

THE LIVING CHURCH

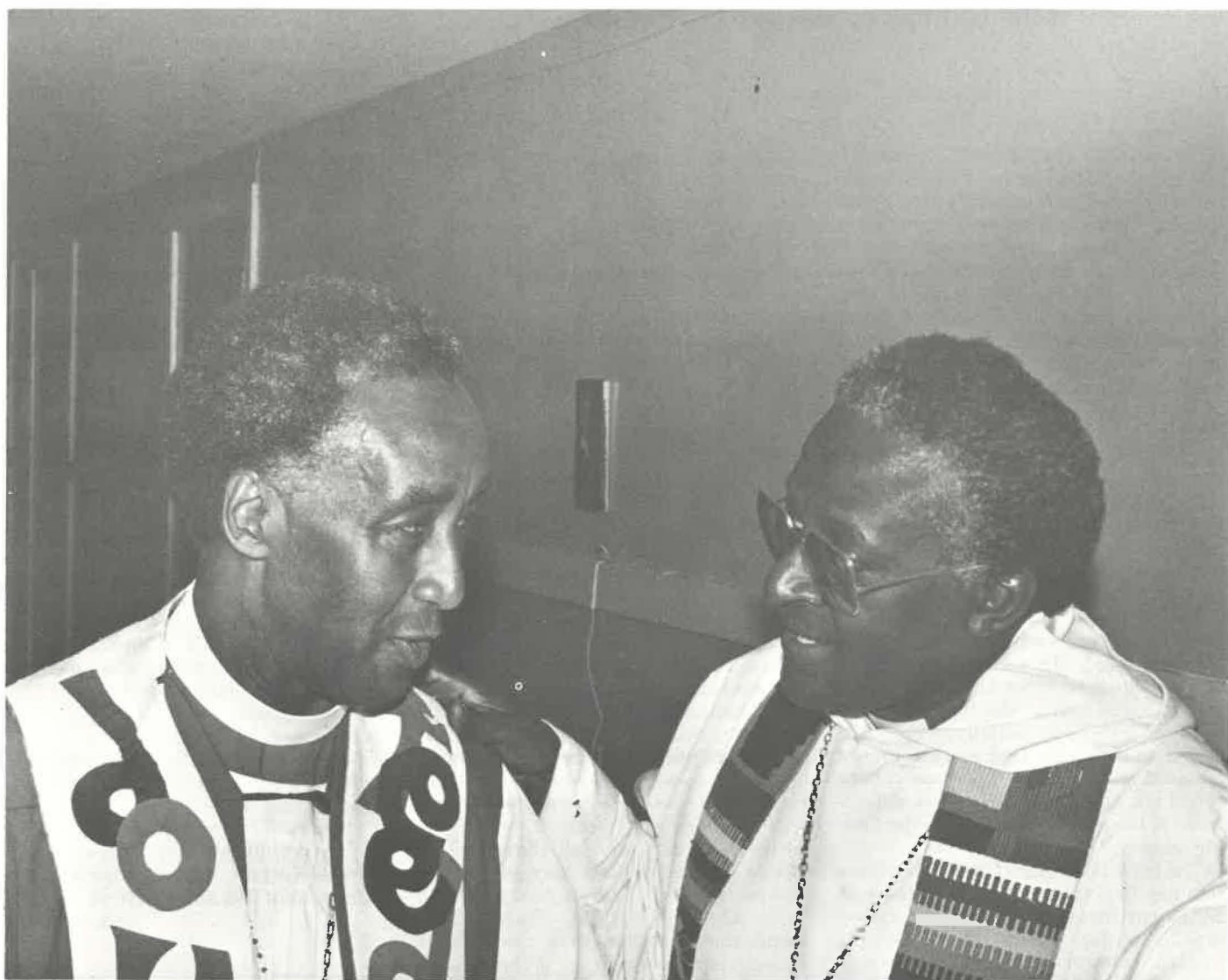


Photo by Dana Grubbi

The Rt. Rev. John T. Walker, Bishop of Washington, and South African Bishop Desmond Tutu took time to visit a few minutes between sessions at General Convention.

General Convention News



The Compleat Angler Revisited

The name of the famous 17th century handbook on fishing, *The Compleat Angler, or the Contemplative Man's Recreation*, will be remembered by many as a title mentioned in some course on English literature many years ago. Fewer will have read it. Last week in this column we glanced at the author, Izaak Walton (1593-1683), a devout layman, apparently a retired shopkeeper, who divided his writings between brief biographies of great leaders in the Church of England and, on the other hand, the art of pursuing fresh water fish with hook and line.

Regarding the latter, Walton intends to provide a useful guide book that will help the reader catch fish. But he also intends to provide an entertaining book that will give enjoyable reading when on a fishing trip or at other times, and a book which will convey an attitude, a frame of mind. He wants the reader to enjoy fishing, to enjoy the countryside, and to enjoy eating the fish after it is cooked, but he especially wants the reader to recognize God as the giver of all good gifts, whose presence can be found out of doors, in the quiet detachment of the grassy bank beside the flowing stream.

The book is arranged on the plan of a five day fishing trip in May in the area to the northwest of London. The fisherman, Piscator, meets on the road a hunter, Venator (also called traveler, Viator), and a falconer, Auceps. Each of the three discusses at length the excellency of his sport and things relating to it. Although Walton wishes angling to be the winner of this friendly debate, he has opportunity to express appreciation of the other sports and to lead the reader through a quaint survey of air, earth, and water.

Auceps says of the air, "It stops not the high soaring of my noble, generous

falcon: in it she ascends to such a height, as the dull eyes of beast and fish are not able to reach to." Alluding to other birds, he mentions the lark, which "when she means to rejoice, to cheer herself and those that hear her, she then quits the earth and sings as she ascends higher into the air," the blackbird and thrassel who "with their melodious voices bid welcome to the cheerful spring," and "the laverock, the titlark, the little linnet, and the honest robin."

(Ornithologists among our readers will recall that the English blackbird is a thrush closely related to our American robin; the English robin is a kind of warbler which frequents human habitations.) Regarding the nightingale, its music is such "that it might make mankind to think that miracles are not ceased." The hearer may say, "Lord, what music hast thou provided for the saints in heaven, when thou affordest bad men such music on earth!"

The hunter commends the earth. "The earth is a solid, settled element; an element most universally beneficial to man and beast: to men who have their several recreations upon it, as horse-races, hunting, sweet smells, pleasant walks: the earth feeds men, and all those several beasts that both feed him and afford him recreation." He later goes on, "And as for the dogs we use, who can commend their excellency to that height which they deserve? . . . What music doth a pack of dogs then make to any man, whose heart and ears are so happy as to be set to the tune of such instruments!"

Of course when it comes to water, the angler goes on for many pages, giving, as it were, a spiritual, philosophic, and cultural background to his sport. "The water is the eldest daughter of the creation, the element upon which the Spirit of God did first move (Genesis 1:2), the

element which God commanded to bring forth living creatives abundantly; and without which, those that inhabit the land, even all creatures that have breath in their nostrils, must suddenly return to putrefaction."

As to the healthfulness of eating fish, Piscator has no doubts. "For 'tis observed by the most learned physicians, that the casting off of Lent and other fish days [abolished by the Puritan government of the mid-17th century] . . . hath doubtless been the chief cause of those many putrid, shaking, intermitting agues, unto which this nation of ours is now more subject than those wiser countries that feed on herbs, salads, and plenty of fish."

Before Piscator has ended his discussions, Auceps leaves the party, and Venator is persuaded to come fishing. He later asks Piscator to teach him to fish, addressing him as "Master" and becoming his "scholar." Almost all of the rest of Walton's book is a dialogue between the two men, the scholar asking questions about fish and fishing and Piscator answering in considerable detail. As they proceed from place to place across the countryside, Piscator, the master angler, continues to give rambling accounts of the habits of different kinds of fish, including all sorts of fantastic legends, quotations from various authors, poems about fishing, and so forth.

All of this establishes a certain mood, a willingness to let the imagination move, a freedom from clocks and bells and the demands of ordinary business. Here, for Walton, is leisure at its best, in which we can be refreshed, rested, and renewed. Ultimately, leisure at its highest level leads to contemplation, and this is indeed Walton's goal. As a group of fisherman sing after their dinner of fish and barley wine, Piscator sings:

I care not, I, to fish in seas;
Fresh rivers best my mind do please,
Whose sweet calm course I
contemplate,
And seek in life to imitate:
In civil bounds I fain would keep,
And for my past offenses weep.
And farther on:
For so our Lord was pleased when
He fishers made fishers of men:
Where, which is in no other game,
A man may fish and praise his name.

THE EDITOR

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LETTERS

Christianity Today

In regard to the article, "Christianity Today," by George E. Reedy [TLC, Sept. 5], my reaction is, "Right on, George!" It is high time some learned and obviously intelligent people begin to answer the drivel which has been and is being foisted upon us by folk who neither know nor are interested in the history of man's development.

Why is it not enough that we accept, "In the beginning, God...?"

(The Rev.) CHARLES R. THREEWIT
St. Thomas' Church

Hereford, Texas

English Covenant

If, as you state in your editorial [TLC, Aug. 8], the English Church Covenant has been "generally unnoticed by church people in America," then the little that they glean from your editorial and news comment will have made them even more confused!

The rejection of the covenant by the Church of England at its recent General Synod meeting should not have surprised anyone. At every stage of its debate during the past two years, there has been a consistent, substantial opposition, rising to 42 percent of the clergy, when the matter was referred to our local synods.

Such substantial opposition was not based on a lack of desire for unity, but an increasing realization that the present covenant scheme, far from creating unity, would have, in fact, increased disunity and have destroyed the claims of the Church of England to have and uphold the three-fold historic ministry.

Although future ordinations would be performed by a common ordinal — in itself weaker than the present ordinal of the Church of England — the present ministers of the free churches would be simply "incorporated" as they stand. In



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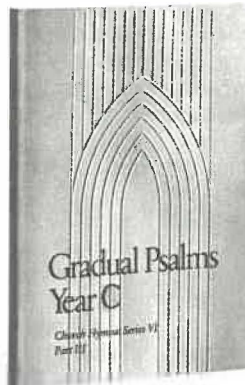
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fact, at a national service of reconciliation, these ministers would not even have had to attend! It would therefore have totally undermined the Church of England's consistent claim, as stated clearly in the ordinal preface of the Book of Common Prayer, that "no man shall execute any of the said functions (*e.g.*, bishop, priest, or deacon) except . . . he be ordained according to the form following or have had formerly episcopal consecration or ordination."

From the moment of the covenant, all decisions would be made "jointly," and thereafter the Church of England would have a weakened control of her destiny. Far from taking a "closer look" at the ordination of women, Anglican bishops would be compelled from that moment, to ordain women by the same ordinal in the other churches. Clearly this would have forced the hand of the Church of England on this most important matter, and raised yet again major barriers to wider unity — not least with the Orthodox Church, who far from being "scarcely represented in England" as you state, are in fact the fourth largest church in England and larger than three of the churches involved in the covenanting scheme!

Whatever our views about the covenant proposals, surely a scheme which totally ignored a substantial section of the Church of England did not deserve to be passed, and it would have denied the comprehensiveness of our church if it had been forced through, despite such substantial and united opposition.

(The Rev.) PETER GELDARD
General Secretary
English Church Union

London, England

• • •

Your editorial about the English Church Covenant [TLC, Aug. 8] well expresses the sadness that many must feel "that such a careful and well intentioned effort should miscarry."

The bishops voted for it by about three and a half to one, and the laity by more than two to one. It needed 160 affirmative votes of the clergy to oppose 79 negative votes to obtain a two-thirds majority. The clergy voted 148 in favor and 91 against.

I suggest that the reason for the failure in the clergy order probably lies in a comment in the news report of the matter appearing on page six of the same issue: "It would have meant . . . a closer look by the Church of England at the ordination of women."

It is understandable that male presbyters would feel more threatened by this proposal than bishops or lay persons. It would mean more competition for employment and perhaps a willingness of women to work for even less than the pittance now available.

NIGEL A. RENTON
Oakland, Calif.

Communicant Loss

I'm grateful to THE LIVING CHURCH for allowing some discussion about the loss of one-third of our communicants between 1970 and 1980 [news stories, July 4 and 18]. If we don't face up to it and do something, I think we'll lose another one-third by 1990, and have nothing left but clergy — all celebrating all the time, mostly alone.

The main problem, of course, is the 1979 Prayer Book and the way bishops and clergy have pushed it at people until they've pushed them away. The chief trouble is that now churchmen who like Morning Prayer and sermon are suddenly not quite acceptable in the church any more. These churchmen just don't understand why something good enough for 300 years is not good enough any longer — even though it's good enough for other Protestants.

Some clergy, seeing this, have consented reluctantly to have a truncated service of Matins before the Eucharist. Thus we have services of an hour and three quarters, with children refusing to attend, and only those who love to see the clergy perform really enjoying it.

The marriage service is typical of the Prayer Book. Not bad at first glance or first use. But read carefully. Now the first reason set forth for the marriage is "for their mutual joy." Where does *that* appear in the Bible? If the joy disappears, can they chuck it all? Then the service goes on into a poor collect, a lesson, Epistle, and Gospel, whether or not there's a Eucharist.

The people used to be at a wedding as witnesses; now we've pushed them into being a congregation there to be educated, preached at, and communicated. It's all pushy, excessive, tasteless, doctrinaire, and unattractive.

The conservatives like myself have been forced out. Let those in authority undo what they've done and get at it soon.

(The Rev.) TIMOTHY PICKERING
Church of the Redeemer
Bryn Mawr, Pa.

ICET Creed

It is decades since I wrote a letter to the church press, but my attention has been drawn to your editorial on the ICET text of the Nicene Creed [TLC, Aug. 15]. May I, as a member of the international and ecumenical group, thank you for it and commend it to the attention of your readers?

Having attended every meeting of the International Consultation on English Texts, I can assure your readers that I never detected in the minds of members any idea that we were there to improve upon the creeds or make them easier to believe. We were commissioned to revise the translations from original Greek and Latin into contemporary English suit-

able for use in public worship. It was not our business to be apologists.

The ICET texts with explanations in the form of brief commentaries can be found in *Prayers We Have in Common, Second Revised Edition*, 1975, published in the U.S. by Fortress Press. It is a useful book for the clergy to have at hand to answer questions about any of the ICET texts.

(The Rev.) CHARLES W.F. SMITH
Professor Emeritus
Episcopal Divinity School
Cambridge, Mass.

Plymouth, N.H.

Arctic Seal Hunt

In a Letter to the Editor, the Rev. Robert L. Seekins, Jr. of Westtown, N.Y., president of the Citizens' League for Animal Welfare, Inc., criticized the national executive council of the Anglican Church of Canada for its support of the annual seal hunt [TLC, Aug. 8; news story, TLC, July 11].

Our executive council, many of whose members serve in the regions affected by the seal hunt, are more closely in touch with the real situation than anyone at a distance. They know the hunt is conducted under strict government supervision.

Seals, unless the herd is culled annually, would soon destroy the fisheries on which many thousands of our east coast and Arctic fellow citizens depend. The council also knows that the canard that young seals are often skinned while still alive has often been exposed for its inaccuracy.

Perhaps the Citizens' League for Animal Welfare might find a cause nearer home. Dear frisky little lambs and cute calves are sent by the hundreds every year to be slaughtered by methods no more humane than those used in the seal hunt. Why not start a campaign to outlaw the eating of lamb chops and veal cutlets?

As a former dean of Newfoundland, I am glad your correspondent refrained from the statements some of his sympathizers have made from time to time, accusing the seal hunters of being little better than barbarians. I found them, during my eight years there, to be warm-hearted, generous, and fine Christians. (The Rev. Canon) ROBERT S. RAYSON
(ret.)

Toronto, Ontario

The Ads

One of the more enjoyable features of your magazine for me is your ads. Recently I was amused by the classified ad [TLC, Sept. 5] written by the church musician with 25 years of experience.

(The Rev.) JAMES A. SHORTESS
Church of the Good Shepherd
Maitland, Fla.

BOOKS

Deep Faith

DESIGN OF MY WORLD: Pilgrimage to Christianity. By H. B. Dehqani-Tafti. Seabury. Pp. 80. \$4.95 paper.

Educated, alienated from family and environment, and laden with a heavy psychic burden by determined Christian missionaries, the now exiled Anglican bishop in Iran concludes that it was still worthwhile. If his upbringing and ordination caused "turmoil" in his traditional Muslim family, Christ had warned of that kind of division.

Psychological crisis led to deeper faith, for which Dehqani-Tafti later found roots in the Persian cultural inheritance rejected by his missionary education. His comparisons of Islam with Christianity tell us more about the latter.

This is a moving account of a spiritual journey made difficult by Western modernism and Christian denominational bickering as well as Islam, but refreshed by strong Christian role models along the way.

MOORHEAD KENNEDY
Cathedral Peace Institute
New York City

Eucharistic Excess

CAN WE ALWAYS CELEBRATE THE EUCHARIST? Edited by Mary Collins and David Power. Concilium Series. Seabury. Pp. viii and 93. \$6.95 paper.

The distinguished editors, Sr. Mary Collins, OSB, and Fr. David Power, OMI, have gathered here a very diverse collection of essays from Roman Catholic writers in various parts of the world.

As elsewhere in the Concilium Series,

not all are orthodox. These authors do not question the primacy of the Eucharist in public worship on Sunday, but they do question whether contemporary Roman Catholicism has been wise virtually to abandon other forms of worship for public use.

It is argued that Mass should not be celebrated in cases where the congregation is implicated in grave social sin or injustice, or where the worshipers do not really share the faith of the church. The practice in Roman Catholic countries of having Mass at the opening of the academic year, or the beginning of court sessions, is deplored. The revival of the daily office for Sunday evenings and weekdays is not explored.

Robert Taft has an interesting dozen pages on the early history of the daily Mass, and Heim Schaeffer describes a carefully planned project of serious religious TV broadcasting (including periodic celebrations of the Mass) in the Netherlands. The latter merits consideration by Episcopal broadcasters in this country.
H.B.P.

Ecumenism Today

CHRISTIAN UNITY: Matrix for Mission. By Paul A. Crow, Jr. Friendship Press. Pp. iv and 119. \$4.95 paper.

One of the world's leading ecumenists, the president of the Council on Christian Unity of the Christian Church (Disciples of Christ), Dr. Paul Crow has filled a real need in writing this book. He provides a useful background and a significant interpretation of recent developments in both thought and action in the area of ecumenism. He writes simply in a non-technical style.

Ecumenism is no longer a field for theological and ecclesiastical experts alone, although they are essential participants.

Continued on page 12



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THE LIVING CHURCH

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General Convention News

Warm Weather, Cheerful Spirits

Last week, THE LIVING CHURCH began its coverage of the 67th General Convention of the Episcopal Church, which began on Sunday evening, September 5, in New Orleans. Warm weather and cheerful spirits characterized the occasion as bishops, clerical and lay deputies, Triennial delegates, visitors, representatives of the press and others gathered, some having arrived several days earlier for preliminary meetings and arrangements.

The great celebration of the Holy Eucharist was held on September 5, which served both as the opening service of the convention and as the occasion for the presentation of the United Thank Offering of the Women of the Church. The Rt. Rev. John M. Allin, Presiding Bishop, was the celebrant in a vast hall of the Rivergate Convention Center.

The long opening procession included the bishops in their red chimeres, the members of the House of Deputies and of the Women's Triennial, and assisting clergy, followed by the host bishop, the Rt. Rev. James B. Brown, Bishop of Louisiana, and Bishop Allin, the latter accompanied by two deacons of the Diocese of Louisiana and his chaplain, the Rev. Canon Edward B. Geyer.

In his sermon, Bishop Allin called on the church to respond to the needs of our time and spoke of "The Next Step in Mission," which was to be formally presented later in the convention. He urged members of the church to unify their efforts and to bring together the strength which the church possesses in its diversity.

At the offertory, the United Thank Offering of the Women of the Church was presented by women representing all the dioceses of the church. This year's offering was a record \$2,485,301.63 [TLC, Sept. 26]. Approximately 7,000 worshipers in the congregation received Holy Communion from priests and deacons stationed at various points in the hall. Singing during the two hour long service was led by choirs from Louisiana

parishes, and the organ was specially built for convention use by Goulding and Wood, Inc. The New Orleans Symphony Brass Quintet also played. Music included a setting of the Gloria in Excelsis by Robert Powell, and an arrangement of the Sanctus by Marcia Pruner. Both familiar hymns and some from the proposed revision of the Hymnal were sung.

The House of Bishops

In further action on Wednesday, September 9 [see also TLC, Sept. 26], the Rt. Rev. John S. Spong, Bishop of Newark, introduced a group of young people from his diocese who, he said, did not attend the Episcopal Youth Event this summer in Illinois. Bishop Spong said he felt that young people belong at General Convention.

The Rt. Rev. C. Charles Vaché, Bishop of Southern Virginia, read from an article on the Youth Event by the Rev. Richard J. Anderson in THE LIVING CHURCH, which said that the strongest single message to come from the event seemed to be that young people want to be accepted as part of today's church instead of being catered to as part of the church's future [TLC, Sept. 5].

The bishops voted to encourage a youth presence at future conventions. Among other actions at the end of their legislative day, the bishops voted to approve resolutions which urged that church property continue to be tax-exempt; favored the establishment of January 15, the birthday of the Rev. Martin Luther King, Jr., as a national holiday; and set November 14 as a day of special remembrance of veterans of the Vietnam War.

Three Visiting Bishops

On Thursday, September 9, three visiting Anglican bishops addressed the House of Bishops, bringing greetings and discussing problems and difficulties faced by the church in the world.

The Rt. Rev. John Howe, secretary general of the Anglican Consultative

Reporting from New Orleans:

James L. Considine

Mary E. Huntington

H. Boone Porter

Council, said that in the last 14 years he has seen the emphasis on missionary outreach change to a feeling of "world family." Although he suggested the American church was lagging behind other communions in this field, he said he was encouraged by "your enthusiasm and plans."

The Rt. Rev. Festo Kivengere, Bishop of Kigezi in the Church of Uganda, said the men with guns were still abroad in Uganda, and noted the shooting of his archbishop in broad daylight in Kampala recently. Using a team of volunteer medical personnel from the U.S., his diocese sponsored a measles immunization program in recent months to help put an end to the 10,000 deaths of children every year from this disease.

The Rt. Rev. Emilio Hernandez, Bishop of Cuba, praised the Episcopal Church's missionary work, and told the American bishops that the Cuban church lives in hope, faithful to God.

Among other actions, the bishops approved support for the concept of the Equal Rights Amendment and urged Congress to try again to enact it. They called for the continuation of companion diocese programs; commitment to Partners in Mission; a covenant relationship with the Philippine Episcopal Church; and commended a document, "Mission in Global Perspective," prepared by the church's world mission commission.

In the afternoon, the assembled bishops made the Hymnal 1982 a fact and took the first step towards electing the next Presiding Bishop.

When the Rt. Rev. C. Judson Child, Suffragan Bishop of Atlanta, headed for the podium to secure the bishops' approval for minor changes made in the new hymnal texts by the House of Deputies, his fellow bishops began humming. He responded by beginning a well known hymn, "Once to every man and nation. . . ." The bishops began to laugh, because this hymn has been deleted from the new Hymnal.

The bishops broke into applause and gave a standing ovation to the Rev. F.

Bland Tucker, music scholar and self-described "only survivor" of the panel that produced *Hymnal 1940*. Dr. Tucker was praised for carrying on "the ancient tradition of praising God in music" and referred to as "one of the great hymn writers of all time."

Quick concurrence with the few changes made by the House of Deputies was achieved and *Hymnal 1982* became a fact, although funds still must be approved for its printing.

The nine provinces of the Episcopal Church held separate elections yesterday, each to choose one bishop to serve on a committee with others chosen from the House of Deputies, to elect a new Presiding Bishop. Elected were Bishops John B. Coburn, Massachusetts (I); Walter D. Dennis, New York (II); Robert P. Atkinson, West Virginia (III); C. Judson Child, Jr., Atlanta (IV); James W. Montgomery, Chicago (V); Jackson E. Gilliam, Montana (VI); Arthur A. Vogel, West Missouri (VII); Matthew P. Bigliardi, Oregon (VIII); and Lemuel B. Shirley, Panama (IX).

Seminary Support

On Friday, September 10, with the Rt. Rev. John B. Coburn, Bishop of Massachusetts and chairman of the Board for Theological Education in the chair, the House of Bishops approved by near acclamation a plan of financial support for its accredited seminaries.

Under the new plan, which Bishop Coburn called "the most significant step the church has ever taken regarding education for the ministry, lay and ordained," every parish and mission in the U.S., the Virgin Islands, and Europe will be asked to give one percent of its net disposable income to an accredited Episcopal seminary of its choice. The dollar amount is expected to total around \$1,350,000 and January 1, 1984, has been set as the date to begin.

Although Bishop Coburn explained that there is no way to force compliance, each diocese is expected to formulate its own plans for parishes and missions to take part. "National support of theological education is essential," Bishop Coburn said. "Wrestle with it on the local level. It is not a tax. Lay it on your conscience."

The Rt. Rev. Maurice M. Benitez, Bishop of Texas, said "perhaps a quarter of all our churches" are struggling financially and that a misunderstanding of Christian stewardship is at fault. "The seminaries want a bigger piece of the pie, but what this church needs is a bigger pie," he said to applause from the gallery.

The Bishop of San Joaquin, the Rt. Rev. Victor M. Rivera, said that Province VIII had been doing the same thing for some time with very positive results. "Seminaries must have a more dignified means of support than the deans . . . go-

ing out each year with their tin cans," he said.

In a move that surprised many, the House of Bishops decided against spending the thousands of dollars that would have been necessary to produce a Standard Book of Common Prayer. An order of 165 books, at \$2,000 per volume, would have been necessary for printing to go ahead, said the Rev. Canon Charles M. Guilbert, custodian of the Standard Book of Common Prayer. "I haven't been able to find a Morgan," he said, referring to financier J.P. Morgan, whose family paid for the 1882 and 1928 Standard Books. It was decided to ask Canon Guilbert to certify a chancel edition of the 1979 Book of Common Prayer for each diocese.

The bishops passed a statement endorsing the Camp David accords, and calling for all parties to lay down their arms. The statement also gives approval to the establishment of a Palestinian "homeland," and that word gave some of the bishops trouble. "State" and "territory" were offered as substitutes, but were turned down and the resolution went to the House of Deputies as originally proposed.

GBEC

The church's General Board of Examining Chaplains was urged by the bishops to upgrade its standards of theological testing. The Rt. Rev. C. FitzSimons Allison, Bishop of South Carolina, called for the teaching of "more facts" and Bishop Coburn of Massachusetts said approval of the resolution by the bishops "would show that the House of Bishops takes the GBEC seriously." M.E.H.

House of Deputies

The deputies staged two debates on their fourth legislative day — one, an extended one, on *The Proposed Texts for the Hymnal 1982*. Their day began jovially as the president and vice president of the house were each presented "shields" made of paper plates imitative of the shield ceremonially placed by security police on the podium prior to Vice President George Bush's address yesterday to a joint session.

A considerable number of agenda items were routinely approved and sent to the House of Bishops, or, having originated in that house, were concurred in by the deputies. It seemed that little attention was being given the subject matter of the items — but such view soon proved to be incorrect.

The House of Bishops had approved an amendment to Title III, Canon 21, Section 8, a. The deputies were asked to concur. Deputy Charles Crump, of Tennessee, rose to inform the house that the bishop's action should be amended: "the Episcopal Church" should read "The Episcopal Church" since the article is

part of the proper name of the church. As the bishops consider the resulting amendment to their action, perhaps they may conclude that they can't slip anything past the deputies.

The house then began discussion of Resolution A-58 presented by the Standing Commission on Human Affairs and Health. The proposal would "recommend to government, private corporations, and unions criteria for economic decisions and laws involving reindustrialization plans."

After some debate, the resolution passed and was sent to the House of Bishops, upon a vote by orders: clerical: yes, 88; no, 14; divided, 9. lay: yes, 61; no, 32, divided, 17.

Key statements are: "That in addition to economic and competitive factors" . . . reindustrialization decisions should "take into consideration the common good of the community. . . Long range as well as short range . . . (and) avoid increasing the concentration of power and wealth. . ." Each congregation, diocese and the Executive Council is asked to initiate discussion with government, business and labor "drawing upon the theological resources of Christian faith and the integrity of biblical teaching about justice. . ."

After quickly reelecting the Very Rev. David Collins of Atlanta, Ga., vice president of the house, at about 3:30 p.m., the deputies began debate seeking concurrence with the House of Bishops in approving *Proposed Texts 1982*. As the proposal was being discussed it became clear that there was no strong opposition, only individual desires to add or delete a particular hymn, or to alter a specific text. There being a large number of such preferences, debate took a long time and the house "suffered" with itself lovingly.

At 5:50 p.m., all alterations in texts, all deletions, all additions, all debate concluded, an amended version was voted upon by orders; there being no doubt of overwhelming approval. The vote announced Thursday was: clerical: yes, 108; no, 1; divided, 2. lay: yes, 105; no, 1; divided, 3.

Subject to concurrence with the amendments made, this church has a new Hymnal authorized for use, but do not hurry to place your orders. It will be 1985 before the book will be available from the printer. And, if you do not intend to buy new Hymnals, the authorization of the new one does not make its use mandatory.

The Fifth Day

Following the joint session Thursday morning, someone was heard to say: "The theme for this convention must be Peace, Power, Poverty." Such seems a worthy nomination, and I wish I could have learned who so named it.

The deputies, having concluded action

yesterday on *Proposed Texts 1982* without frazzling any tempers, and with all but one joint session behind them, seemed eager to work efficiently on the increasingly thick pile of agenda items accumulating in their notebooks.

But alas, after handling routinely a number of non-controversial matters, Resolution A-26 again "reared its head." Had the house acted correctly or incorrectly on the entire subject of the Philippine Episcopal Church's seeking of autonomy in 1988 or had they only dealt with paragraph 11 of the whole resolution? An answer could not be determined from any source and so the whole matter was rereferred to committees, those of World Mission and Church Pension Fund. Thus, the house will have to discuss the matter yet one more time.

Members of the house and visitors seemed to accept with joy the opportunity to welcome and honor the Rev. Canon F. Bland Tucker of Savannah, Ga., the only living member of the committee which worked on the preparation and presentation of the *Hymnal 1940*. He authored six texts in this our present Hymnal and more of them are in the just approved Hymnal 1982.

Without debate the house approved and sent to the House of Bishops Resolution A-163 reducing the size of the Joint Standing Committee on Program, Budget and Finance to one bishop and two deputies from each of the nine provinces.

Late in the afternoon the matter of increasing the funding of the church's accredited seminaries came before the house. The report of the Board for Theological Education proposed a method hoped to strengthen support beyond that given through special gifts and annual Theological Education Sunday Offerings.

"If passed, is what is proposed a tax?" asked a deputy. This convention "now directs each parish and mission of the several dioceses within the 50 states of the United States to give annually at least one percent of its previous year's net disposable budgeted income . . . to one or more . . . seminaries?" The presentors answered, "no," there are no teeth in the resolution, only the power of moral persuasion.

Deputy Daniel Swenson, of Minnesota, spoke in support of the resolution, saying his congregation had for the past two years given two percent to two seminaries. "As a result of this we are becoming . . . interested in what is happening in theological education (and also fund one-half of the tuition of a seminarian from our parish."

Deputy Bob G. Rogers, of Lexington, stated a problem in their area was getting information and feedback from the seminaries. He proposed to amend the resolution so seminaries would respond directly to the concerns of the dioceses and congregations. This was accepted

and made part of the original motion.

Deputy W. Wesley Konrad, of the Virgin Islands, called attention to the wording of the resolution which excludes the overseas dioceses. "There must be some way we can be included. . . ." He was assured it was not the intention to exclude anyone, to please come aboard.

The motion was sent to the House of Bishops for concurrence.

The Sixth Day

Now we know — yesterday's action reducing the size of the Joint Committee on Program, Budget and Finance was merely the tip of the "iceberg." On Friday the House of Deputies, after sometimes lengthy and often sharp debate, radically altered the makeup of future General Conventions, yet still declined to reduce the size of the house itself.

Important to the whole church is the decision by the house, subject to concurrence by the House of Bishops, to hold conventions, starting in 1988, between the dates of June 15 and October 15, and also to reduce the length of conventions to eight days and seven nights. Sessions would start on Saturday and adjourn at noon the following Saturday. There was some debate, but mostly there was the question: "Can we do all that needs doing in that time frame?" The secretary of the house, the Rev. Canon James Gundrum, explained that there would be about the same number of working hours as with the present schedule. That seemed to do it, the deputies voted for it. Will the bishops?

The longest and "hottest" debate thus far concerned the size of the House of Deputies, an issue which never seems to fail to appear on the agenda and which — so far — remains unchangeable. The proposal this time around was to reduce the size of the house by one-half — to two clerical and two lay deputies. There was discussion, there were amendments. One, seeking to make the number three in each order required a vote by orders. This failed: clerical: yes, 43; no, 56; divided, 13. lay: yes, 44; no, 55; divided, 13. The vote by orders on the original proposal defeated it by: clerical: yes, 22; no, 81; divided, 10. lay: yes, 12; no, 91; divided, 8.

Two other agenda items called out considerable debate. The proposed Jubilee Ministry already approved by the House of Bishops; and the proposal to urge the government of the United States to declare a no first use policy with regard to its nuclear weapons.

The Jubilee Ministry concept was concurred in, with a few amendments which will necessitate further action by the House of Bishops. In debate it was stressed that this program is not a new General Convention Special Program in disguise, nor is it the same as the funding for the Coalition for Human Needs which was inaugurated at the last Gen-

eral Convention. Deputies were told that this program is aimed at parish revitalization in metropolitan areas. Funding, if any, for the Jubilee Ministry will be debated in connection with the General Church Program and Budget.

The debate on the resolution endorsing no first use of nuclear weapons began with the Committee on National and International Affairs requesting approval of such declaration. "If you've seen one nuclear war, you've seen them all," said Deputy W. Michael Cassell, of Western New York, who spoke in favor of the statement. "It seems to me this is one which deserves our support. . . . If there is any institution . . . which should speak with a constant and unequivocal voice for peace it . . . should be the church."

Deputy Edward Curtis, of Rochester, saw difficulty with the term "first use" preferring "first strike." He stated that, as worded, our NATO forces would be left almost defenseless until there is a considerable build up in conventional armaments.

The resolution was passed with a clear majority of votes.

In other action of significance the deputies elected members of the Executive Council. Six year terms, clerical; Frederick Borsch, and Leopoldo Frade; three year terms, Wallace A. Frey, Alex Dickson. Lay, all for six year terms, Paul M. Chalk, Betty Connelly, Paul A. Frank, Jr., George McGonigle, Luis Ornealas, Thomas Tisdale, Jr.

Approved the admission of undeclared aliens to citizenship and a change in the canons to provide an alternative to deposition of clergy in instances where "for reason of conscience they have come to exercise their ministry in another communion."

It was a long day, a productive day, fulfilling, at least to some degree, the expectations of yesterday which had become so frustrated. J.L.C.

The Triennial

Following the opening day, the Triennial pursued a full and demanding schedule involving worship and devotional addresses, parliamentary sessions, lectures, and educational programs. The Rt. Rev. Richard F. Grein, Bishop of Kansas, was the celebrant of the Holy Eucharist on Tuesday, September 7, together with the Rev. Sister Rachel, O.S.H.

Spirituality, Family, and Environment

The three major areas of emphasis this year, spirituality, family, and environment, were each presented on different days by a major speaker who also spent some afternoons with interaction groups involving informal lectures, small group discussions, and questions and answers.

Spirituality was the area of the Rev. Tilden H. Edwards, Jr., executive director of the Shalem Institute for Spiritual Formation in Washington, D.C. For the past decade, Fr. Edwards has concentrated on conducting retreats, counseling, writing, and studying both Christian and Far Eastern traditions of spiritual development and prayer.

The area of the family was presented by the Rev. John H. Westerhoff, III, of Chapel Hill, N.C., where he is professor of practical theology at the Duke University Divinity School. An Episcopal priest since 1978, Dr. Westerhoff previously served for many years in the ministry of the United Church of Christ. A widely acclaimed author, many of his books deal with Christian education. Dr. Margaret Lawrence also led an interaction session on the family.

The environment was the topic undertaken by the Very Rev. Herbert O'Driscoll, dean of Christ Church Cathedral in Vancouver, British Columbia, who will soon be assuming duties as warden of the College of Preachers in Washington, D.C. A native of Cork, Ireland, Dr. O'Driscoll has served churches in Canada since 1954 and is one of the best known preachers and religious speakers in that nation.

Representatives of several church organizations for women addressed the Triennial and were warmly welcomed, as applause, personal greetings, prayers, and the singing of hymns punctuated the program. In addition to other activities, Triennial delegates attended the joint sessions of the convention together with bishops and deputies. The joint session on Wednesday, September 8, involving Justice Sandra Day O'Connor, Louisa Kennedy, Coretta Scott King, and Margaret Dehqani-Tafti, was of special interest to women. H.B.P.

UBC Issues Pastoral Message

During a press conference and luncheon, issues facing the church and society were aired by the Urban Bishops Coalition. The coalition issued a Labor Day pastoral message which called attention to: the bishops' support for unionism and concern over growing anti-unionism; alternatives to the present corporation and conglomerate ownership system; and the church's need to respond to the "trauma and pain" of the economic conditions on the nation's workers and unemployed.

The coalition's message noted that "even with an improvement in present business conditions, millions of American workers will never return to their former jobs because they have disappeared or have been transferred thousands of miles away. All this comes on top of the plight of a permanent underclass of people who have never worked, an underclass in which minorities are

tragically over-represented.

"We count it our responsibility, as bishops of the church of Jesus Christ, to remind our people and all others of goodwill that the Bible clearly declares work to be a part of God's creation. Work is intended by the Creator God to be the means whereby men and women participate in this creation. Those policies and decisions that deprive working people of their work also deprive them of their essential human dignity, of their role as God's people building through their own creative energy which Jesus called 'the kingdom of God' — that good community which establishes justice and peace among men and women and nations."

The Rt. Rev. John Walker, Bishop of Washington and chairman of the coalition, said the message was "a fairly moderate statement" given the severely depressed conditions. The Rt. Rev. John Burt, Bishop of Ohio and coalition vice-chairman, said the coalition wants to "bring together people who share concerns, offer hopes and suggest ways" to solve the economic crisis and its effects on the unemployed.

The pastoral message was signed by Bishops John Burt (Ohio); George N. Hunt (Rhode Island); Edward W. Jones (Indianapolis); H. Coleman McGehee, Jr. (Michigan); Paul Moore, Jr. (New York); Lyman C. Ogilby (Pennsylvania); Quintin E. Primo, Jr. (Chicago); and John T. Walker (Washington), who comprise the coalition's executive committee, and by 21 other bishops.

Dr. Wedel Honored

Dr. Cynthia Wedel, prominent churchwoman and currently a president of the World Council of Churches (WCC), was honored at a dinner sponsored by Presiding Bishop John M. Allin at the opening of General Convention. The dinner was attended by representatives of several churches.

In an interview before the dinner, Dr. Wedel said she had thoroughly enjoyed serving as one of the six presidents of the WCC. "I have developed a real sense of the church around the world. There are some beautiful Christians out there, and some of them put us to shame. I am sure God is in control of the whole thing. I'm not sure what the final outcome will be," she said. Dr. Wedel did say, however, that a single, worldwide church with one hierarchy did not appear to be a realistic possibility.

Dr. Wedel served on the executive committee of the Consultation on Church Union; was a president of the National Council of Churches (1969-82); and has been a WCC president since 1976. She is a member of the Church of the Resurrection, Alexandria, Va.

More convention news next week.

Relocated Church Is 100

Parishioners of St. Luke's Memorial Church in Tacoma, Wash., recently began a year's celebration of the 100th anniversary of their church's founding. In the summer of 1882, the cornerstone was set in place for the new church and the building was dedicated a year later on August 22, 1883.

The Rt. Rev. John A. Paddock, who had come from Brooklyn, N.Y., to become the first missionary bishop in Washington Territory, presided over a meeting in 1881 which decided to build a church and school in the young community.

Tacoma benefactor Charles B. Wright chose the Gothic design for the church and bore the entire cost of about \$30,000 for its construction as a memorial to his wife and youngest daughter. At the time of its dedication, St. Luke's was called "undoubtedly the handsomest and costliest edifice for public worship in Washington Territory" by the local newspaper.

Commercial development around the church caused the congregation to become smaller and smaller. The church was closed in 1926 and only a last minute effort saved it. It was taken down stone by stone and moved to another Tacoma location and the building was rededicated in 1947.

Jobs for Youth

With the backing of his bishop, the Rt. Rev. David K. Leighton, the Rev. T. Nicholas King, rector of the Church of the Guardian Angel, Baltimore, Md., persuaded five Episcopal parishes in the Baltimore area to team up with six needier Episcopal churches in a \$30,000 summer employment project administered by the mayor's manpower resources office.

Fr. King explained recently that there is a "hidden agenda" to the plan which gave 42 teenagers and six young supervisors five hours of daily work for six weeks. "We have to be careful about the 'Lady Bountiful' mind-set," he said. "The city churches are the ones that have a mission, the ones with something to give."

The priest's effort is part of the nationally acclaimed "Blue Chip-In Project."

Baltimore's city government, with help from the private sector, supplemented sharply reduced funds from the federal Comprehensive Employment and Training Act (CETA). The 11 Episcopal parishes and the Diocese of Maryland accounted for 48 of the jobs.

The young people painted houses inside and out, removed wallpaper, rebuilt steps, installed storm windows, and cleaned yards. Fr. King hopes to add more parishes next year to those already involved in the program.

"Love Is Strong As Death"

A Wedding Sermon

By FRANK VANDEVELDER

Song of Solomon 8:6 — "Love is strong as death. . . . Many waters cannot quench love, neither can floods drown it."

. . .

Colossians 3:14 — "And above all these, put on love which binds everything together in perfect harmony."

Love is strong as death. It seems clear, doesn't it, that the writer of the Song of Solomon has to be excused. After all, he doesn't live in our modern enlightened age and his cultural conditionedness is showing.

Mark Twain, not the most pious of American writers by far, is reliably reported to have said, "It isn't the parts of the Bible I don't understand that bother me; it's the parts that I understand all too clearly."

Too bad, Mark! You died too soon. We now have a method of dealing with those passages that make us uncomfortable. It's the hermeneutical principle of cultural conditionedness, which says: "That made sense within its ancient cultural context, but it makes no sense at all in our changed cultural situation." Now let me be clear: That principle is a very necessary tool in the tool kit of interpretation. But if I may use a medical analogy, that tool is like a scalpel, to be used reluctantly, sparingly, and very precisely. It is not to be used like a broad axe.

"Love is strong as death," says the song. How can we be so sure that *ours* is the enlightened age? And what reason is there for thinking that biblical words on this subject which is so central to human life are not directly applicable to our situation? That is where the burden of proof lies for those who would set aside a biblical text.

The Rev. Frank VanDevellder is professor of biblical languages and theology at the Episcopal Theological Seminary in Virginia.

It is clear, isn't it, that the writer of the song can count on a very different understanding of love than the one currently (and one would hope, temporarily) reigning in our society. The modern concept of romantic love, though not born in Hollywood, has certainly been nurtured and shaped and developed there, and from there so widely disseminated that it has come to permeate the unconscious assumptions of the Western movie-going world. The concept has proven false, unrealistic, and dangerous, however, and it should cause no surprise when its aftermath is disillusionment and cynicism.

"Many waters cannot quench love," continues the biblical song, to which modern romantic love responds: not so; the glue of love is soluble. It doesn't take flood waters to dissolve it. Almost anything will do: a conflict over jogging schedules, boredom, a desire for a better tax break, a hankering after something new and exciting. An Episcopalian of my acquaintance was asked, a few years ago, why he had divorced his partner of many years. "Well," he said, "it was like what happens when you leave a glass of Coke sitting on the kitchen table too long; all the fizz had gone out."

Quite a wide gap between the statement: "All the fizz has gone out," and the statement: "Love is strong as death!"

Divorce was a hot topic in Jesus' day too. The Pharisees used it as a test question to get Jesus in trouble. That comes right before the passage from Mark 10:2-9 read on this Sunday. "Is divorce lawful or not?" they asked, thinking, "Now we've got him; he can't win whichever way he answers."

"Well, if you are asking a legal question," Jesus answers, "what do the law books say?" ("Moses" = the law books). "Moses allowed a man to write out a divorce certificate and put away his wife," they answered. Notice that the law did not allow the same privilege to a wife.

They have stated the legal position. It is assumed that what is written in the

law of Moses carried divine sanction. Now what will Jesus say? He won't dare go against Moses, will he?

Jesus uses a method of interpretation frowned upon in some circles: he quotes one scripture passage against another. "Moses allowed that because of the hardness of your hearts. It was a concession to human sinfulness. But it was clearly not God's will that it be that way. God's intention, from the beginning, was: one man, one woman, one flesh. What God has joined, let no one separate!"

It was a bold interpretation. It seems to have astounded his disciples. It was so clean and simple and straightforward. Human deviousness immediately causes us to object, "Yes, but . . . what about this case?"

Jesus' intention is pretty clear, and he says that this is God's plan from the beginning. Among other benefits, it was an interpretation that gave equal protection to the woman. No longer was she to be the victim of her husband's whims.

Lifelong monogamous marriage protects the wife and the children. But, of course, it equally protects the husband. It protects him and them from all the evils — psychological, social, societal, spiritual — that result from making marriage and the family into trivial conveniences, and making human relationships superficial. It protects him and her and them from chaos, from moral anarchy.

Now I hate to sound like one of the Moral Majority, but perhaps we need to remind ourselves that they aren't wrong about *everything*. They actually may be right about one or two things. And they are right when they note that the breakdown of marriage and family threatens the moral foundations of our society, and that the church is abdicating its responsibility if it fails to stand against the culture on this matter.

"Love is strong as death." That's pretty strong. When death gets a grip on you, it doesn't let go.

What kind of love is stronger than death? Certainly not the standard version found on TV. I think it was a Mary Tyler Moore show that I saw in which

Preaching

they did a wedding, and the clergyman changed the words: "till death do us part," to the more acceptable substitute: "while love shall last."

One of my favorite scenes from "Fiddler on the Roof" is the wonderful dialogue between Tevye and his wife Golde. Tevye asks Golde: "Do you love me?"

"Do I what?" Golde replies.

"Do you love me?"

"Do I love you? With our daughters getting married, and there's trouble in the town, you're upset, you're worn out. Go inside. Go lie down. Maybe it's indigestion."

"Golde, I'm asking you a question: Do you love me?"

"You're a fool."

"I know, but do you love me?"

"Do I love you? For 25 years I've washed your clothes, cooked your meals, cleaned the house, given you children, milked the cow. After 25 years, why talk about love right now?"

Tevye reminds her that they first met on their wedding day, and that their parents assured them that they would learn to love each other. Now he wants to know if they were right. Has it happened?

"Do I love him?" Golde asks herself. "For 25 years I've lived with him, fought with him, starved with him. For 25 years my bed is his. If that's not love, what is?"

What kind of love is strong as death? The New Testament has a word for it — agape. "Above all," said St. Paul, "put on agape." But he said several other things first, and these are very important for you who are joining your lives to hear:

"Put on, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another, and if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on agape, which binds everything together in perfect harmony.

"And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God. And whatever you do, in word and deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him" (Colossians 3:12-17).

Agape is love that will not let go. Agape is love that gives itself for the other, rather than using the other for itself. Agape is stronger than death. Agape is defined by the cross. *There* the love of God is poured out, and that love could not be conquered by death. At Calvary, death lost its dominion. Agape is stronger than death.

"Put on agape."

***An effective preacher is one
who knows his congregation
and is sensitive to its needs.***

By JOSEPH L. PACE

A few weeks ago a salesman said to me, "Father, we are in the same business: we are selling. I sell hardware; you sell Jesus." I asked him what he meant by that, and his answer was, "Isn't that what you try to do here every week when you stand up to preach?" That was what I was afraid he had meant!

It is very disturbing to think that anyone would compare a preacher to a salesman trying to "sell" Jesus. Such an attitude does not acknowledge the fact that good sermons arise out of the needs of the congregation. The strength and gifts which ministers have been given by God are enabled and brought to life by the congregation.

A sacramental approach to creation and our place in it is one of the great strengths of the Episcopal Church. Our worship is sacramental, focusing upon the Eucharist, the mystical banquet which celebrates the bond between creation and God in Christ Jesus. There is no adequate way to explain our relationship to God other than celebrating it in the Eucharist, which is (as generations of Episcopalians have learned) "an outward and visible sign of an inward and spiritual grace."

Such a sacramental approach is necessary in understanding our life together as Episcopalians in the Christian community. We begin to understand this through the liturgy, which, in guiding our worship, instructs us spiritually. Liturgically, the sermon or homily comes immediately after readings from holy scripture, indicating that a sermon is meant to be understood primarily as a continuation of scripture, ideally an explication of scripture.

The sermon is followed immediately

The Rev. Joseph L. Pace serves St. Raphael's Church, Crossville, Tenn.

by the creed. This would indicate that what we have heard in the sermon is meant to enable us to reaffirm our faith. The sermon is an integral part of the celebration of the Eucharist (and of any sacrament); it assists us in affirming our place in the created order. The sermon does not stand alone, nor is it a performance or a one person show by the preacher, and certainly not a "sales talk" proclaiming the merits and benefits of a life in Jesus Christ. The best sermons are usually those which disturb us, challenge us, and make us realize that life in Christ is not easy.

I have always kept copies of my old sermons thinking that if I should ever get in a bind some Sunday, I could go back to the file cabinet and pull out a sermon. I do look through the old sermons frequently, but I have never found one which could be preached again as it is. I strongly suspect that this also has something to do with the sacramental nature of our worship.

Preaching, just as any ministry, arises out of the needs of the congregation. The sermon is never the exclusive creation of the preacher. An effective preacher is one who knows his congregation and is sensitive to its needs. In a very real sense, therefore, the congregation does help in the writing of each sermon. Is this not also an outward and visible sign of an inward and spiritual grace, a sign of God's presence being felt through the power of the Word?

So, if the hearers think of the preacher merely as one who is trying to "sell Jesus," the hearers are neglecting their share in the ministry of the church to which they have been called in baptism. The church is not attempting to buy or sell Jesus, but rather to participate as fully as possible in the kingdom of God. The sermon is another tool in our sacramental life which enables us to do just that.

EDITORIALS

Leaders and Followers

We are all in favor of good leadership in the church. We are all in favor of participation, full use of talents, and creativity. Very often, however, we really only approve of these qualities when they flow in clearly specified channels, or follow well defined paths. It is easy for a vestryman to say the rector is a good leader simply because he agrees with him in some matter. It is easy for a priest to praise a parishioner who always supports him.

Too often, the church has encouraged followers rather than leaders, and has approved spectators rather than participants. It is easier to deal with a quiet, predictable conformist rather than the type of person who asks questions, challenges, and seeks new solutions to old problems.

The church would be unable to function as a coherent

body if everyone was original and everyone had a different idea of how everything was to be done. On the other hand, there have to be some people like that in every generation, if the church is to move forward and face the new problems which life constantly presents. What the church really needs is more saints, we may say, but a glance at our church calendar, almost any month, will remind us of what innovative and controversial men and women many of the saints were!

This Month

October is one of the best of months, and we hope it will be so for our readers. As our Calendar of Things to Come shows [p. 14], it is one of the busiest months of the year for the Episcopal Church. It will also be a busy month for this magazine. We will be devoting a considerable amount of attention to the actions of the recent General Convention, and we are sure readers will have reactions which they might wish to express. Next week will also be our customary Fall Book Number. Happy reading to you!

BOOKS

Continued from page 5

Dr. Crow makes it clear that the quest for Christian unity cannot be separated from the suffering, injustices, conflicts, and crises of the world itself. Christian life is centered in Christ, and his cross is in the marketplace where Christians and non-Christians alike live in global community.

As Crow emphasizes, unity cannot be seen as a luxury, since it is necessary to accomplish the church's imperative for mission and evangelism. It is costly, and sacrifice is inevitable, but the rewards are truly joyful. They can be achieved with deep spirituality — in prayer, contemplation, Bible study, profound personal and corporate devotion, and within the context of eucharistic life.

It is hoped that this message will reach those who are committed to mission, evangelism, and outreach. It is directed to them even more than to ecumenical enthusiasts.

PHEBE M. HOFF
Ecumenical Officer
Diocese of Virginia
Richmond, Va.

The Right Copy

CHURCH ADVERTISING: A Practical Guide. By Steve Dunkin. Abingdon. Pp. 126. \$4.95 paper.

The subject of church advertising raises all kinds of questions and often runs into stiff opposition from vestries living on tight budgets. I suspect that in a few places this particular book may give some help to those trying to make a case for church advertising.

The Rev. Mr. Dunkin (a Presbyterian minister in Canada) covers many basic advertising principles, techniques, and some key ideas in the field of marketing. He also explains the reason his church started to advertise.

Finding himself in a church which was losing a steady proportion of its membership, simple survival was becoming a basic issue. Many will be able to identify with Mr. Dunkin's struggle to see things change. Even a course on personal evangelism failed to bring new people to church.

Only when his annual meeting approved an expenditure of five percent for advertising did things change. Using the methods and ideas explained in the book (these included spending enough money over a long enough period of time), ads were developed which did bring new people to his congregation.

While Mr. Dunkin's ads were effective, I am personally uncomfortable with them. The copy written for his church reflects a theology that is too congregational or parochial. The ads talk about personal growth and emphasize a church which caters to individual differences.

One ad says, "... we want you to participate in the type of worship service that you feel comfortable with. So come and share with us in the inspirational service of your choice." Any idea that advertising might be some kind of modern day apologetics in which Christianity is explained to the un-churched world seems missing from this presentation.

Aside from my disagreements with the particular ads, I found many helpful suggestions in the book. Any church interested in attracting new members by

using advertising or direct mail will find many good ideas here. Since most of us can't afford an advertising agency, we need books like this and a few energetic church members to spread the word.

(The Rev.) GEORGE H. MARTIN
St. Luke's Church
Minneapolis, Minn.

Christianity and Science

SCIENCE AND THE QUEST FOR MEANING. By Donald M. MacKay. Eerdmans. Pp. 75. \$3.95 paper.

Originally presented as the Pascal Lectures at the University of Waterloo, Canada, Dr. MacKay's book is a small but substantial work worthy of serious consideration by both the scientific and Christian communities. In a refreshing approach, plagued by none of the old polemics, he offers a clear and incisive look at what *science is* and what *science is not*.

Dr. MacKay maintains that although science and technology cannot provide an answer to the quest for meaning, "Christian theism is far from being an enemy of science: it actually offers the most rational basis for the practice of science as but one aspect of the obedience that the Creator requires of us and our world." MacKay shows that science is possible only because God is dependable and predictable in the way that he created and upholds the universe.

The book should encourage another look at your own unchallenged preconceptions about science and about God. Recommended for college people and adult discussion groups.

(The Rev.) ROBERT H. DELGADO
St. Stephen's Church
Racine, Wis.

Do We Ever Feast?

By THE EDITOR

This column is usually devoted to planning the nuts and bolts of worship — what hymns to sing, sermon topics, how to decorate a church for a special occasion, or ways of arranging some particular ceremony. But good planning, strategic planning, cannot allow itself to be swamped with details. We have to have a vision of long term goals, we have to see the larger picture, in order to be good planners.

Last month, commenting on the title of this column, we jocosely said that we know the meaning of feasts and fasts (although most of us do not practice the latter too conspicuously), but are puzzled by *ferias* — which is, in fact, simply the medieval Latin word for weekdays. Maybe we were too optimistic. Do we really know what feasts are?

Our Prayer Book is full of days designated as feasts. On the 18th of this month we will have St. Luke's Day. No doubt in parishes named for him, the occasion will be gladly observed. We hope it will also be observed in hospitals so dedicated. As has been said before in this column, it is an excellent date for a bishop to make his visitation to such a hospital. Also this occasion is a good time for publicly blessing oil to be used in anointing the sick.

But what about the average parish? The rector may read the proper passages in Morning and Evening Prayer — perhaps recited with his wife, but more probably alone. The people who attend the Eucharist that day will also hear the proper readings. They will see red vestments instead of the usual green, and the service will include the *Gloria in excelsis*, and some prayers for the sick may be added. That will be about it. The day will be rubrically observed, and to some of us it means a great deal, — *but this is hardly a feast!*

If one wants to consider a feast, visit a Mexican or Philippine village at fiesta time, or a town in southeastern Europe at Epiphany, or a German city during some traditional festivity. There people know what a feast is! They wear their best clothes, they sing, they dance, they visit their friends and relatives, and they view the occasion as truly important. Festivity is shared. It is not simply an internal and intellectualized event, but a visible, public, and social celebration.

American English-speaking Christians have few real feasts. The Fourth of

July is really (and properly) secular. Thanksgiving is valuable but not generally very churchly. Christmas is indeed a feast, but it is so swallowed up in commercial promotion that we can hardly keep our bearings. Easter is truly a Christian feast, but Easter is so unique it is difficult to make comparisons. Our feasts seem to be either too big to handle, or too small to notice!

We need some feasts of manageable proportions — small enough so as not to fall prey to secular commercialism, but large enough to reach more than a pious few, large enough to have shared public festivity. What can we add to Christmas and Easter?

As has been suggested in this column, the patronal feast of a parish, or the feast of title, can provide such an occasion in many parishes. All Saints' Day (November 1, and/or the Sunday following, November 7 this year) can also be a good observance. And of course Pentecost, or Whitsunday, can be more fully observed than it usually is.

With several significant occasions really observed as feasts, and joyfully celebrated year after year, decade after decade, our church year can regain its high points. Those can be times of joy that the entire community of faith, not just the pious minority, can look forward to, recognize as important, and subsequently remember.

When we restore our awareness of real feasts, and restore the sense of Christian festivity, it can again begin to make sense to people when the church says that every Sunday is a feast of creation, redemption, and new life in the Spirit, or that every saint's day is a feast of fellowship with the blessed in heaven.

Prayer for Compassion

Oh Lord
give me a heart
that is never vain,
and soft enough
to feel
another's pain.

Jay Giammarino

THE BAPTIZING COMMUNITY

*Christian Initiation and the
Local Congregation*

A. Theodore Eastman

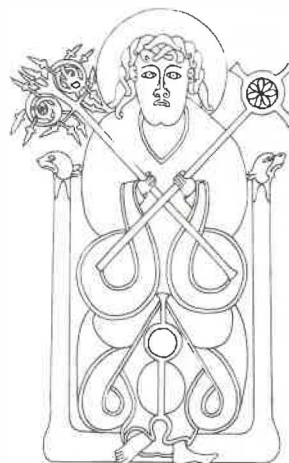
A book designed to lead us to an understanding of a new and crucial phase in the liturgical reformation of the twentieth century: the restoration of baptism to its preeminent place as the other major sacrament of the Gospels. Father Eastman provides the necessary historical background, and calls on the Church to make creative use of its new baptismal rite.

paper \$9.95

JESUS ACCORDING TO LUKE

A presentation of Jesus' ministry as Luke understood it. *William Sydnor* presents the results of modern scholarship without allowing them to hide the good news.

paper \$7.95



LIMITED TO EVERYONE

*An Invitation to
Christian Faith*
Robert Jones

"A witty, down-to-earth apologia for the faith geared toward contemporary American seekers...."—*Robert Raines, Kirkridge*

"An invitation to Christian faith—and more! It is a clear statement of the freedom that there is in the Gospel and of the affirmations that undergird human life and give meaning and purpose to human existence."
— *James I. McCord, President,
Princeton Theological Seminary*

paper \$7.95

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SEABURY PRESS

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Calendar of Things to Come

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

October

- 6-9 Anglican/Orthodox Theological Consultation (Peekskill, N.Y.)
- 12-13 Annual Council, Evangelical and Catholic Mission (Chicago)
- 15-16 Convention, Diocese of Western Michigan (Kalamazoo)
- 15-17 Convention, Diocese of Minnesota (Brainerd)
- 16 Fall Convention, Diocese of El Camino Real
- 21-23 National Episcopal Cursillo Seminar (Orlando, Fla.)
- 21-23 Convention, Diocese of Western Kansas
- 21-23 Convention, Diocese of Southwest Florida (Plant City)
- 21-23 Convention, Diocese of Oregon (Seaside)
- 21-23 Convention, Diocese of Indianapolis (Terre Haute)
- 22 Convention, Diocese of Chicago (Chicago)
- 22-23 Convention, Diocese of Milwaukee (Janesville)
- 22-23 Convention, Diocese of Kansas (Wichita)
- 22-23 Convention, Diocese of Michigan (Detroit)

- 22-23 Convention, Diocese of Southeast Florida (Miami)
- 22-23 Convention, Diocese of California (San Francisco)
- 22-23 Mid-America Liturgy Workshop (Raytown, Mo.)
- 25-29 In House Week, Episcopal Church Center
- 26 Convention, Diocese of New York (New York)
- 28-30 Convention, Diocese of Lexington (Lexington, Ky.)
- 29-30 Convention, Diocese of Eau Claire (Eau Claire, Wis.)
- 29-30 Convention, Diocese of Western New York
- 29-31 Convention, Diocese of Eastern Oregon (Pendleton)

November

- 5 Mission Service, Diocese of Massachusetts
- 5-6 Convention, Diocese of Iowa (Des Moines)
- 5-6 Convention, Diocese of New Jersey (Lawrence Township)
- 5-6 Convention, Diocese of Western Massachusetts (Worcester)
- 5-6 Convention, Diocese of Central New York (Syracuse)
- 5-7 Annual Conference, National Association for the Self-Supporting Active Ministry (San Francisco)
- 6 Convention, Diocese of Massachusetts, Youth Convocation (Boston)
- 6 Convention, Diocese of Rochester (Hornell, N.Y.)

- 8-11 Conference of Diocesan Liturgical and Music Commissions (Techy, Ill.)
- 11-13 Convention, Diocese of Southern Ohio (Columbus)
- 12-13 Convention, Diocese of Northwest Texas
- 12-13 Convention, Diocese of Maine (Portland)
- 12-14 Convention, Diocese of West Missouri (St. Joseph)
- 13 Convention, Diocese of Maryland
- 13 Convention, Diocese of Pittsburgh
- 17-19 Executive Council Meeting
- 18-21 Convention, Diocese of Rio Grande
- 19-20 Convention, Diocese of Los Angeles
- 19-20 Convention, Diocese of Northwestern Diocese of Pennsylvania (DuBois)
- 25 Thanksgiving Day
- 28 Advent I
- 30-31 Church Deployment Board (Chicago)

December

- 3-4 Convention, Diocese of Bethlehem
- 25 Christmas Day

January

- 3-6 North American Academy of Liturgy (St. John's University, Douglastown, N.Y.)
- 21-22 Convention, Diocese of Florida (Jacksonville)
- 27-29 Convention, Diocese of Atlanta (Columbus, Ga.)

CLASSIFIED

advertising in *The Living Church* gets results.

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.

NEW PARISH/NEW CURE. A Job Search Guide for Episcopal clergy has helped clergy and search committees get together. \$5.25 to: Richard K. Martin, 14 Clark St., Belmont, Mass. 02178.

FOR SALE

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

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

POSITIONS OFFERED

ORGANIST-CHOIR DIRECTOR: Episcopal parish. South-central New York. Seek imaginative, creative musician having initiative. Beautiful facility. Warm people. Fine organ. Reply Box P-533.*

POSITIONS OFFERED

ALASKA — Small established congregation in island lumber/fishing community seeks 3/4-time priest with interest and energy to support and direct a growing church family. Help us to grow in lay ministry, and coordinate Christian education for all ages. For information packet, send resume to: Madelyn Stella, Box 945, Wrangell, Alaska 99929.

SUNBELT CALLING: Opportunity for priest in a southwestern town of 20,000. Middle-of-the-roader would do well here. Fine plant, no debt. Annual budget in mid-30s. Send C.V. in confidence to: Search Committee Chairman, John K. Zollinger, P.O. Box 1210, Gallup, New Mexico 87301. [No phone calls, please.]

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.

PROPSERS

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

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.

RETIREMENT

UNIQUE VILLAGE — live independently, inexpensively, ranch house — only \$115 monthly, or \$9,500 life lease — plus improvement charges, modest monthly fees. Bristol Village, Waverly, Ohio 45690.

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

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PEOPLE and places

Appointments

The Rev. Charles G. Ackerson is rector of St. Paul's Church and Day School, Patchogue, N.Y.

The Rev. Wayne Michael Brana is curate of St. John's Church, Clearwater, Fla. Add: 1676 S. Belcher Rd., Clearwater 33516.

The Rev. Canon Allen E. Bray, III will become rector of the Church of the Good Shepherd of the Hills, Cave Creek-Carefree, Ariz., on October 1. Add: Box 615, Cave Creek 85331.

The Rev. Robert B. Doing, Jr. is vicar of St. Anselm's Church, Lehigh Acres, Fla. Add: Sixth St. and Joel Blvd., Lehigh Acres 33936.

The Rev. Paul C. Johansen is rector of St. Mary's Church, Dade City, Fla. Add: 11th St. and Magnolia Ave., Dade City 33525.

The Rev. Stephan E. Klingelhofer is rector of Grace Church, 1041 Wisconsin Ave. N.W., Washington, D.C. 20007.

The Rev. James R. McDowell is assistant to the bishop of the Diocese of Southern Virginia in the area of administration and communication. Add: 600 Talbot Hall Rd., Norfolk 23505.

The Rev. David L. Parrish will become associate chaplain at St. Luke's Episcopal Hospital, Kansas City, Mo., on October 1.

The Rev. Ralph Richmond is assistant at Holy Trinity Church, Midland, Texas. Add: 1412 W. Illinois, Midland 79701.

The Rev. Michael Swan is assistant at St. Andrew's Church, Tampa, Fla.

The Rev. Sumner Walters is serving St. Ambrose's Church, 900 Edgewater Blvd., Foster City, Calif. 94404.

The Rev. Edwin G. Wappler is rector of St. Wilfrid's Church, Marion, Ala. Add: 104 Clement St., Marion 36756.

The Rev. Stephen Wendfeldt is curate at St. John's Church, Lodi, Calif. Add: Box 297, Lodi 95241.

The Rev. Wayne Williamson is assistant to the Bishop of San Joaquin. Add: 4159 E. Dakota Ave., Fresno, Calif. 93726.

The Rev. William Winston will be rector of Grace Church, Paris, Tenn., beginning in October.

Ordinations

Priests

Michigan—Michael J. Bedford, rector, St. Elizabeth's Church, Redford, Mich.; add: 26431 W. Chicago, Redford 48239. Edward A. Franks, assistant, St. Andrew's Memorial, Detroit, and assistant chaplain, Wayne State University, Detroit; add: 5105 Anthony Wayne Dr., Detroit 48202. David Horning, assistant, Church of the Messiah, Detroit; add: 231 E. Grand Blvd., Detroit 48207. Robert H. Atwood, assistant, St. Andrew's Church, Flint, Mich.; add: 1922 Iowa St., Flint 48506.

Missouri—C. Edward Carroll, who will continue his work as director of libraries and professor of library science at the University of Missouri in Columbia and will also serve as a non-stipendiary priest at Calvary Church, Columbia.

Deacons

Michigan—Elizabeth Barlow-Kay, assistant to the bishop for Venture in Mission in the Diocese of Michigan; add: 13141 Lakepointe Blvd., Belleville, Mich.

48111. Elizabeth Eddy; add: 4009 Roosevelt, Dearborn Heights 48125. Jeffernell Howcott, assistant at All Saints' Church, Detroit; add: 19320 Santa Rosa, Detroit 48221. H. Knute Jacobson, who will continue his graduate studies. G. Edward Lundin, assistant, Trinity Church, New Orleans, La.; add: 1329 Jackson Ave., New Orleans 70175. Russell F. Manney, Jr.; add: 18987 Huntington, Harper Woods, Mich. 48225. Margaret McNaughton; add: 836 Edgemont Park, Grosse Pointe Park, Mich. 48230. Virginia A. Peacock, who will continue graduate studies.

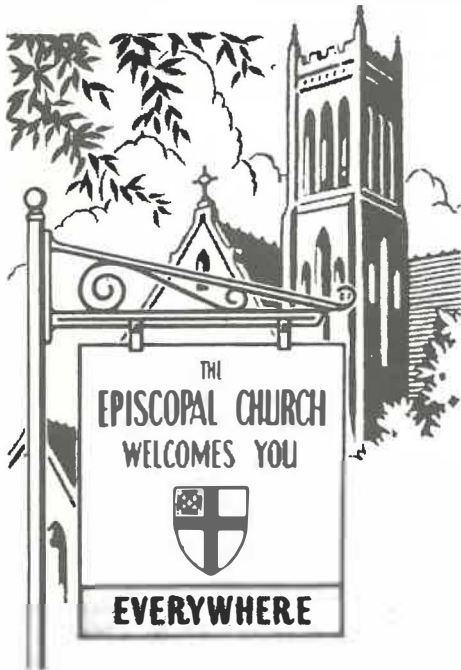
Diocesan Positions

Robert Day is now editor of the publication of the Diocese of the Central Gulf Coast, *Coast Line*.

Deaths

Sr. Catherine Louise (Louise Brooks Power), C.S.M., died at St. Mary's Convent, Milwaukee, Wis., on August 17 after a long illness.

Sr. Catherine Louise was born in Massachusetts in 1890. After graduation from Radcliffe College, she worked for the American Red Cross in Portland, Maine. She then went to Boston and began her long career in social work. During the depression, Sr. Catherine Louise moved to Chicago and studied in the graduate school of the University of Chicago School of Social Service Administration. She entered the novitiate of the community in Kenosha and was life professed in 1936. Sr. Catherine Louise was appointed the superior and administrator of St. Mary's Home for Children in 1938 and held that position until September of 1969. After retirement, she moved with the sisters to their new Milwaukee convent.



CHURCH DIRECTORY

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

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 wkdy Masses call 888-1050 or 888-0185. 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. Meagher, Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

WASHINGTON, D.C.

ST. GEORGE'S 2nd & U Sts., N.W.
(just north of Rhode Island Ave.)
The Rev. Richard Cornish Martin, r
Sun Mass 7:30, 9, 11; Mass daily

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

CHESANING, MICH.

ST. JOHN'S (Opp. Heritage House Restaurant)
The Rev. Lewis W. Towler, v 802 W. Broad
Sun HC 10; Weds Noon Day Prayers 12; Sat EP 5:30

MINNEAPOLIS, MINN.

GETHEMANE (historic downtown) 905-4th Ave., So.
The Rev. William J. Winterrowd, priest-in-charge
Sun Mass 8 (Low) & 10 H (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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; Fri, Sat 9. Daily Offices 8:30 & 5:15. C Sat 4

NEWARK, N.J.

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

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

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

CALVARY, HOLY COMMUNION & ST. GEORGE'S
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Martha Hedgpath, 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 6:30

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 & 6:15, 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
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

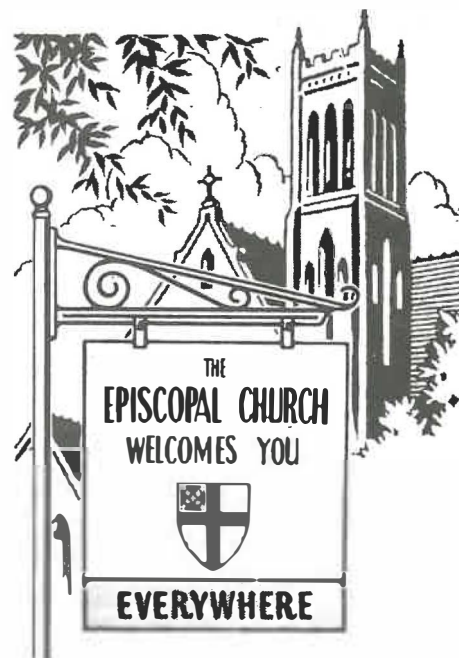
ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., 583-1676
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev, Novena & B, 5:30. Daily: Matins 6:40; Masses 7 & 12:10 (Sat 10), Ev & Novena 5:30. C Sat 5-8, at any time on request

CHARLESTON, S.C.

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



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. Aitman, 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. 78107
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. Allford, 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 8201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ST. PAUL'S 914 E. Knapp St.
Anthony C. Thurston, r
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S, 4S & 5S)

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