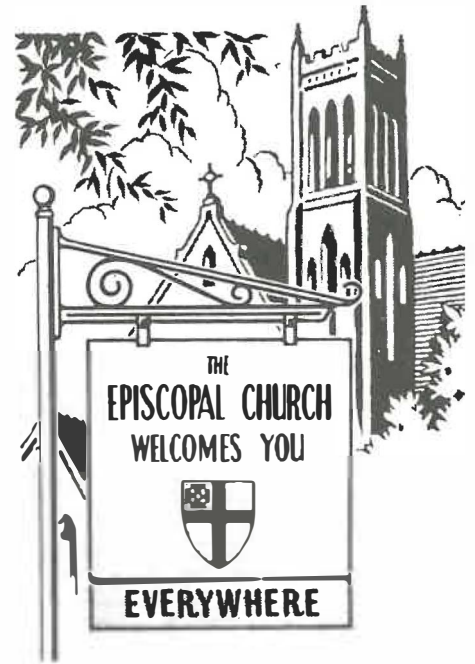
ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

NEWPORT, R.I.

EMMANUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

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. 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



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 Rea 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. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

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

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 OF THE HOLY TRINITY IN PARIS 23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B. Warren, III; the Rev. Claude Parrot, canon missionary
Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; MP 11 (2S, 4S). Wkdy: H Eu 12, Tues with Healing (Summer: Tues & Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St. Thomas' Chapel, St. Germain-en-Laye, Sun H Eu 10:30

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