

THE LIVING CHURCH



Alex Szabo

Phillipe Petit, on high wire, bearing a silver trowel to Bishop Moore for the cornerstone laying ceremony at the southwest tower area of the Cathedral Church of St. John the Divine, New York City [see p. 7].



The Memory of a Righteous Man

This week we take leave in this column of Izaak Walton, the 17th century layman whose book on fishing expresses with such charm his perception of creation, and whose biographical writings do so much to illumine the Anglican corner of the communion of saints. We cannot leave him without considering his later years and death, his monuments, and the conservation league which today proudly bears his name.

As we become more aware of the opportunities and problems of older people, Walton's later career has added interest. He was past 65 when the Puritan government collapsed under the weight of its own unpopularity. Charles II returned to England in 1660, the monarchy was restored, and the Church of England was reinstated. Walton's old friend, George Morley, returned from exile and was made Bishop of Worcester. Walton and his family went with him,

and Izaak was appointed the bishop's steward. In 1662 the second Mrs. Walton died and was buried in the cathedral at Worcester.

Morley was soon translated to the great Diocese of Winchester and Walton moved with him to Farnham Castle, the historic residence of the bishop of this eminent see. Walton no doubt continued visiting his different friends, many of whom were clergy — indeed the list of his friends seems like the *Who's Who* of the Church of England in this era — but his pen was not idle. His biographies of Hooker, Herbert, and Sanderson appeared at intervals, the last in 1678, when the author was 85. Some of his earlier writings were also reissued with some changes and additions.

Meanwhile, his daughter Anne married William Hawkins, a prebendary of Winchester Cathedral, and the old man spent some of his time with them and their children. (A prebendary holds an

office less important than that of canon.) It was no doubt with much satisfaction that Walton saw Bishop Morley ordain Walton's son Izaak, who was to have a long career as a canon at Salisbury. At the age of 90, Izaak Walton died in 1683, and was buried in Winchester Cathedral, in a chapel in the south transept.

A contemporary portrait, which we reproduced with the cooperation of the Izaak Walton League [TLC, Oct. 17], depicts a handsome gentleman of advancing years with a strong face and erect bearing.

Over the years, Walton has been acclaimed as the patron saint of sport fishermen because he did indeed give moral and spiritual meaning to out-of-door recreation. He has inspired advocates of conservation, not because of his few paragraphs on protecting spawning fish, but because of the spirit of *The Compleat Angler* as a whole, and its attitude of appreciation and gratitude for the natural world and for the privilege of enjoying it.

Two centuries after his death, fishermen in England donated a small statue of Walton for the great screen at the east end of the Winchester Cathedral; it stands beneath a figure of his hallowed brother-in-law, Bishop Thomas Ken. In 1914, fishermen of England and America contributed to a stained glass window over his grave. In the center, our Lord stands with Peter and Andrew, the fisher apostles. Panels in the lower corners show Walton beside the Rivers Itchen and Dove, respectively.

In America the living monument to him is the Izaak Walton League, founded in Chicago in 1922 by Will H. Dilg and others, to preserve the waters, wildlife, and natural heritage of our country. Two years after its founding, the league proposed to Congress that the government establish the Upper Mississippi River Wildlife and Fish Refuge.

It was a successful and an innovative venture, expressing the new concept that fish and game not only need protection from undue fishing and hunting, but also must have the habitats for breeding, feeding, and migrating. Since then, the league has consistently sponsored, with increasing sophistication, major steps to maintain the heritage of out-of-door America, and it deserves the gratitude of all citizens.

Perhaps the greatest moral to the story of Izaak Walton is the fact that one modest man, whose worldly achievements were insignificant, who was beset by personal tragedy and saddened by the suppression of his church during much of his adult life — that this one man, by his Christian spirit, character, and personality, could influence so many, for centuries, in many parts of the world. This is a part, at least, of what the communion of saints is all about.

THE EDITOR

The Coho

On day five of primaeval Light
 God fleshened your lithesome frame
 luminous with mail of marcasite
 Creation's fairest game.
 You dance along the trembling tide
 of swarming waters cool
 where anglers with high hopes alive
 await *le crepuscule*.

Angels from the Great Assize
 obtund the banal barb of man
 greedy for his mounted prize.
 Freed from mortal's vainest dream
 his specious cosmetic *memento mori*
 you grace the Dawn serene.

Ray Holder

THE LIVING CHURCH

Volume 185 Established 1878 Number 18

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

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

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

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

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

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

SUBSCRIPTION RATES: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

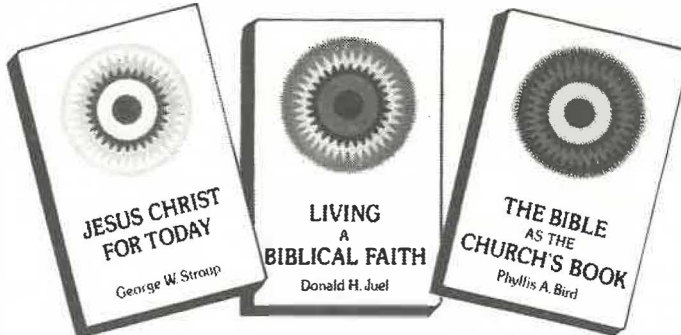
POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

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LETTERS

People's Blue Boxes

One of the nice things about subscribing to TLC at this time in 1982 is reliving the New Orleans experience.

On behalf of all the men and children (both male and female) who use the familiar blue box for their thank offerings for daily blessings, will you please confirm for us that the United Thank Offering received at the opening service September 5 was the offering of the *people* of the church?

I enclose a copy of the flier, *Thanks Be to God*. It describes the special means of saying thanks and "doing mission" through this 93 year-old program begun by the women of the church.

Your readers may be interested to know and be impressed by the fact that in the course of those 93 years, \$60,787,526.38 has been used to take the Word to those in need.

BETTY PHILLIPS
 Chairman, UTO Committee
 Lockport, N.Y.

Helping the Preacher

In regard to the article on preaching by the Rev. Joseph L. Pace [TLC, Oct. 3], I should like to make a practical suggestion — for he says that "the congre-

gation does help in the writing of each sermon."

Many parishes have study or prayer groups which meet weekly. The Sunday propers could be distributed to each member in advance so that prayer, study, thought, and personal reflection could be given to the propers on an individual basis. The results could be written with comments and questions shared at the meeting and then given to the parish priest as input for his sermon.

I wonder if any parish priest does this. If so, it would be interesting to know the results.

(The Rev.) CLARENCE W. SICKLES
 Hackettstown, N.J.

Prayer Book Letters

The recent spate of Prayer Book letters in TLC includes two which provoke me to further comment. First, the letter from the Rev. John C. Pasco [TLC, Sept. 26] expresses a point of view which I do not quite share, but for which I have considerable sympathy.

He does, however, make one assertion which needs elucidation — namely, that the 1979 baptismal service includes an "open statement of Gnostic dualism." Perhaps, despite many readings of this rite, I have overlooked the significance of the passage to which he refers, or perhaps one of us is unclear as to what Gnostic dualism is. Anyway, I would ask

Martyrs

Strung in a human chain up from the dungeons
 Behind her, we were the others, the nameless
 Companions; I remember her hand on my arm,
 Her shivering stumble at the last step
 Out into day, massed faces, those beast faces
 Turning upon us like human anger. When
 They came, and we jerked chains backward,
 I remember praying: Her. Not me, Jesus, first,
 But her. And what came, came on me
 From behind: the explosion of air in my side,
 The tearing away at the lung, the spatter
 Of blood on my tongue, the tearing again,
 And chained terror crying out at its not yet
 Being done. "Stand strong," she said, bravely,
 Before the jaws bore her down; and we sang
 As we had sung, bravely, "Lord Jesus, come."
 And he came: over the clotted sand, the slair
 To us all. In that moment, I both fell
 And rose again. My shame is my smallness.
 In her name, oaths have been sworn
 And newborn christened. No day has my name;
 I do not remember it myself. But for her,
 The one who loved Jesus more,
 I should not have worn this crown.

Nancy Westerfield

Fr. Pasco to identify the statement in question and expound its dualism.

In the following issue [TLC, Oct. 3], the Rev. Timothy Pickering discusses the marriage service, asking the biblical source for "mutual joy" as a reason for marriage (never mind that the earlier American books gave no reasons at all). Proverbs 5:18 and Ecclesiastes 9:9 both suggest this rather directly, and many other passages point in this direction also.

I do agree that the collect leaves something to be desired, but then a quick glance at the rubrics reveals that while three readings may be used, only one is required, whether or not there is a Eucharist. The English Prayer Books have always been quite explicit that the people at a wedding were there as a congregation, and I for one rejoiced to see Dr. Runcie educate and preach to (not just "at") a worldwide congregation at the recent royal wedding. How can any evangelical turn down such an opportunity?

(The Rev.) WILLIAM D. LORING
St. Luke's Church

New Haven, Conn.

• • •

I believe that the Rev. Timothy Pickering is misrepresenting American church history when he claims that a service of Morning Prayer and sermon has been a church tradition for 300 years [TLC, Oct. 3].

If I am not mistaken, Morning Prayer and sermon were not "legalized" as a separate Sunday service until the 1892 Book of Common Prayer. Before that, the regular Sunday service was Morning Prayer, the Litany, and at least the pro-anaphora of the communion liturgy. That, along with an hour and a half sermon, doesn't create a very attractive service either.

Prayer Book revision was authorized by General Convention to begin with the Liturgy of the Lord's Supper in Advent of the year 1966. It amazes me that some of my fellow priests are still showing unfamiliarity with liturgies which are almost 16 years old!

Your correspondent spoke also about not really liking the revised marriage service. Among other things, he asked where the phrase "for their mutual joy" came from. I suggest that he read St. John's Gospel to get his answer.

(The Rev.) MICHAEL J. SHANK
Holy Trinity Church

Collingswood, N.J.

Traditional Language

In regard to the traditionalist controversy and the letters appearing in TLC concerning it: it seems that the sensible thing to do would be to provide for these people. They represent a significant group of laymen and clergy.

Less generous margins would have al-

lowed for the inclusion of both modern and traditional language throughout the 1979 Prayer Book. The Psalter may be beautifully printed, but it shows a horrid lack of restraint in the use of space!

I myself regret that I cannot use traditional language in baptisms, ministrations to the sick, and in marriages. I am looking forward to the day when a usable supplementary missal will come out, one truer to the Anglican spirit than were either the old American or Anglican Missals; one including all of the eucharistic material from the new Prayer Book, in both traditional and modern forms, with the material from *Lesser Feasts and Fasts* as well.

Then let our scholars get to work on Rite I versions of all of the offices.

(The Rev.) GEORGE A. PORTHAN
Holy Trinity Church
Peru, Ind.

Permanence in Marriage

I rejoiced in the article entitled "Love Is Strong As Death," by the Rev. Frank VanDevelde [TLC, Oct. 3]. The apparent abandonment of long established standards of marriage in the Episcopal Church has been cause for dismay and bewilderment for many of us. It is heartening to find support for the traditional standards.

To stand for and to defend publicly the ideal of permanence in marriage was re-

garded for many years as a divine commission of the church. Of recent years this responsibility appears to have been negated. Marriage of divorced persons in Episcopal churches has become routine. Remarriage of divorced clergy — priests and bishops alike — has become commonplace, with no alteration of status.

Seldom, if ever, do we hear disapproving comments from diocesan or national authorities. May we hope for more expressions of belief and opinion in support of Prof. VanDevelde's view?

(The Rev.) FREDERICK M. MORRIS (ret.)
New Canaan, Conn.

The Filioque

The articles and letters which have appeared with reference to the *filioque* clause in the Nicene Creed are all of considerable interest. Of special interest, I thought, was the article by the Rev. James A. Carpenter [TLC, May 30], in which the writer pointed out that the controversial clause was added "reluctantly and amidst many protests and misgivings" to what had been established by ecumenical councils. "Experience," added Dr. Carpenter, "governed the process."

Actually, the whole of Christian belief, beginning with the doctrine of the Incarnation and continuing with the doctrine of the Trinity, is the product of experi-

A new look at Newman



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ence. The truth just will out.

Further, how are advocates of the removal of the *filioque* going to contend with two rather explicit words of scripture? First, "Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you" (John 16:7).

Second, "This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this [Pentecost], which you see and hear" (Acts 2:32-33).

The Episcopal Church will neither rise nor fall on the *filioque* clause. Our laity, by and large, could not be less interested. Still, my vote would be against removing it, lest we deny experience and contravene scripture.

(The Rev.) GEORGE W. WICKERSHAM, II (ret.)

Rockbridge Baths, Va.

Chinese Christians

In August I was in Nanjing (Nanjing), the southern capital of China, and had a short meeting with Bishop D.H. Ting, vice president of Nanjing University, and an hour and a half visit with Prof. Han Wenzao, chairman of the China Christian Council. I also had the opportunity of touring the theological seminary, which has 52 students enrolled.

The church in China [nationalized and not affiliated with churches overseas] is growing steadily. Today there is a total membership of approximately two mil-

lion, and we hear that they are forming a new church every day throughout China. The method of expansion is by personal witness, rather than through the evangelistic tactics characteristic of Billy Graham.

The church in China is indigenous and self-supporting. Contrary to popular thought, there is freedom of religion in China. I have been in 110 different countries, but nowhere have I ever found a more friendly, quiet, and sociable people.

(The Rev.) ERIC DE PENDLETON (ret.) Radford, Va.

Not too much is heard about the Christians in China, so we were happy to receive a first hand account from a recent visitor there. Ed.

Bruised and Battered

I didn't write the "Bruised and Battered" classified ad [TLC, Sept. 5] to elicit sympathy or amusement, but to find gainful employment. I don't find it amusing to have spent something in the neighborhood of \$20,000 on my education and be offered positions at the same salary as I was receiving at St. Paul's, Winter Haven, Fla., 20 years ago, still in high school and with very little formal training.

Nor do I find it amusing that I worked from the age of nine to pay for that education, had to quit two and a half years into my undergraduate degree to go to work full time for five years so that I could finish, or that I finally ran out of money and energy after a year of study at the master's level.

I refuse to "subsidize my vocation," as the American Guild of Organists so diplomatically puts it, by working full time at a secular job and squeezing in a part-time (read salary, not hours) church position as well. Lest I sound mercenary, let me hasten to add that I truly believe church music is a vocation and a calling from God, and that it is a privilege to serve at the altar, whether as a cleric or a musician. But I shouldn't have to cash in my life insurance to buy a car to get to and from that altar!

Our clergy, at least, have the security of the Pension Fund. I have the security of ten fingers and two feet, as long as they work and someone will hire me, and that is it! Presuming someone comes along who can meet the modest requirements of that ad, I will play until I become too old, too ill, or too bitter to continue. Then what?

I will note that I have received enough letters of support from other church musicians to fill a large notebook, and exactly one job offer, which was promptly withdrawn when I suggested that a living wage might be somewhere in the neighborhood of \$10,000 per annum. I'm afraid the practice of sacred music will die of starvation long before the liturgical changes revise it out of existence.

R. HAROLD CLARK
San Diego, Calif.

Reconciliation

There is something quite sad and touching about traditionalist bewilderment over liturgical, social, and theological changes in the Episcopal Church and the apparent indifference with which their pain is received by some of our church leaders.

The late Saul Alinsky, mentor of many of those now in positions of ecclesiastical authority, put it so well in his book, *Rules for Radicals*. He wrote, "Reconciliation is when one side gets the power and the other side gets reconciled to it. Then we have reconciliation." How tragic!

(The Rev.) WILLIAM S. REISMAN
St. Philip's Church in the Highlands
Garrison, N. Y.

We Get Around

THE LIVING CHURCH certainly gets around. I'll give you this compliment.

A Letter to the Editor of mine was used [TLC, Aug. 8]. When I was in Boise, Idaho, for Bishop Birney's consecration, a cleric from Hawaii and a cleric from Massachusetts complimented me on the letter. On the phone last week, a layman in Canyon City, Ore., complimented me on it, and you for running it. And then came a letter from Fargo, N.D., about it. Keep up the good work! (The Rev. Canon) LOUIS L. PERKINS (ret.)

Cove, Ore.

Last Week's Cover



On the cover of the October 24 issue of TLC we were happy to present four photos of some of the treasures to be found in the new museum of Trinity Church, New York City. However, the photo captions were inadvertently dropped, and we take this opportunity to identify the pictures to our readers. Top, left, the bell used by Richard Upjohn, architect of Trinity Church, to call laborers to work, 1839-1846; top, right, "A Bird's Eye View of New York," by Richard Upjohn, showing the present Trinity Church, Ascension Day, 1846; bottom, left, the second Trinity Church, consecrated 1790; and bottom, right, paten with foot, engraved with the Royal Arms, presented by King William and Queen Mary.

THE LIVING CHURCH

October 31, 1982
Pentecost 22

For 103 Years
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P.B. Meets with Lutherans

Asserting that "the real work now begins," three Lutheran bishops and the Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church, announced recently in Madison, Wis., that the first formal shared celebration of the Eucharist between the two communions under the new relationship approved in early September will take place January 16 in Washington Cathedral.

Bishop Allin and Bishops James R. Crumley of the Lutheran Church in America, William Kohn of the Association of Evangelical Lutheran Churches, and David Preus of the American Lutheran Church said they will celebrate the Eucharist together on that date. They hailed the agreement between the four churches as "truly historic," and stressed the enthusiasm and overwhelming readiness to reach a consensus that spurred them onward.

The four leaders also announced that the Episcopal Diocesan Ecumenical Officers are prepared to establish joint committees with their Lutheran counterparts to begin the work of fostering local activities between the two communions. The third round of the Lutheran-Episcopal dialogue will begin in early 1983, according to the bishops.

The actions were in support of a call the four issued asking that their churches respond and act on the new initiative. Bishop Allin said the agreement "has no significance unless there is local application and involvement." He asked that involvement proceed from the paired perspectives of sharing worship and resources for meeting "desperate human need."

Convention Termed "Positive"

When asked recently for one word to describe his overall feelings about the 67th General Convention, the Rt. Rev. John M. Allin came up with "positive."

"The General Convention was, I think, a positive experience for the Episcopal Church overall and I think some positive developments are already coming forth because of the convention," said the Presiding Bishop.

"You know that just before the convention, the *Episcopalian* ran a front page story predicting that the weather in New Orleans would be hot and that Episcopalians might have occasion to get hot under the collar about money. Well, they were wrong on both counts.

The weather was cooler than expected, thank God, and I think we made our money decisions in a spirit of cooperation and mutual concern as well."

Bishop Allin said that he did not see the Next Step in Mission and Jubilee Ministry as being in conflict, but he said he regretted that "we could not have gotten together at an early time and worked on a common proposal." He said that the convention's decision to provide limited funding for Jubilee appeared to mean that the Executive Council would be expected "to take the Jubilee proposal, work its sound points into the on-going mission of the church so that the good work of this joint commission will not be lost."

The Next Step in Mission, which challenged the church to respond to a wide range of human needs, was affirmed and approved by the convention. Bishop Allin said he interpreted the approval as meaning that the convention "calls each congregation to evaluate its own ministry . . . [and] calls each Episcopalian to increase his or her giving so that additional funds will be available for the poor and disadvantaged."

Bishop Allin said he was concerned that most of the people elected to Executive Council were male Caucasians. "I would like a council with a balanced membership of race and sex and liberal and conservative viewpoints," he said.

Ready to Build

On the feast of St. Michael and All Angels, a special service to celebrate the resumption of building after a 41-year hiatus was held at the Cathedral of St. John the Divine in New York City.

Psalm 84, "O how amiable are thy dwellings, thou Lord of hosts!" was sung in Anglican chant, and the Rev. Robert Ray Parks, rector of Trinity Church and chairman of the cathedral's fabric committee, read from the First Book of Chronicles.

"Christ is made the sure foundation, Christ the head and cornerstone," sang the gathering before prayers were said by the Rt. Rev. Paul Moore, Jr., Bishop of New York. Clergy and guests then went in procession through the cathedral's great bronze doors for the laying of the Jerusalem cornerstone of the Southwest Tower of St. Paul.

Aerialist Phillippe Petit carried a silver trowel across a high wire to Bishop Moore, who blessed the stone, a gift from Jerusalem Mayor Teddy Kolleck.



Photo by Alexander Szabo

Cornerstone laying ceremony at the Cathedral of St. John the Divine: from left, Fr. Parks, Phillippe Petit, Bishop Moore, and Dean Morton.

The Very Rev. James P. Morton, dean of St. John the Divine, noted that the first cornerstone for the cathedral had been laid in 1892 at the east end and the second, for the nave, in 1925.

"Each formal cornerstone dedication has marked a significant phase of activity in the construction of the cathedral, and today's ceremony inaugurates an era of building with national and international implications, centering around our unique method of building which creates new jobs, trains young people in valuable skills, and gives them pride and confidence in both themselves and their work," Dean Morton said. "For the past three years, we have been training our own stonemasons to hand-finish the stones that will one day complete the west front towers of St. Peter and St. Paul. Now actual construction begins . . . setting the stones that our young workers have cut."

Dean Morton pointed out that as the cathedral continues building the two

towers, the two transepts, and the central crossing, "we shall train another three or four generations of stone workers, for we anticipate an on-going construction effort over the next 60 or 70 years."

Christianity Growing

Anglican Bishop Festo Kivengere of Uganda said recently in San Diego that the danger of Africa's being overrun by Marxism is overrated. He said that in most African countries, Marxism starts at the top and more or less stays there.

"I wouldn't say Marxism is a danger in Africa today because even in countries which have adopted Marxism, like Ethiopia and Mozambique and Angola, the general population hardly knows what Marxism is all about," he said. "In a sense such countries are called Marxist simply because of the leaders rather than because of the people."

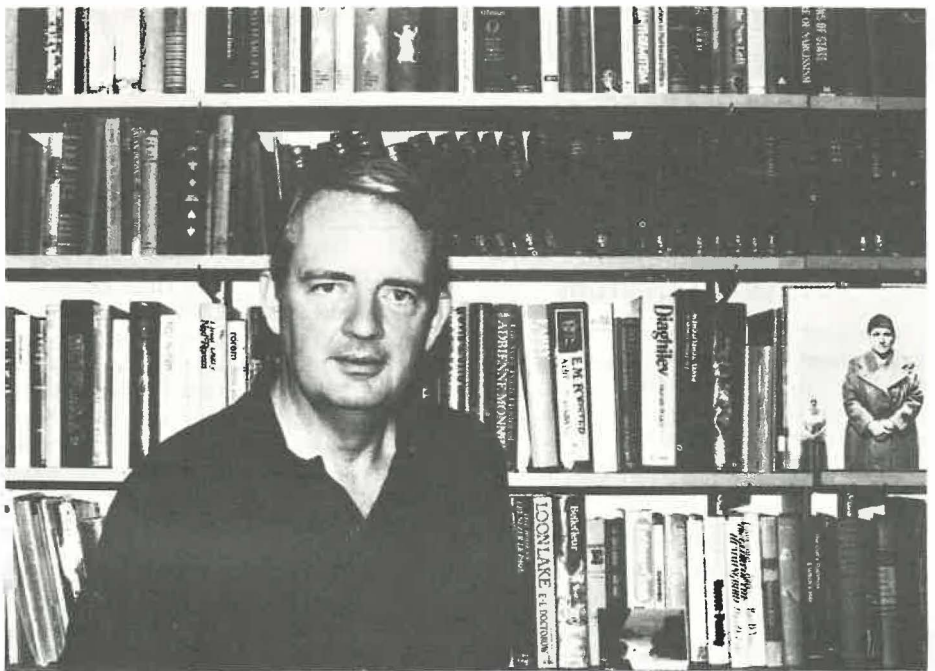
Bishop Kivengere said any inroads Marxism has made in Africa came about primarily because African nations fighting for their independence from colonial powers turned to the Soviet Union or China for arms. The African people themselves are not Marxist, he said.

Christianity, Bishop Kivengere believes, can provide the spiritual strength Africa needs to overcome "the factionalism, tribalism, and exploitation," behind the continent's economic problems. He said that since private property is a tradition among Africans, they take naturally to the capitalist system, but that probably a mixed private enterprise-socialist economy would serve them best.

Commenting on what many observers see as the phenomenal growth of Christianity in Africa, Bishop Kivengere said it is rapidly becoming a Christian continent. "If it continues as it has been, by



Bishop Kivengere: Marxism is overrated. RNS



Eduardo Lopez

Mystery story fans soon will be able to read Gertrude Stein's sole attempt at a detective novel, thanks to the Rev. John H. Gill, rector of the Church of the Epiphany and St. Simon in Brooklyn, who is shown above. *Blood on the Dining-Room Floor* first appeared in 1933 following a summer in which a series of mysterious events and crimes disrupted Miss Stein's peaceful life in a French country house. Fr. Gili has prepared the book for republication and provided it with an afterword explaining the incidents described in the mystery in light of what can be learned about the summer from Miss Stein's other writings and setting the detective story in the context of her creative life.

the year 2000, Africa will have more Christians than any other continent," he said, adding that while most African Christians are orthodox, some are syncretistic.

"They take the Christian faith and mix it with the old animism," he said. "This is true not so much in Uganda, but in Kenya, Zimbabwe, Zambia, and other countries."

a conference on Indian hunger at the Lac Court Oreilles Ojibwa Reservation near Hayward, Wis., on September 23 and 24. Representatives from four other Wisconsin reservations attended, as did members of the diocese's hunger and Indian work committees. The program included an overview of present programs operated by the Great Lakes Intertribal Council and the Oneida Reservation to combat hunger, a study of self-help programs from Navajoland, and a review of funding resources available from the church. The conferees agreed to establish a network among the ten tribes of the Great Lakes council to share information on hunger and related issues.

BRIEFLY...

Washington Cathedral's capital fund drive, which raised \$16 million over a three-year period, was acclaimed a success by the Rt. Rev. John T. Walker, Bishop of Washington, recently. Campaign chairman Huntington Harris of Leesburg, Va., said that the funds will provide a base for further development of the cathedral's ministry. Only \$4 million of that sum is still outstanding in the form of pledges and trusts. The money still coming in will eliminate the cathedral's remaining building debts by 1985, Mr. Harris said.

With the Rt. Rev. William C. Wantland, Bishop of Eau Claire, presiding, the Diocese of Eau Claire sponsored

Assistance to professionals and volunteers in the field of church social service work was the goal of a pre-General Convention conference held in Kansas City, Mo., by the National Forum of Episcopal Church Agencies and Special Ministries. Among the conference's leaders were the Rt. Rev. Arthur A. Vogel, Bishop of West Missouri; the Rt. Rev. William C. Frey, Bishop of Colorado; Woodrow W. Carter, staff officer for social welfare at the Episcopal Church Center, and the Rev. Louis Weil, professor of liturgics, Nashotah House. Presiding officer was the Rev. Curtis A. Waltemade of the Cathedral Shelter of Chicago, one of the oldest Christian social ministries in the U.S.

Sisters of the Holy Nativity 1882-1982

By KATHLEEN REEVES

Last November, quietly and without ostentation, the Sisters of the Holy Nativity began celebrating their centenary year. Sisters at branch houses in Providence, R.I., Santa Barbara, Calif., and the mother house in Fond du Lac, Wis., as well as nearly 1,100 associates scattered from South Africa to Guatemala, have been sharing in the thanksgiving.

Those who know the order best understand why it has survived and prospered during the most tumultuous century in history. It is as contemporary as the present, full of the enthusiasm that can come only from lives being constantly renewed, but its foundation, firmly built on an inheritance of sound teaching, has not been blown away by the changing winds of religious trends and opinions.

Charles Chapman Grafton, who founded the order, was born in Boston in 1830. From his youth, the Anglo-Catholic Church of the Advent there was his spiritual home. After his ordination to the priesthood in 1858, and after several years of parish and missionary work in Maryland, Grafton found himself drawn more and more to the religious life.

There had been attempts at monasticism (for men) in the United States, but they had been unsuccessful, largely because many churchmen were suspicious of any institution which appeared to be "catholic," that is to say, Roman Catho-

lic, and therefore "foreign." There was little possibility of gaining any financial support for such an enterprise.

A more serious obstacle lay in the absence of a leader, trained by experience and study, to teach the rudiments of the religious life to others. It was not enough to have a romantic nostalgia for a quasi-medieval haven of contemplation and retreat from the world.

In 1865, Grafton sailed for England to study under the guiding lights of the Oxford Movement, particularly Edward B. Pusey, who had been midwife to the birth of one of the first communities for women, the Order of the Most Holy Trinity. The American priest learned much from Pusey and also came to know Upton Richards, father of the All Saints Sisters of the Poor, T.T. Carter, chaplain for the Sisters of St. John Baptist, and the fragile poet-priest John Mason Neale, founder of the Sisters of St. Margaret. Pusey and the others obviously had confidence in Fr. Grafton.

From 1865 until 1870, Grafton became spiritual advisor and confessor for the various communities that were doing important social and evangelical work in some of the worst slums of industrial England. He assisted the Sisters of the Most Holy Trinity during the horrendous cholera epidemic of 1866, driving the "cholera wagon" through slums and criminal enclaves in order to carry the sick to the hospitals established by the sisters.

During that time, Grafton also became acquainted with the brilliant, charming, and autocratic Richard Meux Benson, priest at Cowley, near Oxford. Benson had been studying monasticism for many years and desired to initiate an order for men. On December 29, 1866, Benson, Grafton, and Simeon O'Neil, a saintly English priest, made their first



Charles Chapman Grafton

vows and formed the Society of St. John Evangelist. This dynamic and effective preaching order was soon to be called the "Cowley Fathers."

Eager to share what he had learned with his fellow countrymen, Grafton returned to Boston in 1870, accompanied by two other Cowley Fathers. After receiving the reluctant assent of the Bishop of Massachusetts (a former Presbyterian who abhorred things catholic and English), he became the rector of the Church of the Advent. During the 16 productive years of Grafton's tenure at the Church of the Advent, the present beautiful structure was built. Under his aegis, moreover, members of the Sisters of St. Margaret and the All Saints Sisters came to America and immediately gave themselves to ministering in hospitals and orphanages, where they were desperately needed.

In 1882, several of the St. Margaret Sisters, who were devoted to Fr. Grafton, joined with him in founding the Sisterhood of the Holy Nativity. The sisters spent most of their formative years in Providence, R.I. In 1905, they moved their mother house to Fond du Lac, Wis., where Grafton had been elected bishop in 1889.

In Bishop Grafton the society was blessed with the guidance of a powerful and loving personality who treated the women as equal partners in their great undertaking. Mother Ruth Margaret Vose, the superior, was a woman of rare courage, determined to nurture and inspire her daughters despite her rapidly declining health. The devoted respect

Mrs. Reeves is a member of St. Luke's Church, Racine, Wis., and an associate of the Sisters of the Holy Nativity. The Sisters will formally celebrate their 100th anniversary on October 31 with a solemn pontifical mass at St. Paul's Cathedral in Fond du Lac, Wis.

and affection between the two founders, as well as their strength of character and consecrated personalities, molded the fledgling order into a cohesive body which has withstood the "changes and chances" of time.

The Rule which Grafton wrote had to pass the astute critical eye of the mother before it was presented to the sisters for ratification. Fashioned by people experienced in the religious life, it is psychologically perceptive and is a devotional work in its own right. There has been need for little revision over ten decades. The sisters' daily lives are spent just as they have been for a century, in worship, prayer, and service.

The founders envisioned an order of dedicated, well educated, and trained women who could respond to a call from clergy anywhere — to assist parishes with educational programs, evangelical missions, visitations, and other charitable works, as well as to prepare catechumens for confirmation.

There were requests from clergy immediately. Within a year of their beginning, Sister Mary Margaret, S.H.N., was braving "this cold, hard city of Chicago," as she wrote, to help a priest at a mission in the slums. The Bishop of Milwaukee came to the sisters and spoke of "work in the west." Churches in Baltimore and Providence, as well as the Church of St. Mary the Virgin in New York City, begged for sisters to help in parish work. Calls came also from Illinois, Kansas, and from the Oneida Indians in Wisconsin.

Over the years, their vocations have



Ruth Margaret, Mother Superior, S.H.N.

led the sisters to such diverse places as St. Clement's Church in Philadelphia, "Hell's Kitchen" in New York, the Indian reservations of South Dakota, Las Vegas, and the parish of St. Mark in Portland, Ore. Their labors, then as now, included teaching in vacation Bible schools, youth camps, and church schools. Theirs is missionary work where it is often needed most, within the church itself.

Moreover, the presence of the sisters in a parish serves an auxiliary goal: they are witnesses to young and old alike of the ultimate alternative life style manifested in the devoted life of the religious.

Since 1883, part of the community's ministry has been to provide retreats. Although the retreat had become an important part of the Catholic Revival in England, the idea was new to the United States when the sisters began. A place to withdraw from a busy world, and an escape into silence where the "still, small Voice" might be heard, came as refreshment to the 19th century pilgrim and is even more welcome today. The sisters provide a regular schedule of conducted retreats, as well as private retreats for individuals, at all three of their houses.

From the beginning, associates have been an essential part of the sisters' family. Without them, survival in the early years would have been nearly impossible, for they provided the financial means and encouragement necessary to launch the order successfully. The familiar associate's cross, worn by priests and laity, was designed within the first six months of the community's founding, as were the prayers, litany, and the Rule for associates. Fr. Grafton's years of prayer and study enabled him to devise a Rule both demanding and inspiring. Associates are required to ponder it monthly as a stepping stone towards the glory of God, which is to be the "chief end of our lives."

The sisters and associates (both men and women) have as their goal the growth of an interior life in Christ which will make itself known in love and services for others. They work, with mutual affection and prayer, to uphold and increase this growth in one another.

For one hundred years the Sisters of the Holy Nativity have had one all-encompassing objective: the glorification of Christ by lives hidden in him. Painted high up on the walls of the novices' room are the words, "Self must die that Christ may reign," a phrase fraught with absurdity to the enlightened 20th century mind. It is a long way from "looking out for Number One."

Secular observers might assume that such a backward, medieval focus would be the death of the order. The opposite seems to be the case. Year after year, women come to try their vocations. Those who remain discover the true liberation of selves given up to Christ.

Conquering Insomnia —

A Christian

approach to sleeplessness

By MARGARET STIMSON

An estimated 30,000,000 Americans suffer from insomnia of life-impairing proportions. This means that their mental or physical health is measurably affected by loss of sleep. For every one of the known sufferers, there are more whose problem is concealed, who bear it alone or whose families feel the effect of sleeplessness on their behavior.

Are you one of them? Do you lie awake when you "should be sleeping"? Do you often confront a miserable day because your mental engine has been running much of the night?

At the outset, I must confess that I am writing this at 2 a.m., and I am not troubled by its being that hour. I know that I will write as much as flows, and then I will be sleepy and lie down — to sleep.

There is help for insomniacs, our "very present help" in the place where we should look for it first, the place we so easily forget, at the very time we need it most. I am not going to quote the biblical evidence of our right to seek help from God in all things. We know we may. Nor am I going to assure you that he who tends the fallen sparrow cares about our troubles as well. We know he does, even as we continue to wonder at the particularity of his love.

The following suggestions are based on my own experience and are predi-

Margaret D. Stimson, a former social worker, is a member of St. Paul's Church, Brookfield Center, Conn., and an associate of the Community of the Holy Spirit.

cated on the need for comfort when one lies awake while others sleep, a prey to "nightly fears and fantasies," alone in the enveloping dark.

We sometimes lie awake for cheerful reasons, such as the stimulation of a happy event. We relive a party, we play back conversations (in which we sparred, of course), we hug to ourselves over and over a gesture of love or goodwill.

Here I am talking about the more common syndrome, the one arising from anticipation, anxiety, or outright fear. You wake up, wide awake, and you know, because it's happened so often before, that you will not readily go back to sleep. Enough hope remains, however, for you to turn over to your "fall asleep position," but this doesn't work because your mind is already off and running.

My tendency is toward one of two courses. My major worry of yesterday or tomorrow, or of last year or next month, takes over as if it were a tropical vine sprouting tendrils every minute. Or my uncontrollable thoughts tumble through my mind, one after another, like a load of laundry in the dryer.

This is pretty much the destructive side of our otherwise valuable imagination. And, in fact, we sometimes do solve a problem by rumination in the wee small hours. But for the most part, and for most of us, we develop a pattern, a predictable sequence, of one thought leading to another. It is very hard to derail the train of thought once it has become habitual.

The ultimate anxiety is about not sleeping. Even if you manage to get back to sleep before the alarm goes off, you know you will feel dragged out and jittery in the morning.

When my insomnia became serious, I tried the medical route. Some tranquilizers helped me fall asleep, but a few hours later, much too soon, I popped awake. Barbiturates left me groggy and depressed, when they didn't cause nightmares. And I resented having to buy what I thought ought to be mine, sleep that is necessary for health, work, and life. I threw away the pills and tried to "tough it out."

I took my problem to a prayer group with a healing service. I remember what an inordinate amount of courage it took to bring up my chronic insomnia when everyone else had tangible physical or emotional problems, their own or someone else's. Mine was simply that I couldn't sleep.

The participants were kind. They prayed for me. Afterward, several came to me with remedies, from warm milk at bedtime to long walks during the day, from counting sheep to reciting "The Lord is my shepherd." They were very kind, but it was a crushing experience. They didn't take my problem seriously.

I am a lifelong Christian and church woman, and I don't understand why I was so long perceiving that I must turn

to the One who *does* take me seriously, the One who is always more ready to hear than we to pray. Maybe I thought my sleeplessness was too trivial a matter, especially after I had tried bringing it to the prayer group, and I know that I am inhibited about prayers of petition for myself.

But as soon as I turned to God, I began to conquer my insomnia. I do mean "conquer." Like many other people, I may have to live with insomnia all my life, but it will not longer be able to defeat me.

Here is what I have found to be good guidelines:

(1) *Talk to God.* Tell him about not being able to sleep. Just doing that, you will find that your ungovernable imagination is calmer, that it has begun working for you rather than against you.

(2) *Welcome your wakefulness.* Treat your insomnia as a friend. Call it by a positive term: wakefulness. By an act of will if necessary, be thankful you are awake.

(3) *Prepare to enjoy your wakeful time.* Make yourself warm and comfortable, whether you stay in your bed or go elsewhere. Turn on a light. Have your Bible or a favorite book in handy reach. Have paper and pencil in case you have some thoughts worth remembering. Comfort your stomach. I like hot bouillon in winter, plain cold water in summer.

(4) *Invite your soul to be active.* Savor the silence of the night. You now have space and time to go inward. Think of yourself as being in a private chapel with your Lord.

(5) *Open the channel.* I do not presume to tell you how to communicate with the Lord, but I can tell you something about keeping the lines clear. Your usual tumble of thoughts will most certainly try to intrude. If you find you have drifted into the familiar sequence, do not scold yourself. Do not despair

Gently turn your attention to him. Ask him to help you with the wandering. In time you will not distract so easily.

(6) *Transform your thoughts.* Soon you will realize that, like the change from unwanted sleeplessness to calm wakefulness, your intrusive thoughts can become positive. See them as matters asking to be prayed over. Take them to your Lord and place them in his care.

By now you will have spent many wakeful hours in the chapel of your soul, with your heart on its knees. By now you will have begun to know the "peace that passes all understanding."

And something else is transformed. Where before you woke up angry or distressed, now you are able to recognize how precious is this time with God. And where before you were depleted by sleeplessness, now you are refreshed. When the period of wakefulness is over, you can lie down in peace and take your rest.

Whether you waken regularly, at the same time every night, or sporadically, you become increasingly aware of a signal. It is as if someone tapped you on the shoulder. It is your Lord calling you to wake and watch and pray with him.

And now we see where God had led us. For "watch and pray" is associated in our minds with Gethsemane, where Jesus spent the hours with the Father, seeking to accept the coming ordeal. His only demand of his disciples was that they watch and pray with him.

This is what our wakefulness is all about. It is not necessary to spend the whole time in conscious prayer. We read, we listen to music, we meditate. We have time for our insights, our ideas, our God-given inspiration.

Now, before I turn off the light, a quotation:

"It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep" (Psalm 127:2, K.J.V.).

"As Quiet Man"

When I look up and see the evening star,
The explanation by the scientist
Of its strange loveliness, its ethereal mist,
Does not disturb. No words of his can mar
Its spell upon the shadowy twilight hour,
The exquisite delight it brings to me,
And most of all, my awe, when I think He —
Who gave to it, its radiant mystic power —
As quiet man, with dreaming in His eyes,
Looked too at Venus in the dusky skies.

Kay Wissinger

EDITORIALS

Dioceses Which Don't . . .

We recently reported in our news pages information about a church related organization which has resolved not to have its annual meetings in dioceses which do not ordain women to the priesthood. No matter which organization it was; no matter which issue it was — we do not believe such resolutions are constructive for the church as a whole. Let's face it, the 1960s are far in the past. Abrasive confrontation is not the best way of transacting affairs today.

We can think of plenty of ministry-related issues which we wish dioceses would face. Many do not ordain permanent deacons (male or female) in spite of the widespread need today for such a serving ministry. Many extend no missionary program towards Hispanics, although there are Spanish-speaking people in every state of our nation (yes, including Alaska). Many have no program for training layreaders. Over the years, members of religious communities and members of the Church Army have been unwelcome in certain dioceses.

Worst of all, many dioceses really have no plan, *no plan at all*, which has been adopted for systematic evangelization and missionary work in their geographic area.

We resent the disregard of these matters. We believe the church is being hurt, weakened, and numerically diminished. But when it comes to holding meetings, organizations have to meet somewhere, and few can afford to maintain the purity of their ideals by meeting only in off-shore ocean vessels.

Legitimacy in the Holy Land

The Holy Land and adjacent areas continue to be the scene of tragedies, and what goes on there continues to have strongly religious overtones. If nothing else, events of the recent past remind us that the Palestinians are people. Like other people, they have human needs which should not be ignored.

Americans and others in the Western world continue to hope that the Palestinians can settle down somewhere, recognize Israel as a legitimate government, come to terms with it, and get on with business. Such a program has one major stumbling block, namely the word *legitimate*. Middle Eastern people recognize the fact of the Jewish government, and some would welcome opportunities for commercial relationships with it. Yet legitimate is a difficult word. A government may be legitimate in its own eyes and in the language of its own people, but far from so to others.

Indians are generally very patriotic Americans, but we do not ask them to believe it was legitimate for Europeans to acquire their lands either by cheating their ancestors with glass beads or by driving them westward at gunpoint. As a well known senator said in a

different context, "We stole it fair and square."

In several modern wars, thousands of Irishmen have died fighting under the British flag, but it is not supposed that they thought it was legitimate for successive waves of Danes, Normans, English, and Scots to dispossess them of their land. Examples can be easily multiplied. Acquiescence to impossible statements, either in state or in church, cannot be made a key point for effective policy.

Protesting too Much

The proposed constitutional amendment relating to prayer in the public schools continues to attract attention, and we continue to be constitutionally skeptical of constitutional amendments.

On the positive side, it is hoped that such a change will help restore piety and morality in American education. It may help, but it will not do so easily or quickly. Prayer expresses the spiritual longings of the human heart, but it does not automatically bring satisfaction.

On the negative side, a great many extraordinary things have been said, some of them by members of the Episcopal Church. In the cold light of day, some of these statements are likely to bring embarrassment to their authors.

Some assert that religion, by its very nature, cannot be upheld by a civil government. History says, "Not so." From the conversion of the Anglo-Saxons and the other Germanic tribes on down to the present time, there have been notable instances of effective church activity supported by civil powers. Richard Hooker and virtually all the classical Anglican theologians argued for close relations between church and state. We may not, and do not, desire an established state church in America, but no member of our church can say that all who hold such views are idiots or ignoramuses.

We have also seen it said that teachers could not lead prayers because they have not been educated in theology. Only those trained in prayer are competent to teach children to pray. Really and truly? We assume that those who say this would also forbid parents to teach their children to pray, because parents are even less likely than school teachers to have had such special training. Most Sunday school teachers, church camp counselors, and youth group leaders would be ruled out, of course.

Who would be left? Only the clergy . . . but do they all qualify? Certainly the catalogues of most seminaries give us no grounds for assuming that all their graduates are specially competent in this area. If only experts could teach children to pray, prayer would have died out centuries ago.

It has been said that children should not pray out loud because the best prayers are silent. No doubt many Quakers would agree, but Episcopal clergy who argue thus ought not to continue to accept stipends for leading public corporate worship.

It has also been argued that state-sponsored prayer would be too bland and non-controversial. Well, Episcopalians should know. In successive editions of our Prayer Book (originally imposed by law in England) we have striven for, and boasted about, our comprehensive liturgy in which evangelical and catholic-minded can both worship, along with latitudinarians, deists,

visiting Huguenots, and occasional conformists. People who believe prayer should be consistently controversial, provocative, and abrasive scarcely belong in our kind of church!

Overkill is a dangerous weapon, especially to those who wield it. Those who desire prayer in the public schools should support it, and those who oppose it should oppose it, but contestants would be wise to restrain their rhetoric.

Change and Survival

Our guest editorial this week is offered by the Rev. Henry H. Breul, rector of St. Thomas' Parish, Washington, D.C. We are indebted to the Associated Parishes, Inc. for permission to use this selection, which has also appeared for the publications, Issues and Open.

There has been some uneasiness about the urban bishops' Labor Day message. Many people seem to be unable to articulate their difficulties, but have a vague sense of the slightly archaic quality of the thinking about problem solving in this day and age.

One of the first things a student in sociology is taught is the difference between short term and long term change. Dealing with long term change as though it were short term is disastrous, as is the reverse. Long term change in a culture (1,500 to 2,000 years) is quite different from short term (300 years) and really short term ("the 60s").

What is happening to us now is extraordinary in that we are at the common ending of a long term and a short term change in society. It may be that this "one-two punch" has never happened before in human history. To a sailor, it would be like having a heavy ground

swell with a severe "chop" on it and a fluky wind — one tends to ignore the ground swell.

We are at the end of the western culture formed in the crucible of the late Roman Empire, when Christian love was added to the Roman law. We are also at the end of the Industrial Revolution. Therefore, 19th century answers to late 20th century problems give us all a queasy feeling that something is terribly wrong.

The upheavals of peoples and the displacement of structures of society that occurred at the end of the Roman Empire and at the beginning of the Industrial Revolution have hit us head on, and all at once, and we struggle not to feel powerless by looking, as McLuhan said, through the rear view mirror.

Old steel mills are not viable places for Christian energy. The care of uprooted peoples is.

The church must look to the 2,000 year cycle and realize that it is the only institution to have survived the last upheaval of the ground swell, and indeed is in the process of recovering its survival kit. The publication of the collection of ante and post Nicene fathers in the early part of this century was a beginning. The rediscovery of the life of the early church in the Didache, the apostolic constitutions, and other ancient documents has alerted us to such necessities as the revival of the diaconate, total ministry, and perhaps the most valuable of all, the revival of the catechumenate.

With or without an atomic holocaust, we are in for a nasty time as what we have known as western culture disintegrates. And unfortunately, the end of the industrial age is making us pay more attention to the chop than the ground swell.

The task of the church is to survive as the community transmitting God's caring love to a dying world, and to assure the disrupted and distraught that it is still really in God's hands.

BOOKS

Outstanding Work

WORD INTO SILENCE. By John Main, OSB. Paulist Press. Pp. 96. \$3.95 paper.

Dom John Main's book is perhaps the best contemporary work in English on the subject of Christian meditation. Although ostensibly concerned with the use of the mantric method, it is much more: it is a simple and profound *apologia* for Christianity and the Christian interior life in particular.

The book can, in itself, be read as a kind of meditation: phrase after phrase is worth pausing over, becoming mantra in itself, leading the reader ever deeper into silence, and eliciting the desire to pray.

We are so preoccupied with talking about prayer, reading about prayer, speculating about prayer, projecting fantasies about ourselves in prayer, watching ourselves at prayer, that getting down to actual praying is often lost

in the process. When we do begin, what we encounter is far beyond our talk and projections, and more confrontive than we could have imagined.

The mantric technique introduced in the West by Cassian, and used through the centuries by the author of the *Cloud of Unknowing* and others, strips us of all our imaginative illusion about prayer. It is the way of absolute poverty that, as we move deeper into the silence, first allows us to become aware of exactly who we are in the love of God, and our distortion of that image, and then to move to the deeper levels of self-forgetfulness and union with God. It is only superficially analogous to TM or Zen meditation, as Dom John makes abundantly clear, although his own first teacher was a Hindu.

This is an extraordinary book in that the writing reveals the fruits of the very process the author describes. It is the kind of distillation that can come only from years and years of fidelity to prayer and the quest for the silence where God is met face-to-face.

Further, Dom John's own community in Montreal is an example to all monastic and contemplative communities, ur-

ban or rural, evolving into the new spiritual age, and particularly to his fellow Benedictines. His monastery's vision has recovered not only the basic Christian vocation of prayer, but also the sharing of that prayer with all people in a very practical way, that is the original and particular thrust of the desert.

This is a beautiful book, and it is of much greater help to beginners and experienced "prayers" alike than most books at far higher prices. The tapes from which it was drawn have been circulating in pirated form in the monastic underground for years, and the power and forthrightness of the spoken word have been wisely unaltered.

MAGGIE ROSS

An Interesting Experiment

SERMON STRUGGLES: Four Methods of Sermon Preparation. By Ernest Edward Hunt, III. Seabury. Pp. viii and 133. \$8.95 paper.

As Fr. Hunt here reminds us, neither the importance nor the quality of preaching are always what they might be in the Episcopal Church. He did something few take this much time and

energy to do: he rolled up his sleeves and dug into an effort to improve his own preaching.

Fr. Hunt designed a research project to correlate the methods used to prepare a sermon with the response of those who heard it. He enlisted a team of committed parishioners and asked them to reflect on their experience as they heard each sermon, without telling them what factors he was concentrating on as he prepared it.

This book is a record of the experiment and its results. The author begins by telling us something of his own spiritual journey and the theological assumptions he preaches from. He then describes the starting points from which he builds his sermons: from a scriptural text, from a current event or a literary source, from a pastoral situation, or from an experience of inner conflict.

The book includes a detailed record of the way the author prepared his sermons, the texts of eight, and the responses of his "listening committee" to several. He tells, in conclusion, what he learned from the experiment.

The reader will be reminded of the variety of responses a sermon can produce

in different listeners' minds, and may be encouraged to undertake a similar experiment. While it may not be as thoroughly organized as this one, hearing out the candid reflections of committed laypersons on what the sermon "did for them" should be a valuable experiment in itself.

This reviewer commends a good preacher for his discussion of preaching from a fully written text. Some readers may find the going heavy with terms like "Neo-Barthian" and "Schleiermacherian." An occasional murky sentence might have benefited from an extra comma or two. But all in all, an excellent idea and an interesting book.

(The Rev.) FREDERICK T. VANDER POEL
St. Andrew's Church
Kansas City, Mo.

Helpful Reference Work

YEARBOOK OF AMERICAN AND CANADIAN CHURCHES 1982. Edited by Constant H. Jacquet, Jr. Abingdon. Pp. 290. \$17.95 paper.

This is the 67th edition of this helpful annual publication. It offers basic facts

and the addresses of headquarters for all religious bodies in North America, as well as directories of co-operative and ecumenical agencies, theological seminaries, religious periodicals, and other items. The editor, himself an Episcopalian and a member of the National Council of Churches staff, is a widely recognized authority on current American religious activities and organizations.

H.B.P.

October Orchard

This apple-crisping season urges, "Now! Before it is too late — bite into life and taste the tang of juice across your teeth and claim each day a windfall gift with no more guaranteed before the frost than this and One who walks it with you."

J. Barrie Shepherd

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.

CHRISTMAS CARDS

LOOKING for a Christmas card that is Christian, different, artistic, literally excellent? We have it! Send self-addressed stamped envelope for free sample today. Unique Cards, Box 714, Mountain Home, N.C. 28758.

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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.

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.

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.

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.

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 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.

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

POSITIONS WANTED

URBAN RECTOR, 40, seeks rural challenge, particularly North and West. Skills preaching, teaching, liturgical enrichment, pastoral care. Reserved and sincere personality. Reply Box N-534.*

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.

WANTED

WOULD LIKE to purchase a copy of the American Missal. Holy Trinity Church, W. 1832 Dean Ave., Spokane, Wash. 99201.

Use the classified columns of

THE LIVING CHURCH
to BUY or SELL

NOTICE TO SUBSCRIBERS

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PEOPLE and places

Appointments

The Rev. Phillip C. Bennett is curate at St. Mark's Church, 1625 Locust St., Philadelphia, PA 19103.

The Rev. Richard W. Davies will become administrative canon to the Bishop of Pittsburgh on January 1.

The Rev. William Larch Fidler, IV is rector of St. Luke's Church, Anchorage, Ky. Add: Box 23336, Anchorage, Ky. 40223.

The Rev. Ronald E. Harrison is assistant rector at All Saints' Church, Boston, Mass. Add: 209 Ashmont St., Boston 02124.

Limits Of Reason

Seeking the edge of God
compasses slash the dark.
As far as mind can see
intersecting arcs
gracefully catch nothing,
touch space, mark
the starting point, at which
those called forth embark.

Ellen Roberts Young

The Rev. Melford E. Hollard, Jr. will become rector of St. James' Church, Perkiomen, Collegeville, Pa., on November 1.

The Rev. John B. Luce is now Procter Fellow at the Episcopal Divinity School, 99 Brattle St., Cambridge, Mass. 02138.

The Rev. John G. Martin is rector of Christ Church and St. Michael's, Philadelphia.

The Rev. Lawrence J. Seyler will become rector of the Church of the Holy Trinity, Oxford, Md., about December 1.

The Rev. William E. Stark is vicar of St. John's Church, Morganfield, Ky. Add: 123 S. Mart St., Morganfield 42437.

Ordinations

Deacons

Florida—Two 65 year-old men were ordained to the permanent diaconate after a previous ministry of service. Joe Ryan retired from civil service at the Naval Air Station in Jacksonville, Fla., and has spearheaded work among prisoners at the large state prison complex in northeast Florida. Jim Weber, a retired officer of the U.S. Army, has established a network of ministries to virtually every nursing home in the Tallahassee area.

Changes of Address

The Rev. John L. Janeway, whose appointment as rector of St. James' Church, Greenville, Miss., was recently announced, may be addressed at 1026 S. Washington Ave., Greenville 38701.

The Rev. Robert M. Santry (Lt. Cdr., Chaplains' Corps, U.S. Navy Reserve) may now be addressed at the office of the chaplain, Naval Submarine Base, Pearl Harbor, Hawaii 96860. Temporary place of res-

idence: Marina Apts., Apt. 899, 1765 Ala Moana Ave., Pearl Harbor, Hawaii.

The Rt. Rev. Jose A. Gonzalez, retired Bishop of Cuba, may be addressed at 3901 Park Ave., Union City, N.J. 07087.

Retirements

The Rev. William S. Cooper retired on August 1 as rector of Trinity Church, Elkton, Md. He may now be addressed at R.F.D. One, Pinnacle Park Rd., Meredith, N.H. 03253.

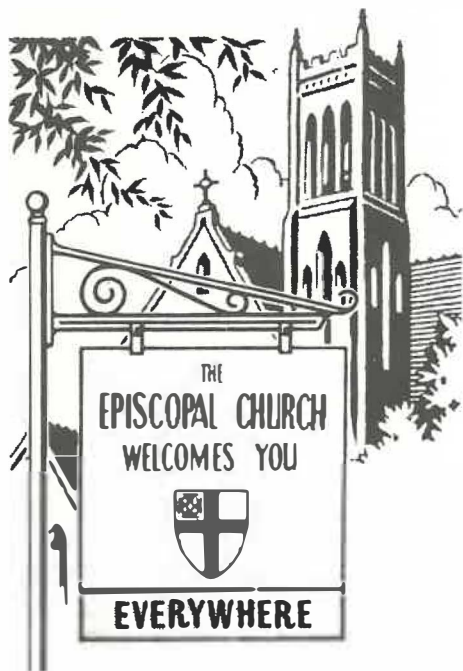
Deaths

The Rev. Canon Frank Rowley, retired priest of the Diocese of Colorado, died on September 12 in Denver at the age of 66.

A graduate of West Virginia University and the Virginia Theological Seminary, he was married in 1944 to Bonnie Jean Heifner. They had three children. His earlier ministry was spent in West Virginia, and he was rector of Christ Church, Bluefield, W. Va., from 1949 to 1964. During much of this time, he was the producer of a television program called "Ask the Pastors." In later years, he was moderator and director of a television program called "House of the Lord." From 1964 to 1979, he was assistant to the dean of St. John's Cathedral, Denver. His interest in ecumenical relations was seen in 1939 when he was a delegate to the World Conference on Christian Youth in Amsterdam. He was chairman of the department of ecumenical relations in the Diocese of West Virginia for ten years, but also served from time to time as chairman of other diocesan committees.

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.



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 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.

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 1088 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

(Continued on next page)

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.

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 602 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 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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Yang, 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 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 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

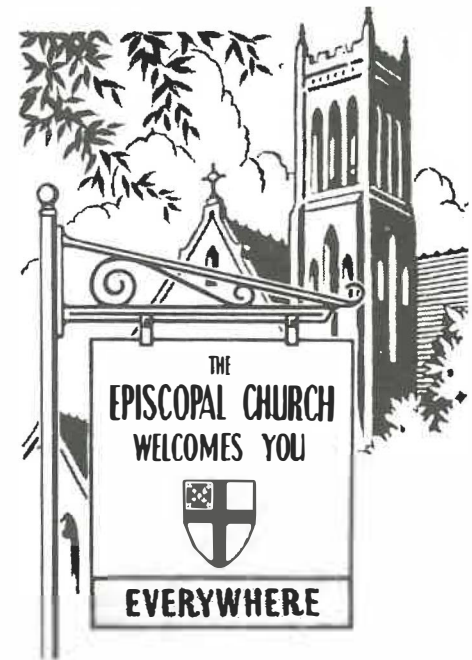
ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Leslie Lang, the Rev. Gordon-Hurst Barrow
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Ev 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed 12:10 Choral Eu. Church open daily to 6

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

YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, r
Sun Mass 8 & 10 (Sung); Sat Vlgil Mass 5



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. 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 THE MARTYR 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford,
Sun Eu 8, 9:30 & 11:45. Daily MP & Eu 6:45 ex Sat 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