

THE LIVING CHURCH



Participants in the Episcopal Educators Event held recently in Louisville, Ky., brought their theme of ministry to the city out in the open when they processed from the hotel conference site through the city's "battle zone" to Christ Church Cathedral [see p. 7].



THE LIVING CHURCH

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Bonding to God

In this season of Lent we hear many references to covenant. It is a word not much used now in secular life. It means agreement, league, or perhaps treaty. To us this may connote lawyers, legal sized paper, and the seal of a notary public. In a past generation we might have visualized it in terms of quill pens, parchment, and sealing wax. None of this is what the Old Testament has in mind. The Hebrews associated covenants with "blood and fire and columns of smoke."

The making of a covenant, or "cutting a covenant" as the Hebrew language regularly expresses it (as in this Sunday's Old Testament lesson), again and again involved sacrifice. So it was that Noah offered sacrifice after the flood (Genesis 8:20-9:17), and Abraham divided his sacrifice in two (Genesis 15:9-21). It was to be marked on the body of every male by circumcision (Genesis 17:1-14).

Perhaps the most dramatic covenant in the Old Testament is seen at the foot of Mt. Sinai, when Moses takes half the blood from the sacrifice and throws it against the altar. Then half was thrown

over the people (Exodus 24:4-8). The elders ascended the mountain with Moses and ate and drank before God, and Moses went higher up into the cloud for 40 days and 40 nights.

Obviously the Hebrew idea of a covenant was not simply a polite legal agreement between two parties. It was something demanding loyalty and commitment at the most profound level. Inaugurated by the most solemn and mysterious rites, it was to be perpetuated in the very soul of the race.

Viewed from this perspective, Jeremiah's prophecy of an internal covenant in the heart is not a rejection of what went before, but rather an affirmation of what the covenant was always supposed to have been, rooted in the deepest levels of human motivation.

Certain kinds of birds and animals are bound to their parents or their siblings or their mates by what is called bonding. A link is formed which the individual is unable to annul. So Israel was to have been bonded to God. Animal bonding may be triggered by certain smells or sounds; it requires much more than that for humans. A major purpose of rites, sacraments, and civil ceremonies is to appeal to human motivation at a deep enough level for truly permanent commitment.

As human loyalty and attention fluctuate and wander about from this to that to something else, again and again God has called us to himself. The human heart is fickle. Yet a fuller and more adequate humanity, for which our Creator intended us, requires commitment to those persons and concerns expressing the highest values.

Maturity is the ability to enter into and maintain appropriate commitments. A covenant with God should be the center of the whole structure — like the trunk of a tree, like the mast of a sailing vessel, like the center pole of a tent, like the backbone of a skeleton, like a cross on a hill at the center of the world.

THE EDITOR

I Walk

Never have I understood less nor known more, planned less nor accomplished more.
The way?
I do not know the way,
I only walk.

Arden G. Thompson

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LETTERS

Under the Bamboo Tree

How times have changed! One of your recent issues had a letter from a single priest who boasted that he refused to assume his duties in a small mission until agreeable housing was provided.

The Hawaiian Church Chronicle in 1908 reported the arrival of the Rev. Leopold Kroll and his family for mission work in Lahaina on the island of Maui. The small plantation town had no housing readily available for the Krolls. Bishop Restarick then recommended that Mrs. Kroll and the children return to Honolulu to live in the cottage next to the Bishop's House until a vicarage could be built in Lahaina.

Fr. Kroll replied that he and Mrs. Kroll had considered the matter thoroughly. Because Mrs. Kroll had already started a branch of the Woman's Auxiliary and a junior auxiliary, as well as guild activities, and was in charge of the infants' class in Sunday school, they decided that her departure would hurt the work. Hence, they moved into the parish hall!

An entire year elapsed before sufficient funds were collected and a vicarage was erected. In all the reports and corre-

spondence of that year, not one word of complaint came from the Krolls. Fr. Kroll did write to the bishop soon after moving into their new home that the attractive house more than compensated for any discomfort of the previous year.

Fr. Kroll went on to become Bishop of Liberia in 1936. *Aloha.*

(The Rev.) KENNETH D. PERKINS
Historiographer
Diocese of Hawaii

{ *Folks around here might gladly trade a vicarage for a spot in Hawaii.* Ed.

The Orthodox Say No

An Episcopal correspondent keeps me supplied with articles from your excellent magazine. Recently, he sent me articles concerning the Anglican/Lutheran intercommunion controversy. Suffer me the following comments:

(1) There already exists an intercommunion between the Episcopal Church and anyone who cares to come forward to receive Holy Communion.

(2) The Protestant Episcopal Church, at least in the Diocese of Southern Ohio, seems bent upon a "non-denominational" response to Christianity. Enclosed please find two newspaper articles, one published yesterday, the other today, in Athens and Columbus, Ohio, respectively, showing the above allegation to be true.

[The enclosures refer to a "non-denominational service of Evening Prayer," at which Episcopalian Moorhead Kennedy spoke, and to a "special Communion for Peace Service," which was arranged by the Rev. Peter Strimer. Ed.]

(3) No Roman Catholic or Eastern Orthodox authority speaking for his church accepts the validity of Anglican orders. Orthodox response has sometimes been misquoted, distorted, or quoted out of context with reference to this matter; the response of Orthodoxy, on a practical basis, has been on the side of invalidity.

(4) Bishop Wantland's article [TLC, Jan. 24] quotes the Articles of Religion concerning the validity of the sacraments administered by an evil man; this represents the Augustinian view. It is not, however, the Cyprianic view — which is generally accepted by the Orthodox. Letter 70 of the African Council, from Cyprian, *et al.*, to Januarius, *et al.*, clearly indicates the invalidity of the sacraments and ministry of those who are willfully separated from the church. The letter even includes baptism in that invalidity.

Here, the local Lutheran pastor has celebrated the Holy Communion at joint Episcopal/Lutheran services. I take that to mean: (a) local Episcopalians somehow believe the Lutheran pastor is a

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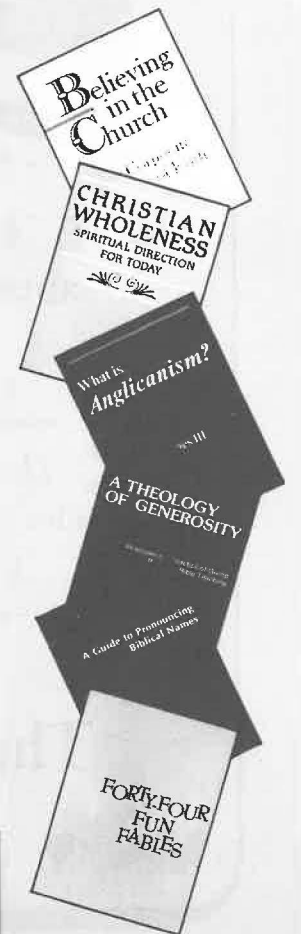
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priest; or (b) they think the priesthood is unnecessary.

Bishop Wantland's article asks Episcopalians to face the facts of their actual beliefs and practices. I submit that the actual practice of the Protestant Episcopal Church — except in isolated instances — is quite different from the formularies of the Anglican Communion. For example: (a) 68 percent of Episcopalians recently polled had received Holy Communion in a Protestant church and thought they had derived spiritual benefits therefrom; (b) 44 percent of those Episcopalians polled do not believe in the divinity of Christ.

I do not mean to be unkind or judgmental, but one has reason to suppose a sizable portion of the Protestant Episcopal Church does not take the Episcopal Church seriously, and if its own adherents do not, why should anyone else?

(The Rev.) ANDREW L.J. JAMES
Eastern Orthodox Chaplain
Ohio University

Athens, Ohio

Higher Standard

This refers to the Rev. Frederick M. Morris' letter [TLC, Feb. 28], which states, in part, that clergy, "in being ordained of their own free will, have accepted the discipline of a higher standard than is required of the laity." This is a concept which is not taught in seminary, is not found in any ordination service, and is most certainly not warranted by scripture.

It is my understanding that all Christians are called to one standard found in the Old and New Testaments and freely accepted at baptism: that we are all under the judgment of a living God, who expects all his children to live out their many callings in the best way they can; and that he does not differentiate between what is required of those who are set apart to perform important priestly functions in the life of his church and those who pursue other ministries in his world.

(Capt.) JANET L. MAGUIRE, USN (ret.)
Alexandria, Va.

Eccentric Old Church

The article by the Rev. Eldred Johnston, "Some Common Criticisms of the Episcopal Church" [TLC, Feb. 14], touches me to say, "You may be right, but on the other hand. . ."

Yes, I hear most of what he says from the Protestant segment of my friends, and it appears he has been listening to these friends or their Ohio twins. But I also have Roman Catholic and Eastern Orthodox friends who chide me in just the opposite direction.

The "obsession with succession" is not seen as a very strong obsession by the fellow Catholics, rather they see our

posture as a pretty weak version of theirs. Common ground, and precious little of it, are infant baptism, our priesthood boldly stated, and the return of the Eucharist from near oblivion in many of our parishes.

Smug, aristocratic, fossilized, ambiguous, mechanical, dilettante, inconsistent — these charges are made by both sides and seem to be deserved to a marked degree. Maybe our seemingly eccentric old church should not be so sensitive to impressions announced by those of other faiths and should instead go about the business of bringing the faith as we have received it to those who would receive it.

PRESTON STEVENS, JR.

Atlanta, Ga.

May We Learn. . . .

I was fascinated to read and note the juxtaposition of letters in your issue of February 7, continuing the discussion on "white male discrimination" in the church by Fr. Blaxton and "Name Withheld" on the one hand, and the letter from Mrs. Choi regarding the national church and its sponsorship of the organization known as "Project Equality" on the other hand. As a black priest, sixth generation Episcopalian, and Project Equality board member, let me add two comments to both discussions.

1. To "Name Withheld": Episcopalians almost always mind their manners. The tactic used to discriminate is not to tell you you can't have a job because of race; rather, do it the "nice way," and simply exclude blacks, women, and other minorities, when "certain" positions become available. Therefore, the placement officer does not have to worry about repercussions. This is common practice — not something extraordinary — and as prevalent today as it was 20 years ago.
2. Mrs. Choi is absolutely right when she says, ". . . the sad fact [is] that the Episcopal Church itself does not live up to the aims of the organization it sponsors and lags behind the secular world in its employment practices."

May we learn from our past in order to build a better future!

(The Rev. Canon)

FREDERICK B. WILLIAMS
Church of the Intercession
New York, N.Y.

Publishing the Hymnal

My first Christmas in this parish — 1979 — saw a service that began with carols and hymns, accompanied by a tuba, the organ, two violins, a flute, and a dulcimer. The great congregational re-

Continued on page 11

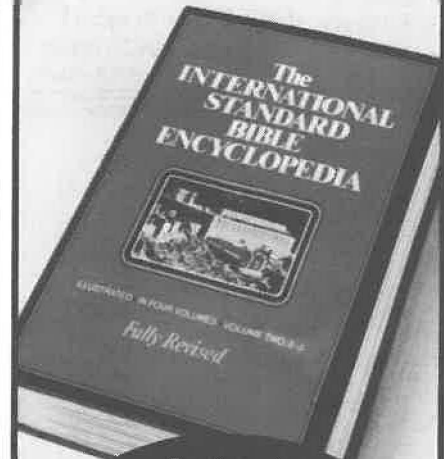
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BOOKS

Witness of an Anchoress

WIND ON THE SAND: The Story of a 20th Century Anchoress. By Pinions, with a foreword by Annie Dillard. Paulist Press. Pp. 80. \$3.95 paper.

There is now an American publication of the autobiography of an English anchoress who calls herself Pinions. *Wind on the Sand* is an insight into the calling of a soul by Christ to a special contact with him. There is the resistance of youth with high adventure and the final capitulation, which is so natural as to be almost imperceptible.

The Holy Spirit wins the day and bestows mystical gifts which the author describes in such a natural style that one finds oneself with her in the deepest sharing. The style is almost conversational and brings the reader through unusual ideas so easily that it is needful to stop and reflect a bit on what has passed.

However, this makes the "solitary religious" a "natural" for the average Christian and draws one to the heart of the Faith. The last small section of the book has some helpful hints on prayer, with a method of intercession using the "Our Father."

It is such a compact little book that it can be a companion for many occasions. Indeed, one feels that this religious is truly one's companion on "the way," in every circumstance of daily life. It will readily be agreed that this anchoress is a part of every life situation, as she intercedes for all who ask.

KATHERINE COOPER

Wayne, Pa.

Spiritual Armament

A TIME TO PRAY: Prayers, Psalms, and Readings for Personal Devotions. Compiled by George T. Cobbett. Church Hymnal Corp. Pp. 175. \$4.95.

This is a hardbound but genuinely pocket-sized book (approximately four by six inches) containing material chosen from the Bible and the Prayer Book for private devotion. Those of us who have used, in wartime, the abbreviated prayer books given to soldiers, sailors, and airmen will understand if this is favorably described as an armed forces prayer book for civilians. May it indeed serve as a weapon in spiritual battle!

The book includes from the Book of Common Prayer these sections: Daily Devotions, Order for Noonday, Order for the Evening, Compline, and Reconciliation of a Penitent. A section of prayers on miscellaneous topics includes many of those from the back of the Prayer Book, and collects for the high points of the church year. There are over two

dozen selected Psalms, half a dozen canticles, and 21 important Bible passages — most of them a page or two in length.

For individuals or families who do not use the full office of Morning and Evening Prayer, but who do wish daily devotions closely linked with the Bible and the liturgy, this will be a welcome handbook. It is well designed for use in buses, planes, and trains, or for a free moment at the office, shop, factory, or farm.

H.B.P.

English Christology

GOD INCARNATE: Story and Belief. Edited by A.E. Harvey. London: SPCK. Pp. 104. £3.95.

With this collection of essays by seven Oxford scholars, sense and sensibility return to current discussion of Christology. The authors ask us to think about truth of various kinds, not merely that of logical propositions. They encourage us to consider biblical narrative as Gospel, not myth. Appropriately, the book ends with a sermon preached in Durham Cathedral on Christmas, 1980 — one quoting Auden and T.S. Eliot.

Distinguishing among historical, theological, and metaphysical truth, John Macquarrie finds theological truth closer to truth in art than to truth in science. Schooled in literary criticism, Rachel Trickett finds two kinds of truth — the historical and the imaginative — interwoven in the Gospel narratives.

The editor, Anthony Harvey, contributes a fresh summary of recent New Testament scholarship showing that we can know a great deal more about the historical Jesus than skeptics thought a generation ago. His colleague, Geza Vermes, reinforces this fact from the perspective of a Jewish historian. He has intriguing things to say about Jesus' "tendency to democratize."

Skillfully put together, the book tells a coherent and, indeed, exciting story.

MARIANNE H. MICKS
Prof. of Biblical and Historical Theology
Virginia Theological Seminary

Books Received

GARDENING WITH CONSCIENCE: The Organic-Intensive Method. By Marny Smith. Seabury. Pp. 81. \$3.95 paper.

THROUGH THE YEAR WITH POPE JOHN PAUL II. By Karol Wojtyla. Crossroad. Pp. 252. \$12.95.

THE OTHER SIDE OF THE COUCH. Edited by Dr. E. Mark Stern. Pilgrim Press. Pp. 241. \$12.95.

BREAD BROKEN AND SHAPED: Broadening Our Vision of the Eucharist. By Paul Bernier, SSS. Ave Maria Press. Pp. 140. \$3.95 paper.

THE ETHIC OF DEMOCRATIC CAPITALISM: A Moral Reassessment. By Robert Benne. Fortress. Pp. 286. \$10.95 paper.

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

SHORT COURSE IN CABLE. United Church of Christ. Pp. 32. \$2.00 paper.

THE LIVING CHURCH

March 28, 1982
Lent 5

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Urban Caucus Meets

Concern about the rapid decline of U.S. cities and the need to plan for the upcoming General Convention brought nearly 400 members of the Episcopal Urban Caucus to New York City for four days in mid-February.

As a result of its deliberations, the caucus pledged itself to create a legislative advocacy team in Washington, D.C., to develop training in advocacy for local groups, and to press for a national, ecumenical leadership conference on urban issues to take place within six months. The conferees decided to raise \$150,000 to finance these programs in 1983.

A set of papers from the caucus policy and evaluation group, an address from the Rev. Canon Lloyd Casson, caucus president, and a "Speak-Out" by people who have been affected by changes in government social programs, were key elements of the conference.

The papers included a brief history of post World War II urban policy and deterioration, and a more detailed examination of the impact current and proposed federal cuts will have on the urban poor. A document called "Where We Stand" laid out brief premises for exploration.

"Speak-Out" participants, whose testimonies brought the reality of modern economics into personal focus, were a wheelchair-bound woman, a welfare activist, and a laid-off auto worker.

Canon Casson commented on the "new federalism" after the meeting. It means, he said, "that the church is going to have to learn, all over again, how to be advocates on the state level." Learning that role and sharing it with parish, diocesan and regional groups will be a major thrust of the legislative advocacy team that the caucus will assemble.

Looking ahead to the 1982 General

Convention in September, Canon Casson said, "We are going to have a very exciting time in New Orleans. For the first time in years, we will be gathering with large groups of deputies and bishops educated in terms of the issues facing people. The policy changes, the peace and nuclear issues, have so cut across lines that people have been forced to think about them and I am very hopeful that we can make some very clear statements in New Orleans."

Idaho Elects Bishop

The Rev. David Bell Birney, IV, coordinator of overseas ministries for the Episcopal Church since 1976, was elected the eighth Bishop of Idaho at a special convention on February 27 at All Saints Church, Boise.

Fr. Birney, 52, received the required majority of votes in both the clerical and lay orders on the fifth ballot. A close runner-up was the Rev. James T. Booth, rector of St. John the Evangelist Church, Stockton, Calif.

In addition to Fr. Birney and Fr. Booth, the diocese's nominating committee had put forth three other names: the Rev. Robert E. Brown, rector of St. Christopher's Church, Kailua, Hawaii; the Rev. James H. Davis, rector of St. Stephen's Church, Boise; and the Rev. Logan E. Taylor, Jr., rector of St. Joseph's Church, Grand Prairie, Texas. The Rev. Albert E. Allen, retired rector of Ascension Church, Twin Falls, Idaho, was nominated from the floor.

A native of New Orleans, the new bishop-elect was reared in Lancaster, Pa. He was educated at Emerson College, Franklin and Marshall College, and Virginia Theological Seminary. After his ordination to the priesthood in 1955, he served parishes in several Pennsylvania communities. In 1969, he went to Uganda to teach pastoral theology at Bishop Tucker Theological School, and



The Rev. David B. Birney, Bishop-elect of Idaho.

after the Idi Amin takeover, served as assistant to the Rt. Rev. C. Shannon Mallory, then Bishop of Botswana.

Bishop-elect Birney and his wife, the former Virginia F. Knorr, have two sons. Reached at his home in Upper Montclair, N.J., he said of his election, "I am overwhelmed and deeply grateful to God that this has happened. You have shown love and confidence in me, and I pray that I'm worthy of it and that we all may be proven faithful." He will succeed the Rt. Rev. Hanford L. King, who retired last fall due to ill health.

Practicing What We Preach

Over 200 Episcopal educators from around the U.S. gathered in Louisville, Ky., in February to examine the role of the church in urban areas.

Under the theme, "Refocusing our Vision: The Church and the City," the delegates to the Episcopal Christian Educators Event examined the spiritual implications of deterioration and human alienation in the cities.

The Rt. Rev. John H. Burt, Bishop of Ohio, gave the keynote address. The Event also featured the Rt. Rev. John M. Allin, Presiding Bishop, and the Rt. Rev. William B. Spofford, Assistant Bishop of Washington. The Rt. Rev. David B. Reed, Bishop of Kentucky, was host to the conference.

"The city is a paradox of conflicting creations," said Bishop Burt. "It is a

IDAHO ELECTION

Ballot Number	1		2		3		4		5	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Nominees										
Albert E. Allen	1	5	1	2	2	1	1	0	withdrew	
David B. Birney	13	37	15	47	15	60	18	73	20	82
James T. Booth	9	41	7	49	13	54	14	64	16	65
Robert E. Brown	4	36	4	30	0	23	0	5	withdrew	
James H. Davis	6	26	6	23	3	15	1	10	0	5
Logan E. Taylor, Jr.	3	9	1	2	1	0	1	0	withdrew	

place of creativity and spirit, but also a place that cradles alienation and distrust." He noted that the Episcopal Church is "privileged" to have parishes in most inner city neighborhoods throughout the country, and cited the need for this sacramental presence. "We cannot leave the inner city to the storefront Baptist churches," he said. "Our parishes can be living Christian communities with much to share."

Bishop Burt, a leader of the Urban Bishops Coalition, gave the educators some specific suggestions. He stressed the need for getting beneath the symptoms to the causes, identifying patterns of community organization, and developing processes for addressing public issues that affect human lives. "The real issue, is, do we practice what we preach? We can say nothing if we are not an action people," he said.

Practical Recommendations

The faculty of the School of Theology at the University of the South in Sewanee, Tenn., recently issued a statement strongly supportive of the House of Bishops' 1981 pastoral letter, but added several practical recommendations for implementing the bishops' proposals.

The professors suggested that Christians not only study the present time in light of history and God's word, as the bishops suggested, but that tradition and God's word also be studied from the current perspective. Unless Christianity is relevant to today's needs, they said, there is no reason why anyone should believe its teachings.

Social responsibility cannot be separated from the church, faculty members said, in discussing the threat of nuclear violence. Mass media should be used to create a climate in which peace becomes possible, and church leaders should testify before legislative committees about the moral and religious implications of government policies.

The faculty statement encouraged groups and individuals to take strong and deliberate action in the name of the church. While recognizing that some people will be anxious about using the church's name, the writers felt that a diversity of opinions contributes to discussion and action.

The faculty proposed that increased research and development of further information concerning nuclear disarmament and economic justice would help the church formulate collective judgments on these matters and help make policymakers aware that the choices they make involve values, as well as calculated facts.

The statement recognized that Christians can't avoid making value judgments, even though these judgments should be cautious. In particular, the statement referred to current U.S. economic policy, which places uneven bur-

dens on the American people. "Justice requires that hardships (like benefits) be distributed fairly among all sectors of the population," said the signers.

While the faculty endorsed the bishops' appeal for increased personal and corporate giving, it said the church must think about using its own resources and must seek alternative ways of meeting basic human needs.

The letter was sent to the Presiding Bishop, the secretary of the House of Bishops, and the chancellor of the University of the South. A complete copy of the statement is available from the Rt. Rev. Girault M. Jones, interim dean of the School of Theology.

ARCIC Final Report

The final report of the Anglican-Roman Catholic International Commission (ARCIC) was completed in September. Publication was expected to take place in January, but the process was delayed without public explanation.

On February 26, the *National Catholic Reporter* revealed that on January 25 in Rome, "a crucial meeting took place between the Secretariat for Christian Unity and the Congregation for the Doctrine of the Faith" on the subject of the ARCIC report.

"The CDF held that the final report should not be published without a series of dissenting notes," the Roman Catholic weekly reported. "These would act as a kind of Vatican health warning: reading this document may damage your health."

The paper added that British Cardinal Basil Hume went to Rome early in February accompanied by two other bishops. The purpose of their journey was to point out to Vatican authorities that making such an addition to the report "would be felt as an insult to ARCIC and to the Anglican Communion generally. But this mission failed."

Cardinal Hume announced on February 16 that the document would probably be published in March, but soon after, the official Lutheran observer to the ARCIC dialogues, Gunther Gassmann, published a commentary on the report in a German theological paper. Deeming further secrecy unnecessary, the *National Catholic Reporter* has published an extensive commentary on the report.

Calling the document "unique in the last 400 years of Western church history," the Rt. Rev. Arthur A. Vogel, Bishop of West Missouri, said recently that ARCIC "believes that the statements show, if they are accepted by the churches, sufficient agreement in faith to allow the mutual recognition of each other as sister churches in the catholic communion, essentially one in belief, sacraments, and ministry, although sometimes bringing different theological vocabularies and spiritual heritages for the enrichment of the other. . . ."

CONVENTIONS

The 139th convention of the Diocese of Florida met at the Church of the Advent, Tallahassee, on January 22-23 under the presidency of the Rt. Rev. Frank S. Cerveny, Bishop of Florida.

The convention gave strong support to the newly established diocesan ministry to prisoners and crime victims, and heard a report that the first cabins and central buildings of the new diocesan camp and conference center will be in place by summer. The delegates unanimously endorsed a resolution to double the discipleship in the diocese within the next ten years, and directed the diocesan executive council to design its programming resources toward that end. An operating budget of \$871,462, which included \$144,000 for the national church program, was adopted for 1982.

Meeting in Houston from February 11-13, the Diocese of Texas set in motion the process whereby it will elect a second suffragan bishop sometime in the late spring.

Among other actions, the council debated policy regarding a multi-million dollar bequest from the estate of the late H.H. (Pete) Coffield, a parishioner of St. Thomas Church, Rockdale; agreed to do a year's study of the Diocese of Western Mexico as a prelude to a companion relationship in 1983; affirmed the House of Bishops' 1981 pastoral letter; asked for weekly prayers in all parishes for the people of Poland; and agreed to make a study of the costs of holding a diocesan council, which this year amounted to about \$1,000 per parish. Combined budgets of \$2,985,000 were approved for 1982.

The Rt. Rev. Maurice M. Benitez, Bishop of Texas, praised his diocese's response to the Venture in Mission campaign which exceeded its goal and raised over \$7 million. But, he said, "along with a blessing seems always to come a new challenge. Forever the message is, 'Well done, my good and faithful servants,' now here is what I want you to do next!"

A resolution, supporting President Reagan's efforts to achieve strategic arms reductions was approved overwhelmingly by delegates to the 78th council of the Diocese of West Texas, which met in the Fort Brown Memorial Center, Brownsville, from February 4-6.

The resolution, copies of which were sent to Texas senators and congressmen, will be submitted to the 1982 General Convention in New Orleans. Another resolution was passed which responded to a request from the Rt. Rev. Scott Field Bailey, Bishop of West

Continued on page 13

The Church in Washington

An Interview with William Weiler

Decisions are made by the government which affect the lives of Christians throughout our nation and the world. Through its Washington office, the Episcopal Church takes a leading role in the capital's religious community. The Rev. William L. Weiler, Washington Affairs Officer for the Executive Council, was interviewed for *THE LIVING CHURCH* by Nancy Gabriela Carroll. Fr. Weiler was formerly executive director of the National Council of Churches' office on Christian-Jewish relations.

It is good to have the opportunity to talk with you today, Fr. Weiler. What is your role at this particular place and time in the life of the Episcopal Church?

It is my task as Washington Affairs Officer to convey the actions and resolutions of our official church bodies — the Executive Council and the General Convention — to the appropriate federal agencies.

Although my ministry is one of relaying and interpreting the positions of the Episcopal Church, almost all of the work done in the Washington religious community is done in ecumenical circles. I join forces with other Christian and Jewish partners. First of all, we work in task forces on various issues; then we convey the results of our studies to our constituencies.

We call ourselves the Washington Interreligious Staff Council. WISC comprises some two dozen religious organizations, including our Episcopal Church's Washington office and those of various denominations.

I noticed many denominations' offices in this very building, as I came to our meeting this afternoon.

Yes, we are conveniently located on

In addition to her talents as a writer and public speaker, Nancy Gabriela Carroll is the midwest representative of a travel agency specializing in tours to Israel and countries of Europe. She is a member of St. Elisabeth's Church, Glencoe, Ill.

Capitol Hill, sandwiched between the Supreme Court and the government office buildings.

We divide ourselves into task forces on various themes, such as foreign policy and military spending, energy and ecology, civil and religious liberties, issues affecting women, and health and human welfare. It's remarkable that our faith groups have a unanimity in addressing most of these issues. It's quite clear that we can divide the toil and work together in a *common witness*, as we convey our positions to the Congress, the administration, and the governmental agencies.

How do you send your information to the various congregations and parishes in the U.S.?

The chief instrument we use to convey the findings of these working groups is "IMPACT." About 14,000 people of various religious persuasions are members of this national network. Some 500 members are Episcopalians. Each person subscribing for \$15.00 a year receives regularly the findings of our various task forces. That is, we track the issues in Congress as they are moving along, study those issues in our working groups, and then send out our recommendations for action to our subscribers.

This gives them a chance to respond in an appropriate way, whether it be a letter to their members of Congress or their senators or the President — or to take some other action appropriate to the issue. At the present time, the best way to follow and participate in the work of the Washington office of the Episcopal Church is by being a member of IMPACT.

Your publication reads: "You can make an impact on public policy by joining IMPACT, an interreligious network sponsored by national Protestant, Roman Catholic, and Jewish agencies." It sounds like a good way to get involved with what's going on in Washington.

Let me pick up on your word *involve-*ment. When we speak of involvement in



Pach Bros., N.Y.

The Rev. William Weiler

public policy, we are directing our energy, our money, and our action toward a contemporary Christian witness. Some people call it lobbying.

If you understand "lobby" in a sense of *Christian witness* — the kind of witness that Paul, for example, demonstrated in his words to King Agrippa, or the kind of witness we see in the words of the prophets, as the Prophet Nathan confronted King David — that's the kind of witness in which we're involved. It's my hope to engage more and more Episcopalians in this kind of action, speaking from the depths of their faith.

The present Congress has 72 members in the House of Representatives and the Senate who are members of the Episcopal Church. Naturally, as we deal with various issues, we do not seek out only the Episcopalians for their concern or their votes. We try to bring our message to the entire body of legislators.

As an example, a recent letter that I addressed to all members of the Senate regarding Senate Bill 114 related to the death penalty. I pointed out to the senators, Episcopal or otherwise, that the position of our church was in opposition to the death penalty. I included a copy of our General Convention resolution and urged them to follow it.

Our Presiding Bishop was a signer of a recent letter to all members of the Senate, along with leaders of various Christian communions, to show that they too have a similar position to ours in opposition to the death penalty.

We met one another for the first time just now, as we are both delegates attending the National Christian Congress

on Israel, sponsored by the National Christian Leadership Conference for Israel. The NCLCI is a nationwide federation of many Christian groups who are involved in Christian-Jewish dialogue. We also join in reaffirming that the Christian community should stand firmly with the State of Israel.

I, like you, was privileged to be one of almost 200 delegates to the National Christian Congress. I was pleased to see that those delegates represented a vast variety of Christians — among them Roman Catholics, evangelicals, people from the ecumenical community (like our own church), Pentecostals, and others. We all gathered in the same spirit of solidarity with the people of Israel.

The Episcopal Church is on record in its support of Israel as a state within secure borders, as it has also given its statement of solidarity with the Palestinian people. We in the Episcopal

Church are pledged to the process which will bring about a just and lasting peace in that troubled part of the world.

There seems to be a basic conflict in the definitions of a just peace. The State of Israel looks upon a secure peace in the Middle East as one in which they are a recognized sovereign state living at peace with the neighboring Arab nations. In contrast, many Arab nations and Palestinians regard a secure Middle East as one without the State of Israel — in fact, some have vowed to destroy Israel. Does this contrast of attitudes present insoluble problems?

Without any doubt, the problems we are grappling with in the peacemaking process are very complicated. I am convinced, however, that within a framework of a genuine will toward peacemaking, even those seemingly insoluble puzzles can be unraveled.

Our Presiding Bishop has stated his own desire to be in contact and commun-

ication with leaders in the Jewish community. He has found various ways, particularly through the work of his Advisory Committee on Christian-Jewish Relations, chaired by Cynthia Wedel.

Bishop Allin believes that the major outreach of interfaith sharing should not be by each of us going our own way, but by working together ecumenically. For that reason, we also look to the National Council of Churches, of which we are a member, with 30 other denominations, and its Office on Christian-Jewish Relations to carry on a meaningful and productive program of dialogue in which we can take part.

In looking at the life of Jesus, God chose that his Son be born into a Jewish family in the Jewish homeland. Yet, some Christians continue to deny the validity of Judaism. Do you feel that a respect for and knowledge of Judaism enriches or diminishes one's Christian life?

It is precisely that: *an enrichment.* God chose that particular time, that particular place, and that chosen people to be the receptors of his Son. For too long, we have removed the Jewishness from Jesus. We've made him an Aryan savior, a black savior, or a Scandinavian savior, forgetting that he was a pious, practicing Jew of his day. Our roots lie deep in the Hebraic tradition.

Almost every person in the Bible who took a dynamic role was a person who dealt with the realities of the world in which he or she lived. If we sit back and watch the well being of our world being neglected, can we say that we are doing our part as Christians who are living in America today?

You have to be involved, and that is the position of our national church, as well. Our programs in the areas of hunger, of energy and ecology, in peacemaking — all are directed toward that end: to make our witness as Christian people. Not saying that we are the only ones, but certainly our Christian theology impels us to stand by the disenfranchised, the poor, and the deprived of our country and of the world.

To summarize our conversation, how can our readers participate in the work of the Episcopal Church in Washington?

I believe that our task is to translate faith into action. "By their fruits ye shall know them," said our Lord. It is most important that we not simply decry the plight of the poor or lament the great reductions in programs for the needy, but that we get out there and do something about it.

We should take the resources we have as Christian people and make them available to the poor. Whether it's our work in a soup kitchen in Washington or our contribution to the Presiding Bishop's Fund for World Relief, it is our task as Episcopalians and as Christians to translate our faith into action.

POET'S PROPER

Meditation on the Greek Event

(John 12:20-33)

All they said is
 "We want to see Jesus"
 and that's the last we hear of them
 no "Well, show them in"
 no "What are they up to"
 no "What Greeks?"
 no "Not right now — I'm too busy"
 no nothing
 about the Greeks
 'cause the story is not about the Greeks
 but Jesus.

All the Greeks are is an event
 in a way beyond our comprehend
 they are a sign
 that now is the time
 not yesterday in the wandering
 not tomorrow when it's done
 not when we looked for it
 not when the shadow broke its shade
 not even when the wine is free
 but now
 when the world says
 I've heard of something
 I want to see.

So it's time
 when it may still be Greek to you
 but not to me
 though I may not yet understand
 I want to see
 and be.

Albert S. Newton

EDITORIALS

Time for the Soul

At this time, as at other times, there are plenty of things going on in the world, locally, nationally, and internationally, which deserve our concern and attention. Yet part of the purpose of Lent is that we give a priority to things pertaining to the life of the spirit.

This is not the season of the year to read every column of the newspaper, watch every program on TV, or engage in endless unnecessary phone conversations with friends and neighbors. Our soul needs time — much more than we usually give to it — and this means not squandering all our time on other things. Lent is the season to make sure that the soul receives its due.

Your Letters to Us

We have received during the past months a number of very thoughtful notes and letters expressing appreciation for various aspects of the magazine. We are extremely grateful to our readers for their

kind words. One, from a layman, is especially valued as it shows *THE LIVING CHURCH* being used in a practical way within a parish:

"Personally, I get a great deal out of the magazine. It helps me see beyond the walls of my own parish, and opens my mind to a much broader range of thinking than any one parish can offer. I pass along to our choir director the special editions on music in the church, to the director of Christian education issues of interest to her, and so on. It has also been of considerable help for our chapter of the Brotherhood of St. Andrew."

Last fall, we received an especially thoughtful letter from a priest who pointed out how in a particular issue the letters, news, articles, book reviews, and *People and Places* put him in touch with a considerable list of clergy he had known in the seminary or been associated with at different times in his life.

Because our Letters to the Editor column is usually filled up with items of debate, and we cannot print everything we receive, these more personal letters are often not reproduced. Yet they do mean a great deal to us, and we wish to express our sincere gratitude for them.

LETTERS

Continued from page 5

sponse and a stately procession to the altar so enthused me that my mind went blank. The assisting priest handed me his Prayer Book; yet I could not see the Collect for Purity or even the page!

Embarrassed, I turned to a full church of townspeople (ours is the only service on Christmas Eve) and said, "We'd better start again." Out of a congregation of Baptists, Episcopalians, Methodists, Presbyterians, and just plain visitors, came a voice: "Which book?" Nervous twitters followed. With full confidence and authority, I proclaimed, "The red one."

The place collapsed in laughter! Our Prayer Books and hymnals are of similar size, and both are bound in red. So I support your editorial [TLC, Feb. 21] recommending blue for the new hymnals. I pray the Church Hymnal Corporation will grasp the opportunity to ease the burden of confusion that too many experience too often.

(The Rev.) CHARLES A. BRYAN
Church of the Incarnation
Highlands, N.C.

Three cheers for your editorial [TLC, Feb. 21], "Publishing the New Hymnal"! I've always favored colorcoding wherever appropriate and possible, and certainly in the pew. I'll vote with you for blue bindings.

Your editorial reminded me of a social gathering I attended six years ago in Minnesota. Present were several people

who were then intimately involved in the new Lutheran book of worship soon to be published. They were relating to the rest of us, amused and interested, some of the trials and tribulations that afflict any committee working on the production of anything that will bring about change.

Then someone asked, "What color will the new book be?" Without hesitation, but painfully remembering, one of them replied, "Black and blue!" No doubt our new Hymnal, by the time it is published, will have earned those same colors.

RAE E. WHITNEY
Scottsbluff, Neb.

EES Comments

We appreciated your making mention in several of your issues of the stand taken by the Evangelical Education Society regarding its presence at the forthcoming General Convention in New Orleans. We have gotten some quite favorable comments indicating that there are others of the same mind about the exorbitant costs of the General Convention.

By way of information, in addition to our gift of \$2,500 to the Rev. David Birney for scholarship assistance to overseas students, we have also allocated \$500 to the World Hunger Program, to be used at the discretion of Dr. David Crean, Staff Officer for Hunger at the Episcopal Church Center.

(The Rev.) GARY K. PRICE
General Secretary
Evangelical Education Society

The Anglican Fold

When it was reported last fall that St. Michael's (Anglican) Theological College, Llandaff, Wales, was accepting American students for eventual ordination in the Anglican Catholic Church, the Presiding Bishop expressed the belief that they might be drawn back into the Anglican "fold."

There are several Anglican Churches who are not and do not care to be members of the Anglican Communion. While there has been much difficulty in defining Anglicanism, one of these churches, the Anglican Catholic Church, adheres to and practices one or more of the several accepted levels of the same.

Therefore, although the Anglican Catholic Church is not a member of the Anglican Communion, it has been and still is a legitimate component of the Anglican fold.

(Dr.) ARTHUR WILKINSON
Stroudsburg, Pa.

A Refuge

That old brush pile over on the hill
Is a coverup for varmints and weeds,
And why not?

Most such creatures go unloved.
Let's give that bunch of sticks
An honorary place in the march
Picking a tune on the best string
When we do it.

Roy Turner

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MUSIC

BOOKS

HYMNAL STUDIES ONE: Perspectives on the New Edition. The Church Hymnal Corporation, 800 Second Ave., New York, N.Y. 10017. 40 pages, 45040 Green (5 1/2" x 7 3/4"), \$1.25.

Hymnal Studies One is the first publication in a series being offered by the Standing Commission on Church Music. This series will cover topics related to music in the church. This book's particular aim is to answer the question: "Why is *The Hymnal* being revised?" It serves as a response to the requests of concerned clergy and church musicians for an instructional guide on hymnal revision. The preface is by Raymond Glover, general editor for *The Hymnal 1982*. He states that this book was designed for group or private use, and recommends that a copy of *The Hymnal 1940* and *Hymns III* be close at hand for reference. *Hymnal Studies One* is divided into the following sections: "Why Hymnal Revision?" by Charles Guilbert; "Four Centuries of Anglican Hymnody in America," by Mason Martens; "Let No One Put Asunder?" by Russell Schulz-Widmar; and "Hymns-Theology and Texts," by Alec Wytton. I highly recommend this book for serious study by the clergy and their congregations. It is apparent that the church will have a truly catholic hymnal which will complement its Prayer Book and carry on its heritage of praise in song.

LIFT EVERY VOICE AND SING. A Collection of Afro-American Spirituals and Other Songs. The Church Hymnal Corporation. 45023 Brown (5 1/2" x 8 1/4"), \$4.95.

This collection was not intended as a special hymnal for black Episcopalians. It was compiled in order to make available to all a collection of cultural music not previously identified as liturgically correct for the Episcopal liturgy. Many of the selections are well-known spirituals and hymns which have been ar-

Prayer

Fill us, O God, with so much of thy light that the only shadows before us will be those of bright spirits. In Jesus' name, Amen.

Harriet A. Harryman

ranged simply in order to encourage full participation by the congregation. It is suggested that improvisation is to be encouraged in both accompaniment and melodies where appropriate. Included in the 151 items are "Music for the Eucharist Rite II," a setting of the Preces and Responses for Morning or Evening Prayer Rite II, and Anglican chants with pointed canticles. The book also contains a very concise history of music in the black church by Irene V. Jackson. *Lift Every Voice and Sing* should be considered as a valuable companion to *The Hymnal 1940*.

RECORDINGS

SING UNTO GOD: Music at the Church of St. John the Divine. Richard Forrest Woods, organist and choirmaster; Joseph Golden, associate. Available from: Church of St. John the Divine, 2450 River Oaks Blvd., Houston, Texas 77019.

This 38-voice choir has a clear, precise and energetic sound. Many times a group of this size will have difficulty with intonation and rhythms; not the case here. All the clarity and vitality necessary to sing Bach, Handel and Mozart properly is very much evident. The choir also performs works by Gerald Near, Marcel Durufle, Croce, Franck, and two selections from *Hymnal Supplement IV*, "Alleluia" and "Allelu." The Mozart "Missa Brevis," k. 194, is accompanied by string orchestra. A very delightful and spirited recording.

MUSIC FROM ST. LUKE'S. The Men and Boys Choir of St. Luke's Church, Evanston. Richard Webster, organist and choirmaster; the Pitzen Brass Ensemble. \$10/\$11 including handling and postage. Available from: St. Luke's Church, 939 Hinman Ave., Evanston, Ill. 60202.

An exhilarating recording of hymns for the church year. Many selections were recorded during services and feature the exciting sound of a large participating congregation. Mr. Webster has provided rousing settings for the majority of hymns recorded making full use of the parish's magnificent Aeolian Skinner organ and the Pitzen Brass Ensemble. The choir (16 choristers, 10 probationers and 22 adults) admirably demonstrates the same high standard of musicianship maintained by its English counterpart. Two settings of Preces and Responses for Evensong are also included: William Smith of Durham, 1662 Book of Common Prayer, and a setting by Richard Webster for the 1979 Book of Common Prayer. Church music is very alive and very well at St. Luke's, Evanston.

J.A. KUCHARSKI

NEWS

Continued from page 8

Texas, to increase efforts to "fill the gap" resulting from federal budget cuts in social programs.

The council also adopted a policy position on the diocese's new Hispanic ministry program. It was decided to incorporate persons of Hispanic origin into the life and worship of existing churches, and to establish mission churches as the need may arise in isolated or remote areas.

A program and outreach budget of \$1,385,957 was adopted for 1982. One new mission, St. Andrew's Church, Callen, was accepted into union with the diocese.

. . . .

The eighth convention of the Diocese of San Diego was held January 30 at St. James'-by-the-Sea, La Jolla, Calif. In his final diocesan convention address, delivered in the parish which he served for 19 years, the Rt. Rev. Robert M. Wolterstorff, Bishop of San Diego, spoke of the milestones passed during the eight years of his episcopacy: growth in the 44 parishes and missions of the diocese; \$600,000 raised for Venture in Mission; the October, 1981, House of Bishops meeting.

The Rev. Richard Harms, canon mis-

sioner of the diocese, called for fuller development of lay ministry and the utilization of retired and bivocational priests as a way of responding creatively to the church's mission.

The convention passed a resolution of gratitude to Bishop Wolterstorff for "outstanding leadership" in the diocese. Another resolution called on each individual and every congregation in the diocese "to align themselves with those whose efforts offer hope, vision, and affirmative action for the hungry." The delegates approved a policy of prudent land acquisition in response to studies indicating that San Diego will have California's highest growth rate in the 1980s.

The Hispanic committee reported the hiring of a coordinator for Episcopal Church Hispanic Outreach (ECHO), an adjunct to Programa San Mateo in National City. ECHO will provide tutoring and English as a second language instruction.

The diocesan treasurer reported that for the eighth consecutive year, all mission share pledges had been paid in full by the date of convention, and presented a diocesan budget of \$465,331 for 1982, which was adopted by the convention.

The search committee for a new bishop reported that a slate of names would be presented for consideration at a special convention in April.



ENGLISH PARISH HOLIDAYS

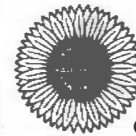
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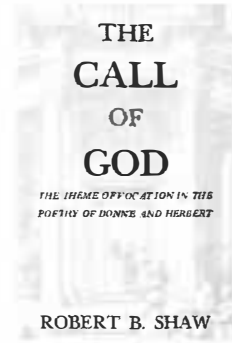


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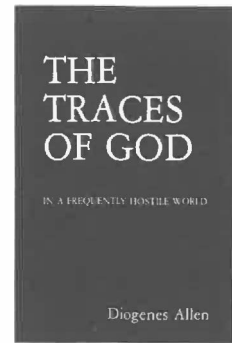
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CHURCH MUSIC

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

EMBROIDERIES

CLASSIC hand embroidered golf bullion-silk appliques. Guaranteed quality, lowest prices. MDS, P.O. Box 25957, Los Angeles, Calif. 90025.

EXCHANGE

PRIEST planning July New England honeymoon will trade Sunday supply for rectory use. P.O. Box 706, Bensenville, Ill. 60106.

FOR SALE

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

POSITIONS OFFERED

OPENING for curate/assistant, age 25-45. Pastoral calling, ministry to youth, sharing all other duties. Three bedroom house, two car garage. Use 28 and Rite I. Three minute walk to hospital, schools, downtown. Reply: Canon French, Christ Church, Coopers-town, N.Y. 13326.

RECTOR, rural/resort area, New York state capital district, to do pastoral work for 90 families (two neighboring churches). Excellent compensation package includes salary, housing, fringes, and travel allowance. For further information or to apply, call (518) 966-5739 or send resume to: Leonard Palmer, Junior Warden, Box 52, South Westerlo, N.Y. 12163.

ACTIVE, large suburban parish seeks quality organist-choirmaster to continue dynamic, growing musical program. Send resume, tape and present program description to Box 218, Richardson, Texas 75080.

DEAN, Berkeley Divinity School at Yale. Send recommendations and applications to: The Rev. James E. Annand, Chairman, Search Committee, Berkeley Divinity School, 409 Prospect St., New Haven, Conn. 06510. Detailed job description available upon request. Applications accepted through March 31, 1982. Women and members of minority groups are welcome and urged to reply.

PEOPLE and places

Appointments

The Rev. Christopher Bryce is vicar of St. John's Mission, Pine Island, Fla. Add: Box 70, St. James City, Fla. 33956.

The Rev. James A. Creasy is curate at St. George's Church, Griffin, Ga. Add: 682 McLaurin Ave., Griffin 30223.

The Rev. Robert Gardam is assistant at St. Peter's Church, Plant City, Fla. Add: Box 1090, Plant City 33566.

The Rev. James Jensen is rector of Christ Church, Delavan, Wis.

The Rev. William Radant is rector of St. Mark's Church, Beaver Dam, Wis.

The Rev. John Shaver is rector of Trinity Church, Anoka, Minn.

The Rev. Robert J. Stewart is rector of the Church of St. Mary Magdalen, Villa Park, Ill. Add: 1200 S. Summitt Ave., Villa Park 60181.

Retirements

The Rev. Canon William S. Brace, for 19 years rector of All Saints' Church, Fort Lauderdale, Fla., has retired. Add: 1619 S.E. Fourth St., Fort Lauderdale, Fla. 33301.

Resignations

The Rev. Paul E. Meglathery is no longer assistant at Trinity Church, Asbury Park, N.J.

Changes of Address

The Rev. Allen C. Pendergraft, retired priest of the Diocese of New Jersey, may be addressed at R.R. 5-10 A, 376 Cedar St., Sedona, Ariz. 86336.

The Rev. Vernon A. Weaver, retired priest of the Diocese of New Jersey, may be addressed at the Four Winds Apartments, #8, 145 N. Elm St., St. Albans, Vt. 05478.

Receptions

Central Gulf Coast—David Paul Dabria, curate, St. Andrew's-by-the-Sea, Destin, Fla., into the priesthood. Add: Box 338, Destin 32541.

Other Changes

The Rev. Canon Charles I. Kratz, Jr., rector of St. Margaret's Church, Baltimore, Md., has been appointed honorary domestic prelate to the ordinary of the Diocese of Lucena City of the Philippine Independent Church.

Deaths

Mrs. Harold Mitzenius, mother of Br. Charles Mitzenius, national director of the Church Army, died in a nursing home on February 3.

She was 74 years old and had been a member of St. Mary's Church, Keyport, N.J., serving as president of the women's group, singing in the choir, and serving on the altar guild. Anne Mitzenius is survived by her husband and son, four brothers, and a sister.

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When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

CLASSIFIED

POSITIONS OFFERED

CHURCH MUSIC DIRECTOR: Mid-California coast Episcopal Church seeks music director with pioneering spirit and willingness to work flexibly and creatively with a variety of people. The applicant should be competent in organ and choral direction, know sacred repertoire and musical styles, and possess an M.A. in sacred music or equivalent musical experience. Position open immediately. Send resume, including at least two references to: Music Director Search Committee, All Saints' Episcopal Church, P.O. Box 1296, Carmel, Calif. 93921.

UNIQUE 3-dimensional ministry opportunity in scenic southeastern Alaska: 1) Priest-in-charge of a small mission; 2) Director of an emerging camp/conference center; 3) Deanery resource coordinator for five congregations. \$17,000 plus housing, utilities, normal benefits. Application deadline May 15. Write: Gene Grasty, Sr. Warden, St. Andrew's Church, Box 1048, Petersburg, Alaska 99833.

PUBLICATIONS

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

RESOURCE GUIDE

BEINGTHERE: New Vision for Youth Ministry by Rev. Laurence Packard, 100 pages, 1981, sponsored by Diocese of Tennessee Youth Department, offers concrete manual for youth advisors, written in Episcopal tradition, excellent resource guide, solid programs, community building. \$4.00. St. John's Church, Box 82, Martin, Tenn. 38237.

SERVICES OFFERED

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

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

TRAVEL

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

VACATION

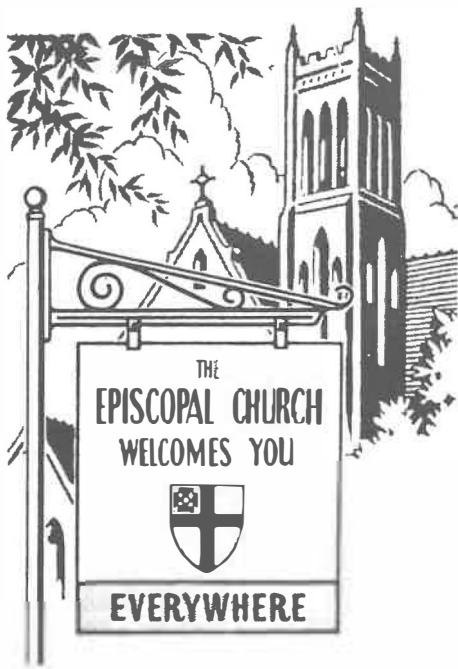
LAKE TAHOE VACATION. Worship, study, rest. Low rates, weekly youth sessions begin June 6; family/adult August 1. Free brochure. Camp Galilee, Diocese of Nevada, Box 6367, Reno, Nev. 89513.

WANTED

VOLUNTEERS needed to teach double-reed and string instruments, three month term or longer. Write: Sister Leslie Anne, Holy Trinity School, P.O. Box 857, Port-au-Prince, Haiti.

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

LENT CHURCH SERVICES



HARTFORD, CONN.

ST. JAMES' 75 Zion St.
The Rev. Thomas C. Wand, r
H Eu Sat 5; Sun 8, 10; Thurs 7; EP & Pot Luck Tues 6:30

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

COCOA, FLA.

ST. MARK'S 4 Church St.
The Rev. Chris Epting, r; the Rev. Clarke Olney, c; the Rev.
Henry Marsh, d
Sun Masses 7:30, 9:30 (sung), 11:15 (1S & 3S), MP (2S & 4S).
Wkdy Masses Tues 5:30, Thurs 10 & healing, Fri 7. C by
appt

COCONUT GROVE, MIAMI, FLA.

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

HOLLYWOOD, FLA.

HOLY SACRAMENT 2801 N. University Dr.
The Rev. Bryan A. Hobbs, r
Sun Masses 7:45 & 10; Wed Mass 10:30 & 7:30

JACKSONVILLE, FLA.

GOOD SHEPHERD Park & Stockton Sts.
The Rev. Robert J. Vanderau, Jr.
Sun 8 (HC) & 10 (HC 1S & 3S); Wed 11 (HC)

LONGBOAT KEY, FLA.

ALL ANGELS BY THE SEA Coast Federal Bldg.
510 Bay Isles Rd.
The Rev. Thomas C. Aycocock, Jr., v
Sun Eu 9, Wed Eu & HU 10

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
465 W. Forest Hill Blvd.
The Rev. John F. Mangrum, S.T.D., D.H.L., r
Sun 8, 9:30 Eu; 11 MP & Eu. Daily 8 MP & 5 EP. Wed & HD 8
HC; Wed 7 HC & Christian Healing

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

CHICAGO, ILL.

ASCENSION 1133 N. LaSalle St.
The Rev. E.A. Norris, Jr.
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily
Office 6:40 and 6; C Sat 5-6

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

ELKHART, IND.

ST. JOHN THE EVANGELIST 226 W. Lexington Ave.
The Rev. Howard R. Keyse, r
Sun Eu 7:30, 9 & 11:15. Wed 9, 12:10 & 6. HD 12:10.
South of Toll Road 3 miles on Rt. 19, downtown

BALTIMORE, MD.

GRACE and ST. PETER'S Park & Monument
E.P. Rementer; F.S. Thomas; D.L. Garfield
Sun Masses 7:45, 10 (High), 3. Mon, Wed, Thurs 6, Tues
11:30 & U; Fri 8:40; Sta & B 6; Sat 12 noon, C Sat 12:30

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

(Continued on next page)

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

ALTURAS, CALIF.

(and MODOC County)
ST. MICHAEL'S 310 North St. 96101
The Rev. Edwin T. Shackelford, III, v
Sun H Eu 10 (1S & 8 & 10); Sta & Mass Wed & Fri 7; Sta & EP
Mon 7

BOLINAS, CALIF.

ST. AIDAN'S 30 Brighton Ave.
The Rev. G. Peter Skow
Sun Mass 10:45; Tues, Thurs, Sat Mass 9. Wed, Fri Mass
7:30. Other services as anno

REDLANDS, CALIF.

TRINITY 419 Fourth (across from Beaver Clinic)
The Rev. Louis E. Hemmers
Sun H Eu 8 & 10. Wed H Eu & Healing 10

SANTA CLARA, CALIF.

(and West San Jose)
ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
the Rev. Maurice Campbell, the Rev. Frederic W. Meagher,
Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

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



St. Philip's in the Hills, Tucson, Ariz.

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.

LENT CHURCH SERVICES

(Continued from previous page)

BROOKLINE, MASS.

ALL SAINTS 1773 Beacon St., near Cleveland Cir.
The Rev. W. Christian Koch, r; the Rev. Lyle G. Hall, ass't r
Sun Eu 8, 10:30, 6; Wed Eu 10:30. Daily Office 8 & 5:30 Mon-Fri

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
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

MINNEAPOLIS, MINN.

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

NORTHFIELD, MINN.

ALL SAINTS' 419 Washington
The Rev. James A. Newman, r
Sun HC 11; Wed 7:30

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10:30, Ch S 9:30, 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

ATLANTIC CITY, N.J. 08401

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

CAPE MAY, N.J.

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

NEWARK, N.J.

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

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn and Magnolia
The Rev. Marlin Leonard Bowman, v
Sat Vigil 5; Sun Eu 10. Founded 1880

MORRISTOWN, N.Y.

CHRIST CHURCH Near 1,000 Islands
The Rev. Dan Herzog, parish priest
Sun 9:30 (Easter 5 only); Tues & Fri 7:30

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; 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

CALVARY, HOLY COMMUNION & ST. GEORGES
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Susan Grove, 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

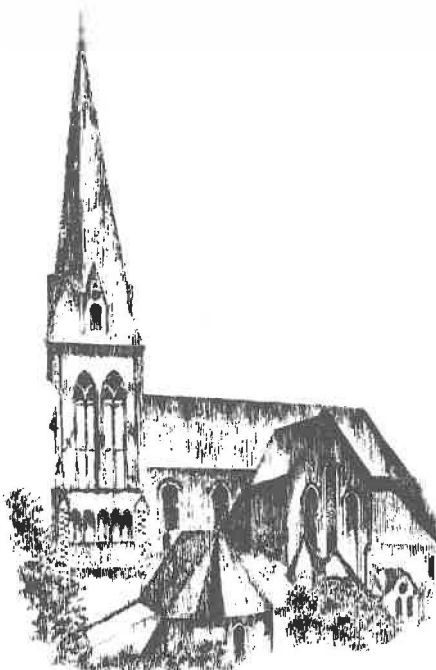
EPISCOPAL CHURCH CENTER 2nd Ave. & 43d St.
CHAPEL OF CHRIST THE LORD
Daily Eucharist, Mon-Fri 12:10

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, 11 Sol; Mon-Sat 10; Tues-Thurs 6

ST. MARY THE VIRGIN 46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, 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



Church of the Advent, Boston

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

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

MIDWEST CITY, OKLA.

ST. CHRISTOPHER'S 800 S. Midwest Blvd.
(Only 1½ miles from Tinker AFB)
Sun Eu 8 & 10:15; Ch S 9; Wed Eu 6:15

NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St. (opposite Court House)
The Rev. Vernon A. Austin, r; the Rev. William H. Willard, c
Sun: H Eu 7:30 & 11:15; Solemn High Mass 9:20, School of Religion 10:30, MP 7:15. Daily: MP 8:45, H Eu 12:05 (also 9 Thurs), EP 4

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu (MP 2S & 4S). Mon-Fri prayers & sermon 12:05, H Eu 12:35. H Eu Wed 7:30, Sat 12:05

WESTERLY, R.I.

CHRIST CHURCH Broad & Elm Sts.
The Rev. David B. Joslin, r; the Rev. John E. McGinn, c
Sun H Eu 8, 9, 11

SIoux FALLS, S.D.

CALVARY CATHEDRAL 500 S. Main
Walter H. Jones, Bishop; James H. Waring, dean
Sun HC 8, HC/MP 10; Tues HC 7, Wed HC 10

BROWNWOOD, TEXAS

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

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HURST, TEXAS

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

BOUNTIFUL, UTAH

BOUNTIFUL COMMUNITY CHURCH 150 North 400 East (Resurrection Episcopal)
Richard C. Nevius
Sun Eu 9 (ex 1S), service & sermon 11 (UCC). Joint Eu 1S 11. Wed H Eu 7

NORFOLK (OCEAN VIEW), VA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

MADISON, WIS.

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

MILWAUKEE, WIS.

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