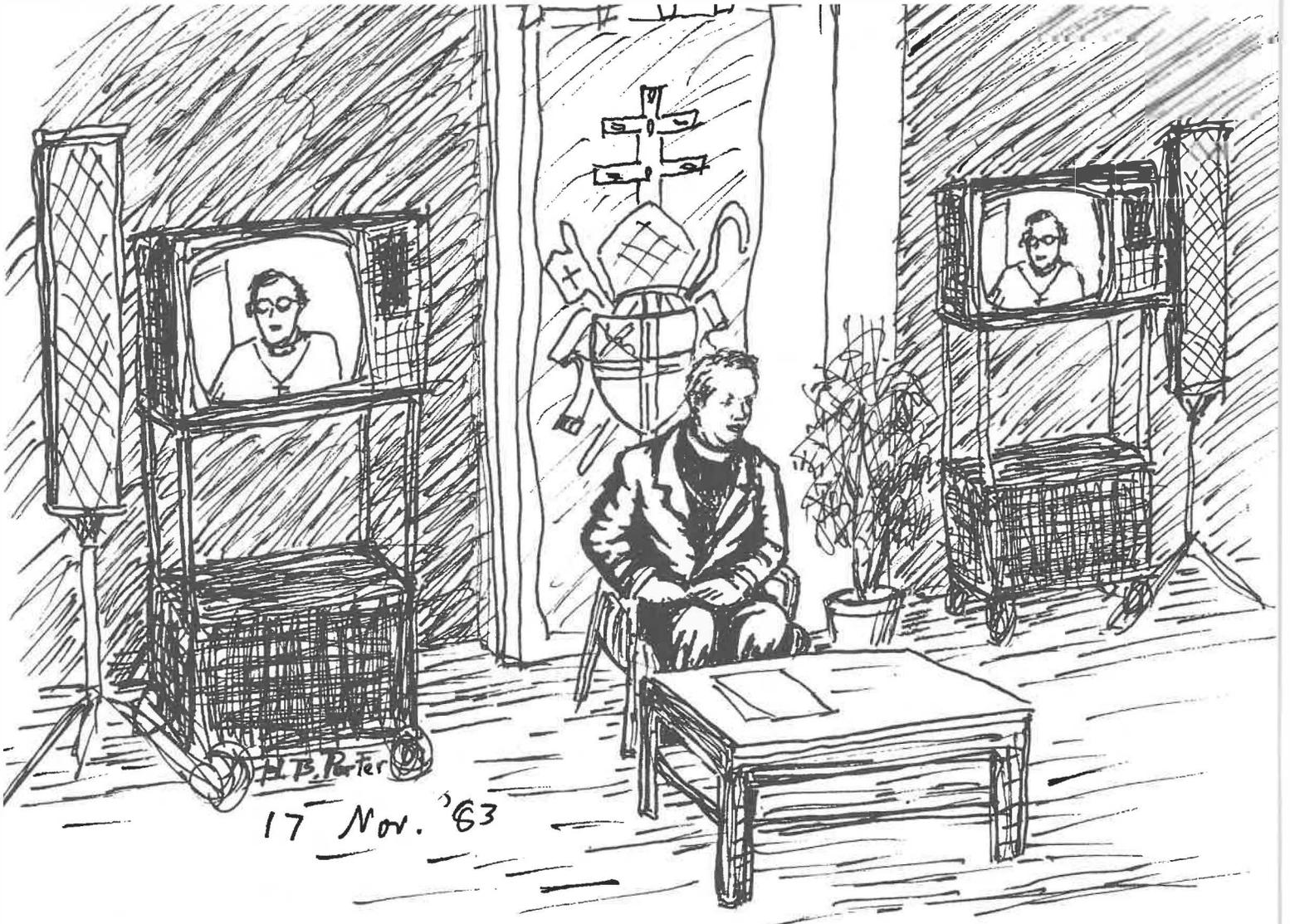


THE LIVING CHURCH



Bishop Allin and Dr. Runcie (on TV screen): Sophisticated technology and a multitude of arrangements [p. 6].



THE LIVING CHURCH

Volume 187 Established 1878 Number 25

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

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

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

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

DEPARTMENTS

Books	4	First Article	2
Cassettes	13	Letters	3
Conventions	15	News	6
Editorials	11		

ARTICLES

The Tender Grace	Arthur McKnight	9
The Sights and Sounds of Christmas	William P. Baxter, Jr.	10

Board of Directors

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

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Assistant Bishop of Minnesota; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar, La Grange, Ill.; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. Robert E. Gard, Madison, Wis.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Richard Holloway, Boston; the Rev. Canon A. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. Canon W. Ward McCabe, Santa Clara, Calif.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Ven. Erwin M. Soukup, LaGrange, Ill.; the Rev. Murray L. Trelease; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Milwaukee; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; Mrs. Seaton Balley, Griffin, Ga.; William W. Baker, Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr.; Leonard Campbell, Jr.; George H. Gallup, Jr., Princeton, N.J.; J.C. Grant, M.D., Sauk Centre, Minn.; Robert L. Hall; H.N. Kelley, Deerfield, Ill.; George E. Reedy; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.

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

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

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

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

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

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

The With-Us God

The prophecies from the Book of Isaiah read during the past two Sundays pointed beyond time and this present order of the world to a new creation. This Fourth Sunday of Advent we hear a prophecy to be fulfilled within our world; namely, a young mother is to bear a son named Immanuel.

The exact words used in this passage require some explaining — as is often the case with important words in the Bible or elsewhere. Isaiah 7:14 uses a Hebrew word to designate this mother which means young woman, *almah*. Later, when the Hebrew Bible was translated into Greek, the word *parthenos* or virgin was used.

The Greek version was widely used in the Roman world by Jews and by the writers of the New Testament. Thus it is the Greek rendering of Isaiah which provides the specific prophecy of our Lord's virgin birth, and it is accordingly so quoted in the Gospel appointed for this Sunday (Matthew 1:23).

This is an interesting example of how one kind of prophetic utterance, coming from the mouth of an ancient Hebrew

preacher, acquired a somewhat different meaning over the course of the centuries, and this new meaning was adopted and canonized in the New Testament. The Spirit of God works in many ways, and Christians can be grateful that here, as in many other places, the words of the Old Testament have blossomed with new meanings in regard to Christ. The name Immanuel (sometimes appearing as a name in modern usage as Emanuel or simply Manuel) means literally "with-us God."

As the son of a human mother, the blessed Virgin Mary, Jesus was fully human, and his human nature was the product of this created world of which we also are part. At the same time, he was and is God the Son, the eternal second person of the Holy Trinity. Hence, although Jesus was born "late in time," after the world had existed for millions of years, he can still be called "the first born of all creation," as we acclaim him in Eucharistic Prayer B (BCP, p. 369) which many parishes use in the Christmas season.

This interesting phrase comes from Colossians 1:15, where the "beloved Son" is also called "the image of the invisible God" (the image after which Adam was created). In the next verse, he is designated as the one in whom, for whom, and through whom all things were created. A mind-boggling thought! This is also expressed in the Nicene Creed — "Through him all things were made."

In both cases, in the Creed and in Colossians, it is the eternal person of God the Son who is referred to. Yet this eternal Son did, in the fullness of time, enter our created universe, on this little planet, through the agency of a human mother. It is no wonder that all generations of Christians call her blessed. Her Son is indeed the "with-us God."

H. BOONE PORTER, Editor

For Christmas Eve

Candle in my window,
Shine bright tonight!
Guide to this dwelling
He who can mould my tallow,
Trim and light my wick,
And make me a beacon
To bring others to their home.

W.M.S.

LETTERS

The Common Chalice

In a recent letter [TLC, Nov. 13], the Rev. T.E. Martin was seeking scientific evidence on the transmission of disease through the use of the common chalice.

It so happens that 38 years ago I wrote three articles for THE LIVING CHURCH [TLC, April 22, 29, and May 6, 1945] on "The Administration of the Holy Communion," one of them dealing extensively with that question, a hot issue in those days, when there was much pressure for intinction.

I quoted from the medical and ecclesiastical literature available at that time, and especially from a study done by Burrows and Hemmings of the University of Chicago department of bacteriology, "Survival of Bacteria on the Silver Communion Cup," *Journal of Infectious Diseases*, vol. 73 (1942), pp. 180-190.

The conclusions of these researchers, as well as of the others I was able to find, were that chances of transmitting disease through the common chalice were negligible. How these conclusions would hold up under present day scrutiny I don't know. But at least we can point to the fact that Episcopal clergy, who regularly consume the ablutions, remain a remarkably healthy group.

(The Rt. Rev.) DAVID R. COCHRAN
Retired Bishop of Alaska

Tacoma, Wash.

Church Unity

The recent spate of letters on ordination of women (doctrine versus discipline) relates to an even greater question of ecumenical relations among Anglicans, Romans, Orthodox, and Protestants.

Some writers make the point that we need another ecumenical council to address women's ordination and other issues. That the conditions for such a council are not likely to happen soon we must rightly label as sin, with a capital "S."

But it isn't the ordination of women that separates us; rather it is our inability to share the Eucharist. When we as Christians dare to refuse to sit at table with our fellow Christians because of our hubris, we willfully violate our Lord's plain desire (John 17:20-26). And let there be no doubt that we do it for no justifiable grounds.

The prototype of every Christian is the Prodigal Son — "I will arise and return to my Father." It is in the shared relationship with the Father, through the Son, that all Christians relate to each other. But we behave too often like the Prodigal's brother, unrepentant and seeking to justify our own orthodoxy,

declaring others to be apostate, irregular, undoctinal, or uncatholic.

The pity of this is that retaining our own identity as Anglicans, Romans, or whatever, we need give up absolutely nothing (except our pride) in recognizing the others completely, including their orders, sacramental beliefs, and ministries in the Spirit. We each have our inheritance from the Father.

It is quintessentially at the Lord's Table (not our own) that we will recognize each other as fellow heirs. How long will we continue in our state of sinfulness against each other?

JAMES D. CHIPPS

Springfield, Va.

European Lutherans

I have read with much interest your many articles and letters regarding the Episcopal and Lutheran Churches. Perhaps my family background and 11 visits to Sweden and six to Denmark will help to shed some light on differences.

My ancestors were Lutherans, and many relatives still are. My father's youngest brother was ordained in the Augustana Synod (now part of LCA) and spent 40 years as an educator and missionary in China. He was president of the Lutheran Theological Seminary in Shekow, Hupeh, and, in 1949, moved it to Hong Kong. He wrote many books and explained much about the theology



Archangel Raphael
A Guardian Angel

30" Imitation Stone
for Gardens and
Columbariums
8" Real Bronze
for Personal Use
Angelic Sculpture

by
Helen Smith Shoemaker

"Burnside"
Stevenson, Maryland 21153
(301) 486-3213

Have you ordered your new
EPISCOPAL CHURCH ANNUAL



MOREHOUSE-BARLOW CO.

15th National Conference of Trinity Institute 1984

"THE MISSION OF THE CHURCH"

Krister Stendahl
Harvard Divinity School

George Browne
Archbishop of West Africa

Alastair Haggart
Primus of Scotland

Melinda Roper
Maryknoll Sisters

Richard Norris
Union Theological Seminary

EAST
New York City
Jan. 30 - Feb. 1

WEST
San Francisco
Feb. 2 - 4

Heartlands
Kansas City, MO
May 8 - 9

Registration may be made by clipping this form. Mail to **Trinity Institute, Parish of Trinity Church, 74 Trinity Place, New York, NY 10006.**

() East

Roosevelt Hotel
New York City

() West

Grace Cathedral
San Francisco

() Heartlands

Grace and Holy Trinity Cathedral
Kansas City, MO

Name _____

Address _____

Zip _____

Registration fee(s) \$ _____ enclosed. (\$35 each; spouses \$15)

of the Lutheran Church in America and Europe.

My parents were Presbyterians, and I was baptized in that church in Iowa and reared in it until my family came to Minnesota. The Presbyterian church was downtown, and my school friends wanted me in their Sunday school class at the Methodist church. When my brother joined that denomination, I transferred, too.

However, I married a very devout Episcopalian and he says he converted me. The difference that strikes me most between the American and the European Lutherans is that the latter believe in apostolic succession as we do.

I have several friends in the Episcopal Church who tell me their ancestors were advised by priests in Scandinavia not to join the American Lutherans, but to become Episcopalians. I, too, find their services more like ours than the American Lutherans. But the emigrants wished to be rid of all hierarchy when they came to "the land of the free."

VIOLA C. McCONNELL
Minneapolis, Minn.

Music Issue

Thank you for another fine Music Issue. However, I must reiterate my request that your editorial policies be more attentive to the question of inclu-

sive language, specifically regarding the term, "choirmaster." It is completely inaccurate for the hundreds and hundreds of women who direct choirs throughout the church. There is an inclusive, widely used term available: choir director.

ELIZABETH M. DOWNIE
Director of Music
All Saints Church
East Lansing, Mich.

Thank you for the story on music and the Oxford Movement [TLC, Nov. 13]. All the articles in that issue expressed well what our Anglican tradition is. (The Rev.) SAMUEL H. WHITE, JR. (ret.)
Philadelphia, Pa.

Forecast

Advent means that all those maybes that cluster on the fringes of no longer and lean towards not yet will have their someday and that someday will dawn earlier than heretofore expected. Just you wait and see!

J. Barrie Shepherd

BOOKS

Creation and Incarnation

COSMOLOGY AND THEOLOGY.
Edited by David Tracy and Nicholas Lash. T.&T. Clark/Seabury. Pp. viii and 95. \$6.95 paper.

This is another valuable study in the Concilium Series on "Religion in the 80s." The editors, professors at the Universities of Chicago and Cambridge, have assembled a world-wide spectrum of talent, scientific and theological (three scientists, seven theologians, including the Anglican patristics scholar Henry Chadwick, and one scientist-theologian). They deal with the far-reaching implications for theology posed by today's scientific outlook and understanding, especially in cosmology.

Among these implications are the following: Christian theology needs the doctrine of creation in order to understand fully its own doctrine of redemption. Since cosmology is concerned not only with the world's origin and structure, but also with the destiny of human beings and history itself, we must "find a way to integrate human values with some cosmological understanding if our theology is to represent more than a fragment of existence."

The scientific shift from "a closed world to an infinite universe" now precludes, for theology, "the possibility of any complete system of final understanding of God-self-world," especially in view of today's reasonable fear for the fate of all humanity and our planet "under the shadow of massive global suffering, ecological crisis, and nuclear holocaust."

Neither optimism, nor pessimism, but *hope* is at the heart of the Christian vision of both nature and history. It is focused in the incarnation, ministry, cross, and resurrection of Jesus Christ, and this emphasis must be central in today's theological quest.

(The Rev.) JOHN RAMSEY
Marblehead, Mass.

Defense of Orthodoxy

THE LIGHT OF THE WORLD. By Serge S. Verhovskoy. St. Vladimir's Press. Pp. 163. \$6.95 paper.

This is a collection of five essays by a retired Russian Orthodox professor of dogmatic theology. The book is uneven, ranging from the very technical to the easily readable. A vigorously hostile distinction between "heterodox" and "orthodox" is the only relief from a dry and abstract tone.

Verhovskoy's stance is clear from the beginning: "Orthodoxy is nothing else but the total, sincerest faithfulness and dedication to the truth." Later, he notes

WIPPELL'S

**Finest Quality
Church
Metalcrafts and Woodwork**

Church
Vestments

Textile
Furnishings



Write for Catalog to...

WIPPELL-MOWBRAY CHURCH FURNISHINGS LTD.
13-00 Plaza Road (P.O. Box 456), Fair Lawn, New Jersey 07410
Dept. LC Phone: 201-796-9422

that "the so-called 'branch' theory is unacceptable . . . a pile of broken branches cannot produce catholicity."

The long central essay on Christianity is the beauty of the book. This section offers a clear picture of alternates to what American Christians normally see presented as "the faith." Indeed, Orthodoxy is better presented here than in the essay carrying that title. The difference is that one is living teaching, the other static defensiveness.

Verhovskoy indicates attitudes that must be taken seriously by those interested in Anglican-Orthodox dialogue. He indicates many obstacles and few alternatives. Despite what the cover promises, this book is not for the average layman; it should, however, be studied.

(The Rev.) JAMES E. FURMAN
Sts. Peter and Paul Church
El Centro, Calif.

Religion and Art

DICTIONARY OF CHRISTIAN LORE AND LEGEND. By J.C.J. Metford. Thames and Hudson. Pp. 271. \$24.95.

This alphabetically arranged reference book has something approaching two thousand entries, including names of biblical personages, saints, symbols in religious art, vestments, etc. The foreword informs us that it is intended to be a guide to Christian references in the arts, music, and literature, "a concise introduction to traditional Christian culture."

Inevitably somewhat eclectic, the selection of topics and explanations seems generally slanted toward Roman Catholicism. Occasional references to Anglicanism (e.g., the Book of Common Prayer) seem to be confined to England.

Two illustrations of Christian works of art appear on almost every right-hand page, but their usefulness is reduced by the absence of an index. Brief explanations of the symbolism in Christian art of numerous different animals and birds appear to be a distinctive contribution of this dictionary.

H.B.P.

Simple, Total Dedication

MONASTERY. By M. Basil Pennington. Photographs by Nicolas Sapiaha. Harper & Row. Pp. 127. \$19.95 through Dec. 31 and \$22.50 thereafter.

This beautifully produced book attains consistent excellence in the quality of text and photographs and their juxtaposition one with another. These seek to suggest rather than dogmatize, and leave the reader to participate by reflection in all they depict. They argue the magnetism and harmony of simple, total dedication to God in forms which have evolved through 17 centuries of Christianity's 20 and continue to attract re-

cruits and find new expressions.

The emphasis is on the contemplative aspects of monastic life. The book is quietly informative in ways useful to those considering such a vocation. Above all, it reminds readers too long bombarded with word of the commercialization even of strife or of natural beauty, that peace, lively individuality, deep serenity, joy, the divine presence, can still be written on faces from within.

(Sr.) COLUMBA, OSB
St. Benedict's House
Camden, Maine

Woman of Prayer and Action

THE PRAYERS OF CATHERINE OF SIENA. Edited by Suzanne Noffke, O.P. Paulist Press. Pp. 257. \$9.95 paper.

Catherine of Siena seems both very near and very far from our age. A spiritual woman who entered into and influenced the central conflicts of her time seems near, but a woman of such passionate faith seems hauntingly less familiar.

We are indebted to Suzanne Noffke (translator of Catherine's *Dialogue* for the Classics of Western Spirituality Series) not only for the translation, but for the careful research that has gone into this collection. We know, for instance, that Catherine was sometimes surrounded by friends and disciples as she prayed, and that the prayers were prayed aloud and written down by hearers. Often she went into silence so deep and so long it frightened those who observed it.

Many prayers grew out of the theme of the daily liturgy, but almost as often

Continued on page 12



Live in a Castle at DURHAM SEMINAR, ENGLAND

July 30 - August 10, 1984

Now home of University College, Durham Castle adjoins the great Cathedral.

- ★ Lecturers include James Dunn; Ronald Coppin; Michael Ramsey, former Archbishop of Canterbury.
 - ★ Day trips visit York, Holy Isle, Hadrian's Wall.
 - ★ Cathedral Cities tour can be combined with this event.
- \$589 includes room, meals, lectures, trips
\$569 for spouse or student
Write for the prospectus:

INTERNATIONAL SEMINARS
150 Greeves St. KANE, PA. 16735
814/837-9178

CHURCH FARM SCHOOL

A COLLEGE PREPARATORY BOARDING SCHOOL FOR BOYS where the natural mother and father no longer live together. Sons of any clergy or active military personnel excepted from this requirement. Grades 7 through 12. Tuition, room and board \$1,300.00 per year. Fees \$100.00. Because of fund raising and endowment income, the total cost to parent is one of the lowest in the country. 90% of graduates go on to college. Located 25 miles west of Philadelphia, Pa. Write, Director of Admissions, Box S, Paoli, Pennsylvania 19301. Telephone 215-363-7500.

We are pleased to present the following special new offerings:

- THE RT. REV. KENNETH CRAGG . . . this well-known Anglican scholar delivers five meditations at the recent meeting of the House of Bishops. Topics cover: *Service, Worship, Evangelism, Education, and Pastoral Care.*
499-C Three audio cassettes \$18.00
- THE REV. HERBERT O'DRISCOLL . . . Sermon preached at the Cathedral Church of St. John the Evangelist during the recent meeting of the House of Bishops.
500-C One audio cassette \$6.00

**These and other materials available.
Send For Free Catalogue.**



The Episcopal Radio-TV Foundation, Inc.

"Parish of the Air" . . . serving the telecommunications and audio visual needs of His church since 1945

3379 Peachtree Road, N.E. ■ Atlanta, Ga 30326 ■ (404) 233-5419

THE LIVING CHURCH

December 18, 1983
Advent 4

For 105 Years
Serving the Episcopal Church

Executive Council Meeting

An unusual program on satellite communication, and a dramatic transatlantic conversation between the Presiding Bishop and the Archbishop of Canterbury highlighted the fall meeting of the Executive Council of the Episcopal Church, held November 16-18 at the Episcopal Church Center in New York. Recognition of the service of retiring personnel, reports on a variety of national and international Anglican meetings and agencies, and the release of funds for a number of Venture in Mission projects were among the many items of council business.

On Wednesday morning, the Most Rev. John M. Allin, Presiding Bishop and chairman of the council, welcomed two who were newly elected to the 40 member body, the Rev. Steve Charleston of Mobridge, S.D., and the Rev. Sandra A. Wilson of Bridgeport, Conn. He went on to pay tribute to two retiring veteran officers of the staff at the Church Center, Alice Emery, executive for church in society, and the Rt. Rev. Milton Wood, executive for administration. Later in the meeting, unanimous resolutions were adopted expressing appreciation to Mrs. Emery and Bishop Wood and each was applauded in a standing ovation. Mrs. Emery is being succeeded by Canon Edward B. Geyer, Jr. Next year she plans to return to her native Minneapolis. Bishop Wood's office passes to the Rt. Rev. Alexander D. Stewart, who is now terminating his work in Western Massachusetts. Bishop and Mrs. Wood are moving to the Gulf coast.

Pamela Chinnis of Washington, D.C., reported on the recent meeting of ACNAC — the Anglican Council for North America and the Caribbean. This body had met in Miami and then in Belize in Central America, with special attention to refugees. Mrs. Chinnis had been among those able to visit the Valley of Peace in Belize — considered to be an international model for the accommodation of refugees. Yet tremendous problems and difficulties remained for suffering and impoverished individuals and families. "I will never be the same after witnessing that refugee settlement," Mrs. Chinnis said.

Most of the remainder of the first day was devoted to the separate meetings of

the different standing committees of the council, which prepare their own resolutions for the plenary sessions and which also provide a small group context for discussing the entire budget planned for next year.

The Holy Eucharist was celebrated at noon each day in the Chapel of Christ the Lord at the Episcopal Church Center. Bishop Allin was the celebrant on the first day of the council meeting.

Thursday morning was given over to two special orders of business. First, Dr. Allan M. Parrent of the Virginia Theological Seminary in Alexandria reported on current developments in the field of peace and analyzed the recent pastoral of the American Roman Catholic bishops. Among other steps, he urged ratification of SALT II. Then William Baker of Lake Quivira, Kan., chairman of the standing committee on communications, together with the Rev. Richard J. Anderson, executive for communications at the Episcopal Church Center, introduced the program on satellite communication which was to occupy much of the day.

Experiment in Feasibility

It was explained that this new medium of communication was to be presented both for the interest and information of the council, and as an experiment in the feasibility of its use by the communications staff and in the reaction such a program would evoke. The Rev. Robert T. Browne, rector of St. Paul's Church, Indianapolis, introduced an educational video program sponsored by St. Paul's in which the basics of satellite communication were lucidly outlined.

Council members then moved to another part of the building where a seat for Bishop Allin had been attractively arranged in front of a colorful banner with the heraldic insignia of his office. Bishop Allin faced a TV screen on which the Archbishop of Canterbury was to appear. Screens to Bishop Allin's right and left faced the audience. On these screens appeared, in brilliant color, the imposing chair for the archbishop in Church House in Westminster, London. This was occupied for several minutes by Terry Waite, the archbishop's assistant, who chatted informally with

Bishop Allin while arrangements were being completed. Archbishop Runcie then entered, in plum-colored cassock, and was greeted by Bishop Allin. He responded with the greatest clarity and said he was "glad to be used as the subject of this experiment." The two Primates engaged in extemporaneous conversation, without the slightest delay or difficulty, for approximately half an hour.

Although no important information or unexpected disclosures were made between the Primates, there was no doubt as to the dramatic impact of this historic program on the audience. Warm congratulations were expressed to Fr. Anderson, to Sonia Francis [see TLC interview 7/12/81] and others of the staff who had engaged in months of preliminary planning [see box, p. 7].

Thursday afternoon, Dr. Charles Lawrence, president of the House of Deputies of the General Convention and vice-chairman of the Executive Council, presided. The Rt. Rev. Edmund L. Browning, Bishop of Hawaii, reported on a recent Partners in Mission conference in Namibia. The council then went into an extended executive session.

When the public session was resumed, John L. Carson, III, of Littleton, Colo., went to the lectern to propose over a dozen resolutions releasing Venture in Mission funds for a wide variety of projects, including theological education for Hispanic Americans, American Indians, Asian Americans, for the Anglican Cathedral in Cairo, Egypt, and for a self-insurance pool for church properties in war-risk areas where ordinary insurance is not available. In a separate action, the council also approved substantial grants from other sources for theological education in Latin America.

On Friday morning, at the concluding session of the council, a great deal of business was covered, punctuated at intervals by brief announcements by Dixie Hutchinson, of Dallas, Texas, who managed the dispatch of business with unflinching good humor. Among other items, samples of recently produced films and TV spots were shown, and Mr. Baker subsequently introduced resolutions for a task force to investigate the further use of satellites, and to propose closed-captioning of Episcopal film material for those with impaired hearing.

Harry W. Havemeyer of New York introduced a series of resolutions dealing with social issues which were adopted

with slight debate. Three were shareholder resolutions addressed to large companies doing business with, or making loans to, the government of South Africa (Cigna, Dresser, and Raytheon). One resolution asked for disclosure of information by Schlumberger on items sold, or believed to have been ultimately sold, to the Soviet Union.

Marjorie L. Christie of Franklin Lakes, N.J., reported on current developments in the metropolitan field. The Rev. Wallace A. Frey of Dewitt, N.Y. reported at length for the standing committee on education for ministry, touching a variety of topics. Information on draft counseling is being prepared, and a new volunteer program of church work for students is being inaugurated. In addition to the recognition noted above, accorded to Bishop Wood and Mrs. Emery, tribute was paid to the Rev. Roddey Reid, Jr., retiring executive of the Church Deployment Office, and to Dr. Fredrica H. Thompsett, resigning executive director of the Board for Theological Education. Fr. Reid will be a research fellow at Yale University and Dr. Thompsett returns to teaching at Episcopal Divinity School in Cambridge, Mass.

The secretary of the council, Canon James R. Gundrum, presented Lori Arnold, the General Convention coordinator who had made arrangements for this council meeting, and Betty Ejerf, a widely experienced consultant in the convention management field.

The Rt. Rev. Donald J. Davis, Bishop of Northwestern Pennsylvania, outlined arrangements for the next meeting, Feb. 27-29, when the entire Executive Council will be the guests of Mr. and Mrs. John Shire at a facility belonging to the Shires near Sarasota, Fla., where both meeting space and residential accommodations will be provided. H.B.P.

Church Efforts Win Housing

Episcopal Church efforts have won federal funding for homes for low income, elderly, or handicapped people in Pennsylvania, Mississippi, and Okla-

homa. Howard Quander, housing officer at the Episcopal Church Center in New York, said recently that the three projects will receive more than \$4.4 million in funds from the federal Housing and Urban Development department to build 113 one-bedroom or studio apartments.

People with chronic mental handicaps will be housed in 20 units in the St. Aidan-Star Manor project in Owasso, Okla., a concept considered to be a courageous innovation in care. Although both in cost (\$732,300) and in number of units, it is the smallest of the projects sponsored under the program, it is the first time that a parish has committed itself to this particularly difficult housing ministry, according to Mr. Quander.

The other two projects are 51 units (\$2,167,500) sponsored by St. Peter's Manor Project in Phoenixville, Pa., and 42 units to be built by All Saints House in Grenada, Miss., for \$1,509,000.

In addition to the projects funded through the direct partnership of the housing office and the sponsoring parishes and dioceses, Mr. Quander has served as advisor and consultant on a number of other housing programs that also received federal support.

Invasion Supported

Although the U.S. invasion of Grenada was deplored by many religious groups, including the World Council of Churches and the Caribbean Conference of Churches, it received enthusiastic support from the Most Rev. Cuthbert Woodroffe, Primate and Metropolitan of the Anglican Church of the West Indies, of which Grenada is a part.

A telegram from Archbishop Woodroffe was sent to the Episcopal Church Center in New York, which said in part, "There is hardly any doubt now that Grenada was on the verge of imperial action by Cuba, and everyone there seemed sure that plans were well laid for Grenada to be annexed by Cuba as a colony of Cuba and the Soviet bloc. The

stockpiles of Russian weapons, the number of personnel from Soviet bloc countries found in Grenada were frightening. Grenadians are all agreed with Mr. Reagan's opinion, 'We got there just in time.'

"There may be anti-Americanism around the world, but in Grenada — over which the heel was raised and upon which it was about to fall — there is none except from a very small minority who were in with the Cubans anyhow."

Archbishop Woodroffe, 65, has been head of the Anglican Church in the West Indies since 1980.

Rural Church Leaders Meet in Southeast

"When the strip-miners came to his farm, this man just stood there with his rifle and said, 'You may kill me, but if you do, I'm taking some of you with me.' They didn't come back." So the Rev. R. Baldwin Lloyd, executive director of the Appalachian Peoples' Service Organization, described the recent action of an embattled Appalachian landowner.

"The studying of deeds and titles is of tremendous importance," he went on to explain, "as land rights become an increasingly critical issue in rural America today."

As spokesman for APSO, "B" Lloyd joined a group of others concerned with the ministry of rural and small community Episcopal churches in a recent consultation in Charlotte, N.C. The consultation assisted the board of New Directions Ministries, Inc., to make plans for the 1984 class of the Leadership Academy for New Directions, an advanced course of continuing education for diocesan and regional church leaders and officials.

The residential sessions of LAND in 1984 will be held on the campus of Sacred Heart College, on the outskirts of Charlotte, and the dean of this session is the Ven. Webster L. Simons, Jr., of the Diocese of East Carolina. H.B.P.

Liturgists Meet

Under the theme, "The Way of Resurrection: the Baptismal and Burial Offices," the National Association of Diocesan Liturgy and Music Commissions met in Washington, D.C., and Chevy Chase, Md., from November 7-10.

Verna Dozier, lay theologian and lecturer, served as keynote speaker at the opening banquet at St. Alban's Church following Evensong and the Eucharist in Washington Cathedral, presided over by the Rt. Rev. John T. Walker, Bishop of Washington, with the Rev. Canon Herbert O'Driscoll as preacher.

William Stringfellow, lawyer, lay theologian, and author, gave a provocative presentation on baptism, in which he described the sacrament as a political act. To be baptized, he said, places one in

New York to London by Satellite and Return

Not only sophisticated technology, but also a multitude of business arrangements were necessary in order to make possible the face to face conversation of Presiding Bishop Allin and Archbishop Runcie. How did they do it?

Simplifying the situation considerably, the picture and voice of Bishop Allin went from the temporary studio in the Episcopal Church Center to a temporary aerial mounted on the roof. It then went across the block to another building where it was relayed to AT&T and carried on phone lines across Manhattan to the Gulf Western building. From there it went by microwave across the Hudson River to Glenwood, N.J., where an "up link" sent it into space to the domestic satellite. From there it went to Camden, Maine, where it was projected to an international satellite, from which it went to England and ultimately Church House. Simultaneously, on a different frequency, the picture and voice of the archbishop were being broadcast from London and followed this same route in reverse.

opposition to the "principalities and powers" of this world with broad implications.

The Rev. William Wendt, executive director of the St. Francis Center in Washington, said that today's culture has lost the rituals, individual and liturgical, that enable people to accept death.

Raymond Glover, general editor of the new *Hymnal 1982*, reported that work on it has been nearly completed. Most of the texts have been assigned tunes, and decisions relating to service music are close to being made final.

Commission members elected the Rev. Clifford Gain of California to succeed Winnie Crapson as president and the Rev. Henry Louttit of Georgia, president-elect.

(The Rev.) JAMES M. BARNETT

Anglican Nun Works for Irish Children

A spirited Anglican sister was in the U.S. recently, attempting to win support for an ecumenical school program in Northern Ireland. Sr. Anna Hoare, a member of the Oxford-based Sisters of the Love of God in England, has been working for reconciliation in Northern Ireland for 12 years.

The pilot school is located in Belfast and named Lagan College, after the river that flows through the city. "The river is a sign of life," said Sr. Anna, who came to Belfast at the behest of Mother Teresa of Calcutta in 1971. Eight nuns — four Roman Catholic and four Anglican — answered the call. "She [Mother Teresa] had some of her Sisters of Charity in Belfast and wanted to get some Protestant nuns working together across the divide, working for reconciliation in any way." A year later, she said, the seven other nuns were needed elsewhere and withdrew. Sr. Anna, however,

stayed and moved "into the heart of trouble" in the Ardoyne section of Belfast.

The street on which she lives is one of the dividing lines between Protestants and Roman Catholics in the city. "Seeing I'm in the middle, people from both sides aren't afraid to see me," she said. Sr. Anna wears ordinary street clothes in Belfast and gets about on a moped. She wears her habit while traveling.

Lagan School is the first integrated post-primary Christian school in Northern Ireland, and other integrated schools are envisioned, she said. Children aged 11 to 18 are enrolled at Lagan, which has grown from 30 students in 1981 to 165 in 1983. The student body is almost evenly divided between the two main religious groups, as is the faculty.

Sr. Anna said that 99.5 percent of Protestants in Northern Ireland attend Protestant schools and 98 percent of Roman Catholics attend their own parochial schools. Opinion polls, however, show that most parents are in favor of educating all the children together.

A key element in the Northern Ireland problem is the polarization of society in the Six Counties. The Roman Catholics of Irish lineage and the Protestants of British background have withdrawn into two sharply segregated communities, ignorant and fearful of each other. Children on both sides have been "used," Sr. Anna said, and drawn into violence by extremists on both sides.

Lagan College and a children's holiday project, "Discovery," which the nun organized, have brought together many children who had "never met a Catholic" or "never met a Protestant" before. The school offers children the opportunities of learning about one another's cultural and religious traditions while keeping their own. "The Holy Spirit will do the rest," Sr. Anna said.

BRIEFLY...

The Rt. Rev. James W. Montgomery, Bishop of Chicago since 1971, issued a call for the election of a bishop coadjutor at the diocese's recent convention. At the same time, Bishop Montgomery announced that the Rt. Rev. Quintin E. Primo will retire at the end of 1984. Bishop Primo, 70, has served the Diocese of Chicago as Suffragan Bishop since 1972. Although Bishop Montgomery, 62, has not set a date for his own retirement, he noted in his charge to the convention that he was "anxious to provide for an orderly transition in the leadership of the diocese."

Voorhees College, an Episcopal Church-affiliated college located in Denmark, S.C., recently announced the publication by its National Alumni Association of *The Story of Voorhees College — From 1897 to 1982*. Beginning with the struggles and achievements of Elizabeth Evelyn Wright in founding the predominantly black college and giving accounts of the principal events in the college's history, the book focuses on those who made Voorhees the widely-respected small college it is today. The affiliation with the Episcopal Church is described in detail. Those interested in purchasing the book, written by Robert J. Blanton, should write to The Bookstore, Voorhees College, Denmark, S.C. 29042.

Gene Pugh of St. Paul, Minn., was elected to a second term as president of the National Episcopal Cursillo Committee at the organization's annual meeting in Minneapolis October 20-22. The Rt. Rev. O'Kelley Whitaker joined the gathering for its last two days, as he was appointed liaison to the committee by Presiding Bishop John M. Allin recently. Three keynote speakers addressed the cursillistas: the Rev. Douglas Weiss, Campbell, Calif.; Virginia Watson, Vienna, Va.; and Jack McCabe, Rockford, Ill. A budget of \$41,000 was adopted which includes the purchase of a computer for the NEC office in Cedar Falls, Iowa.

A possible exchange of clergy between the U.S. and the U.S.S.R. could help build some "small bridges of understanding," according to the Rt. Rev. George N. Hunt, Bishop of Rhode Island. Bishop Hunt, who returned recently from the Middle East, told the recent diocesan convention that an ad hoc committee is exploring the exchange idea with representatives of the Russian Orthodox Church.

An Appeal to the People of the Episcopal Church

Beloved in Christ:

Jesus warns the disciples that winds of fear and confusion will threaten to overwhelm them. Such winds together with hatred and hysteria now cloud an appropriately Christian response to our brothers and sisters who are afflicted with Acquired Immune Deficiency Syndrome (AIDS), or who have died of this dreaded disease.

I appeal to all to respond in the compassion of Christ, to people with AIDS and in support of their friends, companions and families.

May God give us the courage to support those suffering from AIDS and to work with those programs and persons ministering to them.

This appeal is to the great pastoral concern shared among us.

Faithfully,

(The Most Rev.) John M. Allin
Presiding Bishop

The Tender Grace

A Churchman discusses

the personal thoughts that arise

as a result of the changes

in the Prayer Book.

By ARTHUR L. MCKNIGHT

The poet William Wordsworth wrote:
Though inland far we be,
Our souls have sight of that immortal
sea
Which brought us hither.

As a lifelong Episcopalian, I find myself "inland far" from the church in which I was reared, an immortal sea. Do not get me wrong. This is not a diatribe against the 1979 Book of Common Prayer or a plea that the church back-track from recent changes. It is only a nostalgic effort of a septuagenarian to express the personal thoughts that arise as a result of those changes.

The parish in which I am active is firmly committed to Rite II of the Holy Communion, and we never hear Morning Prayer. We have in our parish many young couples who never heard a service from the 1928 Book of Common Prayer. I thank God for these fine people. It is entirely possible, if not probable, that they would never have been attracted to the staid old church from which I came. So I rejoice.

When we pass the peace, I am reminded of the psalmist's reference to making a "joyful noise." It is a thrilling experience. The church has reaped vast

benefits from Faith Alive weekends and from various forms of parish renewal. The greater informality of our services and the increased participation by the laity have sparked a new life and a new spirit in the entire church. And again, I rejoice.

There is nothing about Rite II that I dislike, although the language leaves much to be desired. In fact, there are things about Rite II that I particularly like, such as the varying forms of the Great Thanksgiving and the Prayers of the People. I am comfortable with Rite II as an acceptable liturgy for our celebration of the Lord's Supper and as a vehicle for our receiving all the benefits of his passion.

About what, then, am I writing? I am writing not about what I hear these days, but rather about what I do not hear. Let me cite some of what I miss, to my soul's sorrow.

I miss hearing the Ten Commandments and the sung responses, "Lord, have mercy upon us and incline our hearts to keep this law." Christianity teaches us that the Jewish religion placed too much emphasis on the importance of the law, and that the great commandments are that we love the Lord our God with all our hearts, souls, and minds, and our neighbors as ourselves.

But I find nothing in the New Testament telling us to ignore the Mosaic law.

In our permissive society, I submit that all of us would benefit from hearing, now and then, in the setting of a liturgical experience, the admonitions of "Thou shalt" or "Thou shalt not."

I miss much of the beautiful wording of the Prayer for the Whole State of Christ's Church, but most particularly, from a very personal standpoint, these words:

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom.

Those words always brought to my mind the faces of my loved ones who have gone on, and I experienced a spiritual warmth and love which was most meaningful to me. Now I am denied that privilege liturgically.

I miss the Great Invitation:

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors . . . draw near with faith, and take this holy sacrament to your comfort.

That invitation set an important tone. We should earnestly repent of our sins and be in love and charity with our neighbors before taking the sacrament to our comfort. I well remember one Sunday many years ago when I did not honestly feel that I was in love and charity with my neighbors, and I did not go up to communion. Today I have no such test put before me. Perhaps this is correct theology according to modern thinking. But I doubt it.

The invitation was followed by the beautiful General Confession:

Almighty God, Father of our Lord Jesus Christ . . . we acknowledge and bewail our manifold sins and wickedness. . . . We do earnestly repent, are heartily sorry for these our misdoings; the remembrance of them is grievous to us; the burden of them is intolerable. . . . And grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name; through Jesus Christ our Lord. Amen.

In Rite II we confess our sins, but in no sense is the tone set by the Invitation and the General Confession even approached. Later in the old service, in the Prayer of Humble Access, we again conformed our deep-felt unworthiness when we said, "We are not worthy so much as to gather up the crumbs under thy table." This penitent tone has ample biblical support.

Our Lord said:

So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar

Arthur L. McKnight is a resident of Jacksonville, Fla.

and go; first be reconciled to your brother, and then come and offer your gift.

Paul told the Corinthians:

For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the Body and Blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup.

Again, don't get me wrong. I love the joyous nature of Rite II, and I would not for a minute return to the days when we were taught to come back from the altar rail with a long and sad face. But I submit that we should not approach the rail in levity or frivolity. Our people today are not imbued with the sense of unworthiness that was so plainly set forth in the old liturgy.

I greatly miss the celebrant turning to me and saying:

Hear what comfortable words our Savior Christ saith unto all who truly turn to him: Come unto me, all ye that travail and are heavy laden, and I will refresh you. So God loved the world that he gave his only-begotten Son, to the end that all that believe in him should not perish but have everlasting life.

These "comfortable words" spoke to the heart of Christianity and were most inspiring.

I would not for a moment return to the use of Morning Prayer on most Sundays. But I think that the young people of today are distinct losers, although they do not know it, because they have been deprived of knowing the old General Confession or the General Thanksgiving. The latter is not only an inclusive expression of our thankfulness to Almighty God, but is also the finest example of which I can think of the beauty that can be achieved in English prose. It is too bad that the revisers of the Book of Common Prayer did not see fit to incorporate it into the communion services.

Tennyson expressed my feelings quite well when he wrote:

Break, break, break,
On thy gold gray stones, O sea!
And I would that my tongue would
utter
The thoughts that arise in me.
Break, break, break,
At the foot of thy crags, O sea!
But the tender grace of a day that is
dead
Will never come back to me.

I have tried to "utter the thoughts that arise in me" and to reconcile myself to the knowledge that "the tender grace of a day that is dead will never come back to me."

The Sights and Sounds of Christmas

In our Christmas worship, we look
to the manger; yet we look beyond it.

By WILLIAM P. BAXTER, JR.

Last year I was lucky enough to see my child in the annual Christmas play at her school. Lucy had been chosen to be the "star angel," which meant, among other things, that she led the procession of characters while holding a medium-sized evergreen branch to which was affixed a bright yellow star.

Things began in shaky fashion as Lucy began to cry, a little overwhelmed by the size of the crowd. When she got on stage, however, she wiped her tears away and proudly held the branch and star aloft. At times the star resembled a comet as it waved to and fro.

Other characters did very well too, except that one of the shepherds tripped as he mounted the platform, and some of the cows, all shaggy and brown, were heard to ask in loud voices, "When do we get to go up there?"

Since there was a large crowd, I was wedged in against a window, and I could see the action and the central characters only if I stood on tiptoe. As I stood, I talked off and on with others pressed into the pew about how outstanding the children were. Also, I must confess that I cried a little and like Lucy, had to wipe away a few tears.

As I turned to leave, thankful for the joy and burden of parenthood and thankful for the opportunity to see my child in the play, I glanced over at my neighbor who had been so proud of her child. She was reaching down for something on the floor — a white stick — and then I saw that she was blind, that she couldn't see her child.

Embarrassed and touched, I mumbled something about how proud we all were

The Rev. William P. Baxter, Jr. is rector of St. Thomas Church, Garrison Forest, Md.

and how wonderful the *sounds* of the play were, with carols and voices and instruments. The crowd melted away, and she and a friend were gone, leaving me to go to the chapel to pray for a moment.

Remembering last year's pageant, I think about that warm, soft morning — and two proud parents talking back and forth — one sighted and the other blind, both touched by the temporal and eternal, the players and the play, and the Good News which it brought.

Some lines of scripture come to mind; they are from Isaiah 35. They talk about the eternal vision of God's people, the eternal hope of all who believe that there is more to life than life and death. The words tell about the day of fulfillment of God's promise: "Then shall the eyes of the blind be opened and the ears of the deaf unstopped, then shall the lame man leap as a hart and the tongue of the dumb shall sing" (Isaiah 35:5-6).

These words and their spell sum up our Christmas worship. We look to a manger; yet we look beyond it. We see, in the Babe, God's eternal and unswerving purpose, and we bring to the manger "the hopes and fears of all the years." We bring all of the things which bind and shackle us — eyes which cannot see and ears which cannot hear and hearts which cannot love; we bring all the hopes and dreams and memories which support and encourage us.

We bring all these things, and we see in him a light — an unquenchable flame — a sign that indeed there shall be a day when the eyes of the blind will be opened and God will wipe away all tears. And because we have seen this sign, we come before him, year after year, until, at length, he shall come again, and then our coming will be done.

EDITORIALS

The Fourth Week

On most years, Christmas comes just a few days after the Fourth Sunday of Advent. This year we have a full week. Amid all the busyness, hurry, and excitement of preparation for our Lord's birthday, a full week will afford all of us some final opportunity for prayer, reflection, and self-examination. It is easy to complain that the secular world takes Christ out of Christmas, but you and I each have the responsibility of allowing Christ to enter our Christmas.

Secular Advent

The recent TV film, *The Day After*, has made the horrors of a future nuclear war vivid to millions. At a secular level, it expressed one dimension of the season of Advent. The events and scenes of the film conveyed a message which mere statistics could not. Actually, it was no doubt an understatement. In a real war, there might not be enough survivors in any one place to carry on the story — or perhaps simply no survivors.

Such a film may be used as an argument for a nuclear freeze, or as an argument for maintaining the strongest possible military deterrence against potential foes. In the interesting discussion which the broadcasters arranged following the film, we were disappointed that there was so little attention to any means of peacemaking beyond disarmament or superarmament. Peace is important enough to be sought by many different simultaneous efforts.

Many Russians know English. How many of us can learn about them in their language? How many secondary schools in America teach Russian or any other Eastern European language? We believe it is to our advantage, and the advantage of the entire world, to pursue every sort of international contact — visits, exchange years, lecture tours, and so forth by businessmen, students, writers, housewives, farmers, scientists, minority peoples, etc.

Here in Wisconsin, the International Crane Foundation, which is endeavoring to save this interesting and beautiful family of birds, has had very interesting cooperation with Russian and Chinese naturalists. We need thousands of other such efforts.

One would hope that contacts between Christians would be important. For this reason, among many others, we wish that our Anglican contacts with the Eastern Churches would receive greater attention and support.

Communication by Satellite

The recent meeting of the Executive Council was emotionally dominated by the dramatic conversation of the Presiding Bishop with the Archbishop of Canterbury by satellite communication [p. 6]. What they actually said to each other in their rather casual

exchange was not unusual: the means by which they said it was.

As an experiment, the broadcast was highly successful, for it proved that the staff of the communications department could indeed handle the highly complicated arrangements effectively. It also demonstrated the emotional impact which such a broadcast could have on an audience of Episcopalians — as had the nationwide program in ministry with the aging three weeks before [TLC, Nov. 13].

Few would claim that the Episcopal Church is in immediate need of its own satellite facilities at this moment, but it is wise to prepare for the day when such a need may be felt. The cost is enormous, but if satellite communications becomes widespread in our society, it will be because in the long run it is less expensive, for certain purposes, than other media.

Ultimately, of course, the question is not what media of communication do we use, but what do we have to communicate? Is the message of Jesus Christ in our hearts and on our lips? If it is, we can gladly use any and every channel to communicate it to others. If it is not, the media will not bail us out.

Meanwhile, the council did a lot of other business. We especially applaud the assigning of funds for theological training in Latin America and among various ethnic groups. We hope and pray that such training will not stifle the distinctive heritages and special gifts of ordinands and lay leaders in these different groups. The church can be greatly enriched by the contributions of different cultures and a diversity of peoples.

The Public Creche

Our guest editorial this week was written by the Rev. William H. Baar, rector of Emmanuel Church, La Grange, Ill., and a member of The Living Church Foundation.

Those quiet Judean hills which first echoed the song of the angels under an open starlit sky seem far distant in time and space from our world with its new religion of materialism, where the noise of commerce blots out all song and where the neon lights of our cities render even the stars invisible. And yet these two worlds do meet in our day. Their meetings are often confrontations marked by bitterness and hostility.

One of these clashes has reached even the halls of the Supreme Court of the U.S. "Christmas is a national folk festival," argue those who favor community-sponsored celebrations, including the singing of Christmas carols and the setting up of nativity scenes in public places.

"No," say those who are fearful of government-sponsored religious observances. "Christmas is a holy day with deep spiritual significance, and its celebration should be left to the churches." This has become an angry annual controversy that tarnishes the spirit of the season in which goodwill toward men has been, in former years, an almost universal experience.

There is a middle ground. On the one hand, one could say that the creche itself commemorates an historical event of great importance. The figures picture this event as it happened, and do not present a theological

interpretation of its meaning. Jesus was born into the world as a human child in pitifully humble surroundings. The Baby in the manger does not proclaim his godhead.

Even the people of his own time were not convinced. In fact, to many, his humble birth was a cause of ridicule, part of the foolishness of the Gospel. Certainly the scene of the birth itself did not, in the first century, and does not in our own, overwhelm anyone with divinity.

On the other hand, Christian people seeking a middle ground with those who are unconvinced could certainly say, "We can provide the creche; only give us space

where it can be seen — as the event which gave rise to all the other celebrations." There are many alternatives to collision, short of destroying a beautiful spirit when people of goodwill come to sharp disagreement.

Millions will pass the outdoor creches and hear the songs. To some they will be just a part of our folklore, a happy and congenial time of the year. They will see no stars, and the Baby in the manger will be just another lovely child. So be it. And if they cannot see God in the Christ Child, then let them see him in us. For we have been to Bethlehem many times. We are not that light, but are here to bear witness to that light. Hail, Holy Child, God most high!

BOOKS

Continued from page 5

out of her friendship and concern for Popes Gregory XI and Urban VI. An example of both was prayed on the Feast of the Chair of St. Peter:

So listen to us
as we pray for the guardian of this
chair of yours,
whose feast we are celebrating.
Make your vicar
whatever sort of successor
you would have him be
to your dear elder Peter,
and give him what is needed
for your church.

But many of her prayers speak for all of us:

You, eternal Godhead,
are life
and I am death.
You are wisdom
and I am ignorance.
You are light
and I am darkness.
You are infinite
and I am finite.
You are absolute directness
and I am terrible twistedness.
You are the doctor
and I am sick.

Both mystical and conversational with her Lord, a woman who both nursed those sick of the plague and influenced leaders, Catherine deserves the renewed attention that has come to her.

AVERY BROOKE
Editor, Seabury Press
New York City

Criteria for Discernment

PAST LIFE VISIONS: A Christian Exploration. By William de Arteaga. Seabury. Pp. 242. \$9.95 paper.

The value of the book lies in applying specific criteria of discernment to a limited class of paranormal experiences. Care is taken to distinguish between the Gnostic, occult, and demonic influences and that which is in keeping with scripture, glorifies Jesus Christ, and bears good fruit. The author is a biblically conservative charismatic.

The two related purposes of this book are to sift through and evaluate "the hypotheses pertaining to the sources of past life visions" and "to give the Christian some guidelines as to what is helpful and what is spiritually deadly within the area of visionary experiences. . . ."

The Episcopal Church needs authoritative criteria for discernment. We seem awash with good, bad, and silly ideas, as well as with induced experiences. This book could be used as an excellent starting point for establishing such criteria.

(The Rev.) JOHN I. KILBY
Grace Church
Clinton, Iowa

Gems of Truth

BREAKING THROUGH: How to Overcome Housewives' Depression. By Marie Morgan. Winston Press. Pp. viii and 196. \$8.95 paper.

Depression may afflict men and women of all ages and circumstances. Here is a book written for women who suffer from that "gray, tired, listless feeling" that is housewives' depression. It is a self-help book intended for use by

small groups of women, although it can be enlightening and helpful to the solitary reader. It is a manual which emphasizes that help comes not from reading books, but from taking decisive action.

To assist the reader to overcome inertia, hopelessness, "stuckness," the book offers practical, step-by-step suggestions for combating resistance, improving one's self-image, developing individual gifts and talents, and structuring daily life in ways that can be stimulating, productive, rewarding, and joyful.

Not until the final chapter does the author present the spiritual aspect of the topics dealt with in earlier chapters. It is unfortunate that she thus compartmentalizes the spiritual dimension, for this "optional chapter" contains significant insights and gems of truth: "Breaking through means letting God break through into your life. When that sunlight floods in, depression is crowded out, and a more purposeful life begins."

The book is packed with information, ideas, and encouragement, and is sure to improve the quality of life for its readers.

FAY CAMPBELL
Bethesda, Md.

December

Praise December!

You wear Winter's crown and stand, poised
Upon the edge of the chasm between the years
Waiting, to sink into eleven-months sleep.
Your robe enfolds the Infant whose birth
Within your span of time is celebrate —
Immoveable feast!

Rich December!

In your beginning is Hope's fair season
Forever pregnant with Advent's promise
Of love and grace to come unto a waiting world.
You stand at Winter's door in the beginning of your time
And beckon with white arms and shining eyes
Pilgrims to the banquet shrine
Of faith.

Dora C. Davis

Cassettes

By CHRISTOPHER WEBBER

JOURNEY THRU GENESIS. Daniel Durkin, OSB. The Liturgical Press, Collegeville, Minn. 1981. Set of five cassettes (over six hours), with study guide. \$37.50.

Everyone, presumably, has read the book of Genesis. Most of us got well into Exodus — some even into Deuteronomy or Numbers — before giving up. And we all colored pictures of Joseph's many-colored coat in Sunday school. All the more reason, then, to spend time with a clear and simple survey of the book such as Fr. Durkin provides in these tapes.

These are lenten lectures given in a parish and pitched at the beginner in Bible study. Fr. Durkin retells the ancient stories, sorting out the J, E, and P strands where this throws light on their shape, and giving a helpful introduction to the origins of these traditions. There is also a useful discussion of "myth" — a word which must still be unfamiliar in its technical sense to most laypeople.

Recorded in a parish room (the steam pipes are heard knocking at the beginning of one tape), the recording lacks the clarity a sound studio would provide, but this is not a serious flaw. The tapes are packed in an interlocking set of boxes that is handy to carry and use in a car. A convenient outline with discussion questions would help make the tapes useful to Bible study groups.

UNDERSTANDING SPIRITUAL DEVELOPMENT. Benedict Groeschel. NCR Cassettes. Six cassettes (five hours, 30 minutes). \$49.95.

"In the old days," says the Rev. Benedict Groeschel, "when they put you in charge of 'spiritual development,' you knew you were over the hill." Well, Fr. Groeschel is in charge of spiritual development for the Roman Catholic Archdiocese of New York, but he is far from over the hill.

His understanding of spiritual growth is shaped by the classical authors in the classical pattern, but it is vivid, concrete, and contemporary. Commending Evelyn Underhill, Baron Von Hugel, and Bishop Kenneth Kirk as the leading contemporary guides on spirituality, Fr. Groeschel draws also on psychological insights from Eric Ericson and others,

The Rev. Christopher Webber is the rector of Christ Church, Bronxville, N. Y.

in analyzing the purgative, illuminative, and unitive stages of spiritual growth.

These talks, given to a group of retreatants, range over the rich treasury of the Christian heritage — St. John of the Cross, Eckhardt, Augustine, Thomas Aquinas. Yet these are intensely practical lectures, grounded in the harsh reality of Jersey City, N.J., where Fr. Groeschel grew up, and the Bronx, where he ran a shelter for boys in trouble.

"The dark night of the soul" is experienced here in terms of lives wasted by street crime and drugs, in terms of a blue collar worker at his wife's funeral, and in other experiences. "Spiritual growth" is not a matter for the cloister or for those "over the hill," rather it is the potential of a housewife or the father of a family who experiences "the purgative way" in the demands of his children and the crises of daily life.

Yet, Fr. Groeschel is a man with a rich sense of humor who enjoys making his audience laugh (almost too much on occasion), and he has the ability to carry us with him as he clarifies the nature of our journey and challenges us to renew it.

PREACHING THE HOMILY. William Skudlarek, OSB, and James Wallace, CSSR. The Liturgical Press, Collegeville, Minn. Set of six cassettes (over five hours). \$45.95.

A two-day workshop in preaching for parish priests cannot, of course, be fine-tuned to each priest's need. The remarkable aspect of these tapes is that so much of what is said may be helpful and challenging to so many. All parish priests need to be reminded of the need to work at preaching and of the importance of discipline, study, voice, and manner — and, above all, of communicating the good news.

Frs. Wallace and Skudlarek are professors of preaching in seminaries in New York and Minnesota. Their terms of reference range from the decrees of Vatican II to courses in a Presbyterian seminary. They care about preaching the Gospel. Both outline seven-day programs for producing the sermon, beginning with reading the text Sunday night or Monday morning, allowing time for the mind to work, writing the sermon on Friday, and polishing it on Saturday.

I think a seven to ten minute homily isn't long enough, and one hour isn't



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens

Chalice Palls Funeral Palls

Needlepoint Pieces

**HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE**

Write for our Catalogue



All the Needs of Your Church

Vestments & Paraments

Altar Linens

Choir Vestments

Clerical Clothing

Do-It-Yourself Department

Religious Jewelry

Ecclesiastical Metalware

Church Furniture

Books

Come In. Phone or Write for Information



Cuthbertson

2013 SANSOM ST. • PHILA., PA 19103 • (215) 564-6033

HOW ABOUT YOUR WILL?

Have you a will, properly drawn up, assuring that your wishes will be complied with after your estate is settled? Has it been properly prepared, by a lawyer? Does it provide for the causes you cherish most — among them your Church?

Our next question: Do you value *The Living Church* for what it does for you and others as the only independent weekly journal of the news and views of the Church? If so, you may want to do something to perpetuate its service, by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

Legally, our designation is: **The Living Church Foundation, Inc.**, 407 E. Michigan St., Milwaukee, Wis. 53202. This is a non-profit corporation, incorporated under the laws of the State of Wisconsin.

The perfect *Christmas Gift*



for those
special friends
you want to
remember
in a
special way
is a year's
subscription
to



THE LIVING CHURCH

A reduced rate is available to subscribers for gift subscriptions:

\$47.00 per year for the first 2 subscriptions

Only \$22.50 per year for each additional subscription order at the same time

a substantial saving from the regular rate!

Foreign postage, add \$10.00 each

THE LIVING CHURCH
407 E. Michigan Street
Milwaukee, Wis. 53202

Please enter a Christmas gift subscription for one year of THE LIVING CHURCH for the following:

Name _____

Street _____

City _____ State _____ Zip _____

Sign my gift card _____

Name _____

Street _____

City _____ State _____ Zip _____

Sign my gift card _____

Enclose another sheet for additional names and addresses.

My payment is enclosed

Bill me later

Signed _____

Street _____

City _____ State _____ Zip _____

nearly enough time for writing — especially if the homily is so brief and every word so precious. I would want to consult commentaries earlier in the process. But we all need the stress on discipline and time for “incubation.”

Fr. Skudlarek quotes Flannery O'Connor: “Routine is a condition of survival.” Both priests stress the way the mind unconsciously works to bring ideas together in unexpected ways. “Store things in the back of your mind,” says Fr. Skudlarek, “They act as magnets.”

Fr. Skudlarek brings hope and excitement also to the task of wrestling with the “difficult text.” “The difficult text that I rebel against, that I cannot bring myself to accept, is the root of the homily. . . . It’s directed at the unredeemed part of my life . . . calling me to conversion. . . . This, too, is good news, offering me a word of life for that which is dead in me.”

These are tapes to hear slowly and then meditate on. Sides three and four, “Reading the Word,” and part of side 12, on the use of the voice, would be useful also for layreaders.

CONTEMPLATIVE PRAYER. William Johnson. NCR Cassettes. Six cassettes (seven hours, 30 minutes). \$49.95.

“Contemplative prayer,” says Fr. Johnson, “is very personal,” and different individuals must find the way that appeals to each of them. These 12 talks are admirably suited to help us consider the various ways of contemplation that might be chosen as models.

A Jesuit priest who has lived for many years in Japan, Fr. Johnson ranges widely and knowledgeably over a vast terrain, speaking of the various biblical styles of spirituality, of St. John of the Cross, “the cloud of unknowing,” of Buddhism, and, in particular, of Zen. He finds great value for Christians in Zen, but he is also very clear that enlightenment and salvation are not the same thing — though he is careful always to add “at least in my experience.”

Fr. Johnson is eclectic enough to be able to speak of “sitting in the lotus position in the presence of the Blessed Sacrament,” and critical enough to feel that the lotus position may be a cultural style without universal application. He has much to say also about the vital role of the contemplative way in a world of violence. The individual Christian in the midst of the suffering of the world needs contemplation, Fr. Johnson believes, to deal with anger and to avoid despair.

Discursive in style, sometimes a bit rambling and unstructured, revealing a man of deep compassion and good humor, these talks will challenge most listeners to re-examine their spiritual lives and explore new methods of prayer which may, as Fr. Johnson puts it, “resonate” for them.

CONVENTIONS

For the first time since the Episcopal Church was established there in 1895, the Diocese of Alaska held its convention in an area of the state inhabited primarily by Eskimos. The delegates met in September in Kotzebue, an Eskimo community located on the shores of the Arctic Ocean, 50 miles south of the Arctic Circle.

Because of the diocese's size, some delegates had to travel over 1,500 miles to attend. The high cost of travel required an assessment of \$350 per delegate from each parish and mission represented.

While recognizing the financial burden this imposes, the convention nonetheless expressed the belief that such meetings are essential to the communion and communication in the diocese, and that they should be given high priority in the budget process. Recognizing the great diversity of the people and communities which comprise the diocese, the convention passed a resolution that the diocesan deaneries serve this diversity, and that all appointed diocesan committees that affect the entire diocese should have representation from each of the four deaneries.

A budget of \$571,542 was passed for 1984. This figure represents an increase of \$42,818 over 1983, but due to an expected decrease in monies received through Coalition 14, the 1984 budget requires an increase in giving of \$56,818.

As part of the 125th anniversary celebration of St. Andrew the Apostle Church in Fort Scott, the parish was host to the 124th convention of the Diocese of Kansas on October 21 and 22.

In his sermon at the opening Eucharist, the Rt. Rev. Richard F. Grein, Bishop of Kansas, emphasized that the burden of ministry is too great for those who are ordained, and that it must be shared with the laity.

Five debatable resolutions were presented to the convention. The first provided that each parish should be asked to designate an amount of at least one percent of its net disposable income for the support of one of the accredited Episcopal seminaries. The second resolution authorized the diocese, along with the Diocese of Western Kansas, to enter into a companion relationship with an overseas diocese.

The third resolution passed urged the Episcopal Church to restore the integrity of the diaconate by abolishing the diaconate as a steppingstone to the priesthood, and the fourth authorized investigating the means of establishing a dialogue with the Russian Orthodox

Church as a means of bringing about peace. A fifth resolution regarding the designation of funds for the National Council of Churches was referred to the diocesan council.

A budget of \$761,593 was adopted for 1984.

• • •

The 25th council of the Diocese of Northwest Texas was held November 11 and 12 in Abilene. The choral Eucharist was celebrated at the Church of the Heavenly Rest, with the Rt. Rev. Sam B. Hulsey, Bishop of Northwest Texas, presiding. The Rt. Rev. Anselmo Carral, executive director of the Center for Hispanic Ministries, preached.

The council and the diocesan House of Churchwomen held their sessions at the Abilene Civic Center. Among other actions, the delegates voted that \$22,000 would be the minimum annual stipend for newly ordained priests, and approved a seven percent cost of living increase for all diocesan workers.

A budget of \$739,692 was adopted for 1984, which included \$130,000 for mission beyond the diocese. The request of St. Thomas Church, Hereford, Texas, to attempt full financial responsibility for its own support in 1984 was granted.

The delegates were entertained by some 45 children from St. John's Episcopal School, who presented a skit on the life of Samuel Seabury, the first bishop in the American church.

• • •

At the 146th convention of the Diocese of Western New York, held October 28-29 in Jamestown, the Rt. Rev. Harold B. Robinson, diocesan bishop, called for a deeper commitment to Jesus. Christian discipleship was the theme of Bishop Robinson's homily, which he delivered at the convention Eucharist, and of his address to the delegates.

Before the beginning of the legislative sessions, a series of seminars based on the five categories of mission: service, worship, evangelism, education, and pastoral care (SWEEP), were held.

Among the resolutions passed, one provided for a minimum of one percent of a congregation's net disposable income to be earmarked for the support of the church's accredited seminaries, and another outlined diocesan policy for the treatment and pastoral care of clergy afflicted with alcoholism.

A budget of \$635,767 was approved for 1984.

NOTICE TO SUBSCRIBERS

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

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

CLASSIFIED

BOOKS

BIBLIOGRAPHY FOR ANGLO-CATHOLICS, prepared and annotated by Society SS. Peter & Paul, c. 1942, 20 pp. Reprint \$3.00 from The Anglican Bibliopole, R.D. 3, Box 116d, Saratoga Springs, N.Y. 12866.

FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$18.00 including gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782. (803) 457-4613.

TRADITIONAL ORDO KALENDAR, 1984, in full color with space for a church address label or stamp. Use with 1928 BCP, American and Anglican Missals. Send \$2.50 (plus \$1.00 handling per order) to: Anglican Church Women, 3729 Heritage Dr., Antioch, Calif. 94509.

POSITIONS WANTED

PRIEST, middle of the road traditional, seeks position stressing Worship, Preaching, Pastoral Care. Seven years in present position. Will consider any position, anywhere, including overseas. Reply Box P-571*.

PRAEPARATIONES

THE HEBREW and Aramaic lessons of the Episcopal Lectionary (A, B, C) prepared, word for word, to be used for study and sermon preparation. A valuable tool to bridge the gap between an interlinear Bible and an analytical lexicon. Especially suited for seminarians and students with little knowledge of the semitic languages. Handwritten, typed and photocopied. Sold at cost price for \$16.50. Orders should include check or money order. Allow four weeks for delivery. Obtainable from: The Rev. Dr. theol. Georg Retzlaff, 110 First St., Wood-Ridge, N.J. 07075.

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. English bells hung for change-ringing. Linda C. Woodford, 2-A, Smith Court No. 3, Boston, Mass. 02114. (607) 723-9441.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 37 Cts. a word for one insertion; 33 cts. a word an insertion for 3 to 12 insertions; 31 cts. a word an insertion for 13 to 25 insertions; and 29 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.85.
- (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

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.

PHOENIX, ARIZ.

ST. MARY'S 39th Ave. & Maryland
Sun MP 7, HC 8 & 10, EP 6. Mon-Fri MP 6:30, HC 7. Sat MP 8:30, HC 9. Mon & Wed HC 8, Thurs 9. EP daily 5

SANTA CLARA, CALIF. (and west San Jose)

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

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family
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. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 6. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 8; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Rev. Gus L. Franklin, pastor Near the Capitol
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 8633 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.
Mon H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 9:30 & 4, Sun 4

CHURCHVILLE, MD.

CHURCH OF THE HOLY TRINITY 2929 Level Rd.
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d
Sun Worship: 8, 9:15 & 11

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

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.

BOSTON, MASS. (Cont'd.)

THE MISSION CHURCH Beacon Hill
OF ST. JOHN THE EVANGELIST
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 8-7

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S4. Wkdy: MP 8:45, EP 5, H Eu Wed 5:15 (other days 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. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MPIH Eu (2S, 4S). Fri 12 noon H Eu & Healing

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

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee, Edward A. Wallace, organist
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

OMAHA, NEB.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. John G. Gardner, c; the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
Our 150th Year 9816 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service 10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15 Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of school year. HC and healing Wed 12:15

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

PROTESTANT CHAPEL AT KENNEDY AIRPORT
Center of airport. Established 1984
Martin Leonard Bowman, chaplain/vicar
Sun Sol Mass 1. Open daily 9:30 to 4:30

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. David Rickey
Sun Masses 8:30, 11 (Sol); Weekdays as anno

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c; the Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol) & Ser 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15, EP 8. C Fri 5-8; Sat 2-3, Sun 10:30-10:50 and daily after 12:15 Mass. Organ recital Wed 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev. Leslie Lang
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. Choral Eu 12:10 Wed

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

SPRING VALLEY, N.Y.

ST. PAUL'S So. Madison Ave. & Rt. 59
F.F. Johnson, r; J.C. Anderson, R.B. Deats, Paul Yount
Sun 8 & 10:15

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)

PROVIDENCE, R.I.

ST. STEPHEN'S 114 George St. (on Brown campus)
Sun Masses: 8, 10, 5:30. Daily Eu 5:30. Church open daily.

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8 (Low), 10 (Sol). Daily & C as anno
"An Anglo-Catholic Parish"

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon, Mon, Tues, Thurs, Fri; 9 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. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. 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. Logan Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter, the Rev. Brice Cox; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 5-9.

MADISON, WIS.

SAINT DUNSTAN'S 8201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno