

THE LIVING CHURCH



Martha Carey (left), of Carlsbad, N.M., and her sister Julia: An important part of the administration of a parish is the stewardship of knowledge [p. 14].

Parish Administration Number

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Led by Our Noses

Late summer and autumn have smells not offered to us in winter. There are flowers, of course, and dead leaves, and the distinctive smells of rank weeds. At the seashore there is salty air, and in the country the reassuring and comforting smell of cows.

In the garden there is the peculiar tangy smell of the tomato vine. Maybe it is just one vine, in a pot on the fire escape of a city apartment, but, like a magic carpet, that smell can transport us through time and space to earlier summers, far away on the farm, where roosters greeted the dawn, where the wind rustled in the growing cornstalks, and a heavy dew fell in the cool starlit nights.

Our modern civilization seems to hold an official view of disapproval toward smells. Except the aroma of flowers, pine trees, and hot coffee, it is assumed that smells are offensive. To say something smells means that it smells bad, unless one quite explicitly adds that it smells good.

According to strict etiquette, even the best of smells are not spoken of. If you go out to a dinner party, and a devastatingly delicious smell is coming from the kitchen, you should not mention it, even if your mouth is convulsively engaged in Pavlovian salivation. Nor should you mention it if your hostess has bedewed herself with a most engaging perfume. As to good smells in church . . . well, some people believe that the only permissible reaction is a severe scowl and a short cough!

Why is it acceptable to speak of how things look or sound, but not how they smell? St. Paul was far more matter of fact. "If the whole body were an eye, where would be the hearing? If the whole body would an ear, where would be the sense of smell?" (I Corinthians 12:17).

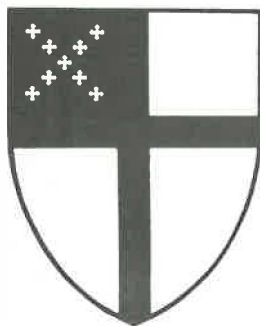
The poet T. S. Eliot began one of his most famous passages with "Garlic and sapphires in the mud" (*Burnt Norton II*). Perhaps modern western man rejects his nose precisely because odors enter into us, they penetrate us as sounds and sights do not. Smells are an affront to that aloofness and independence of the rational intellect which has been the pride of post-renaissance consciousness.

Indeed, the nose links us to an earlier, older, less rational world. Our sense of smell is weaker than that of other mammals, and many smells are but dimly perceived. Yet they powerfully stimulate our imaginations and our memories. The smell of the tomato vine in the summer sun, of the rotten log in the shady forest, of the sidewalk after a summer rain . . . you alone can discover what new or old doors these open for you.

"My words echo thus, in your mind," said Eliot. "But to what purpose disturbing the dust on a bowl of rose leaves, I do not know." (*Burnt Norton I*).

We can welcome the fragrant genie from that bowl. In our noses God has given us a mysterious link with the world around us. It can lead us further than we think.

THE EDITOR



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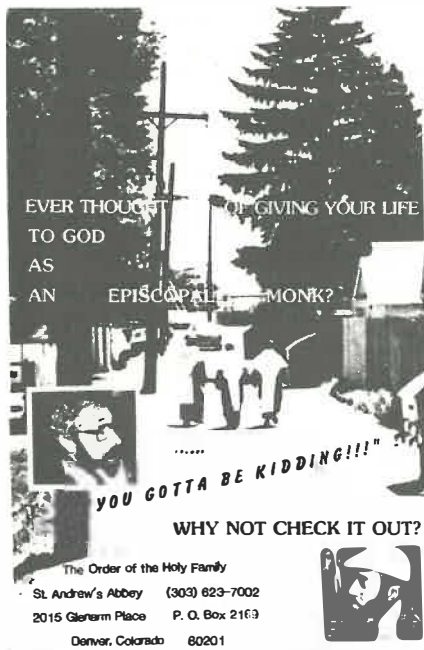
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BOOKS

Liberal Christianity

THE COURAGE TO LOVE. By William Sloane Coffin, Jr. Harper & Row. Pp. vii and 100. \$9.95.

Recent years have seen a disturbing rise in a kind of easy moralism that is accompanied by growing intolerance of social groups other than our own, particularly those with some claim to press upon our time or our money. This is Dr. Coffin's thesis, and it is scarcely novel in the much analyzed "me" decade, and over against it one can set striking counter-examples of an increasing acceptance of pluralism as desirable and growing sensitivity to the needs of others.

What Coffin has in mind, though, tends to be the dominant national political climate and its outworking in public policy, an arena to which he speaks often from his pulpit in Riverside Church, New York City. His voice is clear, incisive, and bold; his standpoint is that of liberal Christianity in the best sense. The courage of liberal Protestants like Coffin in taking on the national establishments over the past few decades is

one of the great stories of American religious history, and it is — thanks be to God — by no means over.

Dr. Coffin stands in a great tradition as he does his work in a great arena. He makes an effort to be faithful to Jesus Christ as he addresses questions like abortion, homosexuality, communism, church-state relations, and the new right wing in American religion. His book ought to be read not just by those who count themselves members of his camp, but by any Christian willing to look beyond his own narrow circle.

JAMES DUNKLY
 Librarian
 Nashotah House
 Nashotah, Wis.

A Helpful Supplement

BIBLE HISTORY ATLAS: Popular Study Edition. By F. F. Bruce. Crossroads. Pp. 93. \$14.95.

Easy to read, yet not watered down, fancifully illustrated, yet not inaccurate, this Bible history atlas contains readable accounts accompanied by maps of key biblical events.

If you enjoy a familiarity with the Bible, this atlas will illuminate your already existing fund of information. If you are beginning your biblical accumulation, the atlas will sort the various strands of the stories, helping to organize their digestion.

The material covered begins with Creation and extends through the revolts of the Jews against Rome during the first century. Teachers should certainly find the material in the *Bible History Atlas* of great help, but so should, I suspect, the occasional adult reader who would like to increase his or her knowledge without getting enmeshed in too many facts.

(The Rev.) SUSAN M. CLARK
 Deacon, Christian Education
 Christ Church, Whitefish Bay, Wis.

The Seven Days

BEGINNINGS: A Portrayal of the Creation. Art by Heinz Seelig; commentary by Spencer Marsh. Multnomah Press. Pp. 72. \$9.95 paper.

This may be described as a small-sized paperback coffee table book. The author of the text, a Christian clergyman, reflects sometimes deeply, sometimes humorously, and sometimes conversationally, on the great biblical narrative of the seven days.

The Jewish artist has provided a very colorful stylized painting for each day. Now a resident of Haifa, he was trained as an architect in earlier life at the famous German Bauhaus. These two collaborators show how sophisticated modern minds can continue to find truths new and old in the ageless biblical account.

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DEPARTMENTS

Books	4	Letters	6
Deaths	19	News	8
Editorials	14	People & Places	19
First Article	2	Reader's Shelf	16

FEATURES

From the Brink of Bankruptcy *Ralph Spence, Jr.* **10**
Edward Bouverie Pusey *Frederick Erickson* **12**

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LETTERS

Good Music

I read, with mixed feelings, the news article about Paul Hume's address to the national convention of the American Guild of Organists [TLC, Aug. 8]. I read, with equally mixed feelings, the comments of Dorothy Mills Parker, a TLC reporter for whom I have no little respect.

As a member in good standing of my local chapter of AGO, I must applaud Mr. Hume's high ideals and traditional stance. As a choirmaster, I would like to suggest that we are *not* becoming "spiritually and musically impoverished" — we are just encountering, and for some of us, *suffering* change.

If indeed we have been called to offer and perform great music for the edifying and uplifting of our congregations, then we must use our own good offices to find what speaks to that particular congregation, and in what fashion our congregation would have us enable its worship. There is little, I have found, so humbling, as to have been "educating" one's parish for a dozen years . . . and then have the rector and wardens become active in parish renewal and the charismatic movement.

I have not welcomed the spate of "I-IV-V-I songs" that have come flooding across my desk; neither have I welcomed the amounts of money spent on various songbooks, when I have sincerely felt it could have been better used other places. I might offer, yea, even force-feed traditional music until I am pentecostally red in the face, and leave my congregation still hungry.

So, it has become my pleasant duty to find the best within the music now proffered. AGO keeps as its motto *Soli Deo Gloria*. Therefore, it is our honor, as well as our bounden duty and service, to praise God in whatever forms his people require for *their* corporate worship of him, not the music department's.

LINDA MIXON
Choirmaster
St. Stephen's Church

Huntsville, Ala.

The Seminaries

I was somewhat concerned by the editorial on the seminaries and the call for accountability [TLC, Aug. 15]. From your statements, I find in myself the question for what and to whom the seminaries should be accountable.

In fact, seminary faculties *are* accountable, both with respect to finances and to curriculum. The various seminaries are administered and guided by

assorted boards of trustees and regents, which include ordained clergy and theologically educated and interested lay persons. These are people who are involved with the life and issues of a local parish, as well as the greater church.

The faculties of the seminaries are further accountable in that the great majority of students are postulants and candidates for ordained ministry, and so attend seminary with the knowledge (and frequently at the suggestion) of the bishop, standing committee, or commission on ministry. It seems very likely that any seminary which should stray far at all from the doctrine, discipline, and worship of the Episcopal Church should also wither for lack of students.

In light of the recent controversy among our fellow Christians in the Southern Baptist Convention, the concept of accountability beyond that already in effect is disturbing.

During my recent seminary career, the faculty included a Lutheran pastor teaching church history, a Roman Catholic laywoman teaching church and society, and an Episcopal laywoman teaching homiletics. Had some outside authority determined that orthodoxy could best be served by requiring all faculty members to be ordained Episcopal clergy (and that is not so far-fetched), my education would have had a narrower perspective. As it is, I have a broader perspective of my tradition and my talents, because I have the reflections of persons outside my tradition and outside the ordained ministry.

(The Rev.) MARSHALL S. SCOTT
St. John's Church

Memphis, Tenn.

Ordination

In the Letters to the Editor [TLC, Aug. 22], Fred C. Gore writes that "seminaries ordain almost anyone." It is my understanding that standing committees and bishops have canonical say over ordination — not seminaries. The seminaries confer degrees.

M. MILNER SEIFERT
Choirmaster
St. Augustine's Church
Wilmette, Ill.

Conformity

Your editorial on the permanence of ordination [TLC, July 25] has roused me to think clearly, but not to resolve my own situation. The church to which I vowed conformity is not the church I still belong to, because it has changed its structure basically by admitting women to ordination as priests.

This basic alteration is perfectly demonstrated in the Diocese of Newark (to which I belong) wherein are some dozen women officiating as priests, while in the nearby Diocese of Albany (where I

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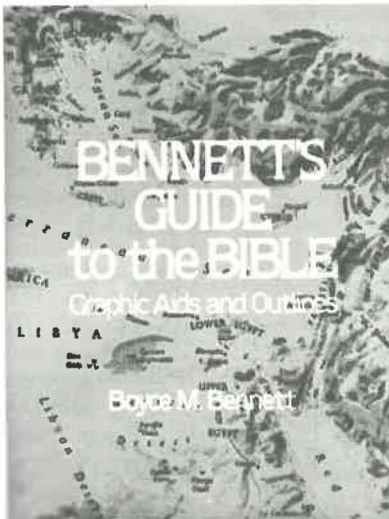
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reside) those identical women are regarded as lay persons only.

Am I now bound by my vow in the Diocese of Albany but not in the Diocese of Newark? Are there two priesthoods in one church?

The Presiding Bishop has said that women cannot be priests, but the General Convention says they can be. Is the relationship between him and the General Convention actually one of schism? The answer to that question may have to wait till the day when it will be his duty to preside at the consecration of a woman bishop.

(The Rev.) ELWOOD BOGGESS (ret.)
Hoosick Falls, N.Y.

Conscience

In your editorial entitled "Charity and Forebearance" [TLC, Aug. 8] you support the pastoral letter of the Evangelical and Catholic Mission sent to all members of the General Convention. In this letter, they say, "No member of the church should be coerced or penalized in any manner, nor suffer canonical disabilities" because they cannot in good conscience support the ordination of women to the priesthood.

Why not apply this same line of thought to those who, in good conscience, cannot accept or use the 1979 Prayer Book because of its theology and language? I know of no scriptural or theological basis that supports a view that there is any difference between the conscience of a bishop, priest or layman.

(The Rev.) THOMAS F. FRISBY
St. John's Church

Detroit, Mich.

The Enemy

In response to Simon Mein's article, "The Enemy" [TLC, July 25], I too found the movie *ET* full of Christological parallels, charming and seemingly innocent. Yet this notion that "we are the enemy" is where the movie and I differ.

When Jesus speaks of the "prince of the world" or tells his parable of the wheat and the tares (or even Paul's insistence that we put on the whole armor of God), we are not hearing mere talk to protect us from ourselves!

"It's an old story," I found myself repeating throughout the movie. A certain sadness comes in people's not seeing that the *original story* can be their story for eternity, instead of lining up for a few hours of fantasy of what might be.

Jesus indicates that if we're not for him, we're against him, and Satan's greatest tool has been to tell us we don't really need to make a decision. Jesus' great commission doesn't give us a choice as to whether or not we will witness — the choice is what kind of witnesses we are. It's a spiritual battle, and either we are faithful witnesses enlisting

Continued on page 15

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The Rev. David Bell Birney IV, until recently coordinator of overseas ministries for the Episcopal Church, was consecrated Bishop of Idaho on August 7.

The ceremony took place in St. John's Roman Catholic Cathedral, Boise. Participants processed from St. Michael's Episcopal Cathedral three blocks away to St. John's, where about 1,000 people witnessed the rites.

Chief consecrator for the service was the Rt. Rev. John M. Allin, Presiding Bishop. Co-consecrators were the Rt. Rev. Lloyd E. Gressle, Bishop of Bethlehem; the Rt. Rev. Hanford L. King, Jr., retired Bishop of Idaho; the Rt. Rev. C. Shannon Mallory, Bishop of El Camino Real; and the Rt. Rev. Christopher D. Senyonjo, Bishop of West Buganda in the Church of Uganda.

The Rev. Samuel Van Culin, executive for world mission in church and society at the Episcopal Church Center in New York, preached the sermon. Fr. Van Culin, with whom Bishop Birney worked for the past six years, called the new bishop one of the Episcopal Church's great missionaries and told him not only to be faithful to God and the people of the Diocese of Idaho, but also to be faithful to himself and his family and to guard against overwork.

"Your life has been full of surprises because you have always been faithful to God's call," said Fr. Van Culin to Bishop Birney. "You did not think you would be a bishop; you did not seek out the episcopate. It is a surprise to you that you are here today. It is because you have been faithful that you are."

Besides Fr. Van Culin, two other priests with whom the new bishop worked in New York took part in the service: the Rev. Rachele Birnbaum read the litany for ordination and the Rev. Page Bigelow concelebrated the Eucharist with several priests from Idaho.

Following the consecration, Bishop Birney and his family were driven to Boise Municipal Park in a stage coach. The bishop and his two young sons wore the cowboy hats they had been given for the occasion.

Staff Additions

Several staff appointments in the education for mission and ministry unit at the Episcopal Church Center in New York were announced recently by Presiding Bishop John M. Allin.

Judith M. Carlson, who has served as an education consultant with the unit for the past year, will fill the newly created position of coordinator of ministries with children. She holds an undergraduate degree in elementary education from Ohio State and is working towards an M.A. degree in Christian education at Princeton.

As program resource developer, Dr. Irene Jackson-Brown will develop, write, edit, and produce educational resources. For the past three years, she has worked as program director and research associate at Howard University in Washington, D.C. A graduate of Howard, she holds advanced degrees from Smith College and Wesleyan University.

The Rev. Mark Harris, Wilmington, Del., will succeed the Rev. James J. McNamee as coordinator for ministries with institutions of higher education. In this position, he will be accountable for strengthening the church's ministry in colleges and universities and other specialized settings. Fr. Harris has been editor of *Plumbline*, a journal of the Episcopal Society for Ministry in Higher Education, Episcopal chaplain at the University of Delaware and the University of Michigan, and a missionary in the Diocese of Puerto Rico.

NCC Mends Fences

In an effort to halt deteriorating relations, the National Council of Churches met recently in New York with leaders of several American Jewish organizations. The NCC delegation also met separately with representatives of the Palestine Congress of North America, a Washington-based umbrella group.

Some of the NCC member churches have been accused by Jewish spokesmen of uncritically accepting Palestinian charges against Israel. Palestinian-Americans are pressing the NCC to be more vocal against Israeli use of American weapons in Lebanon.

"I was very pleased with the two meetings, both of which are part of the continual effort of the NCC to have dialogue with various groups in the U.S.," said United Methodist Bishop James Armstrong, president of the ecumenical agency. "We look forward to having additional meetings in the future. These dialogues are ongoing efforts of the council and were not called because of the current situation in Lebanon although that crisis was the focus for a great deal of the discussion in both groups."

Rabbi Marc Tanenbaum, national interreligious affairs director of the American Jewish Committee, described the meeting as tough and constructive. Rabbi Tanenbaum said the Jewish community was "upset, even outraged, over a number of one-sided and misleading statements issued by prominent liberal denominational leaders — in contrast to moderate, balanced, and even-handed statements issued by Roman Catholics and evangelical Christians." He said liberal Protestant statements tended to make "the PLO appear to be innocent victims and portrayed Israel as some demon or Satan."

New Ad Series Out

"Some churches have ads to save souls. We have a couple of ads concerned with saving the world," said the Rev. George H. Martin, executive director of the Episcopal Ad project, recently.

One of the new ads in the 1982 series shows a picture of the mushroom cloud which results from an atomic blast. "Will man destroy in six minutes what it took God six days to create?" asks the ad.

Fr. Martin said this ad was developed because the Episcopal Church is struggling to address the issue of nuclear war. He pointed out that the bishops of the church have asked for an end to the arms race.

Another one of the six new ads concerns hunger. It asks: "If Jesus fed the multitudes with five loaves and two fishes, why can't the government do it with \$800 billion?" Nancy Rice, who is the creative art director for the ads, said she studied pictures from throughout church history which recreated the feeding of the multitudes. "The inspiration to lay the loaves and fishes in the way it is seen came from early frescoes and mosaics," she said. The loaves were baked especially by a local bakery which specializes in Near Eastern breads.

One of the 1982 ads shows a picture of Jesus holding a Bible and wearing a pinstriped business suit. The headline reads, "God didn't give his only begotten Son to be a spokesman for the moral majority." According to Fr. Martin, the key to understanding the ad is found in the small print copy. "The headline naturally gets attention," he said, "while the copy explains the openness to diversity which exists in the Episcopal Church."

Two of the ads suggest the impor-

tance of corporate worship, and another is an attempt to address the materialism of the times. Four of the ads have been put into the form of posters.

The ad project has been a special ministry of St. Luke's Church, Minneapolis, for the past four years. Ads and posters will be available for purchase at the 1982 meeting of General Convention in New Orleans.

Women in Ministry Meet

The Jeannette Piccard Memorial Conference for Women in Ministry, sponsored by the Minnesota Conference of Churches, took place recently at Macalester College in St. Paul, Minn. The ecumenical gathering attracted 208 women, both ordained and lay, from 12 states. Men were excluded from the conference until the final press briefing. One woman reporter was allowed to attend the sessions.

Brigalia Bam of the World YWCA headquarters in Geneva, Switzerland, and one of the keynote speakers, defended the exclusion of men. She said male reporters lack insight into the experience of women, and their presence tends to inhibit women. "Most of us have great fear of the media because it has often ridiculed our cause," she said.

The Rev. Jeannette Piccard, whom the conference memorialized, was a balloonist and one of the first women to be ordained to the priesthood in the Episcopal Church. She was described by Joyce Manning, a former Roman Catholic nun and one of the conference's organizers as "a woman of all faiths and a role model who raised the consciousness of both ordained and lay women ministers." She said the conference brought to mind Dr. Piccard's words, "When you get into a balloon, you start from here, and where you shall end, you do not know."

Ms. Manning reported that there has been something of a shift of opinion toward the desirability of ordination among Roman Catholic women. Many would want the priesthood of that church reformed, she said, before they would be interested in holy orders. She said that many Roman Catholic women are leaving the church to join other denominations that accept women as full ministers.

Virginia Mollenkott, a Milton scholar at William Patterson College in Wayne, N.J., and an advocate for women in evangelical churches, said she sees "small but very significant progress" in the role of women in those churches. A recent meeting of the Evangelical Feminists' Caucus drew several thousand women, she said.

The Rev. Joy Bussert, a Lutheran minister who is associate director of the Minnesota Council of Churches, said the conference's success encouraged her and other organizers to consider another gathering in the next two years or so.

Missed Opportunities

In Geneva, Switzerland, the World Council of Churches' central committee recently expressed disappointment and alarm at what it termed the failure of the United Nations' Special Session on Disarmament.

The ecumenical agency added that "the recent inflation of bellicose rhetoric...from some capitals" was a factor, as was the lack of opportunity for countries other than the U.S. and the U.S.S.R. to be involved in serious disarmament negotiations. Despite what it called "the disappointing results" of the session, the World Council committee affirmed that the U.N. has been "central to realizing global aspirations for peace and disarmament."

A recent statement released by the Vatican Press Office also appeared to be expressing regret over the lack of any tangible results at either the U.N. session or bilateral talks between the two superpowers. The statement said peace negotiators indulged in "empty rhetoric" and "selfish intentions," and spoke of "so many missed opportunities, fruitless negotiations, inconclusive international conferences."

Chaplains May Join Union

The 100 New York City chaplains employed by the municipality soon will vote on whether or not to join a labor union. At present, police and fire department chaplains earn \$5,900 a year. If they vote to organize, New York will become the first city in the U.S. with unionized chaplains.

"We have to eat," said the Rev. Edward B. Beckles, an Episcopal priest and N.Y. Police Department chaplain. "We don't pay less for food, fuel and clothing because we are clergymen."

Heading the union drive is the Rev. William Kalaidjian, pastor of a Bronx Congregational Church who serves as senior police chaplain. He said the city had given only one pay raise and no cost-of-living increases in the last 18 years. "We're doing a job and we feel financially put upon," the 25-year veteran chaplain said.

Mr. Kalaidjian said that when he asked a city official about a possible raise, he was told, "I thought you guys were dedicated fellows." His post is classified as part-time, but Mr. Kalaidjian said chaplains frequently work long hours. Some chaplains say they work from 30-40 hours a week, and are on duty at every emergency involving a uniformed officer.

Even if the chaplains decide to join District Council 37 of the American Federation of State, County, and Municipal Employees, their leaders say they will not strike. Mr. Kalaidjian calls that "unthinkable."

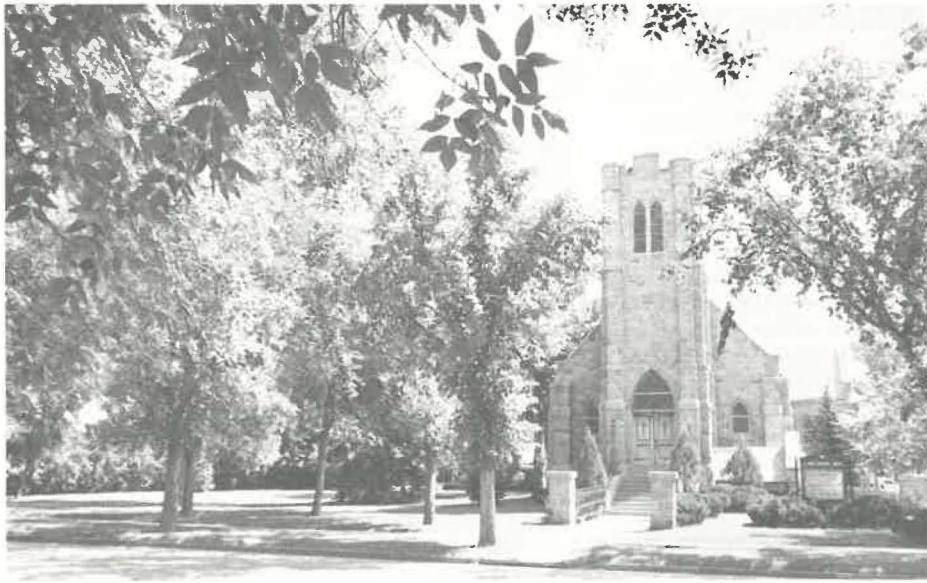
BRIEFLY...

A South African supreme court judge dismissed an application from the Rt. Rev. Desmond Tutu on August 10 for the return of his passport. Bishop Tutu's passport was withdrawn last April after he returned from a speaking tour in Europe and North America. The South African internal affairs ministry said the Anglican bishop, who heads the South African Council of Churches, should not have a passport because he "vigorously propagated an economic boycott against South Africa while he was overseas."

The first food consumed on the moon was *Holy Communion*, the *Chimes*, the newsletter of St. Michael's Cathedral, Boise, Idaho, reminded its readers recently. Astronaut Buzz Aldrin, an Episcopalian, carried the communion elements sealed in little plastic packets on his historic flight 13 years ago. After the landing, he requested a few moments of silence from ground control in Houston. "I poured wine into the chalice the church had given me," he said. "In the one-sixth gravity of the moon the wine curled slowly and gracefully up the cup. It was interesting to think that the very first liquid ever poured on the moon and the first food eaten there were Communion elements...I sensed especially strongly my unity with our church back home and with the church everywhere."

The Rev. Ray Barraclough, writing in Australia's Anglican weekly, *Church Scene*, said, "We need to laugh out of court the gimmicks that are sometimes used to try to lure outsiders in. I read some time ago about a church that held a special football service! The members of the local football team attended in their jerseys. I trust that they washed after the game — else that would be a congregation of high churchmen."

Although Pope John Paul's six day visit to Britain in May was reckoned a pastoral and ecumenical success, it appears to have been a financial debacle. Roman Catholics in England and Wales who contributed more than \$4 million in special collections before the pope arrived are now being asked for millions more. The money is needed to cover deficits resulting in particular from poor sales of official souvenirs on which the church had depended for royalties.



St. Mark's Church, Havre, Mont.: "A New Beginning—Coming Together."

From the Brink of Bankruptcy

By RALPH SPENCE, JR.,

In the spring of 1981, St. Mark's Parish was \$12,000 in debt to the Diocese of Montana, mostly for unpaid assessments and Church Pension Fund dues. We were under examination by the executive council of the diocese for a change of status to an aided parish. Our local delinquencies totaled \$5,000. The budget for the coming year totaled \$32,000, and pledges for the same came to \$17,000.

St. Mark's is located in Havre, Mont., the county seat of Hill County. This is a town of 15,000 people, located in the farming and ranching area of north central Montana. Havre serves as a major maintenance yard for the Burlington Northern Line between Seattle and Minneapolis. The community serves a large

Ralph Spence, Jr. and his wife Nancy moved to Havre, Mont., after being married in June of 1978. He is the president of LYTM, an oil and gas exploration company in Havre. Mr. Spence and his wife are active members of St. Mark's Parish.

area because of the modern Northern Montana Hospital and the Northern Montana College. There are 25 churches here, including St. Mark's, the only Episcopal parish within 100 miles.

Prior to a division in the parish that came to a head in 1978, St. Mark's Parish had never missed a payment on debt and had been thriving at several different times since it was founded as a mission in 1907 by the Rt. Rev. Leigh Richmond Brewer, second Bishop of Montana. As often is the case, the division at St. Mark's found its focus in a personality, even though many factors contributed to the situation.

Participation was at an all time low, there was no functioning church school program, and there was a severe breakdown in communication among the parishioners. Low morale increased the problem, while the relationship with the rest of the diocese was on rocky soil.

The first step toward renewal was made in the fall of 1980. At that time, St. Mark's held "Togetherness Sundays," supported by prayers from the diocese. These were gatherings for potluck lunches after church, aimed at

bringing parishioners back to the parish and increasing the spirit of family.

In the spring of 1981, we were presented with the opportunity to sponsor a premiere showing of the movie *Heartland*, a Montana-based production being promoted throughout the state. We received word of the premiere idea through a friend of our rector's daughter, who was connected with film distribution, and decided to give it a try. We truly felt that this opportunity was a response to prayers to get us started in the right direction.

The movie was to be shown in a local theater at the end of February, with the first night available for our "champagne reception." This had never been done in Havre, and it was a great chance to bring attention to our efforts to revitalize St. Mark's. Thanks to the great work done by the ladies of the church in promotion and planning, the reception was an overwhelming success. The local reaction was very positive, and we were often asked, "How did you get to do that?" God was truly with us!

Next came our meeting with the diocesan executive council to discuss the pending action to change St. Mark's to an aided parish. With an effort toward revitalization already underway, we were able to convince the council to give us a full year to continue efforts and measure results. The council was encouraged and especially thankful to have personal contact and communication with the lay leadership of St. Mark's Parish.

St. Mark's owned a small house next to the church, which had served as the "old rectory" but had been on the market for sale almost two years. There was no "For Sale" sign out in front. The senior warden put together an investment idea and made an offer on the property, but within two weeks another buyer, looking for a place to live, came forward and purchased the house. We now had some investment money to generate income for the parish.

During this period the vestry made a commitment to support a new church school program, and loyal parishioners came forward to spearhead the effort. New life was given to our Ladies' Guild after previous inactivity. Everyone came together to put down differences and make an effort to get things going in the right direction.

It was hard to function in the face of seemingly insurmountable financial problems; therefore, concentration on small steps was essential. We were fortunate in the fact that we could start from scratch and initiate programs for future growth. Even then, there was a very strong feeling that God was in full support of our efforts, regardless of the outcome.

Communication with the parish body was initiated with a letter from the senior warden to the parishioners explain-

ing our economic condition and providing the good news of things already accomplished. We had no church newspaper, and there were no weekly bulletins in church. The senior warden started writing weekly news sheets to be distributed in the church in order to get communication flowing. These efforts were well received and greatly appreciated by parishioners.

We then conducted a parish planning workshop, under the direction of the Rev. Harry Way, to set goals and establish a working organization for parish activities. Fr. Way is the director of religious education for the Diocese of Montana and is trained in various areas of parish planning and workshops. He had offered his services during our meeting with the executive council, and we had jumped at the opportunity. Our rector was instrumental in encouraging and cooperating with the planning effort.

Even though there was an attendance of only about ten members, there were enough volunteers to find chairmen for all of our committees and establish leadership roles that are still in effect today. At this time, there were from ten to 20 members attending services, and almost all shared in parish responsibilities in one way or another.

Meanwhile, the Diocese of Montana introduced the Venture in Mission fund raising drive. We entered into an agreement with the diocese for a sharing of our fund-raising efforts for St. Mark's Parish to encourage parish participation. Because of our own needs, we knew that our participation would be limited, so we found another way to join in.

The ladies and church school students joined efforts in making felt banners proclaiming, "Share God's Blessings," illustrated with a dove and an olive branch or open hands. We presented these to all parishes and missions in our deanery at the special VIM rally. We were also blessed with the opportunity to present one to the Archbishop of Uganda, the Most Rev. Silvanus Wani, who was the guest speaker at the rally.

We hoped that this might help develop relations with other members of our diocese, as well as benefit us through the spiritual rewards of Christian outreach. We were also able to raise much more than we had expected.

As the fall season of 1981 began, we adopted Ken Clark's audio/visual church school program, with the aid of Fr. Way, working with our Christian education committee. We established a new choir and music committee, an acolyte training program, and had several people in confirmation classes. We also came out with the first parish directory published in several years. Many members were saying, "I didn't know they were Episcopalians," after receiving the directory of members.

Our evangelism committee brought in guest speakers, and the fellowship com-



Parishioners at St. Mark's meet in the undercroft during the coffee hour.

mittee conducted several other activities. Even though these committees were largely the work of only a few, participation and spirit were growing. We reinstated our church bazaar, which was always a community favorite, and had a great success. The rejuvenated Ladies' Guild was also getting into full swing with many activities. However, there were still many Sunday services when the choir outnumbered the congregation.

In November of 1981, the moment of truth had arrived, it was time for our canvassing effort and time to review the success of the past year. We were still accumulating more debt on a monthly basis, and discontent with our situation was growing in the diocese. Because of the income from money invested after the sale of our old rectory, we were able to keep our pledge requirement at \$32,000, the same as the previous year.

The canvassing effort was the most extensive conducted in ten years, and the results were encouraging. However, we were still \$10,000 short — not including payment on our debt that had reached over \$20,000. At this time, we initiated our "I Support My Family" campaign. We had manufactured and offered for sale for one dollar an attractively printed auto bumper sticker saying, "I Support My Family, The Episcopal Church." This was mostly an act of faith that some benefit would come from a program in outreach on this level.

From the beginning, it was evident that the actual profit received would not be overwhelming; however, the spiritual benefit from communication on this level was unlimited. This has been an extremely rewarding campaign that has provided an insight into the whole Episcopal Church. We have already distributed over 4,500 stickers in 18 states.

The letters which came to be exchanged have brought us closer to our

Episcopal family across the country. We are brought together by our common beliefs, our common faith, and our common works, as we all encounter and try to solve the same problems.

Our former rector, the Rev. Canon E. A. St. John, has recently taken a new position in the Diocese of Montana. We have all worked together in the search for a new rector and the managing of affairs without one. Our parish committee structure has been a great aid to organizing efforts and goals during the search period. We have conducted a parish survey and are utilizing the computer matching process in finding a new rector.

We are directing what we call "A New Beginning — Coming Together" to carry through the spirit of revitalization and renewal that has been established in the past year. Part of this plan includes our Foundation Fund Campaign, aimed at retiring our debt and establishing a solid foundation for future growth. Foundation members will have their names included on an engraved plaque to be put up at the church in the spirit of Christian witness. We hope to increase involvement and commitment through this campaign.

Gifts and pledges now total over \$12,000. We have just printed a parish songbook that includes folk hymns for services during the summer when we have no choir and have special outings. We have plans to print a parish cookbook and also publish a newsletter to be written by the youth of St. Mark's. Our efforts are coming together and fellowship is growing as revealed in our 1982 Shrove Tuesday pancake supper. This "parishioners only" function was well received and gave strong support to the unity of our parish family. We are enthusiastic in serving St. Mark's and providing for a strong Episcopal parish in Havre, Mont.



Dr. Pusey: Despite his retiring manner, he loved those around him intensely.

September 16, 1982, is the hundredth anniversary of the death of Edward Bouverie Pusey, the Oxford don who became the leader of the catholic revival in the Church of England. As a scholar, preacher, and spiritual director, Pusey had great influence on the Anglican Communion of his own day.

He is now little remembered; indeed the American Book of Common Prayer assigns September 18 as his memorial, reserving September 16 for Ninian, Bishop of Galloway. In the light of recent development, however, Pusey's vision of the church, which seemed so odd to many of his contemporaries, speaks powerfully to us today.

Pusey was born in 1800. He was the grandson of a viscount, and his mother at the end of her life was said to be the

The Rev. Frederick Erickson is a permanent deacon who serves as associate chaplain in the Episcopal ministry at Michigan State University, where he is professor of education and medicine. Dr. Erickson is an associate of the Society of St. John the Evangelist. He wishes to thank the Rev. Philip Ursell, principal of Pusey House, Oxford, and Canon A.M. Allchin of Canterbury Cathedral for advice on the preparation of the article about Edward Pusey.

Edward Bouverie Pusey—

Apostle of unity in Christ

By FREDERICK ERICKSON

last woman in London to be carried to church in a sedan chair. Educated at Eton and at Christ Church, the most aristocratic of Oxford's colleges, Pusey was an intellectual prodigy whose gifts were recognized early. At 23 he was made a fellow of Oriel, and at 28 he became regius professor of Hebrew, and canon of Christ Church.

In 1833, as Newman and Keble began publication of the *Tracts for the Times*, Pusey contributed one whose scholarly depth influenced the writers of subsequent tracts to produce thoroughly researched statements on church tradition. Shortly thereafter, Pusey became the chief editor of the *Library of the Fathers*, a series of translated volumes in which the theology of the Greek and Latin fathers of the early church became available in English.

He accompanied his published sermons with extensive quotes from the patristic writers and from the 17th century Anglican divines who had been influenced by them. All this provided intellectual foundation for, as Pusey put it, "reverence for the Ancient Church, of which our own Church is looked upon as the representative to us . . . in a word, reference to the Ancient Church, instead of the [16th century] Reformers, as the ultimate expounder of our Church."

What could have been a life of wealth, security, and stolid pedantry was transformed by personal losses and by the storms of controversy with which he was surrounded. Pusey was deeply in love with Maria Barker, a beautiful woman whom he married in 1829 after years of opposition to the marriage by his father. His son, Philip, was born deaf and crippled. Maria contracted con-

sumption (tuberculosis) and died of it in 1839 at the age of 38. During her illness, Philip and the second of their three children, Lucy, also became infected. Lucy died of consumption at 15, in 1843.

That same year, one of Pusey's university sermons was condemned by university opponents of the Tractarians, and his friend and ally Newman resigned as rector of the University Church. This was the first of the moves that resulted in Newman's becoming a Roman Catholic in 1845, at which point Pusey stood alone as the chief spokesman for the Oxford Movement.

After the death of his wife and also after the death of his father, he became severely depressed and blamed himself for their deaths. When Maria died, he dismissed most of his servants and retired from social life.

Pusey at 75 was described in this vignette from the satiric magazine, *Vanity Fair*: "Never dining out, never walking out, he passes his time in an inaccessible study in company with a crucifix. . . . He works much on university committees . . . and allows himself no other recreation than that of confessing nuns. . . . none of us can see him deliver the benediction from his canon's stall in Christ Church Cathedral without feeling that the serene and earnest simplicity of his bearing invests him with a dignity greater than could ever have been conferred on him by that episcopate to which he once might have aspired. The most astounding fact about Dr. Pusey is that he did marry."

This is not astounding at all. Despite his retiring manner, Pusey was a passionate man who, within a troubled life, loved those around him intensely, and

who developed an ever more incandescent, mystically ecstatic apprehension of the love of Christ. Pusey shared with Keble, Newman, and the other Tractarians a theological vision of the universal "given-ness" of God's love, reaching out to mankind in awesome majesty and intimate nearness.

Humans were surrounded by and embraced by God; in creation, in the incarnation, in the visible church and its sacraments, and as the Greek fathers had recognized so long before, in the union of the individual soul with its ultimate end and ground. The incarnation had enabled nothing less than the deification, potentially at least, of every man and woman.

Call to Holiness

This vision was radical. It was a call to holiness that challenged the complacency of the early Victorian church establishment, "with its smug parsons, and pony carriages for their wives and daughters," as it was later characterized by one writing at the end of the 19th century.

The Church of England had come to be seen by many at the beginning of the 19th century as an organization of government; a branch of the civil service. In contrast, the Tractarians saw the church as a sacramental organism whose life was instituted and maintained by the Holy Spirit. They traced God's organic presence within the entire history and development of the universal, visible church across time and space.

Pusey, especially, saw God's concern embracing the whole of visible contemporary society. He gave strong support for the establishment of bishoprics throughout all the territories of the British Empire, so that those who were geographically and culturally distant should have just as complete a church as those who lived in England.

He also supported the creation of new parishes and dioceses in the growing English industrial centers. He gave a large part of his fortune to build and endow St. Savior's, in the inner city of Leeds, and he was instrumental in founding an order of Sisters of Mercy, who did nursing and welfare work in the cities.

At the age of 66, Pusey worked with the sisters for three months in the East London slums during a cholera epidemic. As the rector of a parish there described it, "His pleasant smile, his genial manner, his hearty sympathy at once introduced him. . . . Quietly and unobtrusively this true gentleman assisted me in this most trying duty of visiting the plague-stricken homes of the poor of Bethnal Green." Given that cholera was then an incurable disease, Pusey, in exposing himself to the contagion, was living out the implication of the incarna-

tion, in which God emptied himself to draw near to those far off.

Pusey also saw the individual soul as embraced by and embracing God. This is clear from his letters of spiritual advice to penitents and inquirers: "All Christians believe that this life is a time of growth in the love of God. There are almost infinite variety of capacities of love of him. All will be full who attain. But as you could conceive a vessel which should contain the ocean, and every variety down to the tiniest acorn cup, so there could be almost infinite varieties of love and joy."

He saw union with God as completely intimate; "He is nearer to us than the air which we breathe. The air enters into our bodies and is cast forth again: God enters our souls to abide there." This abiding nearness became a central theme in the teaching of Richard Meux Benson, a student and disciple of Pusey who was much attuned to Pusey's spirituality, and who founded the Society of St. John the Evangelist, the first men's religious order in the Church of England since the Reformation.

Pusey said that separation from the relationship of embrace, from the mutual abiding of God and the human soul, was damnation: "The 'pain of loss,' the pain of the obstinate will of continually rejecting God, having been formed for God, is the great suffering of the lost."

Sin's alienation was reconciled in the sacraments of the church. Baptism removed the sin inherent at birth, and the church's "power of the keys" in the sacrament of reconciliation was a remedy for the alienation of sin that recurs throughout life.

The Body of Christ

The sacrament of the altar also united individuals to God and to one another: "It is not accidental," he said, "that the Christian Church is called by the same name as the Eucharist — the Body of Christ — for Christ dwelleth in the Church and it visibly exhibits Him, and He imparteth Himself through the Eucharist, as the outward and visible sign, and that mystical food, gives life to all the members and running, as it were, through the veins of the whole Church, gives it unity in that it keeps it united to Christ."

The organic unity "through the veins" of the universal church was not broken by the loss of intercommunion. When Newman became a Roman Catholic, Pusey invoked the image of the church as a vine: "He seems then to me not so much gone from us as transplanted into another part of the Vineyard . . . if anything could open their eyes to what is good in us, or soften in us any wrong prejudices against them, it would be the presence of such an one, nurtured and grown to such ripeness in our Church, and now removed to theirs.

. . . As each, by God's grace, grows in holiness, each Church will recognize, more and more, the Presence of God's Holy Spirit in the other."

When Pusey wrote those words in 1845, his ecumenical vision seemed preposterous — even dangerous — to Anglicans, Roman Catholics, and members of the Free Churches alike. Today, Pusey's foolishness seems to have been that of a prophet and saint. Newman's brand of theology had a profound influence on Vatican II, and in the Free Churches of the Protestant tradition there is growth in sacramental awareness and practice.

Personal Spirituality

In biblical studies, and in liturgical and theological renewal in many denominations, the teaching and ethos of the fathers of the undivided, ancient church play an ever more central role. Personal spirituality is being rediscovered. Serious differences remain as barriers to reunion among the churches, but the depth of the tragedy of disunity can be seen clearly now in the context of a shared longing for unity that was entirely absent a hundred years ago.

Today we live in an age in which it has become possible to live in Pusey's vision of growth in corporate and individual holiness as the foundation for unity within the whole Christian church, as well as for unity within and between the divided self and the Creator.

We can hear as fresh and encouraging the words written by Pusey to a friend a few months before Pusey's death: "What you say of this past near half-century has been wonderful. There was a little seed scattered and what a harvest of souls! You, I hope, are ripening continually. God ripen you more and more. Only long. The parched soil, by its cracks, opens itself for the rain from heaven and invites it. The parched soul cries out for the Living God. Oh! then, long and long and long, and God will fill thee. More love, more love, more love!"

On October 16, services of thanksgiving for the life of Edward Pusey will be held at Oxford University. The date has been shifted from September 16, the anniversary of Pusey's death, so that the services can be held after the beginning of the university term.

The first service will be a celebrated Eucharist of thanksgiving at Pusey House, with the Rt. Rev. Eric Waldram Kemp, Bishop of Chichester, as principal celebrant. In the afternoon Canon A. M. Allchin will give a lecture on Pusey. Services will conclude with Choral Evensong at Christ Church Cathedral.

EDITORIALS

Stewardship of Knowledge

An important part of the administration of a parish is the stewardship of knowledge and information. If the church is a remote, puzzling, and uncertain entity, about which the individual knows very little apart from his or her own parish, then there is little likelihood that the same individual will be gripped by a vision of its mission, have loyalty to its hallowed traditions, or feel supported and sustained by its fellowship.

Books about the church, church periodicals, and other resources acquaint young and old with the truly vast heritage of the church, its history, its literature, its arts, and its present activities. The provision of helpful and stimulating reading matter can be a creative and significant part of a parish program.

Doctor Pusey of Oxford

Edward Bouverie Pusey [p. 12] is one of those great figures in the history of the church who remain virtually unknown to the general public, and even to church members. Living in an age of crisis for the church, he contributed a spiritual, pastoral, and intellectual integrity to the Oxford Movement which was of the utmost importance.

While he was considered a highly controversial figure in his time, today Anglicans of all stripes, all over the world, are indebted to him. His great achievement, with others, was to reassert the concept of the church as a spiritual organism deriving its life and its authority from Jesus Christ and his apostles, rather than from the British crown, the laws of Parliament, or the actions of the 16th century reformers.

Much of what we have in the church today, such as the frequent celebration of the Holy Eucharist, the existence of our religious orders, and (perhaps especially) the restoration of auricular confession in our Prayer Book, would have immensely pleased this saintly leader. Yet he would also have called us to task for what we do not have, with our too casual approach to our faith, our neglect of prayer, fasting, and self-denial, and our easy toleration of public and private sin. Pusey is one who may not make us comfortable, but for our soul's health we cannot forget him.

THE LIVING CHURCH, as is well known, grew out of the extension of the influence of the Oxford Movement, or Tractarian Movement, into America. It is a heritage we are very proud to continue to claim. It continues to have a message for the whole church, every part, party, and section of it. It is a message to be spread.

Pastors and Friends

Should it be the stern and unapproachable dominie of traditional Calvinism, or the easy-going extroverted preacher of modern middle America? Should it be the European parish priest who may spend his entire ordained life ministering in one village, or the

Methodist pastor who is customarily assigned to a new charge every few years?

Different periods of Christian history, and different parts of the Christian world have had different ideas of what sort of person the local clergyman should be, and how he should relate to the lay people he serves. Where does our church fit into the picture?

The classic tradition of Anglicanism has not accepted the egalitarian idea that deacons, priests, or bishops should be "no different from anyone else." Nor has it accepted the idea that they should be a separate caste, separated from the rest of the church by mandatory celibacy, the use of an arcane language, or other means. Anglicanism has encouraged the idea of the priest as *friend* to his people.

Obviously cases differ. The rector of a large parish cannot be closely acquainted with hundreds of individuals. Some very devout people, furthermore, feel more comfortable with a priest whom they do not encounter in their social life. The ideal of friendship remains, however. If our Lord called his disciples friends (John 15:12-15), his ordained servants can seek to do no less toward their parishioners.

Friendship points to a high level in human relationships. It demands effort. It may demand sacrifice. It calls for unselfishness, honesty, willingness to keep confidences, and much patience.

The third epistle of St. John closes with the words, "Peace be with you. The friends greet you. Greet the friends, every one of them." Such words are a happy reminder of what should be the spirit of every parish.

The Local Church

This Parish Administration Number is dedicated to the parishes of our church, as are the other parish administration numbers which we publish four times each year. The parish is always a timely and proper topic. Whatever General Conventions or dioceses decide, it is ultimately at the level of the local congregation that decisions must be implemented. Whatever progress and improvements are made, it is at the local level that they must bear fruit. It is in the multitude of local churches, many of them quite small churches, that the life of the Episcopal Church is actually lived.

Glass Sonnet

My 13th century glass love is out
of fashion. Bubbles, bumps, and hues are said
to show antiquity; but daylight red
the sun shines through most timeworn panes of doubt:
where starlings buzz the chill, maneuver south,
where windowed winds conjoin peyote highs,
encounter dusk and shade to harmonize
some print: the carpet in, the lawn stretched out.
We see through red-gold darkly, view by night
prismatic understanding, foresworn depth,
as through the winter clouds the sudden light
casts fall on snow. All love is stained, yclept
stained glass, antique and marred and colored from
the earth, as when the red fields open some.

Emily Blake Vail

LETTERS

Continued from page 7

others to join, being equipped by the Holy Spirit, or we are not.

The danger in this subtle, charming movie is that in it, healing and resurrection occur without any allegiance to God, who is the only source of that! In the Bible, we are told to be aware of the Devil! "The enemy" is watching night and day, to sow the tares, to snatch the seed away.

(The Rev.) THOMAS R. MINIFIE
St. Luke's Church

Marietta, Ohio

Misnomer

Your editorial [TLC, Aug. 1], in which you question the continued use of "the minister" in our canons, reminds me of another usage which has long puzzled me. In General Convention's House of Deputies we have two orders, "the laity" and "the clergy." It has always seemed to me that the latter is a misnomer, since neither bishops nor deacons can be elected to that house. By the same token there are clergy in the House of Bishops.

Can anyone tell me the history behind that terminology? Has General Convention ever addressed the question? Since the clerical order in the House of Deputies is represented only by priests (or presbyters) one of those terms would seem a logical designation.

(The Rev.) JAMES M. HINDLE
Chaplain, Bethany School
Cincinnati, Ohio

Hymn Tunes

I sincerely hope that the predominant excellence of *Hymnal 1940* will be maintained and indeed improved. Unfortunately, there seems to be a "Gresham's Law" in operation, whereby the bad tunes drive out the good.

For specific examples: I am sure that most priests, organists, and choirmasters have encountered people who are under the impression that, for example, Sarum is the standard and universally accepted tune for hymn 126, Evelyngs for 356, Martyn for 415, and Beecher for 479. Perhaps it is unfortunately true that many of our parishioners actually prefer the tunes of J.B. Dykes, W.H. Monk, and Joseph Barnby to the tunes of Gibbons, Tallis, Bach, and R. Vaughan Williams, or the vigorous Welsh and Scottish tunes.

The music editor of TLC once told me in a letter that the sole problem is that people have been brought up on inferior tunes, and tend to prefer what they know. On the other hand, a Canadian liturgical scholar has asserted that there are certain harmonies and progressions which tend automatically to create a sentimental and nostalgic feeling in

the hearer or singer, and this feeling is what causes people to prefer the more Victorian tunes.

Incidentally: anyone who is a connoisseur of hymns of personal devotion should turn in the *Hymnal Companion* to number 72 for the original, unexpurgated version of that hymn. I'll bet my collection of pre-Vatican II holy cards that this text represents the most personal and subjective hymn ever penned in the English language.

(The Rev.) LOWELL J. SATRE, JR.
St. Matthew's Church
Glasgow, Mont.

. . .

I, for one, share the editor's concern regarding the proposed deletion of hymn 205, and the omission of certain stanzas from hymns 189 and 191. Could it be that the hymnal revisers feel it inappropriate to pray "for wand'ers from thy fold"? God knows there have been more than a few in recent years! Or is there some uneasiness about "the faith which saints believed of old," or an uncertainty that the church "still that faith doth keep"?

But most disturbing of all is the deletion of "Wherefore, O Father." Perhaps the current romance with the Lutherans is responsible for the excision of this magnificent expression of eucharistic sacrifice. It is difficult to escape the un-

settling apprehension that the new Hymnal may represent one further step along the disastrous COCU course of reductionism.

(The Rev.) WAYNE E. JOHNSON
Church of the Redeemer
Brooklyn, N.Y.

Evangelism

It is not clear on what grounds the author of the guest editorial, "Model of Evangelism," has decided that the growth of certain evangelistic and conservative churches may only be said to be "seemingly successful." Likewise, the statement that churches "produce almost as many 'burnouts' as they produce Christians with perseverance" appears to be based more on wishful thinking than on demonstrable fact [TLC, Aug. 15].

Instead of stigmatizing the spirituality of these conservative church bodies as superficially emotional, a mainline model of evangelism might profitably begin with the recovery and restoration of *the element of personal experience* to the traditional Anglican synthesis of scripture, tradition, reason, and sacramental life.

(The Rev.) REGINALD G. BLAXTON
St. George's Church
Washington, D.C.



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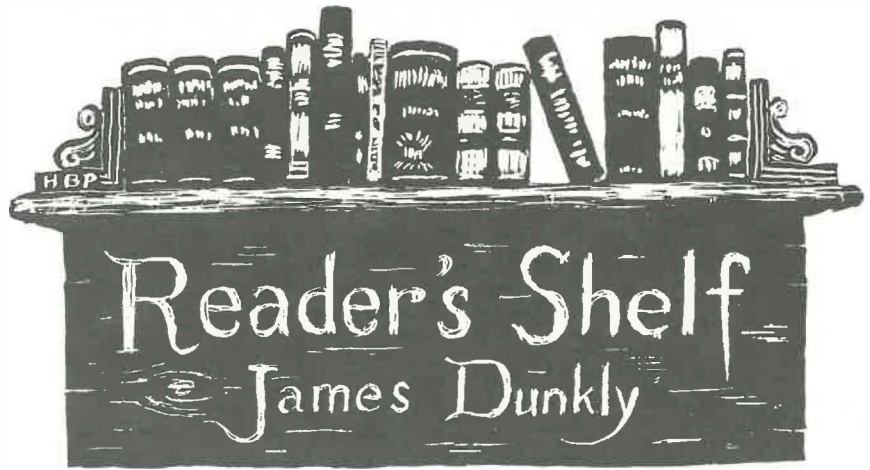
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THE PAIN THAT HEALS: The Place of Suffering in the Growth of the Person. By Martin Israel. Crossroad. Pp. 192. \$6.95 paper.

Martin Israel lectures in pathology at the University of London, and he is also a priest of the Church of England. Here he offers his personal response to some of the pain he has known and the results of his search for some positive use for that experience. *The Pain That Heals* is a modern Christian's reaffirmation of the classical principle that we learn and grow through our suffering.

CHRISTIANITY AND POLITICS: Catholic and Protestant Perspectives. Edited by Carol Friedley Griffith. Ethics and Public Policy Center. Pp. x and 116. \$5.00 paper.

Six stimulating papers from a May, 1981, symposium at the center, located at 1666 Connecticut Ave. N.W., Washington, D.C. 20009. Richard John Neuhaus writes on the post-secular task of the churches, James Schall on the development of Roman Catholic social theory, David Little on the new religious right as compared with the Puritan Roger Williams, Michael Novak on the relation between Christianity and democratic capitalism, Whittle Johnson on power in politics and in ethics, and Timothy Smith on religion and values in American education.

SABBATH TIME: Understanding and Practice for Contemporary Christians. By Tilden Edwards. Seabury. Pp. xi and 125. \$10.95 paper.

The director of Shalem Institute for Spiritual Formation here writes on the need of Christians as well as Jews for the sort of rhythm that sabbath observance provides — i.e., rest, as well as worship. Historical background and practical counsel for today's sort of Sunday are both included, and he is careful to point out that the clergy, who sacrifice part of their Sunday to enhance the Sunday of others, need the same sort of

rhythmic counterbalance in their own lives. A stimulating book on a concept that once was commonplace and seems to be reviving in a number of Christian circles.

MARRIAGE, FAITH AND LOVE. By Jack Dominian. Crossroad. Pp. viii and 279. \$14.95.

A basic guide to Christian marriage by a distinguished English Roman Catholic psychiatrist who has written widely on marriage and sexuality. He covers such topics as initial personal encounters, growth together, sexuality, the life cycle of marriages, marital breakdown, liturgy and pastoral care for marriage, and sacramentality in marriage. A book helpful in its comprehensiveness but somewhat wanting in detail; while there are notes, there are no suggestions for further reading. Still, it will prove helpful to many.

BEYOND THE POST-MODERN MIND. By Huston Smith. Crossroad. Pp. xiii and 201. \$14.95.

The loss of any sort of broadly accepted outlook integrating human life in the modern world is, in Smith's view, our greatest problem and its recovery, our most important task. The "modern mind" is not so much daylight after darkness as it is the substitution of one twilight for another.

This book is a plea for a resumption of what used to be called the perennial philosophy, the conviction of mankind's need for religion, for some faith in the transcendent. As in science, so in philosophy, Smith argues. The path-breaking perceptions of key individuals are the way to progress. Still, those key perceptions depend finally upon readiness in their perceivers, a readiness available only to the pure in heart.

Smith teaches religion and philosophy at Syracuse University. This book is a collection of essays originally written for various occasions. They are readable and stimulating.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 19.

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

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UNIVERSITY OF ARIZONA Tucson
 EMMAUS CHAPEL 622-3208
 HC Sun 6, Tues 12 Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap 1919 E. 5th St., 85719

COLORADO
UNIVERSITY OF DENVER Denver
 ST. RICHARD'S Evans Chapel
 Sun Sung MP & Sol Mass 8:45

UNIVERSITY OF COLORADO Boulder
 ST. AIDAN'S 2425 Colorado Ave.
 Sun 11 Sung MP & Sol Mass; daily MP, Mass, EP

CONNECTICUT
YALE UNIVERSITY
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FLORIDA
FLORIDA SOUTHERN COLLEGE Lakeland
 ST. DAVID'S 145 Edgewood Drive
 The Rev. Robert B. Cook, Jr., D.Mln., r; the Rev. Robert C. Lord, ass't r
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 CHURCH OF THE REDEEMER 222 S. Palm Ave.
 Fr. J. Iker, r; Fr. R. Hooks, ass't
 Sun 7:30, 9, 11; Daily 10; Wed 7:30; Thurs 5:30

ROLLINS COLLEGE Winter Park
 ALL SAINTS' 338 E. Lyman Ave.
 Donis Dean Patterson, r
 Sun 7:30, 8:45, 11:15; Wkdys 12:05; Thurs 6:30, 9:15; C Fri 11:15

UNIV. OF SOUTH FLORIDA Tampa
 ST. ANSELM'S CHAPEL
 The Rev. Edward Henley, chap
 Wkdys EP 5:30, Wed HC 5:30

ILLINOIS
BRADLEY UNIVERSITY Peoria
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 R. M. George, dean; D. A. Jones, E. J. Tourangeau, canons
 Sun HC: 8 & 10, 5:30

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 CANTERBURY EPISCOPAL COMMUNITY
 901 J Lucinda Ave.
 ST. PAUL'S CHURCH 900 Normal Rd.
 The Rev. Charles H. Brieant, v
 Sun H Eu 7:30, 9:30, 5:15

UNIVERSITY OF ILLINOIS Champaign
 CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallett, chap
 Sun HC 8, 10, 5; Tues 12:05; Wed 7, Thurs 5:05; Fri 7, EP daily 5:05

KANSAS
UNIVERSITY OF KANSAS
 CANTERBURY HOUSE
 The Rev. Peter Casparian, chap
 Sun H Eu 5; Thurs noon

PITTSBURG STATE UNIV. Pittsburg
 ST. PETER'S 306 W. Euclid St.
 Fr. Wayne L. Pontious, r
 Sun HC 8 & 10; Wed 6:30. C by appt

KENTUCKY
MURRAY STATE UNIV. Murray
 ST. JOHN'S 1620 W. Main St.
 The Rev. David Robinson, v & chap
 Sun HC 9:45. Christian Ed 11

MARYLAND
UNIVERSITY OF MARYLAND College Park
 MEMORIAL CHAPEL The Rev. Wolford Smith, chap
 Sun HC & Ser 10; Wed & Fri HC noon. A ministry of the Diocese of Washington

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MICHIGAN STATE UNIV. East Lansing
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COTTEY COLLEGE Nevada
 ALL SAINTS 425 E. Cherry
 The Rev. C. E. Curtis, r P.O. Box 456
 Sun 8, 10; others as anno

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 Sun 8, 11; Adult Forum, 10

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MIAMI UNIVERSITY Oxford
 HOLY TRINITY Walnut & Poplar
 The Rev. John N. Giiil
 Sun 8, 10; Wkdys as announced

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 The Rev. Dr. Phillip Culbertson, r
 Sun HC 8 & 10:30; Wed HC 5:15

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 The Rev. E. Francis Morgan, Jr., r
 Sun 8 HC, 10:30

OHIO WESLEYAN UNIV. Delaware
 ST. PETER'S 45 W. Winter St.
 The Rev. Clark Hyde, r
 Sun H Eu 8, 10:30; Thurs 7, daily MP 7:15

OKLAHOMA
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PENNSYLVANIA STATE UNIV. University Park
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 HC: Sun 11:45. Daily Office as anno

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 Sun 11, Wed (HC) 5

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A TRADITIONAL monastic community has recently formed to live a life centered in prayer, study, community living, and service (service to the street people and poor of the area). If you are seeking a closer walk with our Lord and wish to try as a monk, please write us. The Servants of Jesus, 166 Market St., Lexington, Ky. 40507.

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SUNSWEEP FRUIT INC. The finest in citrus fund raising. Free sales plan and materials. No risk, high profit, healthful and delicious. Celebrating our 10th year. Drawer T, Vero Beach, Fla. 32961. 1-800-327-8620.

RESOURCE GUIDE

YOUTH ADVISORS need help? 3rd printing "Being There: A New Vision of Youth Ministry"© 1981. 100 pp. EYC advisor's complete resource book sponsored by Tennessee Diocesan Youth Department, \$4.00 postpaid. St. John's, B. 82, Martin, Tenn. 38237.

SERVICES OFFERED

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.

WANTED

BOOKS NEEDED for new library of developing parish. Will pay to ship your donations of Interpreter's Bible or Dictionary, commentaries, old Church's Teaching Series, or other standards. St. John's, 360 Church St., Yalesville, Conn. 06492.

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

Use the classified columns of

THE LIVING CHURCH
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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.

PEOPLE and places

Appointments

The Rev. Sidney Breese is rector of St. Andrew's Church, Las Cruces, N. M. Add: Box 266, Las Cruces 88001.

The Rev. Asa Butterfield is vicar for Hispanic ministries in the Diocese of El Camino Real. Add: Box T, Trinity Church, Gonzales, Calif. 93926.

The Rev. Mary L. Goshert has been elected rector of St. Paul's Church, Benicia, Calif. (Mrs. Goshert, who is a widow, will occupy an unusual rectory with her two children. It is one of five New England houses disassembled and shipped to California in the 1860s.)

The Rev. Thomas Gray is rector of the Church of St. Thomas of Canterbury, Albuquerque, N. M. Add: 425 University Blvd. N.E., Albuquerque 87106.

The Rev. Jonathan MacKenzie will be rector of St. Luke's Church, Catskill, N.Y., and Christ Church, Coxsackie.

Ordinations

Priests

Michigan—Marjean Bailey, assistant, St. Andrew's Church, Flint, Mich. Add: 1922 Iowa, Flint 48506.

Northern California—Kent Stevens McNair, curate of Trinity Cathedral, Sacramento, Calif.; add:

2620 Capitol Ave., Sacramento 95816. (Fr. McNair is the son of the Rt. Rev. Edward McNair, retired Suffragan Bishop of Northern California, and the grandson of the late Rt. Rev. W. Bertrand Stevens, second Bishop of Los Angeles.) Harry R. Allagree, assistant to the rector of St. Matthew's Church, Sacramento; add: 2300 Edison Ave., Sacramento 95821. Stephen Thomas Beal, vicar of St. Nicholas' Mission, Paradise, Calif.; add: 5872 Oliver Rd., Paradise 95969.

Deacons

Michigan—Isobel Blyth, assistant at All Saints Church, East Lansing, Mich.; 800 Abbott Rd., East Lansing 49923. Jennie Farmer, assistant at St. Paul's Church, Saginaw, Mich.; add: 720 Tuscola Ave., Saginaw 48607. E. Michaela Keener, assistant at Christ Church, Detroit; add: 960 E. Jefferson, Detroit 48207.

West Missouri—Carl D. Siegel, II, who will serve on the staff of Grace and Holy Trinity Cathedral, Kansas City, under the diocesan clergy training program. Russell E. Murphy, who will serve on the staff of Christ Church, St. Joseph, Mo., under the same program.

Western Michigan—Wayne M. Brana, curate at St. John's Church, Clearwater, Fla.; add: 1676 S. Belcher Rd., Clearwater 33516. Willa S. Mikowski; add: 1108 Knollcrest Court, Traverse City, Mich. 49684. David R. Pike, curate at St. Paul's Church, Muskegon, Mich.; add: 1006 Third St., Muskegon 49440.

Retirements

The Rev. Canon Reginald E. Moore, vicar of the Church of St. Augustine of Canterbury, Edinboro, Pa., and St. Peter's Church, Waterford, has retired.

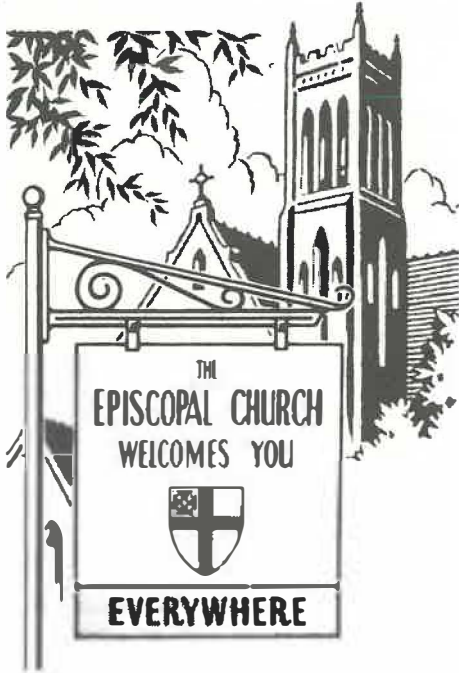
Deaths

The Rev. Lloyd A. Cox, 72, died on July 19 in Immokalee, Fla., where he had served as priest-in-charge of St. Barnabas Mission since 1980.

Fr. Cox, whose entire ministry was devoted to missionary service, retired as the founding vicar of the Church of the Epiphany, Cape Coral, Fla., in 1976. Since that time he assisted at Calvary Church, Indian Rocks Beach, and All Saints', Tarpon Springs. He was born in Oregon and graduated from the Pacific School of Religion. He served as chaplain at San Quentin State Prison before moving to South Florida in 1950. He was canon chancellor of St. Luke's Cathedral in Orlando and missionary of Anglican migrants in South Florida from 1960-64. In the Diocese of Southwest Florida he was chairman of the commission on migrant ministry and dean of the Fort Myers deanery from 1965-1972. He is survived by his wife, Juanita, three children, several grandchildren, and one great-grandchild.

Eula Graenier Gavin, widow of the Rev. Frank Gavin, professor of ecclesiastical history at General Theological Seminary, died in a California hospital on August 1 at the age of 93.

Mrs. Gavin was being treated for pneumonia and complications of hip surgery. A graduate of Indiana University and the Indiana School of Nursing, she was the first school nurse in the state of Indiana. She is survived by two daughters, Jane Drake of Las Vegas, Nev., and Mary Christensen of Levittown, N.Y., and two sons, James and William; 14 grandchildren; and 12 great-grandchildren.



CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

BOLINAS, CALIF.

ST. AIDAN'S 30 & Brighton Ave.
The Rev. G. Peter Skow, v
Sun Mass 10:45; Tues, Thurs 7:30; Sat 12:10 noon. Other wkdly Masses call 868-1050 or 868-0165. Daily Offices ex Sun & Mon 8:30, 12 noon, 6 & 8

SANTA CLARA, CALIF. (and West San Jose)

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

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family 623-7002
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10. Daily Offices: MP 8, Ev(Sol on Sun & Feasts) 5:30, Comp 9. C Sat 11-12

WASHINGTON, D.C.

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

WASHINGTON, D.C. (Cont'd)

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 1066 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 Captlot
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

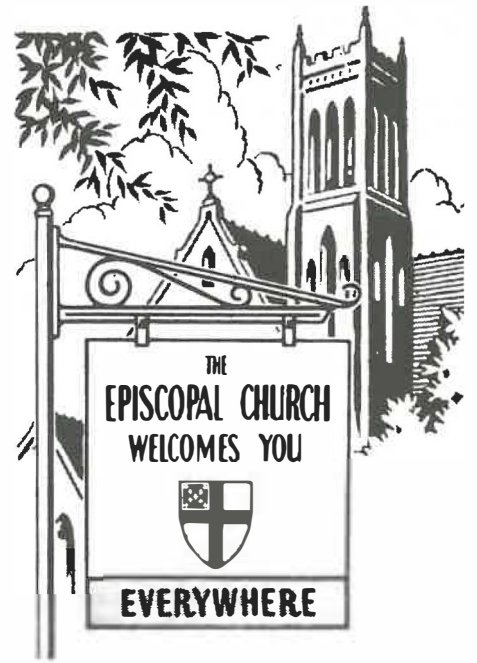
BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. David L. Seger, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

(Continued on next page)

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

CHURCH DIRECTORY



NEW ORLEANS, LA.

CHRIST CHURCH CATHEDRAL 2819 St. Charles Ave.
The Very Rev. Richard W. Rowland, dean; the Rev. C. William Ziegenfuss, canon precentor
Sun Eu 7:30, 9 & 11. Wkdy Eu Mon 11:45, Tues & Fri 7:30, Wed (also HU) & Sat 9:30, Thurs 5:30

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Soi 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 244-4026
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the Rev. Henry M. Palmer, the Rev. Fulton B. Smith
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

MINNEAPOLIS, MINN.

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

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Bulce, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

JOPLIN, MO.

ST. PHILIP'S 7th and Byers
Fr. David Patrick, r; Fr. Scott Anderson, assoc
Sun Eu 7:30, 9:30, 11:30, MP 9. Thurs Eu 6:30. HD Eu 10

KANSAS CITY, MO.

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

OMAHA, NEB.

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

BOULDER CITY, NEV.

ST. JUDE'S RANCH FOR CHILDREN
Corner US Highway 93 at St. Jude's Way
The Rev. Herbert A. Ward, Jr, SCC, Dir; the Rev. Dale Hallock, chap; the Rev. Harmon Barash; the Rev. Ellsworth Wayland; Sisters of Charity
Sun Mass 10. Daily MP 8, Mass 8:15, EP 4:30

ATLANTIC CITY, N.J.

ST. JAMES 08401 Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

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; Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 6; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

CALVARY, HOLY COMMUNION & ST. GEORGE'S
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Martha Hedgpath, Gerald G. Alexander, ass'ts; Calvin Hampton, music director

CALVARY Gramercy Park
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10. Mon-Fri MP 7:45. Organ recital Fri midnight

ST. GEORGE'S Stuyvesant Square
Sun HC 8:30; MP 10:30 (HC 1S).

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

JOHN F. KENNEDY INTERNATIONAL AIRPORT PROTESTANT/ECUMENICAL CHAPEL Center of airport
The Rev. Marlin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. IGNATIUS 67th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c
Masses Sun 8:30 Sung, 11 Low; wkdy as anno

ST. MARY THE VIRGIN 48th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP 8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, 5-8; Sun 10:30-10:50; Daily after 12:15 Mass. SM Wed 12:45-1:15

ST. MICHAEL'S Amsterdam Ave. at 99th St.
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gill, assoc; the Rev. John L. Miller, and the Rev. Susan C. Harris, ass'ts
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11, HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 6:30 EP & HC; Thurs 12 noon HC & HS

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

TRINITY PARISH 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

BREVARD, (Western) N.C.

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r
Sun Eu 8 & 11 (1S & 3S), MP 11 (2, 4 & 5S). Wed Eu 10:30

CHARLEROI, PA.

ST. MARY'S 8th and Lookout (off Interstate 70)
American Shrine of Our Lady of Walsingham
The Rev. Keith L. Ackerman, SCC, r; the Rev. Jack V. Dolan, d
Sun Masses, 8:30, 11. Daily; as announced

KNOXVILLE, TENN.

ST. JOHN'S Cumberland & Walnut, Downtown
The Rev. James L. Sanders, r
Sun Eu 7, 9; Mon noon Organ Recital; H Eu Tues 10, Wed & Fri 7, Thurs noon with Healing. Noonday Prayers Mon-Fri

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

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Jack Roen, the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

ADVENT 9820 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 10 (4S MP & HE), Tues 10 HU & HE, Sat 5:30 HE

MADISON, WIS.

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