

THE LIVING CHURCH



Anglican Easter Treasure

The First Article • page 2

The Episcopal Colleges

Amy Schoch • page 8

The Quest

Travis Du Priest • page 10

Wickedness

Richard Wentz • page 11



Anglican Easter Treasure

The Easter season, as the crown and joy of the entire Christian year, was a time for wide ranging meditation by Thomas Traherne, the little known 17th century Anglican priest, poet, mystic, and devotional writer. Last year it was our privilege to consider some passages from his unpublished notebook for the Church Year [TLC, May 31, June 21], and his life and stature were recently discussed by the Rev. William D. Eddy [TLC, Feb. 21, 1982].

Traherne has left us no known writings on Advent, Christmas, Epiphany, or Lent. We return with pleasure to his devotional notebook, however, for parts of his extended reflections on the Easter feast. We hope our readers enjoy the writings of this Anglican "rediscovered treasure."

As one who constantly saw the hand of God in his works, Traherne perceived Easter as a season of new life in all its manifestations. "And therefore was it that the Resurrection fell also in the Spring, the freshest time in all the Year, and in the Morning, the freshest time in all the Day, when (as Esay saith) the Dew is upon the Herbs." Esay is an old spelling of Isaiah, and the reference must be to chapter 26, verse 19, itself a passage associated with this feast: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Traherne continues, "And in a Garden too, even that of Joseph [of Arimathea], the Proper place of Springing verdure: that as that Garden, and those Herbs at that time of the year were fairest and freshest, so might our Estate in the Resurrection be described to be the Best and most Excellent."

After considering at length the discovery of the resurrection by the women bearing anointment, Traherne turns, as Mary Magdalene does, to that mysterious "Gardiner" who now appears in this garden.

Why as a gardener? Traherne answers, "Since therefore Jesus never seems to be but what He is, He is a Gardiner in very deed. An Ancient Gardiner of the fairest Garden that ever was, for He planted Paradise." In language suggestive of hymn 101 ("O Jesus, crowned with all renown"), he continues, "And ever since He makes all the Gardens Green, sends us yearly the Spring with Flowers, Blesseth the fruits and Herbs which we gather, and as He is God commandeth all the Seasons of the year."

Here is the glorified Jesus, ruler of all nature, the heavenly Lord, who at the same time reveals himself in the humble blossom or berry.

The external garden points to the internal and mystical one. "It is He that Dresseth the Garden of our Souls, and maketh it to prosper, as the prophet Speaketh, like a well watered Garden. Jeremiah 31:11 [verse 12 is, no doubt, in-

Wind Circles

I noticed something
I never
saw
before.

The wind,
blowing
the grass,
created
perfect
circles
in
the
sand.

Praise
be to
Thee
Oh
Blessed
God!

R.A.S.

tended]. He weeds out the noysome Weeds, and plants them with Roots and Seeds of Righteousness, Waters them with the Dew of Heaven, His Heavenly Grace, and maketh them to bring forth fruit, to Eternal Life." These lines are loaded with biblical allusions, as Proverbs 12:3 and 12, Psalm 65, the Parable of the Sower, and that of the Vine and Branches.

Moving deeper into the mystery of the spiritual life, Traherne continues, "His Church also is a fenced Garden, 'A Garden enclosed is my Sister, my Spouse.'" This is from the Song of Songs, or Song of Solomon, 4:12, and is part of an intense passage, expressing the love of a man and woman in the most passionate terms:

"Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes. . . . Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue, the smell of thy garments is like the smell of Lebanon. A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates with pleasant fruits . . . myrrh and aloes, with all the chief spices . . . Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out."

We may compare the metrical paraphrase of St. John of the Cross:

"Ven austro que recuerdas los amores,
Aspira por mi huerto
Y corran sus olores . . ."

For centuries the Song of Songs has been interpreted by Christians as a metaphor of Christ's burning love for his church and the souls of his followers. Like so many of the mystics, Traherne loves this passage, and in the sentences which follow, he continues to allude to it:

"An Orchard of Gardens, because every Soul is itself a Garden, upon which He Breathes by the Winds of His Spirit that her pleasant Spices may flow out. An Orchard of Gardens so Wonderful that every Tree is in it an Orchard, every fruit a Pomegranate including Millions of seeds, and every Seed the Beginning of a Tree that shall grow in Heaven, and multiply into thousands. Such a Successful Gardiner is this Gardiner."

This is what the first chapter of the Epistle to the Ephesians calls "the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." Traherne challenges our feelings and stretches our imaginations to their very limits . . . and beyond.

Nothing less is sufficient for the resurrection of him for whom God, as Ephesians says, "put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

THE EDITOR

LETTERS

Everyone Take Note

For all those about to write you to tell you that our sign in front of Trinity Cathedral misspelled "everyone," we are simply following the example of the native Americans who deliberately weaved in an error in their blankets as a sign that they understood that only God is infallible.

Seriously, we are pleased with your coverage [TLC, Mar. 21], and we think your readers might be excited to know that the five downtown churches ecumenically in the last two years have delivered a program for street people that has taken care of more than 1,000 wanderers of our city byways. In addition, last December we opened the Bethlehem Haven Shelter: the first temporary overnight accommodations for bag ladies [homeless women who carry their possessions about with them] and other women in need, in the history of Pittsburgh.

Though downtown ministry can be difficult in this day and age, we want to announce to the rest of the church that both as Episcopalians and as ecumenical Christians, this is an exciting, rewarding and effective place to minister.

(The Very Rev.) GEORGE L.W. WERNER
Trinity Cathedral

Pittsburgh, Pa.

Search Committees

In response to the article by the Rev. Eugene Geromel, Jr., "Priest or Cruise Director?" [TLC, March 14], your readers may be interested to know that in the brochure shortly to be published by the Church Deployment Board, "Interviewing in the Calling Process," the questions concerning the spiritual life of the priest are definitely put forward as an area into which search committees must inquire if they are to do their job.

This brochure will be available some time after Easter.

(The Rev.) RODDEY REID
Executive Director

Church Deployment Office
Episcopal Church Center

New York City

Non-Fundamentalism

Harry G. Croy has expressed his concern over Chad Walsh's use of the expression, "non-fundamentalist view of the Bible" [TLC, March 21]. I too am concerned. In fact, I am constrained to explode. Will someone please explain the "more ominous meaning" which more than one clergyman has hinted at over the years in various ways. I'd like to know what's going on, on the back side of clergy eyeballs.

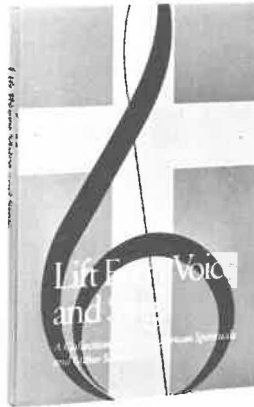
Are they so fearful of upsetting ecumenical dialogue or other interchurch relationships that they seem loath to spell out their exact meaning whenever they use the term? What exactly do they mean by "fundamentalism" and being "agin it"? Once a clergy wife in the role of Bible teacher used the words "literalism" and "fundamentalism" and gave me food for thought.

In my personal experience, sad to say, there have been clergy whose apparent intellectualism drained their personal commitment to some of the basic fundamentals of the Gospel as set forth in scripture. This, I gather from the edi-

tor's defense of Dr. Walsh, is not the issue here; but, please, can someone set forth in simple language just what the issue of "non-fundamentalism" really is?

In the 1960s, many young priests and lay people were confused by Bishop Pike's overturning the applecart in the name of the social action-civil rights movement, when personal holiness was discounted, devotion to the life of prayer made a mockery of, and the purgative way seldom mentioned. Our beloved church leaders have fought upsetting battles of ideologies which do not reflect

Continued on page 14



Lift Every Voice and Sing

This collection of *Afro-American Spirituals and Other Songs* contains 151 pieces of music ranging from spirituals to hymns, to freedom songs to Mass settings, to chants for morning and evening prayer — a very complete selection! In addition, this volume contains excellent commentary on the history, current status and rationale for the use of music from the Black experience in America.

45023 Brown (5½ x 8¼) . . . **\$4.95**

Available through bookstores or

The Church Hymnal Corporation

800 Second Avenue, New York, NY 10017



The Association of Episcopal Colleges

BARD — Annadale-on-Hudson, NY

CUTTINGTON — Liberia

HOBART — Geneva, NY

KENYON — Gambier, OH

ST. AUGUSTINE'S — Raleigh, NC

ST. PAUL'S — Lawrenceville, VA

TRINITY OF QUEZON CITY — Philippines

VOORHEES — Denmark, SC

UNIVERSITY OF THE SOUTH — Sewanee, TN

celebrating 20 years of association on

EPISCOPAL COLLEGE SUNDAY

APRIL 25, 1982

For a "Guide to the Episcopal Colleges" please write:
The Association of Episcopal Colleges
815 Second Avenue, New York, NY 10017

ANGLICANISM

A Report . . . A Reappraisal . . . An Assessment . . .



BELIEVING IN THE CHURCH: The Corporate Nature of Faith
A Report by the Doctrine Commission of the Church of England
John V. Taylor, Bishop of Winchester, *editor*

This report is one of the most challenging and original developments concerning the church's belief and theology to come from any official body in many years. It comes to grips in fresh and profound ways with the bed-rock matters of Anglican Christian believing in the present world: how to believe, what to believe, how doctrine comes to be, liturgy and belief, scripture and belief, the Anglican story. **\$15.95**

WHAT IS ANGLICANISM?

Urban T. Holmes III

This final book written by Dean Holmes before his death in August, 1981, provides a basic understanding of the Anglican heritage for inquirers and life-long Episcopalians alike. His challenging reappraisal is presented in a fresh style, intelligent and yet easily grasped. **paper \$4.95**

THE SPIRIT OF ANGLICANISM: Hooker, Maurice, Temple

William J. Wolf, *editor*

John E. Booty and Owen C. Thomas

The authors attempt to capture and define the spirit of Anglicanism through a study of Hooker, Maurice and Temple—three of its giants. While chiefly theological in analysis, it incorporates historical, biographical, spiritual, liturgical and pastoral concerns. **paper \$6.95**

At your bookstore or

MOREHOUSE-BARLOW CO.
78 Danbury Road, Wilton CT 06897

WIPPELL'S

"WASH-N-WEAR" SUMMER WEIGHT CASSOCKS

FOR THE NEXT SIX WEEKS THERE IS A
SPECIAL OFFER ON LIGHT WEIGHT
SUMMER CASSOCKS FEATURING:

- Double or Single Breasted Styles
- Terylene and Cotton, Perfect for Easi-Care
- Unlined for Extra Coolness
- Wippell Tailored and Styled
- Speedy Delivery by Air Mail

\$79.50
SPECIAL PRICE INCL. DELIVERY

U.S.A. Office:

J. WIPPELL and COMPANY LTD.
13-00 Plaza Road (P.O. Box 456) • Fair Lawn, New Jersey 07410
Phone: (201) 796-9422

THE LIVING CHURCH

Volume 184 Established 1878 Number 16

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

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

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; Lorraine Day, manuscript editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Warren J. Debus, business manager; Irene B. Barth, circulation manager; Lila Thurber, advertising manager.

DEPARTMENTS

Briefly	13	Letters	3
Editorials	12	News	6
First Article	2	People & Places	15

ARTICLES

The Episcopal Colleges	Amy Schoch	8
The Quest	Travis Du Priest	10
Wickedness	Richard Wentz	11

Board of Directors

William W. Baker, Lake Quivira, Kan., president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Warren J. Debus, Wauwatosa, Wis., treasurer; Jackson Bruce, Jr., Milwaukee; Leonard Campbell, Jr., Milwaukee; the Rt. Rev. Charles T. Gaskell, Milwaukee; Robert L. Hall, Milwaukee; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago; the Rt. Rev. William C. B. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar, La Grange, Ill.; the Very Rev. O.C. Edwards, Evanston, Ill.; the Rev. Robert E. Gard, Madison, Wis.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Richard Holloway, Boston; the Rev. Canon A. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. Canon W. Ward McCabe, Santa Clara, Calif.; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchett, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Rev. Murray L. Trelease; the Rev. J. Lewis Warren, Wisconsin Rapids, Wis.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Milwaukee; William W. Baker; Jackson Bruce, Jr.; Leonard Campbell, Jr.; Peter Day, Milwaukee; James Dunkly, Nashotah, Wis.; George H. Gall up, Jr., Princeton, N.J.; J.C. Grant, M.D., Sauk Centre, Minn.; Robert L. Hall; Mrs. William Horstick, Oconomowoc, Wis.; H.N. Kelley, Deerfield, Ill.; George E. Reedy; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.

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

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

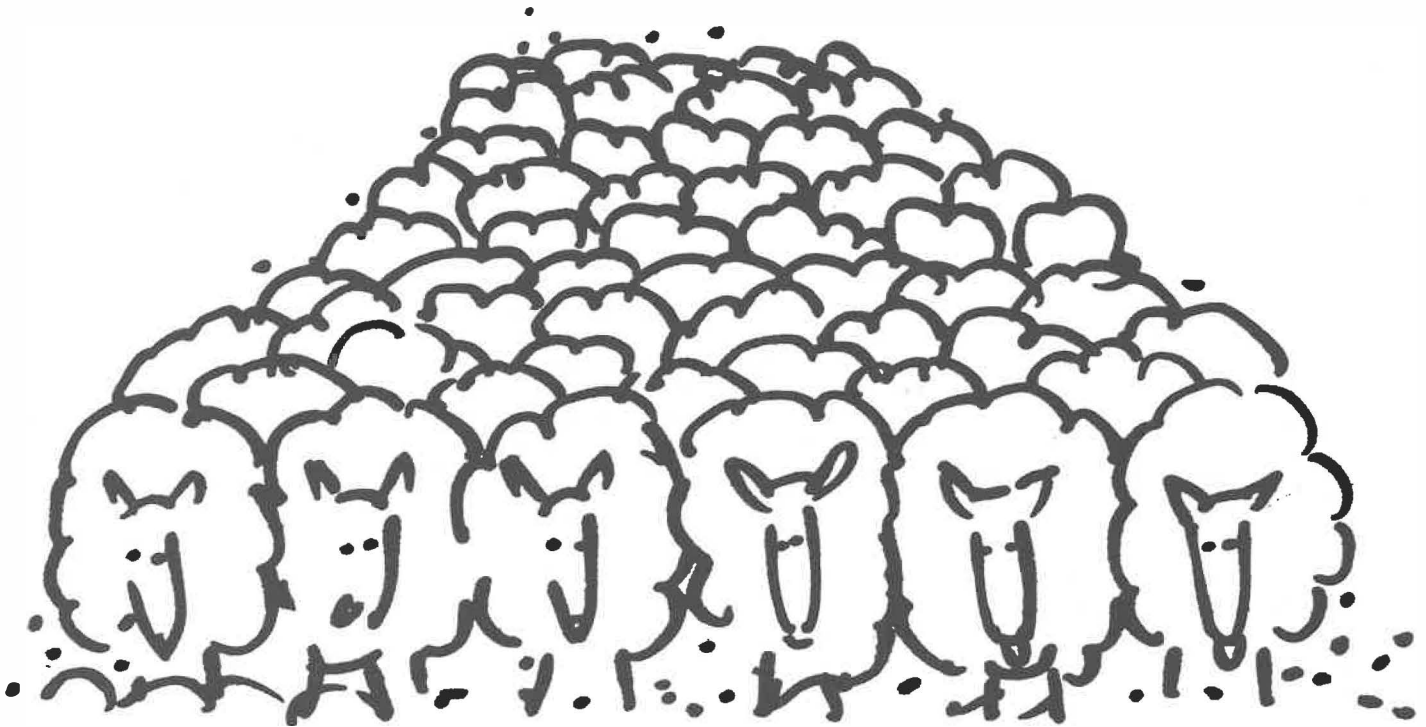
THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

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

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

© The Living Church Foundation, Inc., 1982. All rights reserved. Reproduction in whole or part without written permission is prohibited.

Jesus called us to feed His sheep. Not to count them.



Genuine "new wine" is not found in head counts...or in the "fast food" approach to faith ...or in words that don't sound or taste like real life. The sharing of faith is a life-giving experience for both people involved. Now, there's a unique film series designed for church use that explores the potential of living and sharing your faith, without forcing dry formulas on other people and without sounding "religious." If you'd like to help open your congregation to the possibility of a new dimension of life by sharing their faith naturally, and with complete personal and emotional integrity —without abusing others—then send in the attached coupon today for more information.

WORD, INCORPORATED
Producers of the James Dobson Focus on the Family film series

The NEW WINE ^{FILM} SERIES. **KEITH MILLER**

Produced by **WORD**, Inc. • Educational Products Division

Mail to: WORD, INC. Educational Products Division
P.O. Box 1790 Waco, TX 76795

- Yes. We would like to know more.
Please send us complete information on the film series by Keith Miller called *New Wine*.

Church Name _____

Address _____

City/State/Zip _____

Your Name _____

Title _____

MLC41882

THE LIVING CHURCH

April 18, 1982
Easter 2

For 103 Years
Serving the Episcopal Church

Arion Press to Do Standard Prayer Book

The Episcopal Church has designated the Arion Press of San Francisco to design, print, and publish the tenth standard edition of the Book of Common Prayer as adopted by the 1979 General Convention.

The liturgical text will be produced as a fine press edition, limited to no more than 400 copies, 125 of which will be reserved for bishops, seminary libraries, and sister churches of the Anglican Communion. The remaining copies will be available for purchase by congregations, libraries, and book collectors at \$2,000 a copy.

The Arion Press edition of the Prayer Book will measure 9 x 13½ inches to accommodate 1,002 pages of text. The paper used will be mouldmade of all cotton fiber with watermarks of the seal of General Convention, the Arion Press, and the year of making.

While page numbering of the standard edition will conform to volumes presently in use, the typography will be redesigned. Set in a typeface called *Romulus*, the text will be printed in black and the rubrics in red. Each copy of the folio edition will be handbound in goatskin and enclosed in a cloth slipcase.

Arion Press also will produce a single separate copy to serve in the future as the Standard Book, against which other published editions can be certified for accuracy. The standard book will have hand-illuminated initial letters, and it will be printed on sheepskin parchment.

Master printer Andrew Hoyem, director of the Arion Press, said, "Our goal is to produce a carefully crafted, clearly readable volume as beautiful in letterform and typographic arrangement as it is graceful in the presentation of the liturgy. The challenge is to do so in a manner that not only pays tribute to its venerable contents, but sets a new standard for our time."

The publication date has been set for early 1983.

Canterbury on ARCIC Report

The Archbishop of Canterbury said recently in London that the final report of the Anglican-Roman Catholic International Commission (ARCIC) expresses an "immensely important" view — that the one Christian church is a communion of local churches.

Dr. Runcie said that the various news stories that have appeared so far on the report have failed to point out the significance of this approach. "Such a view rules out the monolithic institutional ecclesiology of the past and gives us all room to breathe," he said.

"Instead of the single barque of Peter sailing the ocean of history, we are now given the picture of a whole flotilla of vessels. Admittedly, the flagship flies the papal arms, but we must not underestimate the real change proposed."

The archbishop warned that the ARCIC report remains a study document. "On the one hand, it is more than a piece of free enterprise on the part of a few enthusiasts — it is the work of an official joint commission which has been working for 11 years.

"On the other hand, it has not been accepted by either the Roman Catholic Church or the churches of the Anglican Communion, and no one should leap to the conclusion that the Archbishop of Canterbury, still less the General Synod, is about to accept the Vatican definition of papal jurisdiction and infallibility," Dr. Runcie said.

"What the commission has tried to do is to get behind the phraseology of confrontation to whatever truths lie beyond particular doctrinal expressions, including those Roman Catholics customarily use of the Bishop of Rome. Whether or not it has been successful in its aim only the churches can judge, but no one with any ecumenical feeling will blame the commission for not resting content with the hurling of slogans."

Dr. Runcie admitted that ambiguities remain in the Anglican discussion with Rome, and noted that the *London Times* had observed that the kind of primacy described by the commission "does not yet exist."

"It is certainly true that from the outside some aspects of (Roman) Curial centralization do not seem yet to be in harmony with the spirit of Vatican II," he said. "But if I say this, I must also allow for Roman Catholic criticism that the Anglican church does not always live up to the best of its official theory."

The archbishop also noted that historians generally agree that in the early centuries of Christianity, schism was always regarded as from the church, never within it. He said this has remained the position of both the Roman Catholic and the Orthodox Churches, and it has the consequent logical implication that there can be only one true church.

The other view, which he said was held by many Anglicans and most other Christians, is that schism is within the church, which has the merit of not denying the gift of grace to the separate Christian communities.

But, Dr. Runcie said, this thesis also has an unacceptable implication: if all churches more or less equally approximate the one church Christ intended, then that church does not exist today.

"A view of the church as a communion of churches does not remove all the problems associated with either view, but it is certainly easier for Roman Catholics and even the Orthodox to envisage degrees of communion than degrees of being the church," he said.

The church understood as a communion of local churches not only allows diversity but "actually makes it fundamental to its structure," the archbishop concluded. "We need to quietly repeat that unity does not mean absorption when we speak with Rome."

ECF Aids Graduate Study

Nine fellowships totaling \$81,974 were awarded recently by the Episcopal Church Foundation for doctoral study in the 1982-83 academic year. Since 1964, the foundation's Graduate Fellowship Program has provided scholarship aid to selected seminary graduates.

The new Eugene W. Stetson Memorial Fellowship has been awarded to the Rev. Lesley A. Northup, the only Episcopal woman priest in the U.S. Navy chaplaincy, to begin full-time doctoral study in liturgics at Catholic University in Washington, D.C. A graduate of the University of Wisconsin and Episcopal Divinity School, Ms. Northup conducts weddings and funerals and carries out counseling at Arlington National Cemetery in her position as a U.S. Navy Reserve chaplain.

The Rev. Wendel W. Meyer, curate at Christ Church, New Haven, Conn., will use one of the two William B. Given, Jr., Memorial Fellowships established by the Arthur Vining Foundations of Jacksonville, Fla., to study 19th century church history at Yale Divinity School. A graduate of the University of the South and General Theological Seminary, Fr. Meyer taught history for four years at All Saints Episcopal School in Vicksburg, Miss., and Jackson Preparatory School in Jackson, Miss.

The Muntz Educational Fund Fellow-

ship, donated by Mr. and Mrs. Harold F. Muntz of Sarasota, Fla., will enable the Rev. Christopher R. Seitz to continue his doctoral studies in Old Testament at Yale Divinity School. He was graduated from the University of North Carolina, and holds advanced degrees from Virginia Theological Seminary and Berkeley Divinity School. Fr. Seitz is the son, grandson, and brother of Episcopal priests.

Six other fellowships for a second or third year of graduate study have been renewed.

Membership Estimates End in England

For the time being, the Church of England has stopped estimating the number of its members because "a satisfactory basis for calculating them no longer exists," according to church statisticians.

The estimates were the product of a formula devised about 20 years ago. The statisticians had become "a bit unhappy" about the procedure recently, according to a spokesman. They felt that, if challenged, they would be unable to defend their estimates; accordingly, the department decided to stop issuing membership figures altogether.

Among factors undermining the reliability of the formula previously used were changes in the composition of the country's population and changes in baptism and confirmation patterns. Church officials believe that a national census would be the only way of producing "reputable" figures, but a census, they say, is beyond the resources of the church.

The last year for which membership figures are available is 1979. The number of people baptized in the church was given as 26.8 million and confirmed members totaled 8.7 million.

Annual figures for baptisms and confirmations continue to be published. Preliminary figures for 1980 tend to reinforce the picture of a "modest upturn" following the decline of the late 1960s and early 1970s, with infant baptisms increasing by 5.9 percent since 1978 and other baptisms up by 20 percent.

African Scholar at G.T.S.

The Rev. John S. Mbiti, an African New Testament scholar, gave a series of lectures at General Theological Seminary during a week-long discussion of Christianity and cultural pluralism in March.

Dr. Mbiti said that the rich theological yield of the Third World and the phenomenal growth of Christianity in Africa since the beginning of this century — from nine million to 225 million today — represents a spiritual shift in the Christian world which must be recog-

nized in Europe and America. He noted that the independent churches in Africa, which have broken away from missionary-founded churches, have attempted "to free themselves from traditions which have been imported from Europe and America."

In three lectures laced with personal anecdotes and illustrations evocative of the oral tradition he learned as a child in Kenya, Dr. Mbiti said the growth of African Christianity has occurred primarily since colonialism was shed and the Christian message freed from Western political associations.

"For the African Christian, the Bible is our life," he said. "We feel taken up by the kind of religion that is recorded in the Bible. It does not contradict or embarrass us when we enter into the religion of the Bible," he said, referring to the relation of native prayer to Christianity.

The absence of an "issue-approach" confused many listeners, since the tendency in the West has been to identify the world of the church in Europe and the U.S. with various social issues, and in Latin America and southern Africa with liberation movements.

Dr. Mbiti studied at Makere University in Uganda and Barrington College in Rhode Island before taking his doctorate in New Testament theology from Cambridge University. He taught for ten years at Makere and has been visiting professor at Harvard Divinity School and Union Theological Seminary. He is a canon of St. Paul's Cathedral, Namirembe, Uganda, and is currently serving in the Reformed Church of the Canton of Berne, Switzerland.

Cleveland Press Takes Leidt Award

Two reporters on the staff of the *Cleveland Press* have won the 1981 William E. Leidt award for excellence in religious reporting in the secular press. The award, established 14 years ago by the Episcopal Church to honor one of its longtime communication experts, is an effort to encourage professional treatment of religion reporting and to recognize the work of writers in the field.

Cleveland Press reporters Walter Johns, Jr., and John Funk presented a series of articles on a controversial sect known as the "local church movement" which originated in mainland China and which claims to have 70 groups throughout the U.S. Prompted by neighbors' complaints, the *Cleveland* paper assigned the two reporters to investigate. Mr. Funk attended the *Cleveland* branch of the "local church" for two months, and Mr. Johns researched public records and interviewed former members and religious experts. Church leaders had refused to be interviewed by the paper's religion editor.

Marjorie Hyer, religion staff writer on the *Washington Post*, took second place for two stories on divorce and annulment among Roman Catholics. James J. Franklin of the *Boston Globe* was given third place honors for a four-part series which analyzed the shortage of Roman Catholic priests in the U.S.

The dean and associate dean of the William Allen White School of Journalism at the University of Kansas, Del Brinkman and Suzanne Shaw, were the judges for the 1981 contest. They said that although there were fewer entries than last year, the overall quality was higher. "Our impression is that newspapers are giving more attention to significant religious stories, and reporters are doing an excellent job of covering some tough religious issues," they added.

The first place award carries a certificate and \$100.

Sharing with the Saints

A stirring reaffirmation of the communion of saints by Lord Michael Ramsey, 100th Archbishop of Canterbury, marked the annual James De Koven Day celebration at Racine, Wis., on March 22. Sponsored by the Catholic Clerical Union, the observance was attended by clergy from many parts of the upper midwest, and the bishops of the three Wisconsin dioceses.

The De Koven Institute, where the annual commemoration is held, is operated as a retreat and conference center by the sisters of the Community of St. Mary. It occupies the lakeside campus and historic buildings of the former Racine College, of which Dr. De Koven was warden during the 1860s and 70s, when he was the leading spokesman for the catholic movement within the Episcopal Church.

At his address following the Eucharist and luncheon, Dr. Ramsey called for a restoration in Anglicanism of the original sense of the communion of saints, which means, he said, "the active participation of all in the church, the sharing of all," an interpretation eloquently expressed by some of the classic Anglican divines.

In Eastern Orthodoxy, this understanding remains current, as the Blessed Mother of our Lord, and other saints, are constantly honored and asked to pray for us, but at the same time the church on earth prays for them too, and the prayers of the ordinary uncanonized departed may also be asked for.

Regarding purgatory, Dr. Ramsey raised his eyebrows and exclaimed, "Give my love to the medievalists! I agree with them that we all need purgating, but they don't have to make purgatory into a concentration camp!"

The observances concluded with prayers at the great stone tomb of Dr. De Koven, on the grounds adjoining the picturesque college chapel. H.B.P.

The Episcopal Colleges —

A vital part of the church's ministry

By AMY SCHOCH

The Presiding Bishop, the Rt. Rev. John M. Allin, has declared the second Sunday after Easter Day to be Episcopal College Sunday, a day set aside each year to recognize the special contribution made by the Episcopal colleges to the overall ministry of the church. Many Episcopalians, however, are only minimally aware of the colleges and the special ministry they offer.

The Episcopal Church considered education to be an important part of its

Amy Schoch, director of public relations for the Association of Episcopal Colleges, has her office at the Episcopal Church Center.

ministry from the time of the very first settlements in this country, and founded three colleges before the year 1700. In all, the church has been involved in the creation of over 75 colleges during more than 350 years of ministry. Many of these colleges have closed or become independent of their church origins, but this substantial contribution to higher education in America has fostered nine colleges which remain formally linked to the Episcopal Church and to each other through their church affiliation.

Which are the Episcopal colleges? In the north, they are Bard and Hobart, both in New York state, and Kenyon in Ohio. To the south are St. Paul's in Virginia, St. Augustine's and Voorhees in

North and South Carolina respectively, and the University of the South in Tennessee. Overseas there are two missionary colleges, Trinity in the Philippines and Cuttington in Liberia.

Like children of a common parent, these nine schools bear a resemblance to each other. All are small liberal arts colleges offering high quality education. All have a high ratio of faculty to students, and this always gives education a personal and caring face. Because our colleges are small and, in the majority of cases, relatively isolated, all foster a close community spirit.

But this much could be said of many colleges which are not church-related schools. The resemblance the Episcopal colleges bear runs still deeper, drawing upon the full heritage of Anglicanism. This legacy is not a mere patina of architectural facades or liturgical ceremonies rubbed onto the edges of campus life, but the very spirit and theology of Anglicanism, shaping from within the foundations of these nine colleges.

In this period of economic uncertainty, many colleges and universities are revising their curricula to offer more immediate vocational preparation to students concerned with their success in the marketplace. The Episcopal colleges, however, true to their heritage, hold fast to the belief that they are preparing students not solely for jobs, but for life.

This larger preparation requires a knowledge of the philosophical and historical roots of civilization. Knowledge of the past serves as a basis for reflection upon and interpretation of the present, encouraging students to discover the purpose and meaning at the center of their lives. It is to this value-centered education that the Episcopal colleges remain dedicated, for the particular gift of Anglicanism is to encourage intellectual freedom while nurturing Christian faith.

Central to the life of each campus is the chapel and the Episcopal chaplain who ministers to the entire community. Each chaplain creates his or her unique ministry. Some are full professors and bear their Christian witness to students

Alphege

*Archbishop and Martyr, 1012
(April 19)*

The monasteries on the coast were prey
To Danes. The sack of Canterbury came
As no surprise to you, Alphege. The same
Demands they made for gold and thought you'd pay
As others did, but you refused. Away
To prison sent for seven months to tame
Your Saxon spirit, you beat them at their game
And sat it out. They thought that your delay
Was stubborn, angrier grew, and didn't care
That raising ransom would assure
The tenants' starving. Drunk and gorged with food
They took revenge at April's revel. There
You died to shame their greed, and ours. The poor
Are hungry still while others feast beneath the rood.

Francis Chiles

through the academic process of learning and questioning values, and to the faculty and administration by upholding Christian theology and history as an integral part of the curriculum.

Other chaplains devote themselves to more pastoral roles, concentrating upon building a caring community which embraces students, faculty, and administration. One chaplain has served as the campus ombudsman, mediating conflicts among faculty, students, and administrators, while others have been particularly gifted at counseling and supporting individual community members.

Most of all, they themselves are witnesses to the value of the Christian faith in their personal lives. Said one student of her chaplain, "His personal example as a human being is a tremendous part of my experience of religious value. He imparts the belief that living his faith is more important than the names by which it is defined. And his lack of overt religious pressure freed me and many of my friends to explore our religious feelings."

The Association of Episcopal Colleges is the organizational structure which formally links the nine Episcopal colleges to each other and to the national church. Created in 1962, at the suggestion of the Presiding Bishop at that time, the Rt. Rev. Arthur Lichtenberger, the association has served the colleges for the past 20 years in three basic ways.

First, it represents the colleges to their Episcopal constituencies which include both prospective students and interested laity. Second, the association develops programs which support the Christian witness on campus. And third, it raises money to support these programs and the work of the colleges. It is in program development that the association has made its most significant contribution.

Perhaps the most successful project yet developed by the association has been the Visiting Fellows Program, underwritten by a grant from the Brown Foundation of Texas. Now in its second year of operation, the program brings a distinguished Christian lay person to each of the college campuses for a week's residency. Visiting Fellows have included Madeleine L'Engle, the well known author; Margaret Bush Wilson, chairman of the NAACP; Alan Geyer, director of the Center for Theology and Public Policy; and businessmen, politicians, artists, and educators.

During their visits, the fellows contribute to the life of the campus in a variety of ways, giving public addresses on their work, leading classes and seminars, and meeting informally with students and faculty to offer career counseling or the exchange of research and insights. Ultimately what they offer is the opportunity to experience and learn from people whose personal faith in-

forms and invigorates their professional lives.

As central figures in nurturing a sense of Christian community, the college chaplains receive the special support of the association. Twice a year the association sponsors retreats for the chaplains directed by a recognized expert in the area of ministry to the young. The opportunity to share problems and exchange solutions, as well as to learn from the retreat director, helps the chaplains sustain their priestly commitments.

The association has also developed a program of student service internships. Students who may need to fulfill an academic requirement or wish to test a vocational interest are placed in an organized ministry of the Episcopal Church where they can be of service to people in need.

As offspring of the church, the Episcopal colleges bear a striking resemblance through their common heritage and purpose. However, like the children of any family, they also have their differences. One of the richest programs of the association grew from the desire of two of the colleges to understand their common bond on a deeper level by exploring those differences.

Hobart College is an integrated and predominantly white school in the industrial northeast, whose students come mostly from urban and upper middle class backgrounds. Voorhees College, in the rural southeast, serves a black stu-

dent population, many of whom come from economically and academically disadvantaged families.

Six years ago, two professors from Hobart initiated an exchange program with faculty and students from Voorhees. The exchange has grown in sophistication over the years, and this year's participants will read a list of books designed to acquaint them with the culture and history of their hosts. In addition, intensive seminars have been developed to enhance the learning experience. But immersion in a radically different world remains the heart of the exchange program.

As one faculty member wrote of the exchange, "The differences, culturally and racially, have always been apparent; a major goal of the program, however, has been to move beyond them to a common vision." It is here that the special character of the Episcopal colleges becomes significant. For it is only with the commitment to love one another that people can find the courage to walk together through their differences and discover the greater bond which unites them.

The Anglican tradition encourages academic freedom while nourishing a loving faith and offers the optimal environment for the intellectual and spiritual development of young people. It is for this reason that the Episcopal colleges are a vital part of the church's ministry, and why the church honors them each year on Episcopal College Sunday.

POET'S PROPER

And Thomas, Answering, Saith:

(John 20:19-31)

Thy beauty wounds, whose wounds are beautiful.
Worthy art Thou, and so unworthy, I,
to reach a trembling hand to probe and try
the prints of spear and nails indelible.
Thy presence here negates that principle
I held so dear: that men are born to die.
Lord, what I lack of faith, do thou supply,
and knit of doubt a garment white as wool.

Thy peace pervades and fills my inmost soul
as all my grief and sorrow melt away,
dissolved by joy beyond my powers to tell.
Those sacredest of scars remake me whole,
and, lost in love and awe as I survey,
I bless the Lord who thus has made me well.

G.J. Frahm

The Quest

Perhaps by fostering, sharing, nurturing
our questions, we may learn to become the doggedly
inquisitive child Jesus took into
his arms and blessed.

By TRAVIS DU PRIEST

If people like Prof. James Fowler and Prof. John Westerhoff are correct, very few of us have one *faith stance* during our entire lives; we are likely to go through what have come to be called stages of faith development. True, some never start out on the road; truer still, many are trapped at a lower stage and have little chance to reach another stage.

Westerhoff's *Problems of Faith Development in Young Adults* pinpoints these four styles or stages of faith: one, *experienced* faith, the faith usually of the young child, faith which is trusting and modeling; two, *affiliative* faith, faith usually of the school-age child, faith of learning and fitting in; three, *searching* faith, faith that develops if affiliative faith is nurtured, faith characterized by seeking and questioning; and four, *owned* faith, a faith which evidences itself in action and individual commitment.

It is no doubt true that some can never experience a certain stage or stages, or that some within a faith community may never move to a higher stage. A professor in the religion department at my *alma mater*, the University of Richmond, was fond of saying that most college freshmen have left their religion at home in the drawer, along with their high school annual. Just as arrested faith is a real possibility, so, I suspect, is frustrated faith, the faith particularly of the adolescent and young adult (and, I imagine, many middle-aged and older people).

Those of us who were reared in a Christian environment, and converts who have found nurturing Christian communities, have in all likelihood

reached the stage called searching faith. This is a natural and, indeed, necessary faith for the authentic, mature, and committed Christian. But this stage is often a frustrating one, frustrating beyond the expected anxieties or "not knowing" or "recognizing the paradoxes."

Look what happens. All too often the adolescent finds himself in a confirmation class that teaches doctrine and discipline, rather than one which allows him to grow, question, and learn the faith. Too often, young people attend classes which meet with adults, classes probably geared toward adult vocabulary, experience, and analysis.

Confirmation all too often readies the adolescent, or even the affiliative adult, to confirm nothing because the real issues of faith have been overlooked, codified neatly into dogma, or sidestepped by priests as blatantly as the rabbi in Philip Levine's short story, "The Conversion of The Jews." The rabbi sidesteps the little Jewish boy who insists on asking about Jesus and the incarnation. Such repressed questions lead to repressed, arrested, and, ultimately, inauthentic and inactive faith.

While there are numerous causes for the frustration of the searching faith, no doubt a main cause is our intense focus on answers and our fear of questions. We are an answer-oriented lot. Naturally so. From the earliest days when Christians were a small Jewish sect, we have proclaimed that Christ is "the Way." The Way has become the answer. "Christ is the answer," says the roadside sign or the placard in the storefront church window.

Yet, what are the *questions*? Have we clearly and sincerely asked them to ourselves and to each other? And have our teachers, catechists, and priests evoked questions, helped us try to find the right questions? Moreover, have we as faithful people and as communities of faith

sought out the great biblical questions? Have we not turned even the Bible into an answer book, without studying the great and exhaustive record of biblical questions, from God's question to Adam, "Where are you?" to Cain's "Am I my brother's keeper?"; to the disciples' question, "Lord, who will sit at your right hand in heaven?" to Jesus' "Who do men say that I am?"

Moreover, in the minds of many Christians — lay and ordained — questioning is associated with doubt, and doubt with lack of faith. Doubting Thomas has become a symbol of the one who lacks faith or the new scientific skeptic who insists on empirical evidence in order to make any judgment. But on the other hand, there is the one groping towards faith, the one who is asking; his doubt is there, but the doubt is in the process of becoming a form of faith which can be built on.

A parable comes from the Middle Ages — the story of Parsifal, the knight who sets out on a quest, finds his way into a beautiful, opulent, but sad court. He wonders why everyone is so glum when the tables are laden with food and the hall is richly decorated. He wonders why the king especially looks so pained and distraught. But his tutors have taught him not to ask! So he follows convention, suppresses his wonder, and does not ask the question. As a result, he wanders aimlessly for several months, not knowing where he is, lost on his search for the Holy Grail.

Sir Parsifal has failed to give voice to his wonder; hence, his search is thwarted. In failing to give outward and visible sign to his wonder, he arrests his own powers and capabilities. How sad but true that this same sort of failure afflicts Christian communities, our parishes and their subcommunities, the church school, confirmation classes, youth groups, and guilds.

If we honor the question — as Parsifal eventually does in the story — we take a step toward finding our own grails. If we search out the ancient questions recorded in the Bible, we find analogies to our own life problems and decisions. If we provide an opportunity in which questions — even doubt — are allowed, we begin to honor the Christ in each other; we begin to be honest about our faith. And if we listen to each other tell his or her own story of faith and ask his or her own questions of faith, perhaps we can truly build up the community of believers who all share the one, same Spirit.

Perhaps we will come close to a wink into the kingdom or rule of God, in which all seeking and searching is honestly directed toward God without vanity, without bearing false witness, without hypocrisy, without fear. Perhaps by fostering, sharing, nurturing our questions, we learn to become the doggedly inquisitive child Jesus took into his arms and blessed.

The Rev. Travis T. Du Priest is the assistant at St. Luke's Church, Racine, Wis.

Wickedness

Passion may be a channel of grace

or a canyon of desolation. . . .

By RICHARD WENTZ

And the Lord sent Nathan to David. He came to him and said to him, "There were two men in a certain city, the one rich and the other poor. The rich man had very many flocks and herds; but the poor man had nothing but one little ewe lamb . . ." (2 Samuel 12:1-3).

The other evening I saw those words — it seems for the first time. Every time before, when I read or thought about that familiar story of David, Bathsheba, and Nathan the prophet, I had apparently considered it with ideas that someone else had put into my head. And now I wonder whether they were the right ideas. Or were they not perhaps the thoughts and images of some overwrought moralist?

I've always had this image of Nathan pointing at David and saying, "Thou art the man!"

"Who, me?" asks David.

"Yes, you! You had this great desire for the young married woman, Bathsheba."

But read the account. Notice: nowhere does Nathan challenge David's passion as such. Instead, it's pretty much like this: David saw the woman bathing. A beautiful woman she was! But bathing on the rooftop, for the eyes of any other rooftop-gazer to see! Certainly it couldn't be said that she was innocent of provocative activity.

Anyhow, David sees, and David

wants her so badly that he does an evil thing. He arranges for her husband to have an accident on "the front" (he's a soldier). So the widow mourns — as any good Jewess would. Then, after the mourning period is over, David sends for the woman and fulfills the dream of his passion.

Now, notice what Nathan the prophet says in his little parable to the king. He says there were two men — one rich, one poor. The rich man had many flocks and herds; the poor man had just one little ewe. Yet the rich man took the ewe from the poor man.

Then Nathan *explains* his own parable; he tells the king that the Lord says: "Look, David, you've been a rich man. A lot of things have come your way. You now have Saul's house, and his household — even *all his wives*. There was still more coming your way. But now, you've upset the whole order of things! You killed a man, and you took what was his.

"You thought more of yourself than you thought about me and your neighbor. When you do that, you turn the world upside down. And so you shall live with the consequences — the world will be different for you *from now on*."

Very interesting, isn't it? Apparently passion itself is not the issue. One does not break the covenant simply by being passionate. It is an issue of irresponsible passion — a case of injustice — that confronts us.

Passion goes astray when it is so lustful and so greedy that it ignores the needs and rights of another person. Passion may be a channel of grace or a canyon of desolation. The loveliness of desire for the other becomes evil when it

justifies all actions merely on the basis of passion itself.

We live in the society of self-justifying passion. That's why it is a fundamentally destructive society. "If you *want* it, you should *have* it, right?" (If I want to have more than I already have, all I need do is persuade other people that they need more of what I have to sell them. Once they realize they *need* it, then they *want* it; and that's the best reason for getting it.) If Nathan were alive today, the poor fellow wouldn't have enough fingers to say, "Thou art the man!"

There was a cooper in old Kiev named Mendel Lifschitz. Mendel, the barrel-maker, had a sense of humor when he dealt with the Master of the Universe. We don't; we're always so serious! Mendel didn't really believe in imposing on the Lord, so he prayed, "Dear God, all I'm asking for from you is bread to eat and clothes to wear. Nothing more. The *schnapps* I'll buy myself."

Now, that had to be tongue-in-cheek. But our passions are not so whimsical as that. Give me food stamps, say those who are not poor at all — give me food stamps so I can buy T-bone steaks. Give me whatever the market demands, says the oil company executive from his lavish office high atop the Sagebrush Arms in Dallas; give it to me because OPEC keeps raising the ante. Give me everything I want; the rest will take care of itself.

Ah, but I like the story of David and Bathsheba. Maybe it's because I believe the ways of men and women are good and beautiful rituals. But also because it's a prelude to the Gospel. It is concerned with one thing really — with seeing through your own needs to the needs of the other; with seeing your life directed toward a celebration of the oneness of all that is, directed toward an increase in you of God. Passion is good if it brings that increase, but remember: such an increase includes your neighbor. You will not see the increase of God by desiring Bathsheba — if it means that you must destroy her husband.

The Rev. Richard E. Wentz is professor of religious studies at Arizona State University and priest associate at the Church of the Epiphany, Tempe, Ariz.

EDITORIALS

Lost Opportunities

Before we know it, summer will be coming. Along with all the other things that happen then, for thousands of ministers, pastors, and priests of various religious bodies, it will be a time to enroll, perhaps for two weeks or a month, in some serious course of continuing education. It will be a time to resharpen their professional skills, to share experiences with their peers, and to broaden the horizons of their current reading.

Unfortunately, among these thousands of Christian clergy, only a few will be Episcopalians. Some, it is true, go to a camp or short conference. Not many get to the more serious or more extensive programs. There are many reasons.

Some feel they cannot afford it financially. Yet those of us who have been in agencies providing scholarships have often found there were no candidates for certain fine programs. Some do not wish to be away from their families. Yet some educational programs for clergy — notably at certain state universities — have attractive facilities for entire families, with activities for the children, and so forth. Some of our clergy, sad to say, really don't think there is too much left for them to learn.

We are not suggesting that every deacon, priest, and bishop in the Episcopal Church must spend every summer in a study program. We are suggesting that most of them should do so at least at some points in their careers. It is a striking irony that so few do so at the very time when many are complaining that there are no better employment opportunities for them.

We believe that bishops should strongly encourage the clergy of their dioceses periodically to undertake programs that will upgrade their professional competence. We believe that lay people should do the same in their parishes. Clergy, like other responsible professionals, need the challenge and stimulation of new thinking, new contacts, and new skills.

The opportunities are available. Deployment officers throughout the church have access to a plethora of information about programs. They are generally very glad to help. Lay people should demand that these opportunities be used.

Back into the Goldfish Bowl

During recent weeks we have had interesting correspondence on the degree of exemplary conduct required of the clergy. There is more than one aspect to this subject. We agree that all Christians are called to be saints, and therefore lay people have no license to sin. If something is sinful, no one should do it, ordained or not.

Yet clergy are not only called to be saints: they are also called to be leaders. Leaders may properly be expected to lead. Or as St. Paul says, "it is required of stewards that they be found trustworthy" (I Corinthians 4:2).

None of us is free of sin, none of us is without fault, but to be a persisting and continuing cause of scandal to others may only add sin to sin. "Thus sinning against your brethren and wounding their conscience when it is weak, you sin against Christ" (I Cor. 8:12).

The problem is exacerbated for that large percentage of ordained clergy who receive a stipend, a home to live in, perhaps a car, a circle of friends and admirers, and ultimately a pension from the church. They are paid, in part, to do what bishops, priests, and deacons are supposed to do. But they are also paid in part (and this is what the term stipend suggests) to be what bishops, priests, and deacons are supposed to be.

A corporate body of people cannot function unless there are some clear expectations. As St. Paul implies in discussing the Jewish law (Romans 7:7-11), expectations can be so high that they actually encourage violation. On the other hand, he tells us he drives himself, "lest after preaching to others I myself should be disqualified" (I Cor. 9:27).

The problem in the Episcopal Church today is that no one seems to know what the expectations are. We see individuals who advocate or connive at the most permissive behavior being treated with great respect. Yet some who have held to traditional Christian standards of conduct, sometimes at great cost to themselves, are dismissed as old-fashioned and dull. Such a state of affairs does little to enhance the credibility of Christianity.

Peace Building

Pace be with you," was the greeting of the Risen Christ to his apostles, and it remains his greeting to all of his followers. The Easter Season, like that of Christmas, celebrates Jesus as Prince of Peace. It is a notion we will learn to take more seriously, if our life on this earth is to continue.

We are not among those who propose that this country abandon its weapons or ignore the significance of military deterrence. Yet the threat of arms is only one part of the process of keeping peace, and left to itself it is unlikely to be successful. Diplomacy, commerce, education, food programs and other forms of international aid, travel, language training, contracts between professional groups, and so forth are also essential. We would hope that religion too is a significant force for peace.

At the present time, when military budgets are truly astronomic, when it comes to additional and new expenditures, the dollar for dollar return may be greater from some of these non-military approaches. The cost of one new submarine could provide a horde of American students a summer in Russia, and a horde of Russian young people a summer over here. It would not take the price tag of many planes or tanks to supply extra grain for a year for some impoverished Third World nation. Such actions not only discourage war: they build peace.

BRIEFLY...

The Coalition for Better Television, a group affiliated with the National Federation for Decency in Tupelo, Miss., announced recently that it had received the first public endorsement of its proposed boycott of RCA/NBC. David E. Sumner, editor of *Interchange*, the Diocese of Southern Ohio's newspaper, wrote to NBC "to express his personal support" for the boycott and added, "I also plan to endorse the boycott editorially in the diocesan newspaper I am editor of." Donald E. Wildmon, a United Methodist minister who heads the coalition, says he is very appreciative of the endorsement by *Interchange*. "It is significant that the first paper to officially endorse the coalition's boycott is an Episcopal publication," Mr. Wildmon said. "No longer can RCA/NBC say that the only people concerned are fundamental, right wing, fanatical zealots."

Penny Lernoux, an award-winning journalist who covers Roman Catholic developments in Latin America, keeps a "martyr survey" which shows that nearly 1,500 Roman Catholic bishops, priests, nuns, and brothers in Latin America have been killed, tortured, kidnapped, or exiled in the past decade or so. This tally, which does not include the thousands of Roman Catholic lay people who were victims, is the price the church has paid for switching from the side of the rich to that of the poor, according to Ms. Lernoux. What makes the church's changed role so significant, she said, is that 90 percent of Latin America's 320 million people are baptized Roman Catholics, most of them poor, and that religion is pervasive in Latin American society.

Archbishop Bruno B. Heim, Swiss-born papal envoy to Great Britain, presented his credentials to Queen Elizabeth on March 18, thus formally ending four and one-half centuries in which the Vatican lacked full diplomatic representation in Britain. Archbishop Heim is now the apostolic *pro-nuncio*, the equivalent of an ambassador. British government legal experts ruled that there was no constitutional bar to the upgrading of diplomatic relations, and said that full diplomatic recognition implied full recognition of the sovereignty of the reigning monarch, thus eliminating whatever applicability the excommunications of King Henry VIII and Queen Elizabeth I might have to their successors.

THE GUILD OF ALL SOULS ANNUAL NATIONAL MEETING

Saturday, April 24, 1982

THE CHURCH OF THE GOOD SHEPHERD

Lancaster and Montrose Avenues
Rosemont, Pennsylvania 19010

Solemn High Mass of Easter 11 A.M.

Luncheon and Meeting in the
Parish Hall

Suburban Main Line Trains from
Philadelphia Center City.
Church walking distance from Station.

Reservations for the luncheon (reasonable cost) are necessary and should be sent to the Rector, the Rev. Andrew C. Mead, not later than April 14th.

EVERYONE WELCOME

CORRECTION: In TLC, April 4, the wrong advertisement for The Annual Mass and Meeting for the Guild of All Souls appeared. Our apologies. The correct advertisement appears above.



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens

Chalice Palls Funeral Palls

Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue



HOLY CROSS INCENSE

SAMPLER PACK \$10.00 post paid

HOLY CROSS MONASTERY

WEST PARK-N.Y. 12495

For all who read the Bible . . .

A GUIDE TO PRONOUNCING BIBLICAL NAMES

T. S. K. Scott-Craig

Paper, \$4.50

MOREHOUSE-BARLOW CO.



VESTMENTS & PARAMENTS

ALTAR LINENS

ECCLESIASTICAL METALWARE

CHOIR VESTMENTS

CLERICAL CLOTHING

COME IN, PHONE, OR WRITE FOR INFORMATION



Cuthbertson

2013 SANSOM STREET • PHILADELPHIA 19103 • 215 564-6033



RUMORS OF WAR
A Moral and Theological
Perspective on the Arms Race
edited by C. A. Cesaretti

Joseph T. Vitale

with a foreword by John Maury Allin

Provides a framework of 4 study sessions through which concerned citizens can confront the ramifications of the arms race. \$6.95

DARKENING VALLEY

A Biblical Perspective on
Nuclear War

Dale Aukerman

"Terrifying, moving, filled with beautifully written lines, and finally full of hope. *Darkening Valley* is the most powerful and most biblical book on nuclear war I have read." — Ronald Sider
"In my opinion, Aukerman has produced the most important work on Christian discipleship since Bonhoeffer. . . I urge every member of the Christian community to read this book." — George Hunsinger in *Christian Century* \$8.95

THE RISK OF THE CROSS

Christian Discipleship in the
Nuclear Age

J. Christopher Grannis, Arthur Laffin, and Elin Schade

with a foreword by Henri J. M. Nouwen

"As the countdown begins on MX missiles and neutron bombs... Seabury comes along with a perfectly timed workbook. . . Ideal for congregational use." — *Christian Century* \$5.95

also of interest

GARDENING WITH CONSCIENCE:

The Organic-Intensive Method \$3.95

LIVING SIMPLY: An Examination of Christian Lifestyles \$5.95

LET THE EARTH BLESS THE LORD: A Christian Perspective on Land Use \$6.95

COOKING WITH CONSCIENCE:

A Book for People Concerned about World Hunger \$4.95

THE PROMETHEUS QUESTION: A Moral and Theological Perspective on the Energy Crisis \$3.95

these paperbacks are available at your bookstore or from

SEABURY PRESS
Seabury Service Center • Somers, CT 06071

SCHOOLS

FOR BOYS

BOYNTON

A hard school, in beautiful farm surroundings, for boys who want to learn — Christian emphasis, rigorous academics, self-help, simple living, moderate tuition — accepting applications for ninth grade — for school year 1982-83.

Contact —
Arthur J. Boynton, Jr.
Orford, New Hampshire 03777

CHURCH FARM SCHOOL

A COLLEGE PREPARATORY BOARDING SCHOOL FOR BOYS where the natural mother and father no longer live together. Sons of any clergy or active military personnel excepted from this requirement. Grades 7 through 12. Tuition, room and board \$1,200.00 per year. Fees \$100.00. Because of fund raising and endowment income, the total cost to parent is one of the lowest in the country. 90% of graduates go on to college. Located 25 miles west of Philadelphia, Pa. Write, Director of Admissions, Box S, Paoli, Pennsylvania 19301. Telephone 215-363-7500.

COEDUCATIONAL

THE PATTERSON SCHOOL



Boarding Boys
Boarding Girls
Grades 7-12

A structured, traditional, and fully accredited Episcopal college preparatory boarding school since 1909, with emphasis on basic academic skills necessary for successful college and professional life.

- PATTERSON HAS . . .
- Tutoring each afternoon
 - Supervised study
 - An advisor for every student
 - 1400 acres in mountains
 - All sports, incl. skiing
 - New library and student center

Write Box L, Lenoir, North Carolina 28645
Phone: 704-758-2374

LETTERS

Continued from page 3

the best of the Christian ethic; and those battles have sent too many untaught Episcopalians "out of the pews and off the pledge rolls."

Come on, isn't it time to get with it? To get with the good Lord and his authority, and to quit the quibbling? I am somewhat disgusted.

NAME WITHHELD

Abortion

Concerning abortion, consider: if "it" is not dead, it is living. If it is in the womb of a human female, it is human (assuming it is not a tumor or such). Therefore if it is living and in a human female womb, it is a living human being. Little acorns grow up to be only oak trees.

(The Rev.) WILLIAM L. LAHEY
St. Paul's Church

Winter Haven, Fla.

Liberty

For four years in Virginia, I served under the Presiding Bishop, the Most Rev. Henry St. George Tucker, who once advised me, "Edward, don't write too many letters." Consequently, I have postponed writing about the Pastoral Letter of October, 1981. I agree in general with what the bishops say, but, with all due respect, I am disturbed over what they failed to say.

In 1945 I was on duty as an Episcopal army chaplain in Texas and was appalled when I heard the news of the first atomic bomb. Over the years I have become more and more apprehensive, along with multitudes in many lands. I am sure that many officials and peoples behind the Iron Curtain are also in a state of great foreboding.

This Pastoral Letter seems to suggest unilateral disarmament by our beloved U.S.A., which has done so much for

other nations and is a bulwark for freedom. Our bishops do not say one word about what liberty means to this country and other nations. They do not mention the super armaments of the imperialistic, totalitarian, Marxian Communists, who dominate many lands and nations on this earth.

Are our bishops ready to advise America to surrender to this enemy?

(The Rev.) EDWARD B. GUERRY (ret.)
Charleston, S.C.

Meddling

In a letter dated December 30, 1980, Bishop Spong's scheme to provide a reservoir of ordained English women priests for the Church of England was unfolded to "a select number of bishops" (59, in fact).

The Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire, responded, saying among other things that this scheme was *meddling* and had the possibility of weakening our ties with churches in the Anglican Communion.

I wonder if an American bishop should infer publicly that the Synod of the Church of England handled the issue of the ordination of women to the priesthood in an inadequate way. Bishop Spong's scheme for supplying English women priests also assumes that what the good old Church of England needs is an infusion of American know-how.

Is it true that Bishop Spong is meddling in our sister church's affairs? Yes. Is it kind to label such meddling as arrogant? Perhaps not. Is it, then, necessary to do so? Most definitely. It is necessary to let our friends in the Church of England and other provinces of the Anglican Communion know that there are many Episcopalians who think our sister churches are quite capable of independent thought and action, even if it is divergent from that of Americans.

(The Rev.) C. BOONE SADLER, JR.
St. Luke's of the Mountains
La Crescenta, Calif.

Easter Meditation

(For J.H.G.)

Hidden with Christ in God
Wrapped in swaddling clothes
Greening Bethlehem's Manger

Shrouded — Laid to rest
Wrapped in graven clothes
Greening Jerusalem's Garden

Losing ties that bind
Except the ties of love
Greening Eternal Easter

B.J. Bramhall

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.

A DAILY FAITH by Clinton H. Blake, Jr., S.T.M. 52 short meditations. Suitable for general study or sermon outlines for clergy or lay readers. Order from author. Box 444, Franconia, N.H. 03580. \$3.25 (includes postage).

JOYFUL JOURNEY by Merle Irwin. A practical guide for retirement living with inspirational and spiritual overtones. Select this book as an excellent Easter gift. Obtainable from: Holder Enterprises, Box 3411, Santa Barbara, Calif. 93105. 166 pp., paperback, \$5.00.

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.

HANDWOVEN Liturgical Items: Stoles, chasubles, burse and veil, altar hangings — finest quality — workmanship. Write: Mary Frances Baugh, 423 S. Boeke Rd., Evansville, Ind. 47714.

STERLING SILVER ciborium gold finished containing a small gold tulip with diamond and platinum ornament containing seven diamonds. Celtic cross on top of lid. Over-all height 6½". Base 5" in diameter. Cup 3" in diameter. Will send color photo if interested. Appraised value \$1,600. Sale price \$1,000. Reply Box S-520.*

POSITIONS OFFERED

CURATE/ASSOCIATE. Eucharistic parish. Shared duties: Preaching, calling, teaching, and services. Housing allowance. Reply: Rector, 601 E. Walnut St., Springfield, Mo. 65806.

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.

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.

SMALL northern New Hampshire parish (210 communicants, \$28,000 budget) seeks rector. Warm, lively church in excellent recreational location. Write: Freeman Keith, Senior Warden, St. Paul's Church, Lancaster, N.H. 03584.

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

PEOPLE and places

Appointments

The Rev. James Basinger is assistant at St. David's Church, Bethel Park, Pa. Add: 905 E. McMurray Rd., Venetia, Pa. 15366.

The Rev. Rachelle Birnbaum is Associate for Overseas Leadership Training in the World Mission Unit of the Executive Council.

The Rev. William E. Blewett is rector and headmaster of the parish school of the Church of the Annunciation, Lewisville, Texas.

The Rev. Jerry Doublisky is rector of Christ Church, South Amboy, N.J.

The Rev. James V. Ezell, II is associate to the rector of Trinity Parish, Asheville, N.C.

The Rev. Alfred F. Laveroni is serving as chaplain at Fort Dix, with the rank of Major, and is licensed in the Diocese of New Jersey. Add: Chaplain's Office, Fort Dix, N.J. 08640.

The Rev. Rodney Michel is rector of St. Paul's Church, Grand Forks, N.D. Add: S. Fifth and Gertrude, Grand Forks 58201.

The Rev. Jasper Pennington has for some time been rector of St. Alban's Church, 885 Shore Rd., Cape Elizabeth, Maine 04107.

The Rev. Rex D. Perry is assistant to the rector of St. Luke's Church, 8833 Goodwood Blvd., Baton Rouge, La. 70806.

The Rev. William L. Smith is interim priest of the Lower Luzerne Parish, Hazleton, Pa.

The Rev. Walter R. Strickland is rector of Christ Church, Brownsville, Pa.

The Rev. David With, formerly assistant at St. Michael and All Angels Church, Mission, Kan., is now rector.

Ordinations

Priests

East Carolinas — Timm G. Engh, who is in charge of Christ Church, Hope Mills, N.C.

Montana — Steve John Oreskovich, assistant, Holy Spirit Church, Missoula, Mont. Add: 130 S. Sixth St. E., Missoula 59801.

New York — Sandra Antoinette Wilson, Theodore Kanellakis, and Gerald Alexander.

Virginia — Robert C. Blackington, Jr., assistant, Pohick Church, Lorton, Va. Andrew T. Merrow, associate rector, Christ Church, Alexandria.

Religious Communities

At St. Margaret's Convent, Louisburg Square, Boston, on the Feast of St. Matthias, the chaplain of the Society of St. Margaret, the Rev. Richard Valantasis, received the vows of Sr. Joellen Mary and Sr. Frances Adele. He also preached the sermon. The Rt. Rev. Anson Phelps Stokes, retired Bishop of Massachusetts and visitor of the Society, gave the blessing.

Resignations

The Rev. Ian L. Bockus has resigned as rector of St. James' Church, Trenton, N.J., and is now canonically connected with the Diocese of South Dakota.

The Living Church Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$6,680.50
Receipts Nos. 24,489-24,497	
March 8-24	187.50
	\$6,868.00

CLASSIFIED

POSITIONS WANTED

ORGANIST/CHOIRMASTER with boy choir and arts administration experience seeks new position. Excellent education and references. Reply Box K-517.*

PROPERTY

SHENANDOAH VALLEY. Owner offers gracious country house. Mountain views. Four bedrooms, three baths, patio. Reasonable. Prospectus: Box 371, Staunton, Va. 24401.

RELIGIOUS LIFE

SISTER who has established haven for quiet days and teaching spiritual growth has been asked to open parochial school, so is ready to form a community. Women free from worldly responsibilities who believe themselves called to the religious life, write: Contemplation House, 3943 Fair Hill Road, Fair Oaks, Calif. 95628.

RESOURCE GUIDE

BEING THERE: 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.

WANTED

NEEDED: Episcopal parish needs 250-300 copies of the 1928 Book of Common Prayer, in good condition. Will pay shipping costs, and 50¢ per book. Reply Box M-519.*

WOOD SCULPTURE

FINE LITURGICAL furniture and wood sculpture: Wood furniture designed and made in my studio on commission basis. Altars, lecterns, tables, and sculpted art work. References. Philip Michael Semsch, 3701 Rugby Rd., Fairfax, Va. 22033. Phone (703) 378-7458.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 35 Cts. a word for one insertion; 31 cts. a word an insertion for 3 to 12 insertions; 29 cts. a word an insertion for 13 to 25 insertions; and 27 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.60.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.50 service charge for first insertion and \$1.25 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 26 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

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.

CHURCH DIRECTORY

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

SANTA CLARA, CALIF. (and West San Jose)

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

WASHINGTON, D.C.

ST. 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

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

CHESANING, MICH.

ST. JOHN'S (Opp. Heritage House Restaurant)
The Rev. Lewis W. Towler, v 602 W. Broad
Sun HC 10; Weds Noon Day Prayers 12; Sat EP 5:30

MINNEAPOLIS, MINN.

GETHESEMANE (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

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; Inst, 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.

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. Ultraya 1st Fri 7

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

HACKENSACK, N.J.

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

NEWARK, N.J.

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

NEW YORK, N.Y.

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

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. & 43rd 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 Sun 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

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

CHARLESTON, S.C.

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

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

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

PARIS, FRANCE

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