

THE LIVING CHURCH

General Convention News



The Rivergate Convention Center, New Orleans (low building in center of photo), site of the House of Deputies sessions: A unique event (p. 11).



Izaak Walton: Churchman and Fisherman

Izaak Walton (1593-1683) is one of the most delightful figures in the history of the Church of England, and probably no one of his era has done more to arouse in modern times a love and respect for the natural world and the commitment to conserve it. He is one of the inspirations of this column, and it is high time that several installments be devoted to him.

His life and writings express, in a unique way, a spirituality nourished by the vivid awareness of God's love as seen through his created works. It is also a spirituality which constantly expressed itself in love for his church and for his neighbors.

In an age of great nobles and great prelates, and famous poets, dramatists, and scholars, Walton was a common man of humble background. Yet his name is known today, as in the title of the Izaak Walton League, to those who pursue fishing as a sport, to conservationists, and lovers of nature and wildlife all over our nation and throughout the English-speaking world. Although he was a man of little formal education, his book on fishing, *The Compleat Angler*, has a secure place among the classics of English literature.

To the church historian, Walton is known as a pioneer in the writing of biography in our tongue and as the eloquent narrator of saintly lives in the

The editor expresses gratitude to Mrs. Thomas McNulty of Delafield, Wis., and Ms. Mary Fuchs, librarian at the national office of the Izaak Walton League in Arlington, Va., for assistance in assembling material for this and the following installments relating to Izaak Walton.

golden age of Anglicanism. But this is very much one and the same author! Walton reminds his fishing friends that our Lord's first apostles were fishermen, and he takes poets and preachers fishing with him. Meanwhile, he remains that rare bird in ecclesiastical history, an ordinary layman.

Izaak Walton was born in Stafford, in central England in 1593, of an obscure family. As a youth, he apparently went to London as an apprentice, where he worked for many years as a tradesman. He was a member of the Company of Ironmongers (hardware merchants), but other evidence indicates he sold cloth. He was an active member of the Church of St. Dunstan's in the West, where the renowned John Donne was vicar.

Walton's personal life was marked by much tragedy. His wife of 14 years, Rachel Floud of Canterbury, bore him seven children, all of whom died early deaths, and she herself died in 1640. The following several years saw the Puritan rebellion, the beheading of King Charles and Archbishop Laud, and the suppression of the life and worship of the church Walton loved.

In 1646 Walton married Anne Ken, whose younger half-brother, Thomas Ken, was to become, many years later, the saintly bishop of Bath and Wells, whom we commemorate on March 21 and who, among his hymns, wrote, "Praise God from whom all blessings flow." Perhaps the Waltons moved to Stafford in this turbulent period of Puritan tyranny. Walton seems to have retired from business, in which he had been apparently not unsuccessful. Anne bore him a daughter Anne, a son who died early, and a son, Izaak, who survived.

From 1650 on, this retired shopkeeper and devout churchman became busy as

a writer. He had already published a short biography of the great priest and poet, John Donne. He now wrote a similar biography of his deceased friend, Sir Henry Wotton.

The first edition of the *Compleat Angler* appeared in 1653, to be followed by progressively revised and lengthened editions every few years. Biographies of Richard Hooker, the theologian, George Herbert, the poet, and Bishop Robert Sanderson were to follow. Let us consider the latter part of Walton's life in a later week. He died in 1683.

Walton's approach to nature, and his merits for inclusion in this column, are well expressed in a passage in the first chapter of his book, *The Compleat Angler*:

"And first, I shall tell you what some have observed, and I have found it to be a real truth, that the very sitting by a river's side is not only the quietest and fittest place for contemplation, but will invite an Angler to it; and this seems to be maintained by the learned Peter Du Moulin [a French reformed divine who emigrated to England and joined the English Church] who . . . observes, that when God intended to reveal any future events or high notions to his prophets, he then carried them either to the deserts or the sea-shore, that having so separated them from amidst the press of people and business, and from the cares of the world, he might settle their mind in a quiet repose, and make them fit for revelation."

A little later he quoted "that holy poet, Mr. George Herbert", to express his own feelings, "Lord! who hath praise enough? Nay, who hath any?/None can express thy works but he that knows them . . . We all acknowledge both thy power and love/To be exact, transcendent, and divine . . ."

Let us proceed next week, to examine some of the treasures of *The Compleat Angler*, this unique book about fishing, a sport which, the author hopes, will lead the sportsman to his Creator.

THE EDITOR

GREETINGS

Cards from the **Presiding Bishop's Fund for World Relief** — what a thoughtful and generous way to send greetings to your family and friends this Christmas!

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ARTICLE

We Look to the Future **George Gallup, Jr. 9**

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LETTERS

Barefootedness

Thank you for your delightful First Article [TLC, Aug. 22] on the religious significance of barefootedness. I thought you might be interested in a poem from *Aurora Leigh* by Elizabeth Barrett Browning, 1806-1861.

Earth's crammed
 with heaven,
 And every common bush
 afire with God;
 But only he who sees,
 Takes off his shoes,
 The rest sit round it
 and pluck blackberries.

Thank you for an increasingly good publication.

(The Rev.) ROBERT G. RIEGEL
 St. James Church

Greenville, S.C.

Confederate Bishop

I am disturbed by a couple of things I read in THE LIVING CHURCH recently [TLC, Aug. 29]. First is the profile that reports that our parishes are 96 percent white. Then there is the story of Christ Church Cathedral.

It seems that Bishop Polk, who would "buckle his sword over his gown" and who was killed by a cannonball while defending the Confederate cause, is very much revered. His throne, carved by his very own slaves, is still in use.

It is not surprising that few blacks are able to ignore such racist symbolism to kneel before that throne. Surely, a less offensive way could be found for the cathedral to remember Bishop Polk.

FRED H. MILLER

Dallas, Texas

History is history. Although it is regrettable that they worked in slavery, the craftsmanship of the black artisans is of interest. Ed.

Seminaries

The letter from Fred C. Gore [TLC, Aug. 22] disturbs me deeply. If some one of Mr. Gore's stature and experience in the Episcopal Church labors under the delusion that *seminaries* ordain clergy, then it is no cause for wonder that there is so much confusion and resentment within the church concerning seminaries and their role.

Surely by now someone has informed Mr. Gore that seminaries only educate and that people are ordained only by bishops, after a strenuous and careful process in the diocese. I cannot argue that the selection process in some dioceses is obviously less rigorous than in others. But the process is always in the

diocese, and is the responsibility of the diocese, not the seminaries.

Mr. Gore's comparison of seminary and engineering graduates is also not valid. One goes to seminary because, correctly, he has been chosen as a result of the canonical process and after he has offered himself — he is sent, and his bishop therefore has an obligation to him.

One goes to an engineering college because he alone chooses to do so. In the event he were sent by an employer, the employer would most certainly expect to put him on the payroll after graduation (I speak with the authority of one who is a graduate of both an engineering college and a seminary).

(The Rev.) CHARLES R. THREWEIT
St. Thomas Church

Hereford, Texas

The Traditionalists

The Rev. James C. Thompson [TLC, July 25] says that there is a place for traditionalists in the church. Such a statement comes oddly in a time when nothing seems to please or hold the attention of our ruling faction unless it furthers the adaptation of that church to the temporal, social present.

Many of us have joined the Prayer Book Society — more, perhaps than Fr. Thompson realizes — because it speaks for us. We strongly deplore the current trend pursued by our leaders, the indecent haste with which dubious changes have been made and the roughshod way in which they have been effected.

PAUL B. MORGAN, JR.
Thompson, Conn.

• • •

The pastoral sensitivity of the Rev. James C. Thompson in his article, "The Traditionalist" [TLC, July 25], is commendable.

For me as a parish priest, the 17 years of initiation into a fuller appreciation of "liturgy" through 27 volumes of "Prayer Book studies" was exhausting. The fumbling of Prayer Book, Bible, Hymnal, and bulletin in public worship was embarrassing. Getting used to contemporary texts was traumatic. The purchases of *The Green Book*, *The Zebra Book*, and *The Blue Book* were bank-breaking.

In a situation in which I was trying to be a good pastor, the broadest use of the proposed book seemed inadvisable. Steps were taken (falteringly) to include the contemporary idiom from time to time. By the end of the three-year period, a substantial minority of the congregation was ready and even anxious to use it more frequently.

During the past three years, as a priest in retirement, I have been given ample opportunity to supply in six nearby parishes. All of them celebrate the Eucharist using both Rite I and Rite

II. In spite of, or perhaps because of, the agony through the 17-year period of initiation to the 1979 Prayer Book, if it could be voted out of use by a convention, I would miss it much more than I miss that of 1928.

There are times when I am called to visit the sick that I long for the convenience of tucking in my pocket that beautifully compact 1928 volume, but then I glance at "Ministration to the Sick" (pp. 453-461) of the 1979 book, and I opt for the more cumbersome one.

(The Rev.) LYMAN B. GREAVES (ret.)
Melbourne, Fla.

• • •

The article, "The Traditionalist," by the Rev. James C. Thompson [TLC, July 25] deserves a reply. When I saw the title on the cover, my hopes rose that acceptance of the traditionalist was to be prompted.

First, let it be abundantly clear that the Episcopal traditionalist does believe that the Prayer Book in either its 1928 or its 1979 edition most certainly can be improved upon by a new edition. The difference between the traditionalist and the modernist is that the former believes that the 1979 edition has far more to be improved upon.

In the baptismal service, for one instance, the 1928 offers a hint of dualism which *ought* to be removed; in the 1979, the open statement of gnostic dualism *must* be removed. The traditionalist looks forward to further editions of the Prayer Book, as soon as possible, not to enshrine Elizabethan language, but to restore to the official Book of Common Prayer the most faithful presentation of the faith in worship.

Since the majority of the clergy apparently prefer the 1979 edition, the fact that there are a substantial number of traditionalist clergy often falls from view. The Federation of Episcopal Priests is a national organization of traditionalist priests which presently numbers 600. They have no need to "rejoin" the Episcopal Church; by no stretch of the imagination are these clergy inactive in the life of the Episcopal Church.

Against sometimes open persecution and often ostracism from their fellow clergy, these priests have remained as active as their bishops have allowed them to be. They remain faithful to their ordination vows. The suggestion in Fr. Thompson's article that the traditionalist "rejoin" the church is an offense to those of us who never left the Episcopal Church even when made to feel most unwelcome.

There is nothing the traditionalist would rather do than to work within the church structure for a return to what he considers orthodoxy in worship, just as the modernist once worked for acceptance of that which has become the 1979 edition. However, the traditionalist is

Continued on page 15

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The House of Bishops

Bright colors were everywhere in the Rivergate Convention Center in New Orleans. Purple balloons bobbed here and there advertising cookbooks from the city's Christ Church Cathedral. The Episcopal Society for Ministry on Aging sported rose colored balloons and matching T-shirts with their popular "Aging is Jazzy" logo. Nuns in deep blue habits examined bright woven goods from Guatemala and chatted with bishops in red violet shirts. The whole rainbow came together on a beautiful painted pine coffin standing on end at the St. Francis Center booth. The Cathedral of St. John the Divine in New York offered stone boasting patterns reproduced on yard goods and tote bags in soft shades of pink and blue.

In this colorful atmosphere, the bishops of the Episcopal Church began their deliberations in an unusual session on Sunday afternoon, September 5, before the opening service. Seated in the order of their consecrations at long tables in the ballroom of the New Orleans Hilton, they took note of the troop of visiting Anglican bishops and ecumenical visitors. Just the evening before, months of hard work and negotiation by Presiding Bishop John M. Allin had culminated in an emotional airport reunion with South African Bishop Desmond Tutu.

The bishops reelected the Rt. Rev. James W. Montgomery, Bishop of Chicago, as vice president and the Rt. Rev. Scott Field Bailey, Bishop of West Texas, as secretary. The Rt. Rev. David Rose, retired Bishop of Southern Virginia, was elected parliamentarian. Serving as chaplain, the Primus of Scotland, the Most Rev. Alastair Haggart, opened the session with a prayer, as he was to do throughout the convention.

Without debate, the bishops began

their legislative work with the passage of a dozen resolutions. One such dealt with the appointment of a committee to nominate a Presiding Bishop to succeed Bishop Allin, whose term will end after the 1985 convention. Other resolutions, if concurrence is achieved in the House of Deputies, will permit "licensed professionals" to certify the fitness of a bishop-elect and permit a bishop to allow a priest to renounce his vows upon leaving the Episcopal Church without being deposed. The latter was called "a less punitive and more graceful method" of leaving the Episcopal Church.

"Archbishop"

On Monday, September 6, the bishops took up the issue of changing the title of the Presiding Bishop to "Archbishop," debated the matter to a standstill and decided to defer action. The committee on structure, in an attempt to describe more precisely the role of the head of the Episcopal Church, had recommended that the title be changed.

The response, led by the Rt. Rev. John H. Burt, Bishop of Ohio, was largely negative. "We have come to a deeper understanding of the role of the church today and such a title seems less appropriate," he said. "It tends toward a hierarchial structure, but instead the Presiding Bishop should be the humblest of all, showing a servanthood ministry of the whole people."

Concurring, the Rt. Rev. Gerald N. McAllister, Bishop of Oklahoma, said he was against the change for historical reasons and that the present title preserved best the flavor of a participatory democracy.

The Rt. Rev. Walter Dennis, Suffragan of New York, was against a change in title that meant no change in duties. He quoted Lewis Carroll: "As Humpty Dumpty told Alice, 'a word means what I choose it to mean, no more or no less,' and that's our situation."

Laughter greeted the Rt. Rev. Arthur Vogel's reminder that "Humpty Dumpty was cracked." The Bishop of West Missouri said the new title would "pick up the continuity and richness we do not now have and add identity and grace."

The Rt. Rev. James B. Brown, Bishop of Louisiana, was reminded of Charlemagne's self-crowning, and the Bishop of Eau Claire, the Rt. Rev. William C. Wantland, said he was right when he guessed that the bishops would deal

Reporting from New Orleans: James L. Considine Mary E. Huntington H. Boone Porter

with nuclear warfare in 30 seconds and the title of archbishop in three days. He suggested alternatives such as "Patriarch of the New World," or "Chief District Superintendent of the American Church."

The terms "Primus" or "Primate" were suggested most often as alternates or supplements to the existing title, but no decision was reached and the matter was referred back to committee in a close vote.

Hymnal/Ecumenical Relations/ Marriage

Applause and acclamation were the order of the day at the afternoon session of the House of Bishops on Tuesday, September 7. The warm commendation was directed at the hymnal revision work of the joint committee on church music, and the bishops followed their unanimous vote in favor of *Proposed Texts* with a standing ovation. "Amen — that's all I can say," said Presiding Bishop Allin. "... and you can sing it."

The Rt. Rev. C. Judson Child, Suffragan Bishop of Atlanta and chairman of the music commission, was gratified by the response. "I was afraid we might get bogged down in details," he said. As adopted by the House of Bishops, *Proposed Texts* now contains ten hymns which were eliminated originally. Five have been deleted and 29 changed. Cheers greeted Bishop Child's announcement that "I sing a song of the saints of God" had been restored. Similar approval greeted "Stand up, stand up for Jesus," and the inclusion of the national anthem's second verse.

The Rev. Charles Price of Virginia Theological Seminary and a member of the committee, called the bishops' unanimous and speedy support "extremely gratifying." He pointed out that the *Hymnal 1940* will not be supplanted by the new one, which can be introduced gradually and used as a supplement.

During the afternoon, the bishops considered ecumenical relations and policies on marriage. Several resolutions based on a report from the convention's stand-

ing commission on human health and marriage were passed. It was agreed to encourage each diocese to establish a special commission on marriage to review and report on diocesan marriage practices and to consider means of revitalizing "the sacramental and redemptive qualities of marriage" and offer guidance in rearing children. If the House of Deputies concurs, the church will be asked to make a major study of Christian marriage.

Although the Rt. Rev. John S. Spong, bishop of Newark, expressed the view that the Roman Catholic doctrine of infallibility as set out in an 1870 Vatican document appeared to be in conflict with the final report of the Anglican-Roman Catholic International Commission, the bishops voted to receive the report and commend it for study in the Episcopal Church. Guidelines for sharing eucharistic celebrations with Lutherans on special occasions were approved, and a pair of resolutions dealt with Episcopal participation in the Consultation on Church Union and the World Council of Churches. Approval was given to the use of a COCU document called "Word, Bread, Cup," on ecumenical occasions, and the WCC agreed statements on baptism, Eucharist, and ministry received formal acceptance.

The bishops approved a resolution to arrange for further study of the *filioque* clause in the Nicene Creed. Diocesan ecumenical officers will take up the matter, which is considered to be a barrier to closer relations between western Christianity and the Orthodox churches.

Although several bishops said that the role of the diaconate in the church needs clarification, the house agreed with the House of Deputies that deacons now may serve in the House of Deputies. They had been excluded previously from this privilege. After a lengthy debate, the bishops decided that lay chalice bearers may be licensed for up to three years.

"Jubilee Ministry"

After about 90 minutes of debate on Wednesday, September 8, the House of Bishops strongly endorsed "Jubilee Ministry," a new concept of ministering to the poor which the Bishop of Pennsylvania, the Rt. Rev. Lyman C. Ogilby, called "the best show in town right now."

A solid majority of his brother bishops agreed even though specific funding of the project still must be spelled out. Later sessions will deal with its possible inclusion in the budget.

The program did not survive the debate unchanged. Despite the soaring temperature in the meeting room caused by a breakdown in the air-conditioning, the bishops kept their tempers and came up with a compromise which assured the inclusion of the rural poor and Native

Americans and protected programs for existing church agencies thought by some to be threatened by the new plan.

The Rt. Rev. William C. Wantland, Bishop of Eau Claire, addressed the assembly in the Seminole language to underline his concern for the continued funding of the church's Indian work. He noted that in some parts of his diocese unemployment has reached 89 percent.

Bishop Wantland pointed out that the work of several continuing agencies of the church, specifically Coalition 14 and the Appalachian Peoples Service Organization, appears to parallel that proposed for Jubilee Ministry. He offered a substitute resolution which, if passed, would have accepted the program in concept only and asked the Executive Council to decide on the source of its funding in the future.

Several other bishops expressed a desire to delay action on Jubilee Ministry to permit additional study of whether or not it will duplicate the work of the Coalition for Human Needs and of sources of funding. The Rt. Rev. John T. Walker, Bishop of Washington, explained however that General Convention's budget panel could not deal with the new program until after its approval by the convention.

After speeches in support from Bishops Fred W. Putnam of Navajoland; Maurice M. Benitez of Texas; and Alexander D. Stewart of Western Massachusetts, who called the new ministry "valid and marvelous," a voice vote was taken that clearly gave approval to Jubilee Ministry. The plan includes the designation of congregations that minister to the poor as "Jubilee Centers;" training of clergy and lay volunteers for work among poor people; identification of persons skilled in such ministry; establishment of a publication to report on issues and theology related to ministry to the poor; and development of a network to respond quickly on peace and justice issues.

Earlier in the session the bishops approved without debate a resolution from the House of Deputies affirming the tithe as a minimum standard of giving for Episcopalians. This act was considered by some observers to be a step toward assuring funding for the new program.

Upon returning to their meeting room on Wednesday afternoon after a break for lunch, the bishops were gratified to find the air-conditioning functioning again. They quickly agreed to permit the division of the Diocese of Tennessee into three parts and the Diocese of Dallas into two.

Landmark Reached

A landmark in ecumenical relations was reached when, in the culmination of 12 years of dialogue, the bishops approved unanimously a statement of

common understanding with three Lutheran bodies which lays the framework for shared celebrations of Holy Communion on special occasions. The house broke into applause when the vote was taken without dissent. The Lutheran Church in America, meeting in Louisville; the American Lutheran Church, meeting in Cleveland; and the Association of Evangelical Lutheran Churches, meeting in San Diego, were reported to be examining the identical resolution in their sessions this week.

It was decided today to amend Canon II, Title I to add the words "and Primate" to the description of the Presiding Bishop's duties, thus ending the debate on whether or not to use the word "archbishop."

House of Deputies

The House of Deputies organized for business on Saturday afternoon, September 4, meeting in a portion of the main arena in the Rivergate Convention Center. The rest of the area is sectioned to provide space for the many exhibitors and for a chapel area where noon day Eucharists are scheduled. Early morning celebrations of Holy Communion are being held daily in each of the downtown convention hotels.

As deputies and others arrived by plane they were greeted at the airport by a banner and then along the roads to the city by billboards stating: "The 1928 Prayer Book lives forever." Commented one welcomed person: "I thought only God was forever." At the Rivergate registration area other joyous greetings awaited the gathering Episcopalians, and one not-so-joyous greeting. A delegate to Triennial was "mugged" the first afternoon as she walked the one block between the Hilton Hotel and the convention center.

The Second Day

On the second legislative day the House received results of its vote by orders taken Saturday afternoon which approved, subject to concurrence by the House of Bishops, resolutions allowing assistant bishops the vote in that House, and allowing deacons to be elected and vote as ordained persons in the House of Deputies.

J. Rudolph Grimes of Liberia addressed the House upon invitation of the president, Dr. Charles Lawrence. The president was presented the first volume of the revised *White and Dykman* annotation of the Constitution and Canons by Fred Scribner, chairman of that joint committee.

A special order of business was the introduction of the report of the Standing Commission on Church Music by the Rev. Edward Kryder. The report had been amended in committee prior to submission because of feedback received

partly resulting from the editorials and letters to the editor in recent issues of *THE LIVING CHURCH*. Used in the presentation was a new "verse" of hymn 243 ("I sing a song of the saints of God") which had been earlier recommended for removal. "I sing a song of God's musicians, patient, musical, and true. Who toiled, debated, read and sang all the texts they loved and knew. Some were organists and some were priests but two were bishops from West to East. They are all of them saints of God and I mean, let's hope we are all, too." No action was requested, since initial action is to be taken in what the deputies like to call "The Lower House," the House of Bishops.

Deputies were asked to sing some of the lyrics from *Proposed Texts* and they entered into the task heartily. The chaplain of the house, the Rev. Charles P. Price, intends to base his daily noon meditations on the words of one of the new hymns. "Lift high the cross." After the prayers and meditation, deputies sang the song.

The Third Day

On the third legislative day the House of Deputies quickly passed, on second reading and by votes by orders, a large number of amendments to the Constitution which go to the House of Bishops for consideration. The change in a number of places in our Constitution all refer to the elimination of the term "missionary" when referring to any diocese or the Convocation of American Churches in Europe. Another change simplified the process of admission of new dioceses into the communion of this church.

Dr. Charles Lawrence, who had so warmly welcomed the deputies as president of the house on the first day of the convention was reelected without opposition to a third term. His nomination was by Charles Crump of Tennessee who, in 1976, was nominated to the office and lost the election to Dr. Lawrence.

The first agenda item to stimulate even limited debate was Resolution # A-116. "Resolved. . . . That the tithe be affirmed as the minimum standard of giving for Episcopalians; and be it further Resolved, That we the Deputies and Bishops do hereby pledge ourselves to tithe, or to work towards tithing as a minimum standard of our own giving and of our witness in the world; and be it further Resolved, That we do call all of the Church to join us in accepting the biblical tithe as the minimum standard of Christian giving."

Edwin Neville of Western New York spoke against the resolution because it "does not define what is a tithe . . . we need to determine the length of the yardstick before using it as the measure of giving." The resolution was affirmed by voice vote and sent to the House of

Bishops, as were two other stewardship related resolutions.

Deputies rejected a proposal to allow clerical and lay members of the Executive Council voice and vote in the house if not elected as deputies from their dioceses.

An amendment to Title III, Canon 21, Section 1 was approved and sent to the House of Bishops. This provides that assistant ministers will now be "selected by the rector subject to the approval of the vestry where required by diocesan canons." The name of the person being proposed is to be made known to the bishop and sufficient time given for communication to the rector and vestry.

In passing a resolution continuing our participation in and commending the World Council of Churches, Cynthia Wedel was praised for her work and witness as leader of that group.

Continuing participation in the Consultation on Church Union discussions was approved, with our representatives being directed "to press for reexamination of those portions of the document noted as matters of concern in the Response of the Standing Commission on Ecumenical Relations." These are: "The authority of the ecumenical creeds, The understanding of sacramental acts other than Baptism and Eucharist, The understanding of Confirmation, The collegial nature of the Presbyterate and the Episcopate, The divine action in ordination, The meaning of lay and diaconal sharing in ordination rites, and the theology of the Church." J.L.C.

The Women's Triennial

In a hall adjacent to the House of Bishops in the Hilton Hotel, the 37th Triennial Meeting of the Women of the Church was called to order promptly at 8:45 on Monday morning, September 6, by Betty Thomas Baker, the Presiding Officer. After opening prayers and a devotional address by the Very Rev. James C. Fenhagen, dean of the General Theological Seminary in New York City, the program proceeded with an impressive series of presentations, beginning with a welcome from the Rt. Rev. James B. Brown, Bishop of Louisiana, and Marjorie Nicaud, president of the Episcopal Church Women of the host diocese. Mrs. Baker then gave her keynote address, underlining the missionary theme of this Triennial, "Go forth into the world," and the three areas of emphasis — spirituality, family, and environment — around which the program was built.

The Presiding Bishop, the Rt. Rev. John M. Allin, then spoke, followed by Scott Evans, the Triennial committee chairman, the Rt. Rev. Elliott Sorge and Betty Gray of the Episcopal Church Center, and Thelma Adair, president of Church Women United.

Unlike the House of Bishops and of

Deputies of the General Convention, the Triennial does not deal with canon law or church administration, but gives its attention to major issues facing the church, to the training of women for effective leadership in the church, to the allocation of funds from the United Thank Offering, and to worship. In this year's Triennial, 375 elected delegates from dioceses were seated. Dioceses are allowed a delegation of up to five persons; most sent four, but some less. In addition approximately 50 officers and committee members are members of the Triennial, but do not vote. Triennial sessions are also open to visitors. This year, after a lapse of two decades, activities were reported in a daily paper, "Triennial Today."

United Thank Offering

A major item of business for the Triennial was voting on the allocation of grants to be paid during the coming year from the United Thank Offering of \$2,485,301.63, which was presented at the opening service of the convention. Recommendations were made by the UTO committee under the chairmanship of Madge Brown of Little Rock, Ark.

A wide variety of missionary, charitable, and educational projects, especially ones in which new and innovative work is being undertaken, will receive funds. Among others are evangelistic programs in the Philippines, and activities of the Appalachian Peoples Service Organization. An interesting grant of \$25,000 is going to Wellspring House in Louisville, Ky., an institution assisting young schizophrenics to adjust, after treatment, to the normal demands of life. Wellspring House was recently founded by five Episcopal laymen of the Louisville area.

UTO funds are collected every year and allocations are made from monies which have been collected. Every third year, when the General Convention is held, the United Thank Offering is formally presented and grants are voted by the Triennial. In the intervening non-convention years, grants are handled by the UTO committee. According to strict custom, money collected through the familiar blue boxes of the thank offering is totally given away, none of it being used for administrative expenses. Such expenses have been in the past defrayed by the Wright Legacy. To meet today's escalating costs, the United Thank Offering Memorial and Gift Fund has now been established. It was explained that income from this fund will be used for travel and other expenses of the UTO committee. The Wright Legacy will continue to defray many of the expenses of the Triennial.

H.B.P.

More Convention News Next Week

We Look to the Future

Carefully conducted surveys
can point to ways
to deepen spiritual commitment.

By GEORGE GALLUP, JR.

Because the recent surveys of the Episcopal clergy and laity, conducted for the Prayer Book Society by the Gallup Organization have come under heavy fire from certain quarters, I feel an urgent need to try and clear up certain misunderstandings and to put the results in proper perspective. I would like to say, at the start, that it is my hope and prayer that the survey findings will not be in any way divisive, but, in fact, will serve as a unifying agent within the Episcopal Church.

When the Prayer Book Society approached me about the possibility of conducting surveys on a wide range of issues confronting the Episcopal Church — and assured me that they would be willing to “let the chips fall where they may” — I readily agreed. As we all know, the Episcopal Church, like other mainline churches, has fallen on somewhat difficult days, and it is my conviction that carefully conducted surveys can point to ways to deepen spiritual commitment.

I would like to note at this point that it is my firm belief that the proper role of surveys is to provide information, but not to be used as a propaganda tool. There is, I believe, a great deal of solid

George Gallup, Jr. is president of the Gallup Poll, a vice chairman of the Gallup Organization and director of the Princeton Religion Research Center. He is president of The Living Church Associates, a member of the board of trustees of the Episcopal Radio-TV Foundation, and a member of the board of directors of Religion in American Life, Inc. Mr. Gallup is a member of Trinity Church, Princeton, N.J. This article was made available to churchpeople at General Convention.

and helpful information from the recent surveys we conducted, and it is my hope that this information will be examined by persons of all points of view in a calm and constructive manner.

While there are certain positive signs of growth in the Episcopal Church, it is also important to note that the proportion of adults in the U.S. who give their preference as Episcopal has declined from three percent prior to the mid-1970s to two percent in more recent surveys. It is important to note that this figure does not refer to members, as the Rev. John A. Schultz correctly notes in the July 18 issue of *THE LIVING CHURCH*. Gallup surveys over the years have monitored religious preference, not membership.

Yet these so-called “periphery Episcopalians” must not be written off. In fact, a study we conducted for 30 denominations and religious groups, called the *Unchurched American*, found that of the 41 percent of the adult U.S. population who can be classified as “unchurched” (persons who are both non-members and non-regular churchgoers), the majority are “believers.” They once belonged to a church. Half of this group said that they could see a situation where they could become “fairly active” members of a church and would be open to an invitation to do so.

Further evidence of a drift away from the Episcopal Church in recent years is seen in the fact that twice as many among the laity say they are less active, rather than more active today than they used to be. The seriousness of this drift is underscored by the fact that both clergy and laity name “lack of growth” and “declining membership” as among the most important issues facing the Episcopal Church today.

At the same time, however, the surveys for the Prayer Book Society offer, in my estimation, a solid basis for encouragement about the future of the church. But before dealing with specific survey findings which would appear to give cause for optimism, I would like to explore, briefly, reasons for the apparent drift away from the church in recent years.

The decline in membership in mainline churches has been attributed to many factors, including societal, life style, and demographic factors. Internal changes within denominations may also, of course, be a factor in this decline.

To what extent has the Prayer Book issue been a factor in the drift away from the Episcopal Church? Given the wide range of possible factors, it would be difficult to conclude that the change in Prayer Books is one of the *prime factors*. Yet its importance as a factor is apparent when we examine reasons Episcopalians give for becoming less active than they used to be.

Of those persons in the survey who say they have become less active (55 percent of the total sample), nearly one-third said the change in Prayer Books was either a “very important” or “fairly important” factor in their becoming less active. At the same time, however, a total of 68 percent of the overall group said it was “not a factor at all.”

Follow-up interviewing in Arlington, Va., conducted for the PBS, suggests that there are three basic dimensions to negative feeling about the change in Prayer Books: (1) a keen sense of loss of what is regarded as the beauty, structure, theological integrity, and spiritual power of the 1928 book, (2) a feeling that the decision made in Denver was arbitrary and insensitive to the spiritual needs of those who prefer the older book, and (3) the feeling that the change in Prayer Books is another example of change for change’s sake, in a society which appears to be in a hurry to discard all vestiges of the past.

Now, in terms of a key focus of the survey — where do the Episcopal clergy and laity stand on the Prayer Book question? A clear majority, or 57 percent of persons who classify themselves as Episcopalians, still favors the older version, while 30 percent prefer the new book; another six percent are divided in their preference, while seven percent do

not express an opinion. The current figures represent little change in preference from the earlier (1979) survey conducted for the PBS.

The views of the clergy, today and in 1979, are in sharp contrast to those of the laity. In the current survey, 72 percent of clergy prefer the new book, while 17 percent favor the 1928 book, nine percent like both equally, and two percent do not express an opinion. The latest findings indicate a slight lessening of support among the clergy for the newer book. In 1979, 80 percent of the clergy stated a preference for the proposed book, 14 percent for the 1928 book, and six percent voted for both.

In the case of both clergy and laity, and both the 1979 and 1982 surveys, those who prefer the 1928 version feel more strongly about that choice than those who do not.

The Episcopal laity in the current surveys are overwhelmingly of the view that their fellow Episcopalians who prefer the other Prayer Book should be allowed to use it — 88 percent of those who prefer the 1928 book feel this way, while 72 percent of those who prefer the newer book hold these views.

While the laity lean heavily in favor of allowing freedom of choice with regard to which Prayer Book is used, the clergy are divided, with 49 percent expressing support for such a course of action, and 47 percent opposed. Of those clergy who prefer the 1928 book, 81 percent are in favor of freedom of choice, compared to 42 percent of clergy who prefer the 1979 book.

Findings Speak for Themselves

The findings, I believe, speak for themselves. A majority of Episcopal laity (as well as a significant proportion of the clergy) remain unhappy about the change in Prayer Books. And even among active members (defined as persons who categorize themselves as members and are also actively engaged in church-related activities), fully half regret the change.

It might at this point be helpful to give some indication of the tone of the debate, based on two typical quotations from the surveys:

Favors the 1928 book: "It has a majesty and a dignity and theological and biblical richness which the 1979 book lacks almost totally.

Favors the 1979 book: "It is thoughtful, concise, less pedantic, and flexible."

It is not my job, as a survey researcher, to promote the cause of proponents on either side in the Prayer Book controversy. Yet there is no gainsaying the fact that many rank and file Episcopalians remain disgruntled about the change in Prayer Books, and such a mood, I fear, could undermine the efforts of the Episcopal Church in the years ahead to strengthen its member-

ship.

It clearly behooves the Episcopal clergy to increase their efforts to reach out to those church members who are deeply concerned about changes in the church (including the change in Prayer Books) and to discuss the factors that led to these changes.

Mindful of the depth of feelings regarding the changes, I nevertheless feel strongly that the first step toward resolving the differences between persons on both sides of the key issues is a lowering of voices. Clearly this is a time not for confrontation, but for communication.

Both the clergy and laity surveys reveal the overall tug between those who feel there have been too many changes in the church and those who feel there have not been enough. Others welcome what they regard as a healthy tension between diverse viewpoints, noting that unity in diversity has been the genius of the Episcopal Church.

Not only is there a sharp divergence of opinion within the clergy, as indicated by survey results, but an ideological gap exists between the clergy and the laity. Both groups, for example, agree that social renewal starts with spiritual renewal, but the clergy are more inclined toward social activism than are their parishioners. In addition, the clergy are generally happier than the laity with shifts in church policy in recent years, such as the ordination of women.

Given the decline in recent years in the proportion of adults who give their religious preference as Episcopal, the trend toward one's becoming less active in his or her parish, the sharp disagreement on issues among the clergy and among the laity, and the ideological differences between the two groups, is there a basis for optimism about the future?

I believe there *is* such a basis, and for these reasons:

(1) Although both the clergy and laity consider the leadership of the Episcopal Church to be to the "left" or liberal side of where they place themselves, they hold generally positive views about those in roles of leadership.

(2) In many respects, laity and clergy appear to be on the same wavelength. For example, most among the laity feel that their clergy reflect their views to at least some extent. In addition, it is worth noting that Episcopalians tend to hold their clergy persons in higher esteem than do persons of other denominations. Turning to the views of the clergy, nine in ten think their views reflect those of church members to at least some extent.

At the same time, however, it is important to note that fully half of the clergy feel that clergy and members are *not* in general agreement on most issues related to internal matters of the Episcopal Church.

(3) A majority of 54 percent of the laity surveyed say they would expect their feelings about the Episcopal Church to become more positive if the church continues on its present course. Highly significant in terms of the future, younger persons (18-34) among the laity feel more positive about their church than do older Episcopalians.

Possible Courses of Action

In conclusion, I would like to take the liberty of suggesting possible courses of action for the Episcopal Church, as indicated by the results of the surveys:

(1) Still greater efforts to give Episcopalians a sense of what it means to be an Episcopalian, including the centrality of the liturgy to the life of a Christian. There is real cause, I believe, to be disturbed by the fuzzy responses given by the laity in terms of what they like best about the church and what it means in their lives. The interview sessions in Arlington also showed that many lay persons are hard pressed to articulate the differences between Episcopalians and members of other denominations.

A 43-year-old clergyman in the survey reflects this concern in citing what he believes to be the church's "failure to help its members understand its uniqueness as an institution."

(2) Greater efforts to bring about spiritual renewal — this would appear to be what the clergy and laity want most for the Episcopal Church at this time — and not a spiritual renewal that turns in on itself, but rather moves outward into society.

Many in the clergy feel spiritual renewal should involve greater efforts in evangelization and feel the church has lost its evangelical mission. One clergyman criticizes the church for "its failure to bring people into a living, loving, exciting relationship with Jesus Christ."

(3) Still greater efforts in terms of broadening the base of the church's membership in terms of socio-economic groups. As Fr. Schultz has noted, there has been some headway in this respect, but the fact remains that the ratio of "upscale persons" is still far higher among the Episcopal segment of the public than the Protestant population as a whole.

For example, the proportion of Episcopalians (based on preference) who have a college background is twice that of the U.S. Protestant population as a whole. It is my personal belief that the Episcopal Church has enormous potential appeal to people in all walks of life — I have seen evidence of this in the churches of which I have been a member (in Princeton and Rocky Hill, N.J., and Galveston, Texas).

I would like to end this article on a positive note, quoting the 55-year-old Mississippi clergyman who said, "I feel the Holy Spirit is at work in new and exciting ways in the Episcopal Church."

EDITORIALS

Convention News

This issue, being printed while the General Convention is actually in session, carries our first installment of convention news. More and more will be on its way to readers in the following issues. Many of us of course will have seen some items of convention news in the public media. In *THE LIVING CHURCH*, however, we will attempt to give a more accurate view, and to pursue matters which may be of little interest to the general public but of very great concern to the active lay people and clergy of the church.

The General Convention is a unique event, and we hope readers will find it very interesting to learn what really happened. The Rev. James L. Considine, rector of St. Stephen's Church, Sweetwater, Texas, and a veteran of several conventions will report the news of the House of Deputies. Mary E. Huntington, TLC's news editor, will cover the actions of the House of Bishops.

Keeping Peace

The question of peace has been of concern to the General Convention, and it must continue to be of concern to responsible men and women everywhere. It involves us all, and our future generations. Recent wars, in Lebanon, Iraq, the Falklands, and Afghanistan, have fortunately been contained geographically. Yet history teaches us that a small spark can light a large flame.

The United Nations may not be an ideal international force for keeping peace, but it is the best we have. The rejection of its efforts, at different times, by Israel, Iran, the Soviet Union, South Africa, the U.S., or other nations, does not make pleasant reading. Historians will have to decide how often its position was truly right — our impression is that it has usually been on the side of justice. For the future, we believe the different nations must accord greater authority to its decisions, instead of continuing to adhere to their historic determination to win at all costs.

Communication Not Confrontation

In his interesting article this week, George Gallup, Jr., says, "this is not a time for confrontation, but for communication" [p. 9]. We second the motion.

There are some questions which are mainly questions of power. If one multi-national oil company, or if one local grocery chain, is trying to take over the market of a competitor, no amount of mutual understanding is going to make one company wish to capitulate to the other. That kind of situation is not what we have within the church. It is not the purpose of the church to defeat or destroy any of its members. If the church pursues its mission more fully and effectively, all are winners. Within the church, mutual understanding leads to positive results. We may not agree with what

some other people think, but we should try to know what they think and why they think it, and they should do the same toward us. Only in this way can people of commitment and strong convictions work together.

At such a time as this, we believe communication is, humanly speaking, the life blood of the church. It is not an optional extra, or a luxury, or a fringe benefit. *THE LIVING CHURCH* is dedicated to the cause of communication within the church, and we hope our readers understand the urgency of this task which, in various ways, touches all the members of the church.

Choice Vessels of His Grace

Our guest editorial this week is written by the Rev. Walter W. McNeil, Jr., retired archdeacon and canon of the Diocese of Olympia.

There is a phrase in the Book of Common Prayer (page 487) which reads: "thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations. . . ."

This moving petition refers to those devoted Christians who have finished their course in faith and now rest from their labors. We thank God for their lives, lived close to him, and for their witness, which means so much to those of us who are still on our pilgrimage.

Now let's broaden our view to include the present and the future: Isn't it amazing how God has raised up in every parish, large or small, urban or rural, rich or poor, a faithful band of leaders who appear on the scene



just at the right time, with just the right gifts to do what needs to be done in very special situations?

We are not thinking now only of the Francis of Assisi or the Florence Nightingales or the Albert Schweitzers or the Helen Kellers, great as they were, but of the host of quiet, simple, mostly unknown Christians who have, almost unconsciously, influenced our lives.

One of their outstanding qualities is their ability to somehow "hang in there" when the going is rough. They don't "cop out" when it would be so easy to do so. You can count on them to be on hand when needed, even though they may not say a word or do anything special. They practice a blessed ministry of presence.

Clergy may come and go, but certain people remain. They are solid. They may not be drawn personally to the present rector, but they appreciate the gifts he has by the grace of God, and they stay on because their sure foundation is the Lord Jesus Christ. We thank God for them, and we believe with all our hearts that he will always continue to raise them up — these choice vessels of his grace and the lights of the world in their several generations.

BOOKS

Excellent Sermons

BLACK GOSPEL/WHITE CHURCH.
Edited by John M. Burgess. Seabury.
Pp. 108. \$7.95 paper.

In his own sermon entitled "Character of the Black Witness," included in this book, Bishop Burgess says, "We love the church — its doctrines, its liturgy, its way of life, its fellowship. And it is because of this love for the church that we want it to be truly the church."

This statement underlines one of the real emphases of this anthology of sermons — that black churchmen and women throughout time have been critical of the Episcopal Church in the churches and in the church's commissions and conventions. But their criticism, even though sometimes harsh, is due to their wish to have the church be truly the church. The church must become for all people a community of love, freedom, and equality.

This excellent group of sermons typifies the fight for justice and the concern for social issues of a select group of black clergymen from the 18th century through the present. The black clergyman continues to have two main tasks:

(1) He must constantly reaffirm for his people the fact that in spite of the difficulties they face — God cares. In the words of one of the preachers, "God does not send us into life without giving us the comfort of his loving and abiding presence."

(2) The black preacher must constantly bring to the attention of those in power, in the dominant society, the plight of black people and the responsibility under God that they have to ameliorate this plight. In the words of another preacher, "So compact a thing is humanity that the despoiling of an individual (or race) is an injury to all of society."

The black preacher in a white denomination has an added task — maintaining his own and encouraging his parishioner's loyalty to the church.

Bishop Burgess has done an admirable job of selecting clergymen who have spoken forcefully to the established authorities of both their respective denominations and their communities, while binding up the wounds of their people, comforting them, and sending them forth, strengthened, into their daily struggles.

The bishop, with his succinct introductions to each preacher, has given us inspiring historical sketches of their lives and the periods in which they prophesied. The writing and the issues addressed give us a feeling of actually being there, of participating in an ongoing drama.

The sermons are all good. They are of

different styles, but all flow easily and freely to the mind of the reader. The book would be of value for clergy and laymen and women of every race represented in the Episcopal Church and other churches. For the task of the black preachers exemplified here is, in a real sense, the task of all of us in a "witnessing church" — the task of making the church truly the church, a community with freedom, justice, and equality for all.

For what, after all, is the black Gospel? It is nothing except the Gospel of our Lord and Savior, Jesus Christ, taken seriously by black people, as indeed it should be by all people who proclaim that Jesus Christ is Lord.

(Rt. Rev.) CLARENCE N. COLERIDGE
Bishop Suffragan
Diocese of Connecticut
Hartford, Conn.

Spiritual Classic

A LETTER FROM JESUS CHRIST.
By John of Landsberg. Crossroad. Pp. 144. \$9.95.

This is one of a series of spiritual classics and is attractively produced in a small, but not quite pocket-size, hardbacked volume. It is illustrated with reproductions of several woodcuts by Albrecht Dürer, a contemporary of the author. John of Landsberg (1489-1539) was a Carthusian prior in Cologne.

The present book, phrased as a personal letter from our Lord to the soul of the reader, was originally composed for a community of nuns. It has been adapted into modern English by John Griffiths from a 16th century recusant version. The combination of contemporary English with 16th century woodcuts is just one of those anomalies we find along life's path!

The treatise reflects the late medieval *moderna devotio*, a disciplined, Christocentric piety characterized by obedience and humility. This is a book for readers who already have some acquaintance with this form of literature. It has some passages of great force within it.

H.B.P.

More Lewis

BROTHERS AND FRIENDS: The Diaries of Major Warren Hamilton Lewis. Edited by Clyde S. Kilby and Marjorie Lamp Mead. Harper & Row. Pp. xxiv and 308. \$15.95.

Brothers and Friends is the edited diaries of C. S. Lewis' older brother Warren from about 1918 to 1973, when he died. Much of this time was spent living with the brother about whom Warren wrote, "I dare not contemplate a life which does not center around Jack."

The book bears out his emphasis, but it also shows Warren's love of weather

and small animals, motorcycles and good music, literature, food and fellowship. It provides a glimpse at the group called "the Inklings," of whom Warren is the chief chronicler. Unlike Carpenter's group biography, this book does not show C.S. Lewis as the charismatic "fox" who pulled Tolkien and Charles Williams into his orbit, as much as one equal among equals who enjoyed each other's company.

Warren Lewis's style is as easy and open as a letter (he admired diarists and read memoirs, as well as being a constant reader and critic of Jack's own work). Warren found his security in memories of home, family, and Irish roots, which he in turn provided for his younger brother. As a confirmed bachelor, he kept a calm tone discussing Jack's relationships with women, first Mrs. Moore, later his wife, Joy Davidman.

But Warren also suffered depressed spells of heavy drinking. Clearly, neither his chosen role as his brother's keeper, nor his own reconversion to Christianity as an adult, gave Warren Lewis enough purpose in life. Finally, he seems to be one of his brother's "dinosaurs," representative of a dying past, sweet, but rather sad.

ALZINA STONE DALE
Chicago, Ill.

A Needed Book

BROKEN BOTTLES BROKEN DREAMS: Understanding and Helping the Children of Alcoholics. By Charles Deutsch. Teacher's College Press, Columbia University. Pp. 213. \$13.95 paper.

The subtitle of this volume, "Understanding and Helping Children of Alcoholics," is an excellent summary of what the book is all about. The author is a former education specialist with the Cambridge and Somerville Program of Alcoholism Rehabilitation, where he developed the Decisions about Drinking curriculum. This most interesting pilot program was involved in training and using teenagers as treatment agents for other teenagers from both alcoholic and non-alcoholic families.

The first half of the book focuses upon the children themselves and upon the problems associated with children of alcoholics, the characteristics of the alcoholic family, and the child's perception of family interaction. There is a good basic discussion of alcoholism and its associated assumptions and biases, as well as an in-depth look at drinking from the child's perspective.

The second half of the book deals with helping the children: expectations and realistic goal setting, appropriate help from professionals and nonprofessionals, available resources, and developing community approaches for inter-

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 15.

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.

ARIZONA

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
EPISCOPAL CHURCH AT YALE (Dwight Chapel)
 The Rev. Arthur H. Underwood, chap
 HC Sun 5:30. Full-time active program

FLORIDA

FLORIDA SOUTHERN COLLEGE Lakeland
ST. DAVID'S 145 Edgewood Drive
 The Rev. Robert B. Cook, Jr., D.Min., r; the Rev. Robert C. Lord, ass't r
 Sun 8, 10:30 Cho Eu; Tues 7 Eu; Wed 10, 7:30 Eu; Fri 7 Eu

NEW COLLEGE
RINGLING SCHOOL OF ART Sarasota
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
ST. PAUL'S CATHEDRAL 3601 N. North St.
 R. M. George, dean; D. A. Jones, E. J. Tourangeau, canons
 Sun HC: 8 & 10, 5:30

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT
 The Rev. J. Clark Grew, r
 Sun 7:30, 9, 11; Tues 7; Wed 9:30

NORTHERN ILLINOIS UNIV. DeKalb
CANTERBURY EPISCOPAL COMMUNITY
 901 J Lucinda Ave.
ST. PAUL'S CHURCH 900 Normal Rd.
 The Rev. Charles H. Briant, 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
 Fr. Wayne L. Pontious, r
 Sun HC 8 & 10; Wed 6:30. C by appt

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. Wofford Smith, chap
 Sun HC & Ser 10; Wed & Fri HC noon. A ministry of the Diocese of Washington

MICHIGAN

MICHIGAN STATE UNIV. East Lansing
THE EPISCOPAL MINISTRY AT M.S.U.
 John L. Mitman, Frederick Erickson & Anne Garrison, chaps. At **ALUMNI MEMORIAL CHAPEL** (on campus) Sun 5 with supper following. At **ALL SAINTS** (800 Abbott Rd.) Edward G. Rice, r; M. Isobel Blyth, ass't
 Sun 8 & 10:30, Tues 10:30, Thurs 7

MISSOURI

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

NEW YORK

CITY UNIV. OF NEW YORK Brooklyn
CHURCH OF THE NATIVITY 1099 Ocean Ave.
 The Rev. Edward Batchelor, Jr., chap
 Sun 8, 11; Adult Forum, 10

NORTH CAROLINA

EAST CAROLINA UNIV. Greenville
ST. PAUL'S CHAPEL Box 1924
 The Rev. W. J. Hadden, Jr., chap
 HC Tues 5:30; supper, program 6:30

WESTERN CAROLINA UNIV. Cullowhee
ST. DAVID'S & CANTERBURY HOUSE P.O. Box 152
 The Rev. Sherry R. Mattson, v & chap
 HC Sun 10:30; HC Wed 5:15

OHIO

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

OBERLIN COLLEGE Oberlin
CHRIST CHURCH 162 So. Main St.
 The Rev. Dr. Philip Culbertson, r
 Sun HC 8 & 10:30; Wed HC 5:15

OHIO UNIVERSITY Athens
CHURCH OF THE GOOD SHEPHERD 64 Univ. Terrace
 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

UNIVERSITY OF OKLAHOMA Norman
ST. ANSELM CANTERBURY ASSOC. 1017 Elm
 The Rev. Donald P. Owens, Jr., chap (405) 360-6453
 Sun & Wed 5:30 H Eu

OREGON

REED COLLEGE Portland
ALL SAINTS 4033 S.E. Woodstock
 The Revs. Joseph Tierman & Arthur Latta
 HC Sun 8, 9, 10; Wed 9:30; Thur 6:45

PENNSYLVANIA

DUQUESNE UNIV. Pittsburgh
ST. MARY'S CHAPEL in Trinity Cathedral
 6th Ave. Downtown
 The Rev. C. Don Keyes
 Sun 1 High Mass

PENNSYLVANIA STATE UNIV. University Park
EISENHOWER CHAPEL
 The Rev. Dr. Derald W. Stump, chap; The Rev. Tak Y Pong
 HC: Sun 11:45. Daily Office as anno

UNIVERSITY OF PITTSBURGH—
CARNEGIE MELLON UNIV.
CHURCH OF THE ASCENSION CANTERBURY
COMMUNITY The Rev. Philip Tierney
 4729 Ellsworth Ave. Shadyside—Oakland
 Sun 11 & 6:30.

SOUTH CAROLINA

UNIV. OF SOUTH CAROLINA Columbia
THE E.L.M. CENTER 728 Pickens St.
 The Rev. David E. Stewart, Jr., chap
 Sun 11, Wed (HC) 5

TEXAS

SAN HOUSTON STATE UNIV. Huntsville
ST. STEPHEN'S—Epls. Student Center 1603 Ave. J
 Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap
 Sun 8:30, 10:30; Wed 6:45, Canterbury Tues 5

WEST TEXAS STATE UNIV. Canyon
CHAPEL OF ST. GEORGE—Episcopal Univ. Center 2516 4th Ave.
 The Rev. George A. Benson, v & chap
 Sun HC & Ser 10; Wed 5:30; Student Group Wed 6:30

VIRGINIA

RANDOLPH-MACON WOMAN'S COLLEGE Lynchburg
ST. JOHN'S Elmwood & Boston Aves.
 The Rev. George Bean, r; the Rev. Richard J. Jones, campus minister
 Sun 8, 9, & 11; Wed 11:30 HC in Houston Chapel

UNIVERSITY OF VIRGINIA Charlottesville
ST. PAUL'S MEMORIAL CHURCH University Ave.
 The Rev. David Poist, r & chap; the Rev. David Lee, assoc; the Rev. Paula Kettlewell, assoc; the Rev. Samuel Lloyd, ass't to r & chap
 Sun HC 8 & 10; Wkdys HC 7:45; Tues HC 12:30; Wed 5:30 HC or EP

VIRGINIA TECH Blacksburg
CHRIST CHURCH—Canterbury Fellowship Church & Jackson Sts.
 The Rev. G. Donald Black, r; the Rev. John Spicer, chap
 Sun 8, 9, 11; Tues HC 5:30; Wed HC 10; Fri HC noon (Memorial Chapel)

WISCONSIN

LAWRENCE UNIVERSITY Appleton
ALL SAINTS' 400 E. College Ave.
 The Rev. Arthur K. D. Kephart, r
 Sun 8, 9:30; Tues 7; Wed 9:30 & 5:30; Thur 12:10

DIOCESE OF EAU CLAIRE, Canterbury Association

Ashland, St. Andrew's Church
 Eau Claire, Christ Church Cathedral
 LaCrosse, Christ Church
 Menomonie, Grace Church
 Rice Lake, Grace Church
 River Falls, Trinity Church
 Superior, St. Alban's Church

FRANCE

(Junior Year Abroad Programs)
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).
 Wkdys: 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

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.

NEW PARISH/NEW CURE. A Job Search Guide for Episcopal clergy has helped clergy and search committees get together. \$5.25 to: Richard K. Martin, 14 Clark St., Belmont, Mass. 02178.

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N. Y. 12866. (518) 587-7470.

CHURCH MUSIC

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

COMMUNITIES

SMALL, intentional Christian community called to serve in urban setting, sharing daily life and prayer while working in the world. Looking for a few others. Please write: Bainbridge House, 1831 Bainbridge St., Philadelphia, Pa. 19146.

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NEEDLEWORK

DESIGNS in needlepoint: Altar kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs hand-painted. Single-mesh canvas cut to measure. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

POSITIONS OFFERED

ALASKA — Small established congregation in island lumber/fishing community seeks 3/4-time priest with interest and energy to support and direct a growing church family. Help us to grow in lay ministry, and coordinate Christian education for all ages. For information packet, send resume to: Madelyn Stella, Box 945, Wrangell, Alaska 99929.

POSITIONS WANTED

BATTERED AND BRUISED professional church musician, conservatory trained, 25 years' experience, seeks position in parish where rector isn't threatened by another professional on staff, vestry pays living wage and benefits, pipe organ isn't held together with scotch tape, choir sings in four parts, and congregation wants first-class music ministry. Available now. R. Harold Clark, 1724 - 32nd St., San Diego, Calif. 92102. (714) 231-0110.

vention. The description of the Cambridge and Somerville Program and how it might be adapted to other communities is especially good. The case materials used throughout the work add to its usefulness, and there is also a good bibliography appended.

This book should make interesting reading for all people dealing with children and youth, whether or not they are in the "helping" profession, and most certainly for those directly involved in chemical dependency treatment. The section on identification of the child from an alcoholic family would be worth the price alone for teachers (including Sunday School), clergy, physicians, and other health care providers and human services workers.

The book could certainly serve as a resource for selected alcoholic families. Not enough is written specifically about identifying and helping young victims of alcoholic families. The children and youth, professionals, the families, and their friends, all owe author Deutsch a vote of thanks for putting this material together in a readable format.

JEAN AND EDWARD SMELKER
Minneapolis, Minn.

Plant Treasures

THE GARDEN OF EDEN: The Botanic Garden and the Re-Creation of Paradise. By John Prest. Yale University Press. Pp. 122. \$25.00.

Searching the New World for the plant treasures of an older paradise was the ultimate motivation behind the creation of modern botanic gardens, and this idea received its greatest manifestation in the spectacular gardens of the European Renaissance. The overall ambition was the recovery of knowledge and human power over nature lost after the Fall.

By bringing all the plants and animals into one place, one could name them, and by naming them, men could communicate their nutritive and medicinal properties. "Physick," health, could be restored, and where theology failed to inform, man could now attempt to approach God directly through nature.

This interesting thesis is well laid out like the gardens the author purports to explain, and the many colored plates, like their subjects, make this book a beauty to behold and one worthy of browsing.

CHARLOTTE M. PORTER
Gainesville, Fla.

Books Received

WALTER H. JUDD: Chronicles of a Statesman. Edited by Edward J. Rozek. Grier & Co. Pp. xi and 403. No price given.

TO BE A SURGEON. By Richard Furman. Frederick Fell Publishers. Pp. 223. \$12.95.

TAKE CHARGE OF YOUR HEALTH. By Gladys Lindberg and Judy Lindberg McFarland. Harper & Row. Pp. 268. \$12.95.

CLASSIFIED

PROPSERS

NEW ENGLISH BIBLE lectionary for Sundays with collects, Psalms, and Prefaces from the new Prayer Book. Free Samples. The Propers, 555 Palsade Ave., Jersey City, N.J. 07307. (201) 963-8819.

RELIGIOUS COMMUNITIES

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.

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.

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- (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

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LETTERS

Continued from page 5

made to feel an outsider when bishops order the 1928 book to be removed from church buildings as if it were a dirty story; when every single diocesan service makes use not of the conservative elements in the 1979, but only of the most modern expression allowed; and when he is subjected to public ridicule (as when one bishop recently declared "traditionalism is the faith of the living dead").

The traditionalist experiences an Episcopal Church hierarchy which would impose modernism in worship with zeal unknown even in the past days of high and low church expression. The most rigid of the Anglo-Catholic bishops allowed place for the evangelical's practice of the faith in his diocese, and the staunch Evangelical bishop provided for the high church expression in his. Where now is our valued Anglican comprehensiveness and toleration applied to the traditionalist?

What do we traditionalist Episcopalians want? We want to be assured that the provision of the 1979 General Convention for continued use of the texts of the 1928 edition is preserved. We want to be able to provide for those to whom

only the traditional way can minister, so that they are not driven by spiritual hunger from the flock.

We want to be able to work openly for the restoration to the standard Book of Common Prayer of that which we believe best expresses the traditional faith of the church. We pray that our modernist fellow Episcopalians in their position of power will not begrudge us space in the church as we did not begrudge them as they worked for acceptance of the 1979 Prayer Book.

(The Rev.) JOHN C. PASCO
National Secretary

Federation of Episcopal Priests
Tulsa, Okla.

Abortion

I have on my table a pamphlet from a pro-life organization. In it are photographs of the unborn at several stages of development.

I would like to quote what is printed beneath the picture of a well-formed eight-week-old embryo: "At this stage . . . he (or she) will grab an instrument placed in his palm and hold on . . . He swims freely in the amniotic fluid with a swimmer's stroke. . . . With instruments, you can hear his heartbeat."

At three months "all organ systems

function. After this, he or she breathes (fluid), swallows, digests, urinates, has tiny liquid bowel movements, sleeps and wakes, tastes, hears, feels pain and can be taught things."

To say more would belabor the point. Doesn't the reason for capital punishment rest upon the fact that someone stopped a life before God called that life home to himself?

C. VERNE SHORES
Dallas, Texas

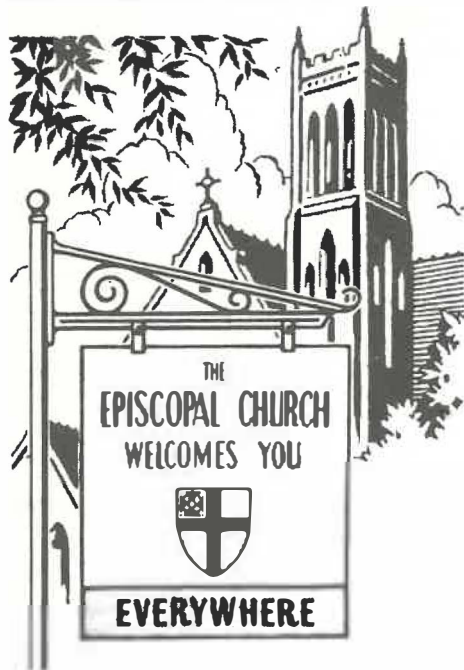
Public School Prayers

Your editorial, "Public School Prayers," is by all odds the best I have read on this subject in years [TLC, June 27]. So many broadsides in the press have emphasized the problems of public school prayers, and so few have even mentioned the problem of *no* public school prayers. As matters stand, we have the problem of a headless horseman.

All the lofty words about a pluralistic society notwithstanding, our nation would do well to make no rules about prayer. Your editorial was sober, reasonable, and well taken.

(The Rev.) GEORGE W. WICKERSHAM, II
(ret.)
Rockbridge-Baths, Va.

CHURCH DIRECTORY



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.

BOLINAS, CALIF.

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

ST. PAUL'S

The Rev. James R. Daughtry, r 2430 K St., N.W.
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 & 8:15; MP 6:45, EP 8; C Sat 5-8

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
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 6:15 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

NEW ORLEANS, LA.

CHRIST CHURCH CATHEDRAL 2919 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

(Continued on next page)

CHURCH DIRECTORY

(Continued from previous page)

SHREVEPORT, LA.

CHURCH OF THE HOLY CROSS Texas Ave. & Cotton St.
The Rev. Kenneth W. Paul, r, the Rt. Rev. R. Heber Gooden,
Bishop-in-Residence; the Rev. Donald D. Heacock, the
Rev. Carlington Cariss, the Rev. Frank E. Wilson, the Rev.
William A. Willcox, the Rev. M. Allen Dickson, the Rev. Dr.
Benedict G. Songy
Sun Eu 7 & 11, Wed Eu 12:10, Sat Eu 5

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, 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 Hal-
lock, chap; the Rev. Harmon Barash; the Rev. Ellsworth
Wayland; Sisters of Charity
Sun Mass 10. Daily MP 8; Mass 8:15, EP 4:30

ATLANTIC CITY, N.J. 08401

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

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 & 8; EP Mon, Tues,
Thurs, Fri & Sat 5:15. Church open daily 8 to 6

CALVARY, HOLY COMMUNION & ST. GEORGE'S
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Y. Lowe, Jr., Martha Hedgpath, Gerald G. Alexander, ass'ts;
Calvin Hampton, music director

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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
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EPIPHANY 1393 York Ave. at 74th St.
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Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 8:30

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

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c
Masses Sun 8:30 Sung, 11 Low; wkdy as anno

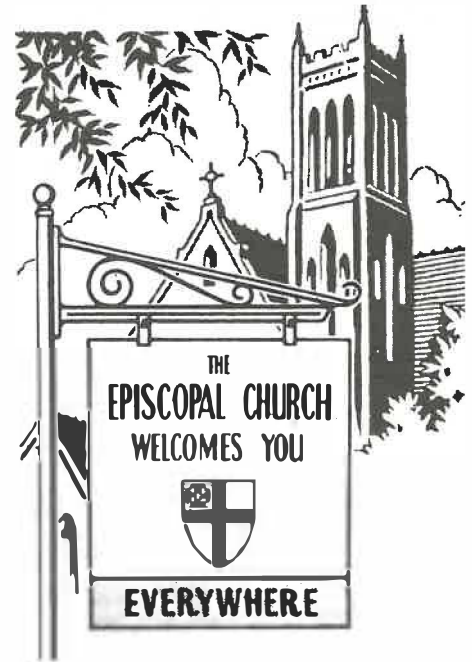
ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the
Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP
8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily after 12:15 Mass.
SM Wed 12:45-1:15

ST. MICHAEL'S Amsterdam Ave. at 99th St.
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gili, 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, Ev 4. 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
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



NEWPORT, R.I.

EMMANUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

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
Roan, the Rev. William Cavanaugh, the Rt. Rev. Wilson
Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

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

MADISON, WIS.

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