

THE LIVING CHURCH

Julian of Norwich

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Prayer in the Schools

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Bishop Spong (left), Bishop Van Duzer, and the Hon. Thomas H. Kean: Inaugural Eucharist in Trenton [see page 6].



THE LIVING CHURCH

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Blessed Be God . . .

By JOHN E. AMBELANG

We begin the Sunday celebration blessing Father, Son, and Holy Spirit. What amazing faith is found in that action — the faith that Almighty God values and takes notice of our words of blessing. As people who have without thought crushed underfoot unnumbered insects in the course of our lives, we are attributing to God a quality of caring we do not possess.

It is as though one were to walk along a sandy beach for miles. Singling out of trillions one grain and examining it under a microscope, on its surface we discover billions of creatures, loving, warping, and dying. That is our world, a

The Rev. John E. Ambelang is the rector of St. Michael's Church, Racine, Wis.

speck of sand in God's universe, and we believe that he cares about me and about you. Truly this is amazing faith.

Yet so quickly we fall. For if with our lips we bless God, in our hearts we voice, "If this is worship, if this is all we can expect in the next life, who would desire it?" This is faith too small.

It is as though one were to take a thimbleful of ocean to one who has no knowledge and say, "Here is part of the ocean." So it is with our worship. We have a taste in this life, but we wait to experience its fullness in the kingdom. Liberated from our fallen nature, our worship will take on the ocean's power and vastness and depth. And truly that will be worship.

Blessed be God . . .

. . . Blessed Be His Kingdom

With permission from the Morehouse-Barlow Co., we quote from a recent book by Thomas Howard, entitled The Liturgy Explained:

This first part of the liturgy was called in ancient times the *synaxis*, or "gathering" of the people, and it focused on the Word of God written and spoken, leading up to our receiving of that Word under the sacramental forms of bread and wine.

Opening Acclamation: The priest begins the liturgy with the words, "Blessed be God: Father, Son, and Holy Spirit." And we answer, "And blessed be his kingdom, now and forever. Amen." This, in one nutshell, is the whole of worship. This was sung by the morning stars at the creation; it is sung by angels and archangels; we mortals

were created to sing it (and decided otherwise in Eden); the saints are those who have learned once more to sing it; and we will sing it forever in Paradise.

Hell hates this song. Evil cannot sing it at all. For in it is gathered up the joyous order of heaven and earth; namely, that God is to be blessed by his creatures. This is the very thing all creatures — all angels, and all men, and all beasts and creeping things, and all floods and great deeps — were made for.

For us to learn this is to begin to approach a joy that is unimaginable to us until we ourselves are glorified. We see what God is and what he has done, and we, with the whole creation, respond with "Blessed!" Egotism and pride and disobedience see the same thing and abominate it. It is the difference between heaven and hell.

LETTERS

Modified Probabilism

In response to Fr. Howden's letter [TLC, Jan. 17], I should like to say that the assumption that "a zygote or a fetus is indeed a human being" is not in any final sense gratuitous in the light of what modern biology has to tell us about the beginnings of life.

We now know that from the moment of fertilization, the zygote bears a complete and unique code of genetic instructions. It also is responsive to external stimuli (*i.e.*, it is observably sentient) at a very early stage of development. Barring any external intervention, he or she (yes, its sex is definitely determined at this point) will emerge from the womb in approximately nine months.

In those moments in which they are not engaged in dishonest propagandizing, the scientifically astute proponents of abortion admit that it is killing. Their arguments are based on accidental factors which have nothing essential to do with the question as to whether human life begins at conception, such as whether the life thus begun will be of such a quality as to be worth living. These determinations of quality are by their nature subjective.

Finally, in regard to the charge of tutiorism, I plead guilty because I am a consistent "modified probabilist." I would remind our readers (and Fr. Howden) that in the modified probabilism, which is the predominant moral theological system in the Roman Catholic Church and which is also a very strong tendency in classical Anglican moral theology, it is made clear that, in the words of Bishop Mortimer, "Probabilism may not be adopted where a doubt concerns the validity of a sacrament or a vital interest whether of the agent himself or of somebody else."

Because the vital interest of the human zygote/embryo/fetus is involved in an abortion decision (and if its continued existence is not a "vital interest," there is no such thing), the morally safer course *must* be followed.

(The Rev.) SAMUEL L. EDWARDS
Grapevine, Texas

Clergy Compensation

In the editorial on clergy compensation [TLC, Jan. 3], I was surprised to see clergy salaries being compared with teachers' salaries. The only profession I know of that compares to the ministry in hours of service given is that of a medical doctor.

The rector's position resembles that of an executive and should command an

executive salary. If we really love our Lord, we ought to treat his representatives here on earth with more consideration — monetarily, as well as personally.

RUTH BOHNSTEDT
San Diego, Calif.

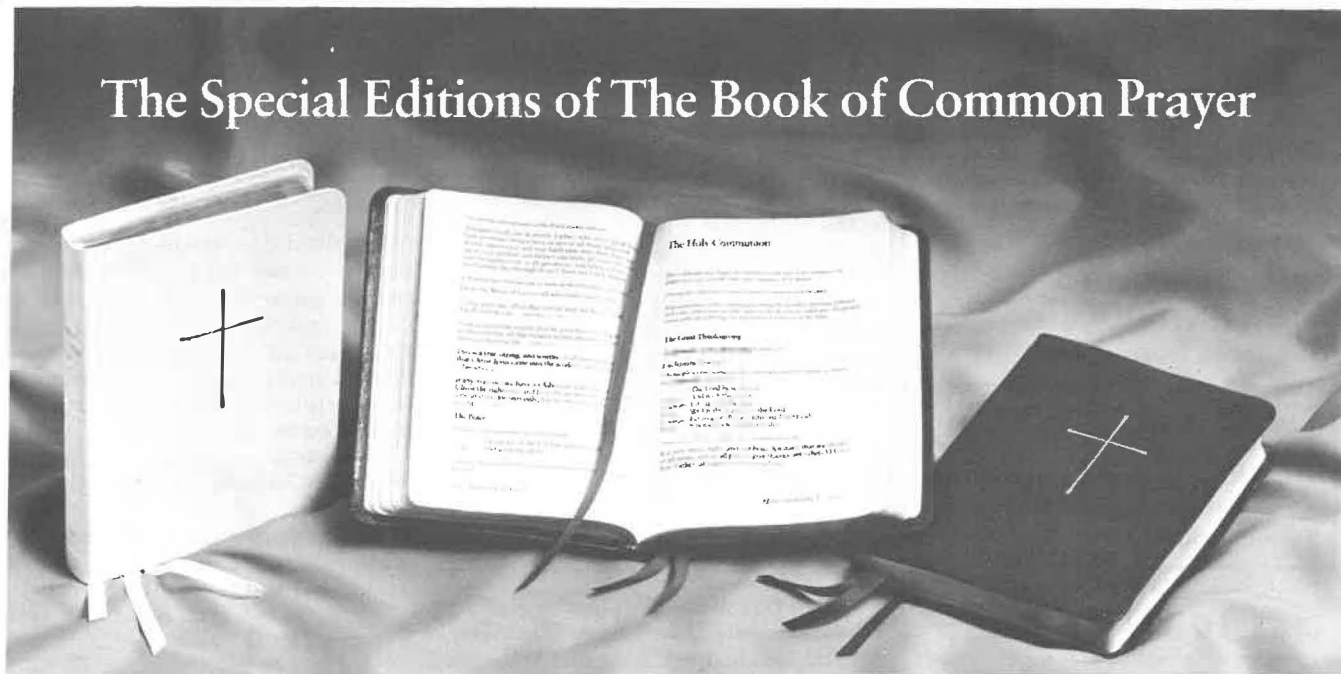
Permissiveness

Fr. Holloway's fine article, "Creative Tension," [TLC, Jan. 17] says what I have been attempting to express (albeit less eloquently) for years. There must be many besides myself who, like Bishop Gore, are "uneasy Anglicans, nursing a love-hate relationship with (our) rather detached and elusive mother." Speaking for myself, it is not a happy state in which to dwell.

Fr. Holloway succinctly describes the heart of the church's weakness when he writes, "From the very beginning and in however subtle a way, the Anglican Church was built upon an accommodation with the world." In a very real sense, this says it all: the church's cavalier attitude towards the Faith; her subsequent lack of authority; her permissiveness in all things, including the flagrant immorality of so many of the clergy.

Perhaps the answers to all three of Fr. Holloway's questions can be answered by these observations: apparently the

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church does not *want* to preserve the integrity of the Gospel, but chooses to re-write it. We do not *wish* to be an "obedient" people; we recoil from authority and deride tradition (except to fuss over the '28 Prayer Book), as we resolutely turn our heads away from the authoritarianism of St. Paul, the ancient church and, indeed, the Faith itself.

(The Rev.) EMILY GARDINER NEAL
Deacon, Convent of the Transfiguration
Cincinnati, Ohio

Eucharistic Leagues Continued

Several months ago the late Rev. John G. Moser made known through THE LIVING CHURCH that he was founding the Priests' Eucharistic League and the Laymen's Eucharistic League for the purpose of promoting devotion to our Lord Jesus Christ in the Blessed Sacrament [TLC, May 10].

The sole purpose of the leagues was to bring together into fellowship those persons who wish to dedicate themselves to the practice of spending one hour per week in devotion in the presence of the Blessed Sacrament for their own sanctification and that of the church. Further, it was Fr. Moser's intention that "companions" of the Eucharistic Leagues commit themselves to one hour of devotion to our Lord in the Blessed Sacrament each day.

The purpose of this letter is to make known to as many people as possible that I have undertaken to sponsor and continue these Eucharistic Leagues, both because I believe in their intrinsic value to this part of the Body of Christ and because I believe that this is a fitting tribute to a brilliant and devoted young priest who contributed so much to the Episcopal Church before his untimely death this past October.

If you are interested in learning more about or associating yourself with the Priests' or Laymen's Eucharistic Leagues, please contact me at Grafton Hall, 39 N. Sophia St., Fond du Lac, Wis. 54935.

(The Rt. Rev.) WILLIAM L. STEVENS
Bishop of Fond du Lac
Fond du Lac, Wis.

Titles and Cassocks

I have reread the "Mother Asked for Women Priests" news story [TLC, Dec. 20] and laughed my head off! What we really should do is get rid of "Father" for priests of the parish. I personally will not use it. He is "the Rev. Mr."

An old priest I knew well always said the use of "Father" was a lower middle class Irish American Roman Catholic title and was done to death by pious old ladies of both sexes.

The women who have assumed priesthood should now, in my judgment, be called Miss or Mrs., as the case may be.

It is a simple, direct approach to a minor problem. And while they are at it, someone should try to design a clerical street costume that is distinctive, but not merely a copy of a male priest's street garb.

According to ancient rubrics, a clerk in holy orders should wear on the street a cassock and gown and cap. Go ahead, laugh! It would be better than the weird combinations I see on the clergy all over town: blue striped pants, brown shoes, red socks, a gray rabat, and a tweed sport coat, with a big wooden pectoral cross on a black cord.

LLOYD C. MINTER

Philadelphia, Pa.

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Regarding the question of the title by which women priests are to be addressed, the proposed title of "mother" certainly has a lot going for it. There is, however, an alternative honorific which has a long history in English usage. It has the advantage of eliminating any clerical paternalism implied in either "father" or "mother" and avoids any sense of a desirable childlike dependence and passivity on the part of lay people.

"Dame" is the equivalent of the Italian "don," which is regularly used in that country. Also "dame" has been used for centuries as an English honorific for women of significant achievement in religious, academic, and civic areas. One drawback, though, is the sexist and dated use of the word in American slang.

(The Rev.) REGINALD G. BLAXTON
Chicago, Ill.

Sermons

Longheld dreams die hard and do not vary inversely with age! Regardless of today's preoccupation with communicating and its watchwords of "input" and "dialogue," I find it somewhat paradoxical that *preaching* is still done with no consultation with nor participation by the audience.

We also have announcement litanies which are usually well intentioned but biased sales pitches which often result in redundant sermons that seem to presume that we do not have an adult ability to read and digest parish bulletins.

(The Rev.) DON HARRIS
Panama City, Fla.

Paternal Dedication

The answer to the question, "Why are there no churches dedicated to God the Father?" is simple and obvious. They all are. The dedication is always to God, *in honor* of a saint (or doctrine).

(The Rev.) TREVOR THOMAS
Holy Innocents' Church
West Orange, N.J.

THE INTERNATIONAL INSTITUTE FOR ANGLICAN STUDIES

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EXPERIENCING OUR ANGLICAN ROOTS

The Institute's initial event will take place in England. A two-week study tour is planned for June, 1982, based on the theme, "Experiencing Our Anglican Roots".

The program is designed as serious continuing study for clergy and laity. Under the leadership of Bishop Marshall and other scholars, registrants will receive authentic backgrounding during the tour.

We will experience Anglican roots in such historic places as Westminster Abbey, St. Paul's Cathedral, London, the Cathedrals of Canterbury, Coventry, Salisbury, Cambridge, Oxford, Ely, Winchester, Windsor, and Chichester.

The tour will feature dialogue with international Anglican leaders. These sessions will be keyed to discussion of opportunities and concerns shared by Anglicans worldwide.

Emphasis will be focused on renewal and spirituality as they bear fruit currently in the Church, through the charismatic movement, evangelism, lay ministry, spiritual healing.

"Experiencing Our Anglican Roots" study tour will depart from St. Louis for London via British Caledonian Airlines, Sunday, June 6, 6:00 pm, and will return from London, Sunday evening, June 20.

The two-week program will be scheduled so as to provide ample time for enjoyment of England in June. All accommodations will be in first-class hotels.

Total cost per person will be \$2,000. Included will be air-fare, hotels, breakfasts, dinners (except in London) and motor coaches (all expenses save for lunches and London dinners).

The Institute's first study tour will be limited to fifty registrants. So, if you think you might wish to join us, let us know promptly and we will send you more complete information.

Rev John Wyatt
The International Institute for Anglican Studies
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THE LIVING CHURCH

February 14, 1982
Epiphany 6

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Canterbury in China

The Most Rev. Robert Runcie, Archbishop of Canterbury, spent two days in the People's Republic of China recently. The Primate met in Nanking with Bishop K.H. Ting, who is chairman of the Chinese Christian Council and the officially recognized leader of China's one million Protestants.

Although Bishop Ting is an Anglican, "denominational differences seem largely to have disappeared during the long silent stretches when China was virtually closed from the outside world," according to the *Church Times*.

Dr. Runcie visited the Nanking Theological Seminary, went sight-seeing, and described the church as a bridge among nations at a party in his honor. He celebrated the Eucharist privately at his guest house, but he did not take part in any public services during his brief visit.

In response to a query, the archbishop strongly criticized Bible-smuggling, an activity he characterized as "unhelpful" to Chinese Christians, especially now when they themselves are engaged in producing religious literature. Dr. Runcie said he had often thought that Bible-smuggling gave more satisfaction to the smugglers than to those who received the Bibles.

The archbishop also visited Burma and Sri Lanka, and was the guest of the Rt. Rev. Peter Kwong in Hong Kong.

Reminder from EPF

In the wake of President Reagan's decision to extend compulsory military registration for 18 year-old males, the Episcopal Peace Fellowship has sent out a reminder that draft registration and conscientious objector counseling are available nationwide to all Episcopalians.

Those who are, or believe they may be, conscientious objectors, are urged to register their belief with the Conscientious Objector Registry, which is maintained at the Episcopal Church Center in New York. Current Selective Service draft regulations prohibit an individual from making a CO claim at the time of registration. Any such claim must be filed, with all supporting statements and documentation, within nine days or less of the issuance of an actual induction order, thereby necessitating advance preparation.

This regulation change and others

may be found in the November 17 issue of the *Federal Register*, which is available at many public libraries, according to the EPF.

"The Episcopal Church traditionally has supported conscientious objection as a valid faith witness," said the Rev. John M. Gessell, professor of ethics at the University of the South and chairman of EPF. "EPF's first and continuing purpose is to help Episcopalians come to grips with choices about militarism in their personal lives." Dr. Gessell added that "all members of our church can help a new generation of young Americans learn about the meaning of their faith as they consider options about draft registration."

Views on Eucharist Diverge

The Rev. Elizabeth Canham, who was ordained to the priesthood of the Episcopal Church last December, celebrated the Eucharist at St. Paul's Cathedral Deanery in London on January 8.

Miss Canham, who was formerly a Church of England deaconess, had the consent of the Dean of St. Paul's, the Very Rev. Alan Webster, according to the *Church Times*, for the service, which was conducted principally for members of the Movement for the Ordination of Women.

The Rt. Rev. Graham Leonard, Bishop of London, reacted to the event with a statement which deplored the unauthorized service. He said it was "clear from the law of the church and the land that those legally ordained abroad could not act ecclesiastically in the Church of England without the authorization of

the Archbishop of Canterbury and the bishop of the diocese concerned," it was reported in the *Church Times*.

He pointed out that in the case of Miss Canham, no one in the country had the authority to permit her to function as a priest, and that while in England, she should "abide by the rules and practice of the Church of England, which does not permit women to function as priests."

Bishop Leonard said he would refer the matter to the Rt. Rev. John S. Spong, Bishop of Newark, who ordained Miss Canham and in whose diocese she serves. He said he would send a copy of his statement to the Archbishop of Canterbury, "asking him to seek to dissuade others from acting in a way that caused distress and dissension within the Anglican Communion."

Bishop Spong told the *Church Times* that he was sorry that Dr. Leonard was offended, but personally he was "delighted" by the resulting publicity. It was needed, he said, "to raise those issues which ought to be raised."

U.S. Unsafe for Children?

A new national organization has been formed on the premise that the U.S. is not a safe place for children. Parents of children who have vanished or have been murdered joined about 200 other participants in a symposium in Louisville, Ky., in January to form the National Coalition on Exploited and Victimized Children.

The group's initial effort will focus on the passage of the Missing Children's Act, now stalled in Congress, which would permit the use of the FBI's National Crime Information Center's computer to track missing children across state and local boundaries.

The participants heard the results of a new Gallup survey on the extent of child abuse in the U.S., which found that 15 percent of adults surveyed said they knew of at least one case of serious child abuse in their neighborhoods.

George Gallup, Jr., president of the Gallup Organization, sent a statement to the symposium which pointed out that the results translate into 24 million Americans aware of serious child abuse in their neighborhoods. "The problem is clearly an enormous one, demanding immediate attention," he said.

In the keynote address, child advocate Kenneth Wooden of Yardley, Pa., said

The Cover

The Hon. Thomas H. Kean, accompanied by his wife and family, attended an inaugural Eucharist at Trinity Cathedral, Trenton, N.J., on January 19th. The Rt. Rev. Albert W. Van Duzer, Bishop of New Jersey, was chief celebrant for the service, which preceded Mr. Kean's inauguration as governor, of New Jersey. The Rt. Rev. John S. Spong, Bishop of Newark, was preacher, and the Rt. Rev. G.P. Mellick Belshaw, Suffragan Bishop of New Jersey, was intercessor.



Onell Soto

Elizabeth Lee, a participant in the Volunteers for Mission program, is shown with two of her students at Holy Trinity School in Port-au-Prince, Haiti. "I came with the idea of giving, but I have received more than I anticipated," she said of her work. "The talent of these students and the kindness of the people here have certainly enriched my life." Miss Lee, a native of Wyncote, Pa., is a member of St. Peter's Church, Glenside, Pa.

the public simply was not aware of the scope of child murders or the network of disturbed persons who sexually exploit and victimize children.

Before adjourning, the conferees adopted a 21 point program in their effort to launch a national crusade to combat child exploitation. Aside from urging swift enactment of the Missing Children's Act, the program:

- Called on the White House to organize a national conference on the exploitation and molestation of children;
- Urged Congress to continue funding the Runaway Youth Act;
- Asked for tougher sentencing and parole restrictions for child offenders, pimps, and sexual deviants.

Initial co-sponsoring groups of the new national coalition include the National Conference of Christians and Jews; the Community Relations Service of the U.S. Justice Dept.; the National Coalition for Children's Justice; and Alpha Phi Alpha fraternity.

Fund Meets Various Needs

Late in 1981, the Presiding Bishop's Fund for World Relief made three emergency grants totaling \$12,000.

Churches in Angola will receive \$5,000, channeled through the National Council of Churches' Church World Service, to help provide necessities for refugees from Namibia and South Africa. A drought in 1981 which brought the food situation to a critical point compounded the problems created by the influx of large numbers of displaced people.

The Angolan Council of Churches, with government support, will coordi-

nate the relief work and distribute food, seeds, blankets, tents, medicines, and agricultural tools.

The Fund also authorized a grant of \$5,000 to assist the Community Action Program of the Diocese of Puerto Rico. Because of deteriorating economic conditions in Puerto Rico, that program was in danger of closing.

A \$2,000 grant will enable the recently established YMCA in the Sudan to continue setting up kindergartens, and carrying on other services.

A Plea for Support

The Rev. Richard J. Anderson, executive for communication at the Episcopal Church Center in New York, has written to all the bishops of the church informing them of the sudden, massive increase in postal rates for second class, non-profit publications [TLC, Feb. 7].

Fr. Anderson pointed out that "the budgets of our diocesan newspapers . . . have been dealt a severe blow, as have the budgets of *THE LIVING CHURCH*, *The Episcopalian*, and other publications upon which the church depends. At this time of crisis, please do not lose sight of the important part these publications have in the total life and work of the Episcopal Church.

"Newspapers and magazines are sometimes considered to be frills or luxuries within the church's mission, but in fact, they are at the heart of all we do. I urge you to do everything you can to support the continuation of the generally excellent service these publications and the people who edit them are giving to the whole church."

BRIEFLY . . .

The executive board of the **American Association for the Advancement of Science**, the nation's largest general science organization, passed a resolution during their recent Washington, D.C., meeting declaring that "creation science has no scientific validity" and is a "real and present threat to the integrity of education and the teaching of science." The recent moves to require the inclusion of creationism in public school curricula caught scientists off-guard, said Stanley Weinberg of the Iowa Academy of Science, but now anti-creationists have organized in 42 states. The network was described as the first concerted effort to oppose teaching the doctrine in public classrooms.

The **Taizé Community's annual pilgrimage for reconciliation** drew approximately 20,000 young people from all over Europe to London in December. A week of discussions and devotions ended on New Year's Day with a night and day of prayer for worldwide peace. Br. Roger Schutz, who founded the ecumenical community 40 years ago and now serves as its prior, told the pilgrims to act as though peace and reconciliation between people was close to reality. Londoners opened their homes to the young people, and local churches arranged activities for them. At one point, St. Paul's Cathedral, Westminster Abbey, and Westminster Cathedral simultaneously were packed with worshipers.

St. George's Church, Clifton Park, N.Y., celebrated the Week for Christian Unity this year by donating \$200 to Sr. Jeanne Mitnacht, a Roman Catholic nun and former college professor who has tutored prisoners in the Albany County Jail for six years. Funding for Sr. Jeanne's position was cut off in September, but St. George's gift will enable her to work at the jail full time during July and August.

In a Christmas letter, **Clergy and Laity Concerned** commended President Reagan for his decision to suspend prosecution of those who failed to register for the draft, and asked him to go a step further. "In this holy season, we call on you to issue an executive order abolishing the draft registration program," said the letter from the interfaith group. "Such a message would move us closer to a world of peace and good will towards all." One of those signing the letter was Dr. Lawrence Poston of the Illinois Episcopal Peace Fellowship.

Julian of Norwich —

**A woman of courage, generosity,
strength, tenderness
and sanity.**

By GEORGE CALVIN GIBSON

In the previous article in our series on Christian proficiency, we referred to Walter Hilton as a prime example of spiritual direction in the English school of spirituality [TLC, Jan. 17]. In this article, we will consider Julian of Norwich (1342c-1415) and her book, *Revelations of Divine Love*, or *Showings*, as she preferred to call it.

The Rev. Martin Thornton, in his book *English Spirituality*, observed that Hilton and Julian taught the same thing; the former was guiding an anchoress, the latter was *living the life* of an anchoress. Hilton guided others in English spirituality, and Julian prayed in the tradition itself.

We do not know where Julian was born, who or what her family was, what her religious history was, or where she died. She lived through a stirring and creative period in English history. It was the time of the Black Death, the Peasants' Revolt, and the rise of Lollardy [which came to be persecuted as a form of heresy].

Some of her contemporaries were Chaucer, Wycliff, William Langland, and, of course, Walter Hilton. What we do know about her are facts gleaned from her writings. She was a Norwich noblewoman of considerable education, and she spent her life as a recluse in the anchorage at St. Julian's Church in Conisford, Norwich.

She said in her *Showings* (revelations) that she wished to have an illness and

have bodily vision of our Lord's sufferings so that she might better share in them. Her wish was granted, and on May 8, 1373, when she was 30, she fell into a trance that began at four o'clock in the morning and lasted until noon of the day, or later. During this time she received 15 "showings," with the visions of the crowning of our Lord with thorns. A 16th showing came on the following night.

These revelations form the foundation of her book, which she completed with her meditations on them. There is a short text and a long text. The shorter one is thought to have been written while her mind was still under the initial impact of the experience.

But Julian herself informs us that she spent nearly 20 years pondering in prayer the meaning of the visions; during this time she received "teaching inwardly" to help her realize their full significance. Out of these meditations came the more formal statements.

In 1978 the Paulist Press produced a volume of the Classics of Western Christianity Series, *Julian of Norwich, Showings*, which contained both the long and the short texts. Sheed and Ward published *A Shewing of God's Love*, edited by Anna Maria Reynolds, in 1974; this has the short text only, but with a helpful introductory article.

The Passion of Christ is the background of everything Julian has to say. In the visions of Christ's Passion, we see the source of her understanding of the universality of God's purpose accomplished in Christ.

Julian says, in the long text of *Showings*, "With a kindly countenance, our good Lord looked into his side, and he gazed with joy, and with his sweet regard, he drew his creature's understand-

ing into his side by the same wound; and there he revealed a fair and delectable place, large enough for all mankind that will be saved and will rest in peace and love."

Julian touches all the main issues of theology. Her writings are undergirded with the Trinitarian life, and it is through Christ that she reaches God. From the long text: "Suddenly the Trinity filled my heart full of greatest joy, and I understand that it will be so in heaven without end to all who come there. For the Trinity is God. God is the Trinity.

"The Trinity is our Maker, the Trinity is our protector, the Trinity is our everlasting love, the Trinity is our endless joy and our bliss, by our Lord Jesus Christ and in our Lord Jesus Christ."

A prominent concept in her writings is

He Keeps All That Is Made

From Enfolded in Love, by Julian of Norwich. Copyright 1980 by the Julian Shrine. Used by permission of Seabury Press.

He showed me a little thing, the size of a hazelnut, in the palm of my hand, and it was as round as a ball. I looked at it with my mind's eye and I thought, "What can this be?" And answer came, "It is all that is made."

I marveled that it could last, for I thought it might have crumbled to nothing, it was so small. And the answer came into my mind, "It lasts and ever shall, because God loves it." And all things have being through the love of God.

In this little thing I saw three truths. The first is that God made it. The second is that God loves it. The third is that God looks after it.

What is he indeed that is maker and lover and keeper? I cannot find words to tell. For until I am one with him I can never have true rest nor peace. I can never know it until I am held so close to him that there is nothing in between.

The Rev. George Calvin Gibson, retired priest of the Diocese of Tennessee, is a consultant in education and planning for St. George's Church, Germantown, Tenn.

the doctrine of creation. From the long text: "At the same time as I saw this sight of the head bleeding, our good Lord showed a spiritual sight of his familiar love. I saw that he is to us everything which is good and comforting for our help. He is our clothing, who wraps and enfolds us in love, embraces and shelters us, surrounds us for his love, which is so tender that he may never desert us. And so in this sight I saw that he is everything which is good. . . ."

Such perspective, which for her "was the result of knowing God, not the result of hating creation," would be a cathartic for our day; it would bring spiritual renewal and lead us to more proficient living. What has Julian of Norwich to teach us as we search for clues for attaining proficiency?

Let Julian answer that, as she speaks of the meaning and purpose of the showings, in the long text: "And 15 years after and more, I answered in spiritual understanding, and it was said: 'What, do you wish to know your Lord's meaning in this thing? Know it well, *love was his meaning*. Who reveals it to you? Love. What did he reveal to you? Love. Why does he reveal it to you? For love. . . .'"

In an essay on Julian published in 1973, A.M. Allchin wrote, in *Four Studies to Commemorate the Sixth Centenary of the Revelations of Divine Love* (SLG Press, Oxford): "She was a woman of great courage and generosity. It requires both to give oneself to God so completely as she did. And she was a woman of great strength and tenderness. Above all, she was a person of a wonderful sanity. . . . She knows that her revelations were not for herself alone, but for all who are one with her in Christ — for you and for me, no less than for her."

Recommended reading, in addition to the books mentioned in this article, might include chapter two of a book published in 1980 by Seabury Press: *A History of Christian Spirituality*, by Urban T. Holmes. Seabury recently released *Enfolded in Love: Daily Readings with Julian of Norwich*, a translation made by members of the Julian Shrine. Julian is also referred to in *Living Selections from the Great Devotional Classics*, put out by the Upper Room.

In the church calendar we honor Julian on May 8, the day she received most of the showings. We pray: "Almighty and everlasting God, who kindled the flame of your love in the heart of your servant Julian: Grant to us, your humble servants, the same faith and power of love; that, as we rejoice in her triumph, we may profit by her example" (from the *Calendar of Lesser Feasts and Fasts*, page 215).

In the next article in this series, we will advance several centuries and consider the life and works of Jeremy Taylor (1613-1667), a controversial English bishop and a gifted writer.

Prayer in the Schools

By WARNER C. WHITE

Recently a woman telephoned to ask that as a minister I support the movement to restore prayer in the schools. When I told her that I was opposed to such a movement, there was a silence followed by "Well, thank you, Reverend," and the end of the conversation. It must seem to many that of course all Christians are in favor of restoring prayer in the public schools, but there are very good reasons — biblical reasons — why Christians should take the opposite stand.

Many centuries ago, St. John of Damascus defined prayer as the lifting up of the heart and mind and will toward God. Prayer is the inner movement of human beings towards their Source. It is our wishes, our longings, our sighings for wholeness, for fullness of being.

When this inner urge towards God is unconscious, it can be compared to an uncultivated field. The weeds and wild flowers and wild berries grow, whether human beings pay attention to them or not, but they are uncultivated. That's what most prayer is like. It's a vigorous, wild growth, going every which way. It's "wild" prayer, untended prayer.

The public schools are filled with uncultivated prayer — wishes, desires, sighings towards God. They are also filled with "anti-prayer" — envies, desires, and hatreds proceeding out of alienation. So prayer already abounds in our public schools. I am sure that even cultivated prayer — explicit prayer, using words in conscious forms — exists there also, in abundance, in the secret hearts of both teachers and pupils.

What does not exist there is *government-cultivated prayer*. It is government-cultivated prayer that is at issue; not prayer itself, but a particular form of prayer cultivation. So the question for Christians is: do we wish to support or oppose government cultivation of prayer in our public schools?

I say we must keep the government out of our prayer lives. The government knows nothing about the cultivation of prayer and can only do harm. First of all, any prayer sponsored by the government would have to be inadequate. Any government-written prayer would have to be watered down so as not to offend anyone. It could not mention Christ or the Father or the Holy Spirit or Allah or the God of Abraham, Isaac, and Jacob. It would have to be general and abstract.

But the situation in the schools is too desperate for that. The Devil and his angels are in mortal combat with God and his angels for the souls of our children. A pop gun will not do. The trouble with government cultivation of prayer is that it trivializes prayer. A pop gun is used — is taken seriously! — in deadly combat. That can only harm our children.

There are other problems with government cultivation of prayer. Jesus teaches that we should pray for our enemies and acknowledge our sinfulness. And, in our Prayer Book services, there is a careful balance of thanksgiving and confession; there is an avoidance of self-righteousness. How are such standards to be set in government prayers?

So far I have spoken of government-approved *written* prayers. These might result from a change in federal law or in the Constitution. But what about a time for silent prayer? The state of Michigan is considering the possibility of requir-

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ing schools to provide time for silent prayer.

Such a practice is less objectionable, it seems to me, for it escapes the problems of having the government or a teacher actually trying to determine the content and wording of a prayer. Nevertheless, I am troubled by the use of silent prayer also. If we were genuinely *pluralistic* about religion in the public schools, if we could divide the children into religious groupings under sound leadership from the various religious groups, and if we could teach the children the meaning of prayer and lead them in prayer, then I would favor cultivation of prayer by the public schools.

But what would children do with a time of silence? They would mostly flounder and daydream. Probably little harm would be done to them by the floundering and daydreaming, especially to those who come from a strong religious background. But what about those who have no other exposure to cultivated prayer? Wouldn't a leaderless time of silence called "prayer" mislead them?

When I was a boy, I attended a public school for some time in which a passage from the Old Testament was read daily by one of the students, and we recited together the 23rd Psalm. I remember the strong contrast I felt between Sunday worship and school "prayers." On Sunday Jesus Christ was proclaimed from the scriptures. In school he was carefully avoided.

It's the avoidance I fear. Whether written prayers are used or silence, the public school would have to practice avoidance. Avoidance of any specific religious commitment would be the strongest message sent our children. Avoidance, in the name of prayer!

This article is not arguing on the basis of the Constitution of the United States or talking about the separation of church and state. It is not talking about the rights of different sorts of belief and non-belief under our Constitution. That's political doctrine, and we are not talking politics. We are talking religion. Our concern is religious and Christian.

The cultivation of prayer is a life and death matter, and everybody should become conscious of the spiritual combat in which all human beings are engaged. We all need serious training and supervision in that combat, and cultivated prayer is the chief weapon in that combat. For these reasons no one but the most serious, well trained, and religiously committed persons should attempt to lead our children in prayer.

And such persons must be able to draw on the full arsenal of our religious resources, not avoid them! We cannot afford to trivialize prayer. Therefore, one can only conclude that Christians must oppose the introduction of government-sponsored prayer in the public schools.

Some Common Criticisms of the Episcopal Church

By ELDRED JOHNSTON

Here is a frank (and perhaps blunt) list of common criticisms of the Episcopal Church. Why bother with this? Because it's healthy to listen to what outsiders are saying about us. Just maybe we can find room for improvement?

My purpose here is not to debate. TLC readers will have their own way of responding: "By George, you're right — I never thought of that." Or, "You're dead wrong. Let me point out to you. . . ." Or, "You may be right, but, on the other hand. . . ."

Some of the remarks that follow were addressed to me directly; some I have read in various publications; others I have overheard. It is obvious that some of the criticism is trivial and superficial, while other remarks cut clear through to the bone!

FORMALISTIC: "Your church spends more time training acolytes how to stand, fetch, and kneel than it spends

in instilling in them devotion to our Lord, the urgency of evangelism, and concern for the suffering and poor."

FINICKY: "You are too concerned with petty proprieties. A man, deeply depressed, went to a rector for help. 'Tell me, Reverend, what must I do to be saved?' The rector bristled: 'Call me Mister; call me Father; but don't call me Reverend. That's an adjective, not a noun!'"

WHISKEYPALIAN: "Your church puts too much emphasis on the enjoyment of alcoholic beverages. 'Happy' is a word used in many churches to describe a person who has accepted Christ, but you use it mainly for your cocktail hour. Why not, instead, emphasize the unhappy and devastating effects of alcohol on the individual and society?"

SMUG: "You treat other denominations as though they were poor relatives. Ecumenical movements and interdenominational programs are low on your agenda. In a situation of emergency — a flood, tornado, or race riot — you let down your hair and join hands with the rest of us. But once things have returned to normal, you move back into the cloister and treat us as hired hands."

The Rev. Eldred Johnston, retired priest of the Diocese of Southern Ohio, is a frequent contributor to our columns.



The Rev. Eldred Johnston

from a dozen rectors: a baptized person; a baptized person who attends *regularly*; a confirmed person; a confirmed, *contributing* person; a person who communicates at least twice a year; a person who accepts the two major creeds and attends services."

EVANGELISTIC FREEZE: "Your church has always been cold toward evangelism, implying that it is insignificant in the Christian tradition."

MECHANICAL: "The mandatory use of the Prayer Book discourages the fresh thought and emotion so important to worship. Laymen have to pay so much attention to finding the right page that they neglect the inner spirit. Can you imagine Jesus leading his followers in worship and demanding that they use a prayer book?"

DIFFICULT SERVICE MUSIC: "Very few of your laymen can participate in your canticles and sung Psalms. The tunes are more suited to a medieval monastery than a 20th century American church."

CONFLICTING BELIEFS: "Yes, you claim loyalty to the two major creeds, but among yourselves you differ radically on such doctrines as the presence of Christ in Communion, the adoration of the Virgin Mary, the degree of bishops' authority, the Second Coming, the gift of the Holy Spirit, reserved sacrament, and children communicating."

INFANT BAPTISM: "Our Lord and his main apostle, St. Paul, were baptized in maturity. Baptism was originally intended to be an affirmation of one's acceptance of Christ as personal savior. This, of course, is impossible with infants."

DILETTANTE: "Most of your clergy are stuffed shirts. They like to be thought of as sophisticated, urbane, and unblushable. They try to remember to drop their 'Rs' in proper British style. They treat clergymen of other denominations with condescension."

CLUTTERED PRAYERS: "Many of your prayers are cluttered with phrases aimed to indoctrinate rather than to speak to God. Take the Lord's Prayer and its straightforward messages and compare it to prayers with such phrases as: '... who made there by his one oblation. . . .' or, 'through it you led the children of Israel out of bondage. . . .' (As though God is not aware!) You should stick to the style of some of your better prayers: the Collect for Purity, the Confession, the Prayer of Humble Access."

INCONSISTENT DOCTRINE: "On the one hand, your church insists on the absolute necessity of apostolically ordained clergy; on the other hand, the primary sacramental act, Holy Baptism, may be performed by any lay person in case of emergency. And (a well kept secret) in extreme cases of sickness, the presence of a clergyman is not essential for Holy Communion."

"The doctrine of Apostolic Succession did not become canonical until long after the Apostolic Age. It was probably brought into being out of fear of heresy and for political exigencies that have no relevance to our modern era."

In closing, please don't jump on me, TLC readers. I'm not indicting; I'm just reporting. I love the Episcopal Church, but I hope I'll always be willing to listen to and weigh all criticisms directed at it.

DULL PREACHING: "The art of preaching is sadly neglected in your church. Most of your pastors act as though the only important thing is what happens at the altar. But the Bible clearly shows the vital need for preaching — the prophetic and teaching function of the church."

ARISTOCRATIC: "Your church is traditionally the church of the powerful, the cultured, and the rich. You are the chaplain to the privileged class. Educationally deprived persons and those of the lower economic classes feel uncomfortable in your church. This tends to produce a church that is politically and economically conservative and rigid. Your nickname is deservedly famous: 'the Country Club at Prayer.'"

OBSESSION WITH SUCCESSION: "Your adamant position on the essentiality of priestly apostolic succession has stymied every attempt at ecumenical advance. Other denominations can argue with validity that such succession is effected not by the clergy, but by a chain of faithful persons in every generation who pass on the torch of Christian faith. Biblical scholars have shown that congregational and presbyterial polity were also practiced in the apostolic church."

FOSSILIZED: "Your movie camera of history got stuck as it was focusing on Elizabethan England — resulting in your Episcopal model. For a church that likes to claim catholicity, you must admit you look provincial, certainly not Oriental, Eastern European, African, or Brazilian. Your liturgy, architecture, theology, and vestments definitely mark you as belonging to Elizabethan England more than any other place or era."

AMBIGUOUS MEMBERSHIP: "What's an Episcopalian? Who knows? You'll get a dozen different answers

Meditation on Romans 7:24

This does not apply to you because it is concerned with everyone else. It is meant for the people for whom rules are made because they have no sense of responsibility. It is for the people who need restriction because they have no sense of worth.

There are things you cannot do because everyone else doesn't want to. There are experiences you cannot enjoy because everyone else doesn't want the same things. There are many things you cannot try because everyone else is not ready. There are many thoughts you cannot think because everyone else does not think the same. You cannot be yourself because everyone else is not just like you.

"Wretched man that I am! Who will deliver me from this body of death?"

Allen F. Bray

EDITORIALS

Schismatic Rite in London

A few years ago, American bishops were distressed and shocked when unauthorized and schismatic services were performed within their dioceses by those forming the Anglican Catholic Church. Now we have the Rev. Miss Elizabeth Canham celebrating in London in defiance of the bishop of that city, and in defiance of the canons of the Church of England [p. 6].

In a nation filled with half empty churches, it can hardly be claimed that Miss Canham's ministrations were needed so that she, or anyone else, would have the opportunity to receive Holy Communion. If the women's ordination movement in England is to be marked by the same disregard of discipline, order, and canon law as came to characterize that movement in the U.S., then in the long run Miss Canham's friends will have little cause to thank her.

Meanwhile, we hope that appropriate spokesmen for the American Church will make it very clear that our church as a whole does not sponsor, approve, or endorse such actions.

Place, Cost, and Size of Convention

The Evangelical Education Society has recently protested against the expensive and perhaps worldly standard of living which will be expressed at the forthcoming General Convention in New Orleans this September [TLC, Jan. 31]. The point is indeed well taken. A couple going out to dinner in New Orleans, and enjoying accompanying beverages, can indeed spend a hundred dollars in an evening.

But we do not blame New Orleans. The same could be spent in once-Puritanical Boston, or in Philadelphia, former stronghold of the plain-living Quakers. In New Orleans the temptation may be greater, because the food there is indeed remarkably good. By the same token, New Orleans has numerous smaller, neighborhood places where one can secure a delicious simple meal for very little. Where else can you get a lunch consisting of a tray heaped with crawfish, or a "po' boy" sandwich stuffed with fried oysters? Yet, in all honesty, most convention members and visitors will not get to these small places on the side streets.

All joking aside, it is not just the restaurants, but the whole industry of travel, hotel accommodations, and entertainment that has skyrocketed in cost. Furthermore, many members of the convention, of the Triennial, and of church-related organizations have saved their money, and they plan, often with their spouses, to have a good time of it, mixing religion with pleasure. Nor do we blame them. For some, it is literally the trip of a lifetime.

Deputies, alternates, and Triennial delegates, furthermore, are not paid to be there. Let us remember, that the governing body of no other religious group in America requires so many to travel so far, for so long a time, and actually to do so much work, as does our

General Convention. We simply could not have such a convention or such a Triennial if a fair number of people were not willing to combine it with a vacation.

We do not think it useful, therefore, to exhort people not to have fun at General Convention. We think it would be more useful to face the issue squarely and reduce the number of clerical and lay deputies of each diocese from four in each order to three in each order. This would mean the cost to dioceses of sending delegations would be reduced by 25 percent. (What individuals and spouses wish to spend on their own personal entertainment is their own business, for which they themselves should pay.)

Such a reduction in deputations would also achieve two other significant goals. A smaller House of Deputies would be a more reasonable body for parliamentary deliberation and debate. Finally, an odd-numbered deputation in each order from each diocese would end forever the ill-feeling and silly bickering over divided votes within deputations when important questions require a vote by orders.

Deacons and the Social Service Crisis

As has been frequently noted in our news columns and elsewhere recently, religious leaders all over our country are seriously and rightly alarmed by the plight of the poor. The cutback in government support of many sorts of social and welfare programs, together with the recession, is making it a long cold winter for thousands of needy people.

It has been stated that this is a challenging opportunity for churches, voluntary agencies, and local groups to take over the responsibility for welfare in our nation. It is indeed challenging, and some of this responsibility is being taken over. Unfortunately, no churches or other private or local groups can come up with the billions of dollars formerly supplied by the federal government.

One thing parish churches and other local groups can supply is volunteer assistance. People can help people. From the past two decades, however, we have learned that poverty is not so simple. It cannot be eradicated by throwing money at it, nor can it be eradicated by well meant efforts of kindly people who are not sure of what to do or how to do it. We need people who know how to train volunteers to do what is genuinely useful and helpful. The competent instruction, deployment, and supervision of volunteers are part of a specialized field requiring talent, skill, and experience.

Here, we believe, is a most appropriate field for many deacons to enter. It has often been said that the diaconate should not replace or inhibit the ministry of lay people, but rather stimulate, lead, and focus it. We suggest that the direction and leadership of volunteer programs for social services are beautifully suited to this view of the office of deacon. It is not what every deacon is called to do, but we believe some are, and thousands of such unrecognized vocations may exist within the lethargic bosom of our church.

BOOKS

Poems Honoring a Poet

A MERTON CONCELEBRATION: Tributes from Friends of the Poet-Monk. Edited by Deba Patnaik. Ave Maria Press. Pp. 112. \$4.95 paper.

If we knew nothing about Thomas Merton, the poet-monk, reading this book — the preface by Br. Patrick Hart, the introduction by Deba Prasad Patnaik, and the poetry of friends of Thomas Merton — would give us a glimpse of what he was like.

He was a mystic as well as a poet, and both qualities added to his impact on others. People liked him. "Nothing left but the fragrance," from a poem by Mark Van Doren, is very poignant and sets the tone of the book.

It won't make the best seller list, but lovers of poetry and Thomas Merton will find it interesting. The book requires thoughtful reading.

KAY WISSINGER
Chicago, Ill.

The Life of Ruby Cowan

JULIANA: Everybody's Sister. By Elizabeth P. Armour. Rochon Howard Publishing, Toronto. Pp. 320. \$15.95.

During the past ten days, I have been most fortunate to have shared the lives of two people who expanded their secular lives by dedicating themselves to God. The first was Thomas Merton; the second, Sr. Juliana. It is hoped you will come to know her better by reading this book by her friend, Mrs. Elizabeth P. Armour.

Ruby Cowan, who became Sr. Juliana, was not a raving beauty likely to turn men's heads. Nonetheless, she suffered pangs of doubt early in her commitment. At one of these times she was given advice all of us should heed: "What use will it be in eternity to have done anything but for God?"

Her final act of resignation will endear her to you. She had secretly kept a pair of "real silk" stockings from the day she took her first vows. When the time for the final commitment occurred, she became conscience-stricken. In the middle of the night she placed them in a brown paper bag, crept silently down into the furnace room, and threw them into the furnace.

Sr. Juliana's principal occupation was teaching. She was headmistress of St. Mary's College in Toronto when Mrs. Armour met her. But the range of her interests was much larger than this would indicate. She was an organist, and in middle age she learned to play the guitar to improve her ministry to youth.

The book contains a number of references and quotations that indicate a wide acquaintance with some of the most influential persons of her generation. She quotes Bonhoeffer, Merton, and Mother Teresa of Calcutta. A quotation from Mother Teresa seems particularly characteristic of her own attitude: "Never let your heart be filled with so

much grief that you forget the joys of the risen Lord." A reference to *Macbeth* indicates a real affection for Shakespeare.

The book is an intimate portrait. Sr. Juliana was permitted to spend much of her leisure time with the Armours. She spoke of their house as her second home. Sr. Juliana, in fact, died there.

Juliana willed her body for medical research. She was buried with the remains of 125 others under a gravestone which reads, "Here lie the cremated remains of those who in the interest of their fellowman donated their bodies for medical research." It is completely typical of the person whom Mrs. Armour has allowed us to know.

V. CRAIG DYER
Pinehurst, N.C.

Books Received

PRAYER MAKING. By Richard W. Chilson. Winston. Pp. 152. \$5.95 paper.

THE EXPENDABLE MARY SLESSOR. By James Buchan. Seabury. Pp. 253. \$7.95 paper.

LUTHERAN-EPISCOPAL DIALOGUE II. Edited by William Weinbauer and Robert L. Wietelmann. Forward Movement. Pp. 159. \$2.95 paper.

ANGER: Yours and Mine and What to Do About It. By Richard P. Walters. Zondervan. Pp. 160. No price given. Paper.

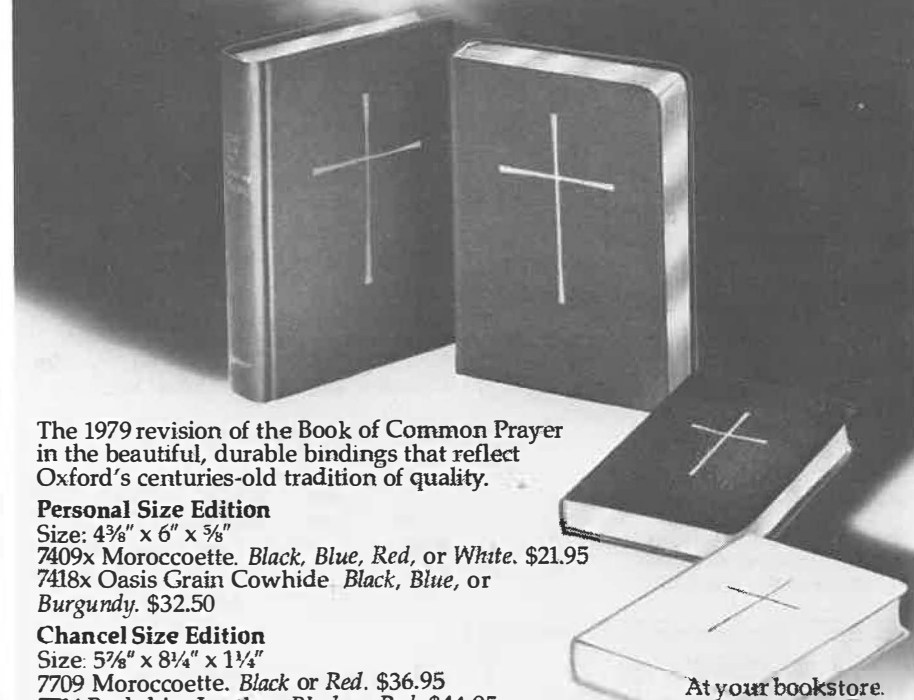
THE NIGHT JOURNEY. By Kathryn Lasky. Illustrated by Trina Schart Hyman. Frederick Warne. Pp. 150. \$8.95.

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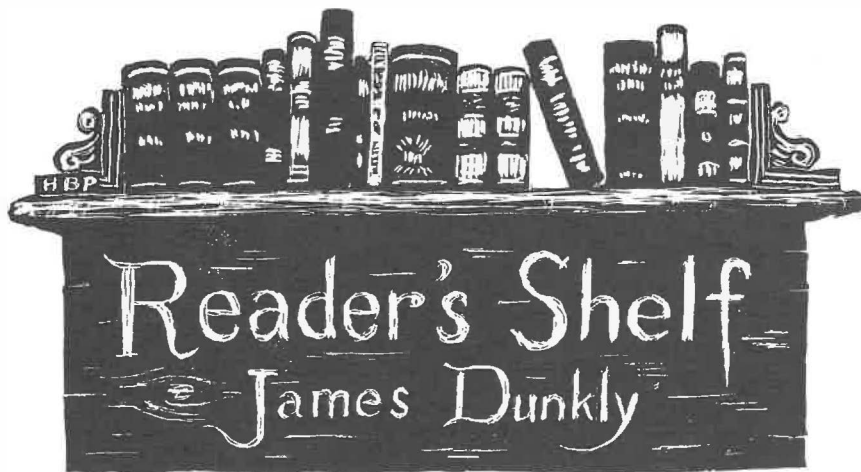
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THE CENTRAL MESSAGE OF THE NEW TESTAMENT. By Joachim Jeremias. Fortress. Pp. 96. \$4.95 paper.

Reprint of the 1965 edition of four U.S. lectures: God as *abba*, Jesus' sacrificial death, justification by faith, and the revelatory aspect of God's Word.

PROCLAMATION 2: Aids for Interpreting the Lessons of the Church Year. Series B. Advent/Christmas. By Paul J. Achtemeier and J. Leland Mebust. Epiphany. By Ernest W. Saunders and Fred B. Craddock. Fortress. Pp. 64 each. \$2.95 each, paper.

The latest additions to the rewriting of the Proclamation series. Achtemeier, an eminent NT scholar, teaches at Union Theological Seminary in Richmond; Mebust is a Lutheran pastor in Pennsylvania and has taught theology in the Fiji Islands and at the Lutheran Seminary in Gettysburg. Saunders taught NT for many years at Garrett Seminary in Evanston; Craddock, whose books on preaching have been receiving a warm welcome lately among many clergy and seminary teachers, is professor of NT and preaching at Emory.

LIVING TODAY FOR GOD. By Brother Roger. Translated by Emily Chisolm and the brothers. Seabury. Pp. 80. \$3.95 paper.

A LIFE WE NEVER DARED HOPE FOR: Journal 1927-1974. By Brother Roger. Translated by Emily Chisolm and the brothers. Upper Room and Seabury. Pp. 78. \$3.95 paper.

THE STORY OF TAIZÉ. By J.L.G. Balado. Seabury. Pp. 128. \$4.95 paper.

Meditations and journal selections from Roger Schutz, prior of Taizé, and an account of Taizé (with photographs) by a Spanish journalist.

NEW PERSPECTIVES ON HUMAN ABORTION. Edited by Thomas J. Hilgers, Dennis Horan, and David Mall. Aletheia Books/University Publications of America. Pp. xi and 504. \$9.00 paper.

Over 30 essays on the medical, legal, and social/philosophical issues involved in the abortion controversy. Protestants, Catholics, and Jews are all well represented here; the viewpoint is unanimously against abortion, but not without differences in nuance from one author to another. J. Robert Nelson and Stanley Hauerwas may be the most readily identifiable name of contributors for TLC readers.

THE PAPACY IN THE MODERN WORLD, 1914-1978. By J. Derek Holmes. Crossroad/Continuum. Pp. x and 275. \$14.95.

A sketch of the 20th century papacy's response to revolutionary developments in church and world. Holmes is an English Roman Catholic church historian and the editor of Newman's theological papers.

CATHOLIC FAITH IN A PROCESS PERSPECTIVE. By Norman Pittenger. Orbis. Pp. x and 144. \$6.95 paper.

Formerly of General Theological Seminary and now teaching at Cambridge University, Norman Pittenger has become very well known as an interpreter of process theology to non-specialists. This book is developed from the many lectures he has given to university and seminary audiences, attempting to show how process thought can faithfully represent catholic truth, as well as reflect modern conceptualities.

REAPING THE WHIRLWIND: A Christian Interpretation of History. By Langdon Gilkey. Seabury. Pp. ix and 446. \$9.95 paper.

Reprint of the 1976 edition.

CLASSIFIED

BOOKS

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

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PEOPLE and places

Appointments

The Rev. Edward Boucher is rector of Christ Church, 57 Main St., Swansea, Mass. 02777. He began this work in the fall.

The Rev. Whitney H. Burr is rector of St. Christopher's Church, Main St., Box 711, Chatham, Mass. 02633.

The Rev. Robert C. Dean is rector of St. John's Church, Farmington, N.M. 87401. The post office box number should be dropped from the address of the church. It is now 312 N. Orchard St., Farmington 87401.

The Rev. Jeffrey Ditzel is rector of St. Faith's Church, Miami, Fla.

The Rev. William M. Dunning is rector of Trinity Church, 26 White St., Haverhill, Mass. 01830.

The Rev. William A. Eddy, Jr. is rector of St. John's Church, Revere St. and Roanoke Ave., Jamaica Plain, Mass. 02130.

The Rev. Kirk Haas is rector of the Church of the Holy Spirit, W. Thirty-First and Walnut, Erie, Pa. 16508.

The Rev. Hugh S. Hostetler is rector of St. Paul's Church, Dowagiac, Mich. Add: 306 Courtland St., Dowagiac 49047.

The Rev. I. Mayo Little, Jr. is rector of St. Luke's Church, Salisbury, N.C.

The Rev. David R. Mihalyi is rector of St. Paul's Church, 101 E. Williams St., Waterloo, N.Y. 13165.

The Rev. J.F. Titus Oates is rector of All Saints' Church, 209 Ashmont St., Boston, Mass. 02124.

The Rev. Benjamin Pao, formerly in Hong Kong, is diocesan minister to the Chinese community in the Diocese of Massachusetts. Address: c/o 1 Joy St., Boston 02108.

The Rev. Darwin L. Price is vicar of Calvary Church, 145 Bridge St., Suffield, Conn. 06078.

The Rev. Gregg L. Riley is assistant to the dean of Trinity Cathedral, Davenport, Iowa. Address: 1143 Main St., Davenport 52803.

The Rev. Neilson Rudd is rector of St. Paul's Church, Put-in-Bay, Ohio. Add: Box 176, Put-in-Bay 43456.

The Rev. Thomas C. Shepherd is rector of Christ Church, 671 Main St., Harwich Port, Mass. 02646.

The Rev. Susan Skinner is associate rector of Emmanuel Church, Webster Groves, Mo. Add: 363 S. Gore Ave., Webster Groves 63119.

The Rev. William B. Wright is rector of St. Michael's Church, LaMarque, Texas. Add: Box 837, LaMarque 77568.

Diocesan Positions

The Rev. Harvey E. Buck is honorary canon to the ordinary in the Diocese of Northern California. Add: 1420 Arbutus Ave., Chico, Calif. 95926.

Deaths

The Rev. Albert C. Baker, 77, a retired priest on the staff of the Cathedral Church of the Advent, Birmingham, Ala., died on January 2. He was well known for the ministry he carried on in recent years from his apartment, which became known as the Bakery. There he hosted prayer groups and Bible study classes. He also was instrumental in dispensing aid to the neglected needy of the city.

Fr. Baker was born in Arkansas and was graduated from Kenyon College and Bexley Hall. During his career he served churches in Vermont, Ohio, the state of Washington, Alabama, and various places in the midwest. Survivors include his sister, Mrs. Wilber Ferguson of Batesville, Ark.

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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
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Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 9; Sat 4:30-5:30

WASHINGTON, D.C.

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

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

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

SPRINGFIELD, ILL.

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

BOSTON, MASS.

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

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

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

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.

NEWTON, MASS.

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

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

KANSAS CITY, MO.

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

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S & 5S — MP 2S & 4S). Mon-Fri H Eu 12:10

OMAHA, NEB.

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

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
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CAPE MAY, N.J.

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

NEWARK, N.J.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC 7:15; EP 3:30. Wed HC & Healing 12:15

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev-Special Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

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

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Masses Sun 8:30, 11 Sol; Mon-Sat 10; Tues-Thurs 6

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

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

TRINITY PARISH
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TRINITY CHURCH Broadway at Wall
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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

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Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

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HURST, TEXAS

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Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

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Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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ST. JAMES 833 W. Wisconsin Ave.
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Sun Eu 8, 9:15 (deaf), 10:30, MP 9. Mon-Fri Mass 12:10, EP 5:15, Sat Mass 10