

THE LIVING CHURCH



"I love the land. I love the living creatures. I love the North Star State. But, above all, I love the people of God, the Alaskans" [p. 2].

RNS

Theology by Slogan • page 8



The North Star State

By CARL SAYERS

Alaska is that rare place from which you never completely return," wrote Caskie Stinnett, president of the Society of American Travel Writers. "It is the world as it was thousands of years ago, its shores still scoured by glaciers. It is the caribou, the moose, the whale, and the eagle still living in harmony with the Indian and Eskimo and Aleut. For me, it was discovering a piece of the world I thought we'd lost a long time ago."

This expresses my own feelings about the recent privilege I had of visiting the 49th state with my son Tim.

"The Song of the Three Young Men," commonly called "A Song of Creation," or *Benedicite, omnia opera Domini*, as found in the Apocrypha, provides a framework for appreciating Alaska and its strange hold over natives and guests alike. Through the medium of this apocryphal book, which appears as one of the canticles in Morning Prayer, we can enter into the mystique of the North Star State.

First and always, Alaska is invocation: "O, all ye works of the Lord, bless ye the Lord; praise him and magnify him forever."

Alaska was not so much a wise purchase of President Andrew Johnson's Secretary of State, but a gift from the Russian government to the U.S. in 1867. Neither Russia nor the U.S. thought of Alaska as a gift, but we now know better. What a favor Russia did for the U.S. in selling a "diamond" for the price of a piece of cut glass — \$7 million or 22 cents an acre!

Our guest columnist this week is the Rev. Carl Sayers, rector of St. Stephen's Church, Troy, Mich.

When we are tempted to be angry with the Russians, we ought to remember this incredible transaction, for which Seward was roundly criticized in his day. The purchase of Alaska was called "Seward's Folly."

In 1867 Canada had so much northern territory that Alaska seemed utterly incidental. This is to answer the question, "Why didn't Canada make this purchase?" A casual look at a map will indicate that Alaska springs out of Canadian land in the same way that Michigan's upper peninsula springs out of Wisconsin's geography.

A little known historical fact is that Americans have already fought two wars against the Russians. We won the first one, and they the second. I hope to God there will be no third one, because if there is, it will destroy every living thing on the face of the earth.

The Indians of Alaska represented America in those two wars of 1801 and 1804. Their tribe was known as the T-lingits. There are four groupings of native Americans in Alaska: the T-lingits, the Athabascans, the Aleuts, and the Eskimos.

The cosmic order may be viewed from Alaska as from nowhere else in the world. To stand on the deck of a ship after midnight and gaze into the polar skies makes a man feel humble and small. All of the earth is God's country, of course, but Alaska may very well be his special favorite.

"O ye heavens, bless ye the Lord; O ye waters that be above the firmament, bless ye the Lord; . . . O ye sun and moon, O ye stars of heaven . . . O ye winds of God . . . bless ye the Lord; praise him and magnify him forever."

It is in the realm of the earth and its

creatures that we feel a foreboding, a sense of sorrow for this magnificent land. The greed of the Gold Rush days left terrible scars still to be seen. Animals have been slaughtered needlessly, human beings have been despised and oppressed. The white man has dealt with the American Indian most cruelly.

Today there are signs of racial prejudice between Caucasians and Native Americans which cause the sensitive heart to weep. Japanese and Russian and Scandinavian factory ships are threatening the very existence of our brother Orka (an Indian name for the whale). The humpback whale is almost extinct, and other species are being threatened.

To be a Christian or Jew means that one is an environmentalist, a citizen of God's kingdom, and a brother or sister to all things bright and beautiful, all creatures great and small. O ye seals of the Lord, bless ye the Lord; praise him and magnify him forever. O ye fur-bearing animals of the world, bless ye the Lord.

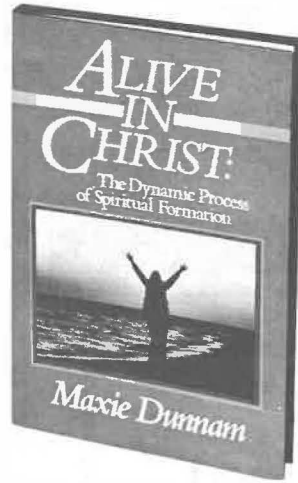
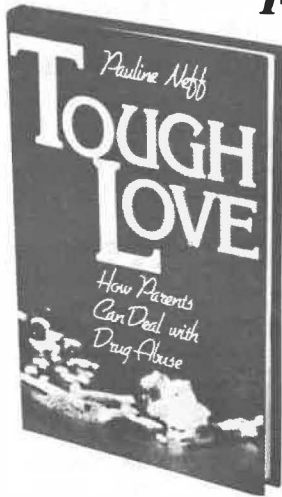
In the midst of all her natural beauty, awe, and wonderment, Alaska's most precious gift is her people. Racial prejudice spoils the quality of human life in Alaska, as it does everywhere else in America that it appears. Alaska's survival is as dependent upon the fatherhood of God and the brotherhood and sisterhood of men and women as it is on the lumbering and fishing industries.

The missionaries of our religious communities have done a superb job. Most of the clergy of Alaska's congregations are native Americans and Alaskans. I will not soon forget the young T-lingit Indian priest of St. Nicholas' Russian Orthodox Church in Sitka, Alaska, where we exchanged the peace in a brief moment of love and brotherhood in God's house.

I love the land. I love the living creatures. I love the North Star State. But, above all, I love the people of God, the Alaskans.

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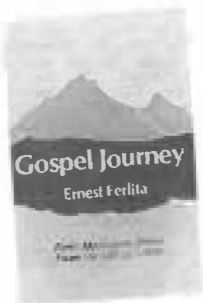
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LETTERS

TLC welcomes letters from readers. Letters selected for publication must include the correct name and address of the writer. Contributors are asked to limit their letters to 300 words. The editors reserve the right to abridge.

Succession Unimportant?

At first reading, Brice Clagett's letter [TLC, Dec. 12] seems amusing. To claim that Lutheran ministers "not being priests, lack the sacramental power to make bread and wine into the Body and Blood of Christ," sounds like a parody of a third-rate 13th century theologian. But what makes this tragic is not the archaic language and theology, but that with the real issues facing the church and the world, it should still seem important to debate the nature of the Eucharist or of the ministry.

Sharing the Eucharist with our Lutheran sisters and brothers cannot "serve to dilute the faith and confuse the faithful." To suggest that somehow Christ is with us as we break bread and share wine only when someone within the so-called "apostolic succession" presides is a monstrous heresy, because, like fourth century Arianism, it tries to put limits on Christ's presence and activity. (The Rev.) F. SANFORD CUTLER
Church of the Redeemer
Morristown, N.J.

Bad-Mouthing Is Not Helpful

Any Episcopalian alive knows we have been through a rough period in our history, but are we to bad-mouth the church forever? There is still much to be done, and we all know it, but the self-righteous display in the letter from Br. John E. Nidecker, B.S.G., is not helpful [TLC, Dec. 19].

Let me suggest that we try a couple of things. Travel across this land and meet some of the thousands of bishops, deacons, priests, and laypeople who are doing just what he wants. Then try some sacrificial fasting and prayer on behalf of the church.

(The Rev.) ROBERT D. KEIRSEY
Grace Church

Estherville, Iowa

Mindless Existence

My spouse has been in a good church nursing home for almost two years, during which time there has been a steady decline into mindlessness. No intellectual, or social, or spiritual life appears to be taking place since there has been a physical destruction of brain cells. This is a worsening and incurable situation.

For most of the 24 hours each day, the staff finds it necessary to restrain the patient in a wheelchair or in bed. Profes-

sional round the clock care is needed and little or no communication of a practical nature can be effected.

When I tell my friends that I have begun to pray for my dear one's departure from this life, I am met with expressions of disbelief and shock. One friend said, "How dare you presume to do that?" Another said, "God will punish you for that!"

Now if we truly believe in the Resurrection, what terrible fate could we be letting this person in for as we say such a prayer? I am not talking about euthanasia in any sense, nor about mechanical helps to sustain life. The problem is that of a vegetable existence that might well continue for 20 years without divine intervention. Before the onset of the disease, the patient had a spiritual life that was well above the average.

I would be interested in the thoughtful opinions of TLC readers.

NAME WITHHELD

Input for Preaching

I read with interest the letter from the Rev. Clarence W. Sickles of Hacketts-town, N.J. [TLC, Oct. 31], regarding the help a congregation can be to a parish priest in helping him write his sermons.

In our parish, the weekly Bible study group endeavors to be of assistance. Each Tuesday morning after the Eucharist and healing service, we meet with our rector to "read, mark, and inwardly digest" the propers for the following Sunday. Different translations of the Bible are used and reference books that give us a wide variety of interpretations.

After each lesson, we discuss and present our views, thoughts, and insights and summarize them with a theme or thread connecting them. Our priest sometimes uses this cross section of information as input for his sermon. We who are part of this group also benefit because the readings and the sermon on Sunday are much more meaningful.

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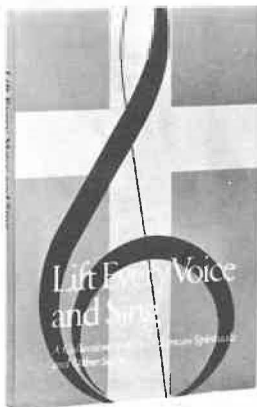
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THE LIVING CHURCH

January 16, 1983
Epiphany 2

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Bishop Consecrated in Bethlehem

The Rev. James Michael Mark Dyer, 52, was consecrated Bishop Coadjutor of Bethlehem on November 6 before a congregation of about 1,000 people in Packer Chapel on the Lehigh University campus.

The Rt. Rev. John M. Allin, Presiding Bishop, was chief consecrator at the service, which featured the combined choirs of Bethlehem's Cathedral Church of the Nativity and Christ Church of Hamilton and Wenham in Massachusetts. Co-consecrators were the Rt. Rev. John M. Burgess, retired Bishop of Massachusetts; the Rt. Rev. Frank S. Cerveny, Bishop of Florida; the Rt. Rev. Lyman C. Ogilby, Bishop of Pennsylvania; and the Rt. Rev. Lloyd E. Gressle, Bishop of Bethlehem.

The Rev. Marie Elizabeth Dyer, an Episcopal priest and the new bishop's wife, read the litany. The sermon was preached by the Rev. Paul M. Schwenzfeier, rector of the Church of the Holy Spirit, Mattapan, Mass., who told the congregation, "Brothers and sisters of Bethlehem, I tell you that you have a lot to look forward to." Fr. Schwenzfeier enumerated some of the tasks facing the church: "The Gospel is a mandate to eradicate racism. . . a servant church will not stay silent in the face of the highest unemployment in recent history. . . there is no way we can be in Jesus Christ and

not have our hands dirty with the suffering of the world."

Bishop Dyer was the chief celebrant at the Eucharist, assisted by Bishop Gressle and the other bishops who were present. Following the service, the new bishop and Mrs. Dyer were guests at a luncheon at Grace Hall on the Lehigh campus.

A native of Manchester, N.H., Mark Dyer was ordained a Roman Catholic priest in 1963. He was received into the Anglican Church of Canada in 1969 and was received as a priest in the Episcopal Church in 1971. Before his election to the episcopate at a special convention in June, he was rector of Christ Church of Hamilton and Wenham, South Hamilton, Mass.

Plans Underway for '85

Less than three months after the close of the 67th General Convention in New Orleans, planning is underway for the 68th, which will be held in Anaheim, Calif., in September, 1985.

The General Convention's joint standing committee on planning and arrangements met at the Hilton Hotel in Anaheim, December 1 and 2. The meeting was convened by the Rt. Rev. Scott Field Bailey, Bishop of West Texas and secretary of the House of Bishops, at the request of the Presiding Bishop.

The 25 committee members and staff present reviewed all aspects of the New

Orleans convention and made some preliminary recommendations for the Anaheim convention. No one disputed convention manager Bob Wallace's assessment that the 1982 convention was a success. "If we can do as well in Los Angeles, we'll have a very fine convention," he said.

One of the biggest problems Mr. Wallace has to face deals with hotel rooms. The committee suggested that he make a sizable block of Hilton rooms available, but also offer rooms in smaller, lower-priced motels nearby. Moderately priced housing thus will be available at this convention.

For the first time, the committee had to plan for a shorter convention. The suggested timetable calls for the 1985 convention to open on Saturday morning, September 7, and adjourn on September 14. It has been suggested that a Eucharist be celebrated in the convention center arena on Sunday, September 8, and that the opening session take place that evening. The only special evening event will be a Los Angeles Night on September 11, since legislative work may have to be done in the evenings.

The committee also learned:

- of a cost overrun from the 1982 convention of about \$40,000;
- of Bishop Allin's invitation to the Archbishop of Canterbury to preach in 1985;
- of comments that have been received about the opening Eucharist at New Orleans ("It looked great on paper," said Bishop Allin);
- that Bishop Allin's successor probably will be elected during an executive session of the House of Bishops in St. Michael's Church, Anaheim, on September 12. Nominations for the post will have been made by a committee and from the floor during a joint session of the convention on September 11;
- that the House of Deputies will elect a president to replace Dr. Charles Lawrence, who will have served three terms.

NCC Board Meets

Various aspects of human rights took much of the attention of the semiannual meeting of the governing board of the National Council of Churches, which met early in November in New York.

The board heard from three representatives of the Polish Ecumenical Council, who reported that "church life is



Meeting recently at the Anaheim convention center to plan the 1985 General Convention were (from left): The Very Rev. David Collins of Atlanta and vice president of the House of Deputies; Bob Wallace, General Convention manager; and Dr. Lawrence.

very vivid at this time," despite martial law. South African theologian Allan Boesak, new president of the World Alliance of Reformed Churches, took issue with the current U.S. government's approach of "constructive engagement" with the South African government.

"The changes that have come in South Africa have not come from 'pats on the back' from outside governments, but from pressure from the people inside," he told the NCC board.

Faced with an application for NCC membership from Metropolitan Community Churches, a denomination ministering mostly to homosexuals, the board voted to spent part of its next meeting in May in "discussing fully, openly, and seriously the issues raised" by the application.

An NCC report on child care, released during the meeting, said that U.S. churches are the largest single provider of day care service in this country. Among those receiving federal funds for child care centers, three out of four describe themselves as having been severely hurt by federal budget cuts.

The board voted in opposition to proposals for a balanced federal budget "without regard to human need in the present economic crisis." It advocated "positive approaches" to counter the "resurgence of the terrorist activities of the Ku Klux Klan," and opposed "any effort to curtail the jurisdiction of the federal courts" on such issues as prayer in public schools and busing to achieve racial integration in schools.

The U.S. government involvement "in activities designed to destabilize the government of Nicaragua" was protested strongly by the NCC board. Among other actions, the NCC board:

- referred to committee a proposal by the Antiochian Orthodox Christian Archdiocese of North America to censure Israel for human rights violations;
- approved a projected 1983 budget of \$33.48 million, up from the 1982 projected budget of \$32.01 million;
- protested Japanese government efforts to "revise school textbooks to attempt to evade responsibility . . . for atrocities toward other people" before and during World War II;
- celebrated four recent steps toward Christian unity, three involving U.S. churches, and the Anglican-Roman Catholic International Commission's final report.

Covenant Declined

The General Synod of the Anglican Church of the Province of Southern Africa has decided not to take part in a proposed covenant with South African Methodists, Congregationalists, and Presbyterians.

The decision came after six hours of debate. After an informal vote showed that the covenant as a whole would not

receive the required two-thirds majority, the synod voted overwhelmingly (145-21) to approve three of the seven covenant principles.

It was agreed to "work together for the spread of the Gospel, for justice, peace, and freedom," to "become a fellowship in Christ that is not divided by tradition, nation, culture, class, and color," and to "seek ways of cooperation in worship, witness, and service."

The Anglicans could not agree to proposals to achieve common membership and a reconciliation of ordained ministries. The South Africa covenant was described as "not as comprehensive" as the one English Anglicans declined this year [TLC, Aug. 8].

BRIEFLY...

When the Rev. Stephen H. Jecko, rector of Zion Church in Rome, N.Y., was searching the church's storage room for usable books some months ago, he came upon a hitherto undiscovered treasure: an original 1613 edition of the King James Bible. The Bible, in somewhat worn condition and with wooden covers and empty jewel sockets, was in full view on a shelf with several 19th century lectern Bibles. Subsequent inquiry revealed no knowledge of how it got there. Members of the vestry contacted rare book experts and the library of General Theological Seminary in New York for recommendations on preserving and displaying the book. A specially lighted oak case was designed and constructed by a parishioner and the Bible has been put on permanent display in the church's nave.

Elizabeth Rudinoff, six-month-old daughter of the Rev. Jan Rudinoff and his wife, Paula B. Rudinoff, has been chosen to play Baby Justine in the television version of the best selling novel, *The Thornbirds*. The mini-series was filmed largely on the Hawaiian island of Kauai, where Elizabeth's father is the vicar of St. Michael and All Angels Church in Lihue.

More than one million inmates of U.S. penal institutions received a copy of the New Testament from the American Bible Society this Christmas. Alice Ball, the society's general secretary, stressed that all the scriptures would be received on a voluntary basis. By the close of the first week in November, ABS had received requests to ship a million testaments to all parts of the country and orders were pouring in daily. Over 21,000 copies carrying the imprimatur of Ro-

man Catholic Archbishop John Francis Whealon of Hartford, Conn., were included in the total, as were about 100,000 Spanish New Testaments.

A program initiated by St. Paul's Church, K Street, Washington, D.C. to feed homeless people is now part of the Northwest Christian Hunger Ministry. This ecumenical coalition of nine churches and organizations organized by St. Paul's and three other Episcopal churches in the Georgetown area provides hot soup and stew for the city's street people, many of whom sleep on heated grates near the federal buildings. The Rev. Robert F. Waggener, curate at St. Paul's, said that this ministry "is a practical response to one of the most basic of the Gospel's precepts — that we recognize Jesus in the hungry and the homeless. When we serve them, we serve our Lord; when we turn our backs on them, we are rejecting him."

A \$250,000 grant from the Christ Church Cathedral Lilly Memorial Trust has been awarded to the Gleaners Foodbank of Indianapolis, Ind., to enable that agency to operate the Indiana Affiliate Foodbank Network. The grant, aimed at reducing hunger in Indiana, will span three years and include acquisition money for computer equipment and an over-the-road semi-trailer. Gleaners and its affiliate foodbanks provide solicitation, collection, and redistribution of food products which otherwise would be wasted.

The Rev. Canon James Robertson, secretary of the Church of England's United Society for the Propagation of the Gospel (USPG), visited Zimbabwe's two new dioceses recently and met with Prime Minister Robert Mugabe. Canon Robertson, who visited the young nation two years ago, was struck with the relative tranquility in the large towns and said that the excitement of independence had given way to a "resolute tackling of the complex problems" of a national reconstruction effort.

According to a survey by a religious television program, England's Anglican bishops are divided fairly evenly on the subject of the United Kingdom's keeping its nuclear deterrent and U.S. nuclear bases. A recent report from a Church of England committee recommended that the country give both up, a position supported by 13 bishops, with six more leaning strongly in that direction. Four said "don't know," nine had no comment, and 17 were opposed.

Theology by Slogan

It is vital that churches begin to struggle with how Christian

theology speaks to the seeming injustice

of cancer, excruciating pain, strokes, and stillborn babies.

By R. CHARLES MEYER

Emma Hawley lies dying in room 423. Her family and I stand around her bed, watching and waiting. She is no longer responsive, but we all keep talking to her, holding her hand, crying, loving her.

Symbols of her life surround us: her Bible, religious tapes, crosses hung by safety pins on the faded hospital curtains, hundreds of cards from her two month stay here, religious tracts, flowers from church, and notes from prayer groups.

All through her illness her family and friends have encouraged and supported the belief that God would surely cure her (because she was such a devoutly religious woman) — despite her physician's statement to the contrary. Thus, the air around her deathbed is charged with anger, tension, fear, and growing disbelief.

With her family watching silently, the patient breathes one last shallow breath and — it is finished. For her family, too, an ending has just occurred. A large part of their faith and belief has just died with her. Her husband looks up at me and angrily says, "This wasn't supposed to happen. God was supposed to cure her."

• • •

The above scene is repeated with alarming regularity, not only in situations of serious illness and death, but also in the lesser traumas of minor surgery and recoverable illnesses. It is clear from comments made by patients and visitors that contemporary church teaching in this country is theologically bankrupt.

With a desire to heat the buildings,

pay inflated upkeep costs, manage a major production every Sunday morning, keep people aware of the alleged state of their souls, and stay abreast of the latest parish discord, theology — especially regarding sickness and death — has been relegated to a number of trendy slogans. The following pronouncements are the most common examples of current American "theology by slogan."

God will cure him or her. (Expect a miracle.)

Contrary to popular opinion, this statement has little to do with faith. In fact, it is usually a method of denial and protectiveness. Rather than paying attention to the medical information and making the most of the time left, we offer this theological slogan which insulates the patient and family and demands that they choose between medicine and faith. It also results in confusion and anger when the members of the family who had expected a miracle are faced with a death for which they were not at all prepared.

Medicine and faith need not be viewed as opposites. Combining their unique offerings can instead result in a realistic, sacramental, prayerful approach to illness and health.

If you have enough faith, you'll be healed.

This insidious little number demands that the patient both shape up and ship out. It assumes that the patient's worsening condition is directly proportional to a lack of faith, thus creating a deepening spiral of guilt and despair. One woman I knew, whose demeanor approached sainthood, felt guilty when she cried about her encroaching cancer. She and her religious cohorts saw the tears as a sign of distrust and faithlessness to be punished by increased disease.

The Gospel information about healing is quite different. Healing rarely has to do with the faith (or anything else) of the

person being healed. More often it has to do with faith of someone else who believes Jesus can perform the act. If healing depended on the faith of the sick person instead of the believing community, we'd all be in trouble.

It is God's will.

This judgment from on high covers a multitude of disorders from birth defects to hemorrhoidectomies. It is alleged to be the faithful person's answer to "Why me?" Assuming that disease, congenital abnormalities, or self-inflicted abuse are the "will of Gawd" means that God is responsible for purposely planning these occurrences. If this belief is true, then God is as capricious, vindictive, and reprehensible as the diseases and disorders are insidious.

I find it theologically inconsistent to believe that God wills or wants people to have diseases and sickness. Yet it seems people would prefer to believe God is the purveyor of pain, rather than to recognize the reality of personal responsibility, physical limitation, and medical explanation. An excellent treatise on this topic which examines and clarifies the wills of God (intentional, circumstantial, and ultimate) is the small book by Leslie Weatherhead entitled, appropriately enough, *The Will of God*.

There's a reason for everything. The Lord works in strange ways.

A corollary of the previous slogan, this one has a slightly different nuance. While still assuming that God is playing "20 questions" with your life and inflicting the illness to make an unknown point, there is with this statement an emotional overlay of retribution. The "God's will" line is usually a resolution of resignation. This one, generally proffered by self-righteous religious types or more frequently by relatives, amounts to saying "Aha!! I told you so, dummy!" It assumes God is out to get you — and finally did.

Although sometimes meant as a message of comfort, the slogan is taken by the patient as an affront, and rightly so. Rather than comforting someone who has just had a full-term stillborn, been

The Rev. R. Charles Meyer is the director of the department of pastoral care at St. David's Community Hospital, Austin, Texas.

given the news of an inoperable cancer, or been told his arthritis will eventually be crippling, this theological anomaly results in anger, defensiveness, and disbelief. There may indeed be "a reason for everything," but not in the causative, retributive sense which this slogan and its users imply.

You have to be strong.

A theological injunction particularly common to men, this slogan confuses Jesus with John Wayne. If one is faithful, so the logic goes, one has nothing to fear, nothing to be sad about, no reason to cry or be depressed or enraged. Patients are urged to be strong for their families, and families are urged to be strong for the patient.

What we have here is a conspiracy of denial. It is a denial of feelings, a denial of medical facts, and a denial of Christ Jesus's message to us.

When we are afflicted by illness, whether serious or minor, it is okay to be "weak." It is okay, even desirable, to cry, rage, to sink into the depths of depression, reject and bargain, wish, regret, and hope. All these emotions are part of us, and their expression can be used to communicate with God and one another to strengthen faith. To repress and deny our thoughts and feelings, even the unthinkable ones, is to forget that Christ Jesus exhibited the above named feelings and more in the Garden of Gethsemane, where he tried to renegotiate his future three times.

You don't die until your number comes up.

This comforting comment reduces God to the clerk in the deli section. One can imagine God in his white deli apron standing behind the counter pulling the chain and announcing, "Number 103," while people in hospital beds all over the universe painfully wait, their ticket stubs clenched in clammy hands.

The function of this theological slogan is to attempt to understand unexpected recoveries, spontaneous remissions, and long term "lingering." The implication however, is that God personally decides the time of death for each individual, based on an unknown formula having something vaguely to do with guilt, suffering, retribution and, only occasionally, with mercy.

The experience of persons who frequently observe deaths is quite the contrary. In fact, it appears that individuals pretty much decide their own time of death. Anyone who has worked with cardiac, cancer, or trauma patients can tell stories of persons who physiologically could have lived for months but one day decided to quit — and died.

The most remarkable occurrence is that patients often wait until a particularly close loved one is out of the room to die. Perhaps death is so intimately personal that one wants to do it alone; perhaps separation is so painful that one wishes to spare the loved one further anguish. In any case, this slogan posits an all-controlling God who capriciously determines our fate. It is but a small step from this theological anachronism to the next one.

God took him or her.

Less subtle, but still presupposing an all-determining God, this frequently stated slogan makes God into a blatant body-snatcher. If true, then it's no wonder the survivors get frustrated and angry at God. Rather than deriving supposed comfort from the notion that "God needed him more than we did. That's why he took him," loved ones often blame and resent God's alleged theft by appropriation.

Apart from the previously noted issues of determination and control, this slogan evokes a much more emotional issue: theft. Nobody likes being stolen from, especially when what has been taken is a love one; yet that is exactly the image and impression left by this statement. On the contrary, the New Testament witness has no place for a capricious God who inexplicably "takes" people away from the ones they love. Rather, we are comforted with the image of a God who accepts us with open arms when our bodies wear out or stop working.

This image of an accepting God, rather than a controlling, taking God makes a great deal of difference in how people will grieve and how much they will continue to turn to God for strength and comfort in a future time of loss.

Where there's life, there's hope.

This is perhaps the most demanding, insidious slogan of all. It has been invoked to rationalize continued treatment, prolonged discomfort, and extraordinary life support.

The assumption is, of course, that if a body is technically alive, or even being kept alive mechanically, then there is "hope" that the person can be fully, totally restored. It is as though God has something to work with only as long as the person is still breathing. Thus the phrase is used to support a denial of dying and to bolster fears of "killing" the person if a decision is made to discontinue treatment or extraordinary life support.

The fact is that where there's life there is often despair, anger, sadness, anguish, frustration, and pain. Life — meaning oxygen exchange, brain wave patterns, or a beating heart — is no guarantee or sign of possible restoration. Furthermore, there is a significant difference between hope and optimism. Optimism demands restoration and cure. Hope envisages healing, and death may indeed be healing.

Tying "life and hope" together is a classic denial of Christian belief. Paul says "nothing shall separate us from God in Christ Jesus." The Episcopal service for burial reminds us that "we live as those expecting to die and die as those expecting to live." One could argue that Christian theology would be better expressed by the phrase, "Where

POET'S PROPER

The Living Wine (John 2:1-11)

Jesus, You have kept the Good Wine
The Wine of Wisdom until now.
As in the Marriage at Cana
Grant me a faithful servant's vow

To stand in preparedness
Purified as those six stone jars
To be filled with divine water
Preparing the Bridegroom's altar.

Thou art my Steward, Servant, Friend
Thou art the true, the living Wine.
It is enough to fill the jars.

Thy will attend
Until the end
Jesus, my first and only sign.
Amen.

B. J. Bramhall

Continued on page 15

From the Land of St. Brendan

By CHARLES GRAY-STACK

X. Gary MacEoin, whom we had first met at Vatican II as a rather religiously and politically left wing journalist and later as a "returned exile" writing about Ireland, brought us along to that church, assuring us that all Christians could communicate.

Nor was that the only striking thing. Members of the congregation who were about to get married were brought up onto the dais and we all clapped.

Our next port of call was Ann Arbor, Mich., where we visited a charismatic community. Coming from Ireland, I was a little worried about the way they bought houses together. Northern Ireland has proved that this sort of thing can give rise to tensions. I only pray that the devotion and charity of the community will always keep these people safe.

Certainly we must both acknowledge the hospitality and kindness we enjoyed. From hence a member of the community drove us across the Canadian border into Windsor, Ont. We reached Toronto rather late on a Saturday afternoon, and the next day I preached at the Eucharist in St. Peter's Anglican Church, Bleeker Street.

The invitation had been a surprise, but the pleasure was increased because a large part of the congregation came originally from my own country, and a majority of them from the north. There was also, I am glad to say, some younger people of quite un-Irish coloring who seemed admirably integrated into the congregation. I must acknowledge that Fr. Wiseman, who is their priest, must really have deserved his name to have achieved so Christian a flock.

The undercroft of the church served as a Uniate Ukrainian church. The priest is Fr. Brian O'Ceilleachair. I had first met him through the Fellowship of Saints Alban and Sergius. He had stayed with us in Kerry and had a lot to do with persuading us to journey across the Atlantic. Of course, we stayed with him, as we had earlier done with his mother in Maine, and then, on the Feast of the Exaltation of the Holy Cross, he invited me to preach at the Divine Liturgy.

My wife and I spent our last weekend in Boston and naturally bought a newspaper to find out what Episcopal churches were available. Then we found that Christ Church (Old North Church) was the church of Paul Reveré. The next question was how to get to it. Not finding our maps helpful, we rang the rector, and so we found our way there. Once he knew we were coming, Fr. Gollidge invited me to read the Gospel, and surely, for an Irish priest, that was bound to be the high point of an American tour.

During the tourist influx before the liturgy, we were sitting in the vestry. My wife suddenly learned that she was occupying a chair on which the British queen sat when she came to the church. Enough said.

very quite magnificent. I find it difficult to understand the opposition to it, but wonder could it be that there is just too much material in this book?

I have used much of it to supplement our own shorter Experimental Services and have sometimes felt, with Crammer, "that many times there was more busyness to find out what should be read than to read it when it was found out." I imagine that simplified forms of this book, using either modern or old-fashioned language, as the case required, might go far to commend it to your people.

(I hope I shall be forgiven for commenting on such an issue, but having shared in some of your services, I think that this is too fine a revision to be allowed to be hidden under its many excellenties.)

Later, in Tucson, Ariz., we visited a rather surprising Roman Catholic church which was named after St. Pius

Our next stopping place was in New Castle, Del., and this charming old town made the perfect contrast to what we had seen before. Beautiful Immanuel Church on the Green was destroyed by fire some years ago, and now the restoration was almost complete. I was to preside at the Eucharist on September 12, since the rector, Fr. Myles Edwards, was a deputy to General Convention. We stayed with his family until he returned home. Indeed, I owed this friendship to THE LIVING CHURCH, for we began to correspond as a result of my articles about the Church of Ireland.

I had been looking forward to using the 1979 Prayer Book and found the lit-



The Very Rev. Charles Gray-Stack

The Very Rev. Charles M. Gray-Stack has been reporting for TLC for about 30 years. He and his wife reside in St. Patrick's Parsonage, Kenmare, County Kerry, Ireland.

EDITORIALS

Murder in El Salvador

The recent slaughter of seven innocent and defenseless men connected with the work of the Episcopal Church in El Salvador [TLC, Jan. 9] can only cause reactions of horror and grief. The tragedy is heightened by the fact that they left behind widows and numerous fatherless children. For us in this country, there is the ominous question of whether the assassins were armed with weapons from the U.S.

North Americans often think of Central America as an area of endemic political instability, a damp breeding ground of dictators either from the Right or the Left. In fact, Central America is in no small measure what we have made it. For over a century, individual adventurers, commercial corporations, military forces, and government agencies from the U.S. have attempted to steer and mold these small nations.

We have done so without, for the most part, speaking their language, knowing their problems, or understanding their aspirations. Unknowingly, we may often have exacerbated the tragic gap between rich and poor which is, in turn, an inevitable source of tension. Ironically, the work of the church in La Florida is a project aimed at narrowing that very gap.

The Next Presiding Bishop

Our guest editorial this week is by the Rev. John E. Lawrence, rector of St. Ann's Church, Sayville, N.Y. It is reprinted, with permission, from Leaven, a publication of the National Network of Episcopal Clergy Associations, of which Fr. Lawrence is the editor.

For the first time in the history of the Episcopal Church, the Presiding Bishop will be chosen through a democratic method which involves bishops, priests, and laity in the nominating process. The final election will occur at the church's General Convention in 1985. At the General Convention in New Orleans in 1982, the 27 members of the nominating committee were selected. During the next three years they will act in the same manner as a search committee in a parish.

There is one factor, however, that figures much more in this nominating process than in most others: *age*. This is not a matter of discrimination, but of practicality. The term of office of the Presiding Bishop, as defined in the church's canon law, is 12 years, "unless he shall attain the age of 65 years before his term shall have been completed; in that case, he shall resign his office to the General Convention which occurs in or next after the year of his attaining such age." Barring unusual circumstances, therefore, the next Presiding Bishop will have been born in 1933 or before.

The word recently has been that with all the activity and legislation regarding the next Presiding Bishop, and particularly with the establishment of the nominating committee, there are really only five or six real candidates for the office. This is not true! At least the

following bishops are eligible for election as Presiding Bishop to the best of my research abilities. They are listed in the order of their consecration:

David Reed (Kentucky)
Robert Rusack (Los Angeles)
William Frey (Colorado)
Edmond Browning (Hawaii)
Alexander Stewart (Western Massachusetts)
Furman Stough (Alabama)
Willis Henton (Western Louisiana)
John Walker (Washington)
E. Otis Charles (Utah)
Wesley Frensdorff (Nevada)
Robert Atkinson (West Virginia)
A. Donald Davies (Dallas)
Duncan Gray, Jr. (Mississippi)
Frank Cerveny (Florida)
Robert C. Witcher (Long Island)
William A. Jones, Jr. (Missouri)
James Brown (Louisiana)
Claude Vaché (Southern Virginia)
John Spong (Newark)
Edward Jones (Indiana)
Bobby Jones (Wyoming)
Robert Anderson (Minnesota)
John L. Thompson, III (Northern California)
Leigh Wallace, Jr. (Spokane)
Calvin Schofield, Jr. (Southeast Florida)
Arthur Light (Southwestern Virginia)
William Beckham (Upper South Carolina)
Arthur Walmsley (Connecticut)
Harold Hopkins, Jr. (North Dakota)
George N. Hunt, III (Rhode Island)
William Stevens (Fond du Lac)
Maurice Benitez (Texas)
Herbert Donovan, Jr. (Arkansas)
Sam Hulse (Northwest Texas)

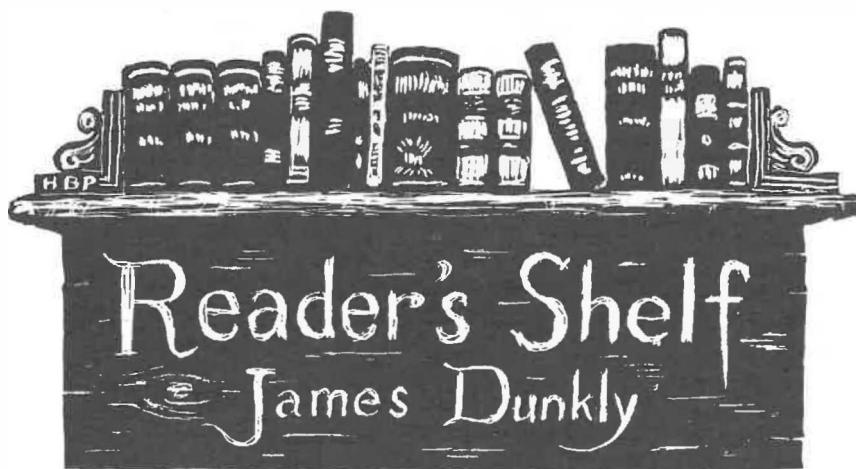
This list does not include several members of the House of Bishops who serve either at 815 Second Ave. in New York, or in overseas jurisdictions.

Fleeting Original

Frost on a Winter Morning

Fantastic vigil
to witness
the artistry of Unseen Hands
perform miracles of minute change
on the etched truths of this moment
when frost-fire possesses my window
that I should see
the once priceless Steuben
as but a replica
of this fragile, fleeting original.

Jo Ann Hall-Evans



IS BEING HUMAN A CRITERION OF BEING CHRISTIAN? Edited by Jean-Pierre Jossua and Claude Geffré. English language editor: Marcus Lefebure. Seabury. Pp. x and 83. \$6.95 paper.

This 155th volume in the Concilium series addresses the twin questions of whether a "Christian humanism" is (a) possible and (b) necessary. Essays include Peter Eicher on the consequences of God's humanity for the problem, Jean Ladrière on the notion of humanity as "criterion" for being Christian, Antoon Vergote on Christian misreadings of "human," Edward Schillebeeckx on Christian identity and human integrity, Dietmar Mieth on ethics and the Gospel, Norbert Greinacher on human rights and Christian rights, Xavier Thévenot on Christianity and sexual fulfillment, Bernard Quelquejeu on anthropological presuppositions of Christian existence, Christian Duquoc on the cross, and Joseph Comblin on human liberation. A very simulating collection.

MONEY PROBLEMS AND PASTORAL CARE. By Paul G. Schurman. Fortress. Pp. x and 86. \$3.95 paper.

Principles and practical methods for clergy to manage their own finances and counsel others how to do so, with emphasis on financial planning, resources, and record keeping. There is an appendix on determining fair salary for clergy, and an annotated bibliography. This volume is part of the very helpful Creative Pastoral Care and Counseling series; Schurman teaches pastoral counseling at the Claremont School of Theology.

MORALITY MADE SIMPLE (BUT NOT EASY). By Joanmarie Smith. Argus. Pp. viii and 119. \$3.50 paper.

Elementary moral theology, with emphasis on becoming morally sensitive and asking important questions, not on acquiring a technical vocabulary. The author, a Roman Catholic sister, has taught and lectured widely in this coun-

try and is now associate professor at St. Joseph's College in Brooklyn.

EVANGELICAL CATECHISM: Christian Faith in the World Today. American edition. Augsburg. Pp. 399. \$4.95 paper.

A translation and adaptation of a 1979 German Lutheran publication, and a group project of that church, this handy volume is in seven parts dealing with personal identity, God, sin, Jesus, the Holy Spirit, Christian living, and the future. There are helpful summaries, brief texts for meditation, and evocative photographs interspersed with more discursive material. An excellent discussion starter for youth or adults.

THE GOSPEL IN THE CHURCH: A Catechetical Commentary on the Lectionary. Cycle C: The Creed. By Quentin Quesnell. Crossroad. Pp. x and 200. \$7.95 paper.

A look at the present C cycle with a view to constructing a catechetical presentation of basic Christian doctrine. Roman Catholic Archbishop Rembert Weakland of Milwaukee provides a commendatory foreword in which he also cautions that such a presentation may occasionally distort as well as illuminate, in that the lectionary is being made to serve a purpose for which it was not designed. Still, it is suggestive and valuable, particularly so since Quesnell is an accomplished New Testament scholar and teacher. Certainly this book and its projected companions on Cycles A and B will be of use to the preacher as well as to the teacher.

SPIRITUAL PARTNERS: Profiles in Creative Marriage. By Cornelia Jessey and Irving Sussman. Crossroad. Pp. xi and 146. \$10.95.

A husband and wife team explore how other marital partnerships enhanced life and work to the extent that they can serve as partial models for others: the

Blakes, Chestertons, Sheeds, Clemenses, Joyces, Bubers, Maritains, Mandelstams, and Chanterelle and Shantidas.

OUR MASTERS TAUGHT: Rabbinic Stories and Sayings. Translated and edited by Jakob J. Petuchowski. Crossroad. Pp. xix and 117. \$10.95.

A topical arrangement of some of the pungent, plangent tales and *obiter dicta* from rabbinic literature. Preachers in particular will find much stimulus here. Petuchowski, who teaches at Hebrew Union College in Cincinnati, specializes in Jewish liturgy and Jewish-Christian dialogue.

LONG NIGHT'S JOURNEY INTO DAY: Life and Faith after the Holocaust. By A. Roy Eckardt, with Alice L. Eckardt. Wayne State University Press. Pp. 206. \$16.50.

The Eckardts, who teach at Lehigh University, argue that the holocaust is a fundamental disruption in the Christian scheme of things and has in some sense "supplanted the crucifixion as the ultimate in Godforsakenness." A 25 page bibliography is included, and Robert McAfee Brown has written a foreword. The relationship between holocaust theology and liberation theology is explored extensively, with particular attention to Jürgen Moltmann.

Books Received

BORN ANEW TO A LIVING HOPE: A Commentary on 1 and 2 Peter. By Robert H. Mounce. Eerdmans. Pp. vii and 157. \$4.95 paper.

EXODUS. By W. H. Gispen. Translated by Ed van der Maas. Zondervan. Pp. vii and 335. No price given.

THE MESSAGE OF THE BIBLE: An Orthodox Christian Perspective. By George Cronk. St. Vladimir's Seminary Press. Pp. 293. \$8.95 paper.

NEW AND OLD IN GOD'S REVELATION: Studies in Relations Between Spirit and Tradition in the Bible. St. Vladimir's Seminary Press. Pp. vi and 122. \$12.95.

BIBLE STUDY COMMENTARY: Judges. By Paul P. Enns. Zondervan. Pp. 148. \$4.95 paper.

A TIME FOR ANGER: The Myth of Neutrality. By Franky Schaeffer. Crossway Books. Pp. 206. \$5.95 paper.

MIRACLES AND MODERN THOUGHT. By Norman L. Geisler, with a response by R.C. Sproul. Zondervan. Pp. 168. \$7.95 paper.

THE LOVE AFFAIR. By Michael Harper. Eerdmans. Pp. 238. \$7.95 paper.

Large type classics from Keats Publishing:

IN HIS STEPS. By Charles M. Sheldon. Pp. xi and 342. \$14.95.

KEPT FOR THE MASTER'S USE. By Frances Ridley Havergal. Pp. xi and 155. \$11.95.

OF THE IMITATION OF CHRIST. By Thomas à Kempis. Pp. xvii and 306. \$14.95.

DAILY STRENGTH FOR DAILY NEEDS. By Mary W. Tileston. Pp. xii and 379. \$14.95.

BOOKS

Time for God

SABBATH TIME: Understanding and Practice for Contemporary Christians. By Tilden Edwards. Seabury. Pp. x and 133. \$10.95.

I found this book to be helpful in my Christian journey because it made me aware of the conflict between my Puritan and my Anglican understanding of the sabbath. I remember, as a boy, the ludicrous behavior of a lady who fastened a stuffed turkey with safety pins rather than sew it (to avoid work on the sabbath), of the strangeness of a family who prohibited non-religious study on Sunday (one son was a runner-up for a Rhodes scholarship), and also the positive Christian Lord's day as a sabbath of joy in the Lord.

This book will take you through the Old Testament and the New Testament understandings of the sabbath, as well as its history to the present time. It was refreshing to note that even in John Calvin's theocracy, Calvin felt free, after worshiping on Sunday morning, to bowl in the afternoon. The most important value of this book is to see the Christian sabbath not as a church-ordered day surrounded by prohibitions, but to experience it as a day of renewal in the Lord.

Tilden provides some insights and practical ideas to slow us down so that we may experience the Lord on his day and be strengthened to serve him. The rhythm of *Sabbath Time*, once discovered on Sunday, may provide a pattern to take time during the week to be refreshed to serve the Lord.

Establishing a rhythm of contemplation and action is the Lord's way of strengthening us for his work. In the light of many articles and books about clergy and lay burnout, this book provides some specific antidotes for this apparently prevalent phenomenon.

Sabbath Time would be a good companion volume to James Fenhagen's *Ministry and Solitude*.

(The Rev.) DAVID J. GREER
St. Paul's Church
Shreveport, La.

Unobtrusively Theological

LETTERS TO A YOUNG DOCTOR. By Richard Selzer. Simon & Schuster. Pp. 205. \$13.95.

Every doctor and every medical student should profit from this book in a way which I cannot because of my lack of medical knowledge. But this book has a much wider application. Everyone who is engaged in any caring profession or ministry can profit from it in his or her own way.

This is a book which is unobtrusively

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.

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

FLORIDA
ROLLINS COLLEGE Winter Park
ALL SAINTS' 336 E. Lyman Ave.
Donis Dean Patterson, r
Sun 7:30, 8:45, 11:15; Wkdays 12:05; Thur 6:30, 9:15; C
Fri 11:15

FLORIDA SOUTHERN COLLEGE Lakeland
ST. DAVID'S 145 Edgewood Drive
The Rev. Robert B. Cook, Jr., D. Min., r
Sun 8, 10:30 Cho Eu; Tues 7 Eu; Wed 10, 7:30 Eu; Fri 7 Eu

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

LAKE FOREST COLLEGE Lake Forest
CHURCH OF THE 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.
The Rev. Charles E. Hoffacker, chap
Weekdays as anno. Full-time active program

ST. PAUL'S CHURCH 900 Normal Rd
The Rev. Charles H. Brleant, v
Sun Eu 7:30, 9:30, 5:30. Wkdays as anno

IOWA
GRINNELL COLLEGE Grinnell
ST. PAUL'S CHURCH & STUDENT CENTER 6th & State
Robert Townner, chap
H Eu: Sun 8, 10:30, Wed noon, Fri 7

KANSAS
KANSAS STATE UNIV. Manhattan
EPISCOPAL CAMPUS MINISTRY 1801 Anderson
The Rev. Ron Clingenpeel, chap 537-0593
Sun 5:30; Wed 12:30; HD 7:45

MARYLAND
UNIV. 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

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
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. Canterbury Mon 5:30

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

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

TEXAS
BAYLOR UNIV. Waco
ST. PAUL'S 515 Columbus
The Rev. Stephen R. Stanley, ass't & chap 753-4501
Sun 8, 9:15, 11; Wed 5:15 (campus)

VIRGINIA
LONGWOOD COLLEGE
HAMPDEN-SYDNEY COLLEGE
JOHNS MEMORIAL CHURCH Farmville
The Rev. John Loving, r; the Rev. Allen Breckenridge, chap
Divine Service, Sun 11; Canterbury Sun 7

WISCONSIN
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).
Wkdays; H EU 12, Tues with Healing (Summer: Tues & Thurs
12). C by appt. Cathedral open 9-12:30, 2-5 daily. St.
Thomas' Chapel, St. Germain-en-Laye, Sun H Eu 10:30

The Directory is published in all January and September issues. If your Church serves in a College Community, and your listing is not included, write to the Advertising Manager for the nominal rate.

yet profoundly theological, spiritual, and holy. It is written by a distinguished medical practitioner and professor who moves almost imperceptibly through these other disciplines and does so without sacrifice of medical exactitude and with immense common sense.

Every writer and scholar can also learn from the author, for he has a literary art and skill of a very high order. Like all great art, this writing is unaffected. Through letters and stories aimed primarily at a young intern, he speaks to all of us about the deep things of life: beauty, love, pain, courage, birth, and death. I could not put the book down until I had finished it.

As he writes, Dr. Selzer both elevates and earths the practice of medicine. His unselfconscious reflections on his life and work are a powerful medium of education for all engaged in caring for others, in whatever way they may.

He offers to us wise words on the dangers of burnout and on the necessity for days off and vacations. Many professionals need to hear this message.

Dr. Selzer's descriptive skill makes his stories live. All life is grist to his mill, and from the process there are refined: philosophy, spirituality, and an earthly wisdom — a great surgeon cut down to size; a blind man whose hands heal a tiresome woman; a father's love for his son, who is in danger; a dying woman who shatters her husband as she cries out for the lover of whom he was ignorant; the tender love of two quarreling sisters; the patience of nurses and others in times of great difficulty — these are some of the things the author makes live in his pages.

The final story, "The Imposter," is about a man who, masquerading as a doctor, helps many. The chapter on conception, with its discussion of the Virgin Birth, is profound. And throughout the whole book, there is a wonderful good humor.

For Sister Death Dr. Selzer has a healthy and reverent respect which is quite Franciscan. In the face of death and tragedy he poses a hard question for us who are preachers: "Why is it that

the airy persiflage of the clergy is so much more palatable during the daylight hours?"

All my reactions to this book were warm and good, and I am deeply grateful. I hope it will be widely read outside of medical circles, especially by the clergy.

(Br.) JOHN-CHARLES, S.S.F.
Little Portion Friary
Mount Sinai, N.Y.

Helpful Guide

EPISCOPAL CHURCH LESSON CALENDAR, 1983. Morehouse-Barlow. Pp. 60. \$6.95 paper.

This familiar publication gives the citations for the Bible readings at the daily offices and eucharistic celebrations throughout the year in clear tabular form and also a number of other helpful items. These include suggested hymns for various seasons and full outlines for the Great Vigil of Easter and the Vigil of Pentecost.

H.B.P.

CLASSIFIED

advertising in The Living Church gets results.

BOOKS

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.

FOR SALE

THE EPISCOPAL SHIELD, 2" x 2½", individually handcrafted for use on blazers, tippets, stoles, etc. Beautiful. Only \$3.85. Same day shipment. Executive Services, P.O. Box 133, Norcross, Ga. 30071.

HERMIT-WOVEN bookmarks of imported French embroidery cotton. Rainbows and other patterns, each \$3.00. Specify preferred color range. Assortment of six \$15.00, includes hermitage label, tax and postage. Wonderful gifts anytime. Sick call stole and matching bookmark \$25 in colors or traditional purple and white. Special orders allow eight weeks. Reply Box R-536.*

NEEDLEWORK

SEMINARY SHIELDS charted for cross-stitch or needlepoint: Nashotah, General, C.D.S.P., Seabury-Western, Virginia, E.D.S. \$1.75 each. Karen L. Ford, 8364 Solano Dr., Scottsdale, Ariz. 85253.

POSITIONS OFFERED

VICAR, part-time, Cedar Key, Florida. Prefer semi-retired or bivocational. Rectory. Contact: Canon Arthur Spruill, 325 Market St., Jacksonville, Fla. 32202.

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

POSITIONS OFFERED

DEAN: The Episcopal Theological Seminary of the Southwest, Austin, Texas, seeks an Episcopal priest with parochial and academic experience, to exercise authority collegially with a Provost and faculty. Send resume by February 1, 1983 to: The Rt. Rev. Gerald McAllister, P.O. Box 1098, Oklahoma City, Okla. 73101.

NEEDED, a New Testament scholar to teach M.Div. students. Rank and salary dependent upon qualifications. Applications should be sent to: The Dean, The School of Theology, University of the South, Sewanee, Tenn. 37375. The university is an equal opportunity, affirmative action employer.

POSITIONS WANTED

PRIEST-MUSICIAN, 40, seeks replies from rectors or vestries seeking such a combination. Reply Box N-542.*

PROPERS

NEW ENGLISH BIBLE lectionary for Sundays with collects, Psalms, and Prefaces from the new Prayer Book. Free Samples. The Propers, 555 Palisade 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, P.O. Box 1209, Lexington, Ky. 40589.

WANTED

FURNISHINGS for new church in Newfoundland: Tabernacle, litany desk, clergy chairs, candle holders, baptismal font, etc. St. Paul's, 390 Main, North Andover, Mass. 01845.

BROTHER JOHN-CHARLES, SSF, would be grateful for the loan of spiritual letters (or copies) written by the late Miles Lowell Yates for inclusion in a book. They may be sent to him at Little Portion Friary, P.O. Box 399, Mt. Sinai, N.Y. 11766.

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 28 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

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BY SLOGAN

Continued from page 2

there's death, there's hope."

Time heals all wounds.

An exercise in duplicity, this slogan purports to express sympathetic understanding. Usually implying that sickness is abnormal and self-indulgent, the phrase subtly urges patients to hurry up and get well; as though the mere passage of time guarantees healing. To be confronted with the assumption that "time heals all wounds" is to be judged guilty of psychological malingering and to be faced with the demand to be "over it" since an "adequate" amount of time has presumably passed.

The truth is that time does *not* heal all wounds. In fact, during the first year following the loss of a loved one, the passage of time may exacerbate the pain and loneliness by daily verifying the reality of its occurrence. Indeed there are some losses over which we may grieve our entire lives.

Christian theology does not equate time with healing. Rather, we are shown

in stories and parables throughout the New Testament that *repentance* heals, *faith* heals, *forgiveness* heals, and *love* heals. To require that a patient or family "work through" an illness or "be over" a loss simply because of the passage of a prescribed amount of time is a thoughtless demand having more to do with the discomfort of the onlooker than any real concern for the struggle of the person experiencing the loss.

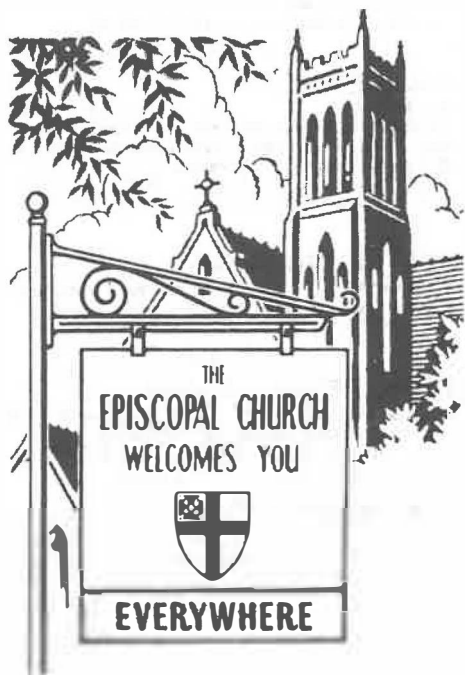
It is important to remember that all of these slogans are attempts to use ideas thought to be based on Christian theology to come to terms with the realities of sickness, healing, and death. That the phrases ultimately do not make logical sense or that they presuppose an all-controlling, all-responsible, capricious and vindictive God is evidence of their roots in popular civil religion.

Theology that is firmly grounded in Jesus' witness to a loving, forgiving, freeing God who works as a co-creator with us and holds us responsible for the choices we make does not result in the kind of judgmental, demanding, and insensitive slogans mentioned here.

What, then, *is* appropriate to say? First of all, consider saying nothing. It may be enough simply to be present with the person, touching, listening, holding, remembering. Secondly, listen with all your skills and energy to whatever the person is thinking or feeling. Encourage the expression of fears, anger, frustrations, and hopes. Be supportive without contradicting, correcting, or otherwise discounting the person's beliefs.

Finally, when asked, and only when asked, share yourself, not in terms of judgmental slogans, but rather with words such as: I think, I feel, I wish, I believe, I don't know, I fear, I love. . .

There are no simple answers to dilemmas of sickness, death, and healing. Most of the unexamined slogans proffered by well meaning persons end up comforting the visitor instead of the patient. It is vital that parish churches, both in small study groups as well as through sermons and newsletters begin to struggle with how Christian theology speaks to the seeming injustice of stillborn babies, excruciating pain, cancer, and strokes.



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
wkdy 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. Meagher,
Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
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

WASHINGTON, D.C.

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

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

ST. PAUL AND THE REDEEMER 49th & Dorchester
The Rev. C. A. Lambelet, r
Sun H Eu 8 & 10. Tues, Thurs H Eu 7, Wed 10

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. 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

BOSTON, MASS.

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

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.

(Continued on next page)

CHURCH DIRECTORY

(Continued from previous page)

BOSTON, MASS. (Cont'd.)

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

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. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

KANSAS CITY, MO.

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

ST. LOUIS, MO.

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

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
Sun 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. 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

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

ST. BARTHOLOMEWS 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 8

CALVARY, HOLY COMMUNION & ST. GEORGE'S
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Martha Hedgpeth, 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

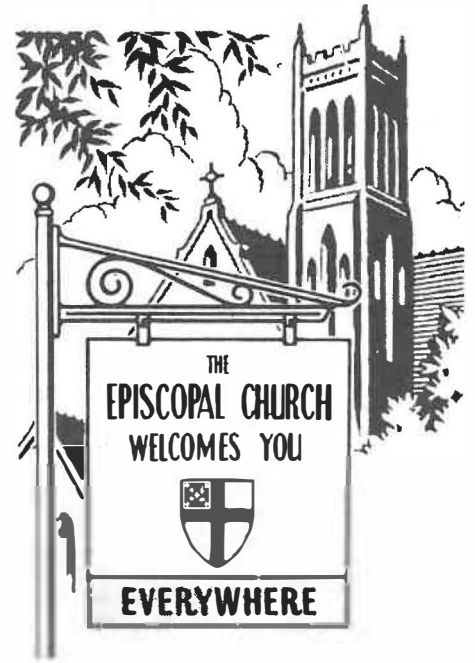
ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP 8:30(ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 8. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily after 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 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. Leslie Lang, the Rev. Gordon-Hurst Barrow
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev 5:30 Wed 12:10 Choral Eu. Church open daily to 6

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05



YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

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)

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 THE MARTYR 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 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 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr, r
Sun H Eu 8 & 10, 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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.