

THE LIVING CHURCH



At the year's end, the bleakness of winter did not discourage the warmth and loyalty of TLC's friends and supporters — the goal was met [pp.11 and 12].^{RNS}

TLC Says "Thank You" • pages 11 and 12



Aunt Dot

By HELEN FERGUSON

The funeral was three days ago. How is it that I have the impression it was a birthday party? It's Aunt Dot's fault, of course. All her doing. It was, after all, her funeral, and she always said a funeral should be a celebration ("Don't you see, Helen, it's not an end, it's a beginning!").

Most people thought she would never die, although some people supposed she had died, years ago. She was 97, or would have been if she had lived until Saturday. She had ordered lobster for her birthday dinner.

The planning of her funeral started out quietly enough. It was to be a memorial service in our church, with a Eucharist. The family would attend. Maybe somebody from the school.

Aunt Dot had been the headmistress of St. Mary's in the Mountains, an Episcopal school for girls, in Littleton, N.H., for almost 20 years. A strong believer in

the out-of-doors, she was responsible for moving the school from its city location to a mountain campus. I was one of her girls and shared with others a resentment of cotton stockings and the rule against cosmetics. Now I wanted desperately to be part of her memorial service. I asked the rector if I might serve as chalice bearer at the Eucharist.

"Wait and see," he said. "I have a strong feeling this service is being master-minded by someone yet unseen. Could be that Aunt Dot is planning it."

If so, she did a magnificent job. First, the bishop came. We thought he wouldn't be able to arrange it, but there he was. Then, the homily was given by one of her girls, long active in the development of the school, who was able to recall Aunt Dot's eccentricities in a loving tribute: "I went to her room to cry, and she gave me a bowl of walnuts to crack and eat. It is very hard to cry and eat walnuts at the same time."

I read one lesson — and heard Aunt Dot speaking to me through it. But the crowning touch was the bagpiper!

Who but Aunt Dot would have thought of having a Scotsman in full regalia proceed down the aisle, ahead of the bishop in his flowing robes? As the pipes screeched out "Amazing Grace," I saw heads jerk up and smiles begin. It set the tone for the event. Five of the great-grandchildren wore the McLane tartan.

When a really clear, sparkling day came along, Aunt Dot used to declare a "mountain day," cancel classes, and take everybody outdoors. It was no surprise when Saturday, after a week of rain, dawned crystal clear. Her birthday-funeral was a mountain day in very truth.

The hundred or more people who attended the service went back to her home afterward. The corner where she had sat in her wheelchair, straining her ears to follow conversation, was empty. But she was everywhere ("Remember when . . . Remember how she used to . . . I remember once. . .").

Now, three days later, the service still speaks in my mind. The joyous Easter hymns. The school Psalm . . . did I ever really hear it before? "I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh even from the Lord, who hath made heaven and earth."

The lesson that I read was from Second Corinthians: we are to make it our ambition, wherever we are, here or there, to be acceptable to God. Wherever we are . . . where are you, Aunt Dot? Living still, I have no doubt of it, in the lives of those great-grandchildren, in the memories of us all, in the glorious company of saints.

And being saints, they won't mind if you straighten them out occasionally. One of Aunt Dot's favorite stories concerned the former student who came back to visit her.

"She told me that she used to hate me. And I said, 'Of course you did! I made you do things that were good for you!'"

Then Aunt Dot's face softened, and its glow increased. "She used to hate me, but don't you see, Helen, now she loves me."

*The strife is o'er, the battle done,
The victory of life is won.
The song of triumph has begun!
Alleluia!*

Our guest columnist this week is Mrs. William Ferguson, who, with her husband, edits the New Hampshire Churchman and serves as diocesan news correspondent for TLC. While our space does not very often permit tributes to notable people in the church, there seems to have been something special about Dorothy (Dot) Ellingwood McLane, a past president of the Woman's Auxiliary in New Hampshire.

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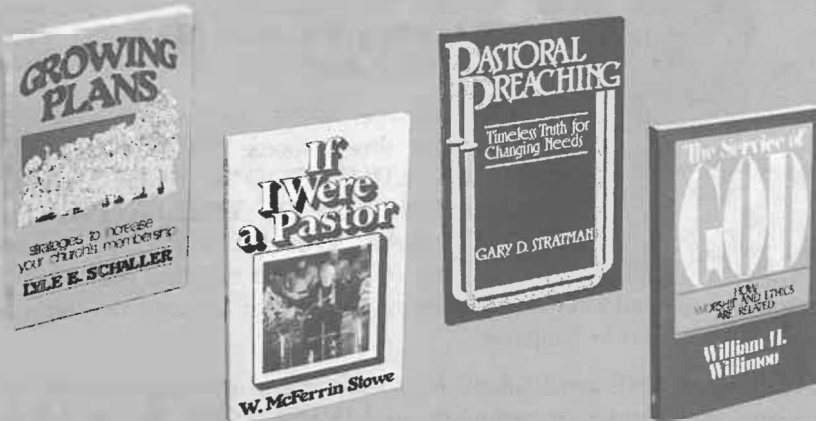
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LETTERS



After nineteen years in the parish ministry — the past ten years as Rector of St. Bartholomew's, Nashville, Tennessee — **THE REV. CHARLES H. MURPHY, JR.**, has resigned to accept the position of **TEACHER/EVANGELIST TO THE CHURCH-AT-LARGE** from St. Bartholomew's.

CHUCK and his wife, **ANNE**, have together, or individually, written three books: **"THERE'S NO BUSINESS LIKE GOD'S BUSINESS," "FUNDAMENTALS OF THE FAITH,"** and **"BOLD TO SAY, 'Our Father'"**. They have spoken at many national and regional conferences, and have conducted over three hundred missions or retreats all over The United States, and in England.

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New Hymn

The new "Hymn Text of the Month" [TLC, Jan. 9] is a helpful resource for becoming familiar with the new Hymnal. I cannot resist comment on the line in the information section below the text which states: "It is also appropriate for praise to God and Holy Scripture."

While I hold to a high doctrine of the authority of scripture, even my religious sensibilities were stung by what is surely only a poor choice of syntax. Lest we be labeled bibliolaters, perhaps a correction would be in order.

(The Rev.) **ROBERT F. WAGGENER**
St. Paul's Parish

Washington, D.C.

We share the high doctrine of scripture, but take no responsibility for the recommendation issued with this hymn.
Ed.

The Screening Process

After reading the Rev. Herbert Wentz's article on the "suitability" of candidates for ordination [TLC, Dec. 26], I found myself feeling relieved that he does not teach at my seminary. His condescending writing style reflects the lack of pastoral sensitivity throughout the screening process.

While a person is struggling to discover his vocation, there may be a need for bishops, commissions, and seminaries to challenge his motives, not by dwelling on how he might function suitably in a particular diocese, but by encouraging him to probe deeply the meaning of God's call to be a servant of Christ. . . .

I avoid people who tend to be more rejecting than others, more tentative, "yes, but" people. Only the totally affirming, spontaneous, and unreserved can help me in my struggle and give me the courage and strength to explore new facets of ministry, to take new risks, to confront life actively.

ZALMON SHERWOOD
Episcopal Divinity School
Cambridge, Mass.

As a seminarian, I particularly enjoyed reading the Rev. Herbert Wentz's article, "Do We Want You?" [TLC, Dec. 26]. I thought it had many penetrating insights into a process in which I am now finding myself.

I wish Fr. Wentz had been more precise in discussing criteria of suitability of people who feel called to the ordained ministry. For example, at Virginia Theological Seminary, where I am a student, the trustees recently issued a statement

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on the sexual behavior expected of all the faculty and seminarians at VTS. This is one criterion of suitability of a VTS student presented for ordination, since we must promise to live by the standard set for us.

Since I find it perfectly reasonable to expect that all Christians will refrain from sexual activity when single and from extra-marital sex when married, I do not have any problems with the VTS statement. Others do, for various reasons.

I believe that more important criteria of suitability exist, but I find a great deal of disagreement within the church as to what is suitable or unsuitable in the character of the candidate for ordination. . . .

PIERRE WHALON
Arlington, Va.

"Other Forms"

Russell R. Lemon, in his letter [TLC, Dec. 26], cites the preface of the 1789 Prayer Book (carried in all subsequent editions) to support General Convention's authority in declaring the new book the standard Book of Common Prayer.

No one, to my knowledge, denies that General Convention may authorize, in the words of the preface, "different forms and usages . . . provided the substance of the Faith is kept entire. . . ." General Convention did just that; so Mr. Lemon appears to be fighting a battle his side won over three years ago.

In her wisdom, however, the church sought to preserve the use of the old book for those who need it. To that end the Prayer Book commission not only retained the preface Mr. Lemon invoked but also declared (p. 13): "In addition to these services and the other rites contained in this book, other forms set forth by the authority within this church may be used."

Then when General Convention made the new book the standard Book of Common Prayer, General Convention proceeded, consistent with the commission's intent, to authorize, subject to prescribed reservation, the continued use of the texts from the 1928 "traditional" book.

Some diocesans apparently interpret the reservations as permitting them to prohibit the use of the old book in corporate worship. But no one can interpret the reservations as *requiring* any bishop or priest to prohibit such use of the book.

So, Mr. Lemon, without further study of the preface you cite, I know precisely what I stand for. Invoking the same preface and the authority of the General Convention that made the new book the standard Book of Common Prayer, I stand for the right to seek the privilege of using the traditional book in corpo-

rate worship. And I do so in the sure confidence that no chief shepherd will withhold the privilege, as long as he takes seriously the test Our Lord laid upon St. Peter, "Feed my sheep."

QUINTARD JOYNER
Sewanee, Tenn.

Russell R. Lemon is quite right to refer your readers and the Prayer Book Society to the preface of the Book of Common Prayer as a starting point in solving the current disagreement over Prayer Books [TLC, Dec. 26].

He misses the point of the dispute, however, as evidenced by the omission in his citation of the warning that, while changes may be made, changes in the Prayer Book can only be made "provided the substance of the Faith be kept entire. . . ."

The General Convention is a fine body for many purposes, but the agreement of both houses of General Convention is not the same thing as the "common consent" of the church, at least not when matters of doctrine or Christian conscience are involved.

The undivided church did not accept the actions of its representatives at a council as general, definitive, or binding until the entire church, including the lesser clergy and the people in the parishes, gave their consent, however broad the representation. Our church cannot afford having winners and losers in matters of its faith and worship.

(The Rev.) LOUIS R. TARSITANO
St. Mark's Church
Denver, Colo.

Reparations to Be Paid?

The Diocese of Colorado, taking its lead from Bishop William C. Frey's address lauding the 1982 General Convention's call to responsibility in peace-making during the convention, resolved to study peace-making [TLC, Dec. 12].

Such action could properly begin in Denver, where the diocese has carried on a six-year suit to evict the parish of St. Mary's Anglican Catholic Church from the property it occupies. Shortly, the buildings may be granted to the Episcopal diocese by an appellate court.

It would be entirely fitting to consider some form of monetary compensation for these parishioners' equity in the property as an act of reconciliation to give substance to the larger call to peace-making responsibility. If Episcopalians' justice-seeking is to be wrought in Caesar's courts alone, then the witness for peace and equity espoused by the church is indeed a hollow one.

Perhaps it is easier for the bishops to celebrate their unity with Lutherans than to labor toward the costly unity Christ desires, with their own separated and alienated brothers in the Anglican fold.

God may not be so much interested in where Bishop Frey and the diocese stand in relation to the Lutheran bishops and the Kremlin, but to the Rev. James Mote and St. Mary's Church, Denver. Doesn't peace-making and justice begin, like charity, in our own home?

CARL DAVIDSON

Detroit, Mich.

Singing the Psalms

How good to see the Rev. M. Fred Himmerich [TLC, Jan. 2] encouraging us once again to *sing* the Psalms! "Said psalmody" is surely one of the drabest travesties of worship. But I hope not everyone will automatically think that what Fr. Himmerich and his small congregation have evolved (in a most praiseworthy way) is the only, or even necessarily always the best, way of singing the Psalms.

Where there is a fine choir (otherwise defined as an ordinary group of Christian sinners with extraordinary musical gifts), what greater possibilities there exist for realising the drama, power, tenderness, and mystery of these wonderful religious lyrics! We must not always limit ourselves to the simplest of the traditional tones.

Here at St. Luke's, we have found great acceptance having the choir sing the verses to some of the loveliest Anglican chants, rehearsed with great care, while the congregation sings a simple, metrical response that is printed in the bulletin. In this way, the psalmody has quite often become the most vivid part of the ministry of the Word, in a way I feel sure Fr. Himmerich would approve of most heartily.

MURRAY SOMERVILLE
Cathedral Musician

Cathedral Church of St. Luke
Orlando, Fla.

Discrimination

Why don't the psychics prophesy
Sometimes of you and me,
Instead of noted movie stars,
Our new world royalty?

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Too often act like God,
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Volunteer Coordinator Named

The Rev. Clifford S. Waller of San Antonio, Texas, has been named to coordinate the Volunteers for Mission program at the Episcopal Church Center in New York. Fr. Waller's appointment was announced in early January by Presiding Bishop John M. Allin.

A native of El Paso, Fr. Waller, 47, is a graduate of Trinity University in San Antonio and the Episcopal Divinity School. He was ordained to the priesthood in 1961 and began his ministry as an institutional chaplain in the Diocese of West Texas. From 1967-80, he was director of the diocese's intercultural mission which involved work with black, white, and Hispanic congregations and social programs. In early 1981, he became priest-in-charge of a new congregation, the Church of the Holy Spirit, in San Antonio, and missionary to colleges in the area. He and his wife, the former Mary Elizabeth Semmes, have two children.

In his new post as associate, Volunteers for Mission, Fr. Waller will work with the Rev. Patrick Mauney, coordinator for overseas ministries, and with the Rev. Page E.S. Bigelow.

The VFM program was created by the General Convention to complement the overseas missionary work of the church by providing a vehicle for matching specific missionary tasks to the gifts of church people who might not otherwise consider missionary appointment. Volunteers serve for a limited period of time — usually less than a year — and are responsible for most of their on-site expenses.

The program screens prospective volunteers, matches them with suitable projects, and provides training and supportive expenses. Originally focused on work in overseas dioceses of the Episcopal Church and in sister Anglican provinces, the program has been expanded to include several volunteers serving domestic projects and a few cases of overseas volunteers serving in the U.S.

Squandering Resources

In remarks delivered at the opening of the 67th Pennsylvania Farm Show on January 9, the Rt. Rev. Charlie F. McNutt, Bishop of Central Pennsylvania, questioned the morality of carrying on an arms race in a world where 500 million people are underfed.

While recognizing the need for a "dedicated military force," Bishop McNutt

called the "squandering of the earth's resources on the undiminished production and deployment of nuclear weapons" to be immoral and unjust.

"Think of what could happen if just a fraction of what is spent on armaments of destruction could be spent instead on developing food resources," he said.

In addressing the problems of food production and world hunger, Bishop McNutt encouraged all people of conscience to respond to the root causes of world hunger. Good stewardship, he said, favors local production for local consumption.

Focusing that principle on Pennsylvania, he noted that 71 percent of the food Pennsylvanians consume is grown out of state. "Yet," he said, "in terms of climate and available farmland, Pennsylvania could be largely self-sufficient in the food it consumes." He noted that while Pennsylvanians spend some \$8.6 billion each year for food from outside the state, some 1,000 farmers in the state go out of business. In the past ten years, about 12,000 farms were lost.

"The family farm is an institution well worth preserving," Bishop McNutt said. "Somehow, the people who work close to the soil develop a unique perspective and a sense of morality that our society desperately needs. For our spiritual health, as well as our physical well-being, we need to preserve the family farm."

Preserving farmland is an aspect of stewardship, too, Bishop McNutt said. "Every eight months in Pennsylvania, an area the size of Pittsburgh is lost from agricultural production to development. Land is a finite resource. Once it has been paved over or divided into housing units, whose concern is it that food continues to appear on the grocery store shelves?"

Pain, Distress Over Covenant Rejection

In the wake of their church's rejection of parts of a proposed covenant among South African Anglicans, Presbyterians, Congregationalists, and Methodists [TLC, Jan. 16], 75 members of the Synod of the Anglican Church of the Province of South Africa have signed an open letter expressing their "distress, pain, and regret." One of those signing was the Rt. Rev. Desmond Tutu, secretary general of the South African Council of Churches.

Although the signers assured the

Church Unity Commission that "there are many of us who have a deep commitment to the unity which our Lord demands of us," a different reaction came from the CPUSA's Church Union. A spokesman for this group called the covenant's failure a victory for "the catholic and sacramental nature of our faith."

In other action, the synod voted 165-6 to express "serious doubts" about the legitimacy of the South African armed forces "whose role is increasingly seen as the protector of a profoundly immoral and unjust social order in which the majority of the people suffer gross oppression and exploitation."

The synod, however, refused a motion which would have withdrawn Anglican chaplains from the armed forces in South Africa unless certain conditions were met: the chaplain would not wear army uniform and he would be appointed and his salary paid by the bishop under whose authority he would remain. *Seek*, CPUSA's newspaper, commented that the votes on the chaplaincy issue were "racially polarized," with most blacks in favor of the motion and most whites opposed.

Consultant Needed

Anglican Bishop Yoramu Bamunoba of West Ankole in the Church of Uganda has applied to the Episcopal Church's Volunteers for Mission program for a building consultant "who can advise us on building simple, adequate, but inexpensive housing suitable for foreign staff who would live in rural Uganda."

Skilled personnel are needed to help with the various projects which the diocese has established to fulfill its objectives of rural development and Christian service: farming, carpentry, smithing, brick work, and formal education. "We urgently need to build shelters . . . before we can attract people with the needed expertise," Bishop Bamunoba said.

In the Diocese of West Ankole, which covers an area of about 120 by 95 miles, there are about 300,000 Anglicans in 58 parishes. Each parish is divided into about 12 congregations and is served by one priest who is assisted by paid lay readers and catechists.

"The land is fertile and rises to 5,000 feet above sea level," Bishop Bamunoba said. "There are rolling hills and plains with some patches covered with forest. It is viable for growing coffee, tea, and all tropical crops and fruits, if it is im-

proved. West Ankole can produce all foods required for home consumption and export to support the needy and hungry surrounding countries which experience regular famine.

"Life in Uganda has been very difficult over the past ten years. The effects of Idi Amin's brutal dictatorship were a real obstacle to West Ankole's development. After the war of liberation in 1979, the diocese initiated education for rural development with emphasis on projects that encourage development . . . the diocese has opened 12 elementary and secondary schools and initiated a community health program serving the entire community of rural villages."

Hymnal Help Asked

The standing commission on church music has issued an invitation to congregations throughout the church to help test hymn and service music for possible inclusion in the *Hymnal 1982*.

Participating parishes will be asked to commit themselves to both preparation for and use of test materials. Those congregations taking part will receive five items, from which they will select three, to try out over a two month period.

The commission hopes that congregations representing a wide geographical area and a variety of sizes will join in the testing process. The information thus gained will help the commission to decide which materials are suitable for the new Hymnal.

Parishes which would like to be included in the test program are asked to write to Raymond Glover, general editor of the *Hymnal 1982*, at the Church Hymnal Corporation, 800 Second Avenue, New York, N.Y. 10017, for a registration sheet and further information.

C of E Housing

The majority of Church of England clergy live in church-owned homes, and the church's commissioners have decided once again that they had better continue to do so.

Periodically it is suggested that the "tied" housing in which clergymen and their families live rent-free should be sold and the funds realized used to pay higher salaries so that the clergy can buy their own homes.

A recent examination of this position confirmed, according to a spokesman, "that the disadvantages of such a change continue substantially to outweigh any possible benefits which might accrue." The commissioners believe, according to the *Church Times*, that clergy deployment would be hindered under the proposed system and "pastoral care would suffer;" that the clergy's financial position would not be improved significantly; and that "no widespread desire" exists among the clergy to own their own homes.

BRIEFLY...

The World Council of Churches has condemned strongly the recent decision of the executive board of the International Monetary Fund to approve a \$1.07 billion loan to South Africa. WCC international affairs director Ninan Koshy said in Geneva, "The defiance of world public opinion by the IMF and the cynical manner in which some powerful countries have acted should not go unchallenged." He linked South Africa's need for the loan to the costs of importing "military and related supplies," and said the amount roughly equaled the increase in South African military expenditures from 1980-82.

A legal battle is being waged to determine whether the federal government can evict a group of Sioux Indians who have occupied a site in the Black Hills National Forest near Rapid City, S.D., for 20 months. The occupation of Yellow Thunder Camp began because "this is our birthplace, the graveyard of our ancestors, and the center of our universe," according to Russell Means, a leader of the American Indian Movement. The Sioux consider the Black Hills, which they call Paha Sapa, a holy land. They have built a sweat lodge, designed to cleanse the soul, at the camp and hold other religious ceremonies there. A countersuit by the Indians seeks permission to turn the camp into a permanent, religion-based community.

The Rt. Rev. Robert H. Mize, Assistant Bishop of San Joaquin and former Bishop of Damaraland (now Namibia) in South Africa, returned to St. Paul's Church, Kansas City, Kan., for a parish visitation and teaching mission in November. The occasion marked the 22nd anniversary of Bishop Mize's elevation to the episcopate and the 50th anniversary of his ordination to the priesthood as well as the 125th anniversary of the founding of St. Paul's Church. Bishop Mize's father, for whom he was named, served as rector of St. Paul's from 1912 to 1921, when he became the third Bishop of Western Kansas.

The second in a series of Evening Prayer services attended by Roman Catholics and Episcopalians drew nearly 700 people to St. Augustine's Roman Catholic Cathedral in Kalamazoo, Mich., in December. Continuing the practice begun at the first service last June at the Episcopal Cathedral of Christ the King in Kalamazoo, Roman Catholic Bishop Paul V. Donovan and

the Rt. Rev. Charles E. Bennison, Bishop of Western Michigan, presided from chairs set beside the *cathedra* to symbolize their equal status and joint dependency upon God. "I long for the day when we can be together at the altar for the Eucharist," Bishop Bennison said in his sermon.

John Kenyon, associate editor of the *Christian Herald* magazine and an Episcopal layman, has been appointed editor of the *World Vision International Journal*, a new periodical to be published in Monrovia, Calif., by the worldwide Christian relief agency. Prior to his work on the *Christian Herald*, Mr. Kenyon spent 18 years in Costa Rica with the Latin America Mission as director of information and editor of the *Latin America Evangelist*. Mr. Kenyon and his wife attend St. Ambrose Church in Claremont, Calif., where he serves on the vestry and as missions commission chairman.

Although Roman Catholics continue to make up the largest religious body represented in the U.S. Congress, Episcopalians have dropped from second place to third. As a result of the November elections, the 98th Congress will have 142 Roman Catholics, six more than previously; 73 Methodists, up by three; and 61 Episcopalians, ten fewer than were elected in 1980. Presbyterians remain in fourth place with 54, a loss of one; and Baptists are still in fifth place with 46, down by eight.

The Rt. Rev. Herbert A. Donovan, Jr., Bishop of Arkansas, recently was elected chairman of the advisory council of the newly formed Arkansas Conference of Churches and Synagogues. The new council, which will contain representatives from the 12 church groups that made up an earlier ecumenical group, has been expanded to include Roman Catholics and Jews.

Correction

In TLC's Briefly column on January 23, it was reported incorrectly that the Episcopal Church had joined with the National Council of Churches and several other religious groups in filing a friend-of-the-court brief supporting the Rev. Sun Myung Moon's appeal of his tax fraud conviction. A misreading of a news release caused the error, for which we apologize.

Quest for the Vision of God

*is primarily an earnest response to what God
has already revealed.*

By JAMES C. GILBERT

You speak in my heart and say, 'Seek ye my face,' exclaims the Psalmist, and he reports his response: "My heart said unto thee, 'Thy face, Lord, will I seek'" (Psalms 27:8). Again and again, the Bible urges God's people to seek him, in spite of their many failures to do so.

According to the Hebrew record, God *has* appeared to some persons — to Abraham, Jacob, Moses, and the Psalmists and prophets. It appears that these men were sought out by God, chosen and used for a special mission. We can only wonder about their frame of mind, their sense of spiritual need and quest, before they were addressed and called by God.

In the stories of the great Old Testament heroes, there is no reference to *their* first seeking the vision of God. In every instance the initiative is with God. Whatever their unique experience, they were fully convinced that God had touched their lives and that he had revealed himself to them.

The same is true with some personalities of the New Testament. The disciples who were closest to Jesus during his active ministry had a very limited and veiled appreciation of what they were experiencing in his presence. It appears that only after our Lord's Resurrection, the disciples came to realize the significance of the signs and the teachings that were features of his ministry.

In what he said and did, they had had a vision, an experience of God. During these intervening centuries, we Chris-

tians have accepted their perceptions, along with the experience of more ancient prophets and Psalmists, as signs of the manifestations of the holy Presence.

Reviewing the religious experiences of these Bible personalities, we are also keenly mindful of the plaint of the prophet (Isaiah 45:15) — "Verily, thou art a God that hidest thyself, O God of Israel, the Savior." And we Christian believers, in our searching for God through prayer, worship, meditation, study and service, have been confronted with great limitations and much frustration and disappointment.

This primarily because God has not given us the sort of answer or response that we desired and thought to be possible. Why are we denied a satisfying vision of God? The response to our wondering and searching is seemingly so inadequate. Of course, God had his reasons for keeping our knowledge within certain limitations. He knows what he is doing, and why.

We do realize that as finite creatures we are not capable of a total vision of the infinite God. We are in the process of becoming, of growing in grace and in knowledge and love of God. There is a sense of which we mortals can see God only to the degree that we possess (or better) are possessed by the Spirit of God.

Why then has God bidden his people to seek his face? God exhorts us to seek his face because he desires our trust and love; because he would that we live with an attitude of commitment, expectancy, and receptiveness. This keeps the way open for the influence of the Holy Spirit. Therein faith is deepened and we become instruments of the divine influence and action.

What is our motive in desiring and seeking the vision of the Eternal? Man, if he is a religious seeker, wants the divine vision primarily because he is so much aware of his own great limitations. We want power and knowledge. We feel that being given the vision of God will indicate God's special favor. With that favor we will be able to overcome our obstacles and achieve what we want.

It should be apparent, however, that God's purpose in our creation is not for the satisfaction of our self-centered and self-created motives and ambitions. The content of Jesus' teaching as recorded in the four Gospels indicates rather a renouncing of self-centered, earthbound motives.

"But seek ye first the kingdom of God and his righteousness. . ." (Matthew 6:33). The law of grace runs counter to the notions of the natural man. God would direct us in the ways of the spirit. To this end are the teaching of the Gospel and the assurance of the gift of the Comforter. We are influenced in every situation — "Here a little, there a little. . ." (Isaiah 28:10).

As devout and perceptive Christians, we reflect upon the course of our lives and realize that on many and varied occasions we have had an inner experience, a special awareness, of God: in the reading of portions of the divine word; the hearing of a sermon; the offering of one's self as one participated in the liturgy of the church; a time of silent meditation and adoration; an occasion when one contemplated the holiness of God, possibly as one beheld the star-studded sky.

We are reminded that "the heavens declare the glory of God. . ." (Psalms 19:1) in moments of unspeakable rapture as we are observing a sunset. "The whole earth is full of his glory." (Isaiah 6:3) — one cannot enumerate the ways in which God has manifested himself to seeking and sensitive souls. For the children of grace, life abounds in little miracles. The religion of Jesus Christ is primarily a spiritual experience. It is lived out in a mysterious universe.

The essence and purpose of the Christian quest for the vision of God is primarily an earnest response to what God had already revealed. It is in our self-commitment and self-discipline in the Way; in continuing communication with the Author of Life, through thought and prayer, in the assurance and expectation that increasingly God will impart his Spirit to us. It is in the realization of this attainment and growth that we are beholding the Face of the Eternal.

As a learned teacher once said, "No Christian can reflect upon it (the vision of God) without remembering that the church has already seen God in the face of Jesus Christ. . . . Like can only be seen by like . . . it is therefore only as worship creates in him some likeness to the character of Jesus that the Christian can achieve his goal."

The Rev. James C. Gilbert is a retired priest of the Diocese of Pennsylvania. At 86, he makes his home in Philadelphia.

EDITORIALS

Dedication

This issue is gratefully dedicated to The Living Church Associates. This is the fellowship of over 200 individuals and organizations who have taken a special responsibility for this publication by contributing \$100.00 or more during the year. Dr. George Gallup, Jr., of Princeton, N.J., is currently serving as president of the Associates. It is a pleasure and a privilege to list our Associates in this issue as an expression of gratitude to them [p. 12].

Patron Associates are those who have taken the lead by contributing \$1,000.00 or more during the year. Their participation in the campaign has been of exceptional importance to this publication.

Sincere Thanks

This is a time for your editor to speak in a more personal way. I wish to express sincere gratitude to all of you who have upheld and supported THE LIVING CHURCH by your prayers, your encouragement, and your financial contributions during 1982. Every gift, small or large, has assisted the financial campaign to move forward to its goal at the end of the year, and every gift has been genuinely appreciated.

It is with much pleasure that we announce the successful attainment of the goal, but there is more to the good news than that. Early in the year, the goal of \$65,000 was set on the basis of needs which had to be met. The cost of covering the General Convention was outside the budget, and it was simply a matter of faith and hope that this could be met. Meanwhile, expenses continued to go up faster than anticipated. Hence, even if the goal set for The Living Church Fund was attained, it appeared that the budget still could not be balanced.

Through the generosity and loyalty of the readers, friends, and benefactors of THE LIVING CHURCH, that picture changed suddenly at the end of the year. The goal of The Living Church Fund was met; the special expenses relating to the convention were covered; and the remaining anticipated deficit was also wiped out.

Message from George Gallup, Jr.

I wish to express my personal thanks to The Living Church Associates for their generosity and support during 1982. By working together and giving together we have met the challenge in an effective way. I hope an increasing number of Episcopalians will continue to join our ranks in the year ahead.

GEORGE GALLUP, JR.
President, The Living Church Associates
Princeton, N.J.

Credit goes to each and every one who has helped make this possible.

The good news extends even further. THE LIVING CHURCH ended the year with seven percent more subscribers than it had at the end of the previous year. We hope this means that this magazine is meeting a real need in the church and that the ministry which we seek to carry out in journalism, in partnership with our readers, is blessed by the Lord whom we seek to serve.

"Christian Soldiers"

Christians, and millions of others, are properly disturbed at the prospect of a war which would touch off the use of nuclear weapons and would lead, it appears, to the rapid extermination of the human race. Opposition to war has led to widespread distaste for all things military.

Yet soldiers, sailors, and airmen have a large share of the often thankless task of keeping peace. In most cases, they would be the last ones to want war. Our men and women in uniform are vividly aware of the destructive power of modern weapons, including non-nuclear ones. Military installations, furthermore, would be major enemy targets for obliteration.

Opposition to war has led to opposition to figurative military language within the church. Certainly such language, if used without restraint, can become distasteful, as sometimes occurred in past decades on Septuagesima and Sexagesima Sundays. But agricultural figures of speech, or urban, familial, or psychological language, if used uncritically, can also be distasteful. All of these have a proper place among the parables used to proclaim and explain the Christian Gospel: none should monopolize the message.

Some military figures of speech *cannot* and also *should not* be eliminated from the church's language. Why?

Such language cannot be eliminated because it is too deeply imbedded in Holy Scripture. Not only the accounts of wars in the Old Testament (which often do *not* give good models of behavior for Christians or Jews) but the Psalms, which we constantly use in public and private prayer, the Epistles of the New Testament (*e.g.*, Ephesians 6:10-17, I Thessalonians 5:8, II Timothy 2:1-4), and the teaching of our Lord himself (*e.g.*, Matthew 10:34; Luke 14:31-33) have so many references to soldiers, weapons, battles, and so forth that these could not be eliminated without distorting the biblical message.

Military enlistment remains part of the typology of Holy Baptism because it is an ineradicable part of the original meaning of the word sacrament. The classical literature of Christian spirituality is full of references to "spiritual combat," "spiritual warfare," and so forth.

Not only would it be impossible to eliminate all of this from Christian tradition, but even if we could, we shouldn't. Those who have not encountered evil as an enemy have not yet ventured far in life, and those who have experienced no interior combat have resisted few temptations. Such military virtues as courage, discipline, and perseverance are highly important for the Christian life, and were never more needed than they are at present.

THE LIVING CHURCH FUND—1982

THE LIVING CHURCH is indebted to all of its friends and supporters who have contributed to the magazine in 1982. Each gift, regardless of size, is deeply appreciated. We take this opportunity to recognize our patron associates (those who contributed \$1,000 or more) and our associates (contributors of \$100 or more) in 1982. In some cases, the gift may be that of a husband and wife. We regret any omissions or errors and will be glad to receive corrected information for our records.

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IF you buy palm crosses made in Africa, you help people whose income averages \$55.00 annually to buy the bare necessities of life and to help fill agricultural, educational, vocational and health needs. All work done in this country is volunteered. Orders are acknowledged and must be received by March 15 to assure delivery by Palm Sunday. Cost: \$6.00 per 100; \$3.00 per 50, in multiples of 50; includes shipping. Only individual-sized palm crosses available; inquiries invited. Include street address for United Parcel Service delivery. African Palms, P.O. Box 575, Olney, Md. 20832.

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.

2-MANUAL PILCHER, 9 ranks, late 1920 with 1965 Reisner console. Includes 9 ranks of manual pipes. Great and Swell chests, plus one unit chest of 61 notes, main reservoir and blower. Does not include rectifier, chimes, main legs and berbers and 16' Bourdon pipes and chest. Buyer to remove. Available in late February or March, \$1,000 or negotiable. St. Paul's Episcopal Church, Batesville, Ark. 72501. (501) 793-2203.

HUGE STAINED GLASS WINDOW of St. Patrick for sale. Traditional, ornately painted by Harry Eldredge Goodhue of Cambridge, Mass., in 1905. Send for free color brochure to Fr. Lawrence, 1901 Eighth St., Berkeley, Calif. 94710.

THE EPISCOPAL SHIELD, 2" x 2½", individually handcrafted for use on blazers, tippets, stoles, etc. Beautiful. Only \$3.85. Same day shipment. Executive Services, 3800 Holcomb Bridge Rd., Suite F-1, Norcross, Ga. 30092.

POSITIONS WANTED

HUSBAND/WIFE TEAM seeking meaningful lay employment in a servant community based program. Both degreed and experienced in working with the poor, handicapped, and elderly. Will relocate. Richard and Judy Edwards, Rt. 2, Box 112, Pickens, Miss. 39146. (601) 468-2020.

SERVICES OFFERED

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

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

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Hymn Text of the Month

Hymnal 1982

New Text of the Month

Lord, you give the great commission:
"Heal the sick and preach the word."
Lest the Church neglect its mission
and the Gospel go unheard,
help us witness to your purpose
with renewed integrity;

*with the Spirit's gifts empower us
for the work of ministry.*

Lord, you call us to your service:
"In my name baptize and teach."
That the world may trust your promise,
life abundant meant for each,
give us all new fervor, draw us
closer in community;

Refrain

Lord, you make the common holy:
"This my body, this my blood."
Let your priests, for earth's true glory,
daily lift life heavenward,
asking that the world around us
share your children's liberty;

Refrain

Lord, you show us love's true measure:
"Father, what they do, forgive."
Yet we hoard as private treasure
all that you so freely give.
May your care and mercy lead us
to a just society;

Refrain

Lord, you bless with words assuring:
"I am with you to the end."
Faith and hope and love restoring,
may we serve as you intend,
and, amid the cares that claim us,
hold in mind eternity;

Refrain

Jeffery W. Rowthorn

Metre: 87.87.D. Suggested tunes, Abbot's Leigh, Hymns III, H 208; Austria, Hymnal 1940 no. 385.

Christian Responsibility

The author of this month's new hymn, the Rev. Jeffery W. Rowthorn, is an Episcopal priest who is professor of pastoral theology at the Berkeley Divinity School at Yale. He was born in England in 1934.

The hymn is suggested for use during

the Ember Days and in connection with ordinations, new ministry, and the responsibility of Christians for mission outreach. The text of the hymn may be reproduced for church use with the following notice: "Copyright, Jeffery Rowthorn. Used by permission. From the *Hymnal, 1982*. Copyright, The Church Pension Fund."

PEOPLE and places

Appointments

The Rev. Frank Ambuhl is part-time director of counseling ministries at St. Mark's Church, San Antonio, Texas.

The Rev. Brice Cox is part-time director of Christian education at St. Mark's Church, San Antonio, Texas.

The Rev. Ben F. Helmer is rector of St. Matthew's Church, Newton, Kan. Add: 1016 Grandview Ave., Newton 67114.

The Rev. Brian McHugh, formerly in the Diocese of Toronto, is now rector of St. Stephen's Church, Cincinnati, Ohio. Add: 9191 Daly Rd., Cincinnati 45231.

The Rev. J. Charles Pedersen has for some time been rector of Christ Church, 5500 W. 91st St., Overland Park, Kan. 66207.

The Rev. William E. Pilcher is priest-in-charge of Galloway Memorial Church, Elkin, N.C.

The Rev. Eric Ravndal, III is coordinator of the teaching parishes program and student recruitment officer at Nashotah House, Nashotah, Wis.

The Rev. William Roeger is rector of Christ Church, Ironton, Ohio. Add: Box 555, Ironton 45638.

The Rev. James E. Wallace, Jr., will be rector of the Church of the Resurrection, Gadsden, Ala.

Ordinations

Priests

Alabama—Stephen Hand Askew, curate, Church of the Ascension, Montgomery, Ala. Larry Joe Sharpton, curate, Christ Church, Tuscaloosa, Ala. Walter LeRoy Elam, III, priest-in-charge, St. James' Church, Livingston, Ala.; St. John's, Forkland; and St. Alban's, Gainesville.

Chicago—Steven W. Hagerman, curate, Church of the Advent, Chicago. Randall H. Haycock, curate, Church of the Holy Comforter, Kenilworth, Ill.; Steven L. Schuneman, vicar, St. Chad's Church, Loves Park, Ill.

Colorado—Charles Edward Niblett Hoffacker, assistant, St. Paul's Church, DeKalb, Ill.; add: 901 J. Lucinda Ave., Box 683, DeKalb 60115.

El Camino Real—Patricia Pinkerton, priest worker, St. Francis' Church, San Jose, Calif.

Indianapolis—Mwalimu Imara, assistant, Trinity Church, Indianapolis, and director of the hospice at Methodist Hospital, Indianapolis.

Lexington—Stanley Edward Carter, vicar, St. Luke's Church, Newberry, S.C.; add: 1605 Main St., Newberry 29408. Alan Whitney Hansen, curate, St. Andrew's Church, Fort Thomas, Ky.; add: 53 Kyles

Lane, Fort Thomas 41075. Henry Christopher Beaumont Platt, vicar, St. David's Church, Pikeville, Ky., and St. James', Prestonsburg; add: Box 503, Pikeville 41501.

Missouri—Clair W. McPherson, assistant, St. James' Cathedral, Chicago.

Montana—Delmar Gerald Funk, rector of Christ Church, Box 21, Sidney, Neb., and vicar, the Church of the Good Shepherd, Bridgeport.

New Jersey—Robin Joy Smith; her address: Harrison, N.Y.

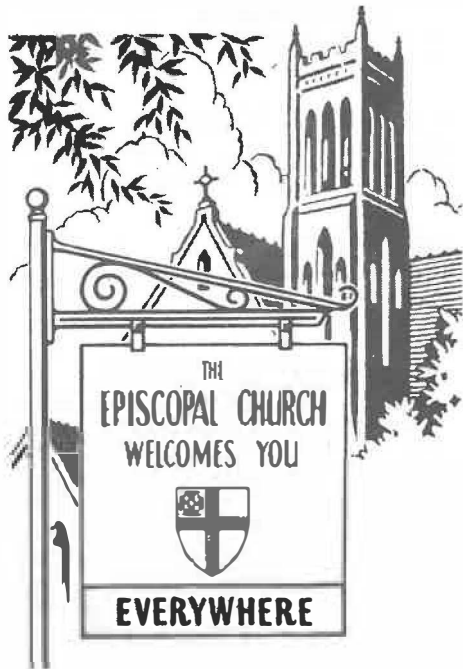
Newark—Joyce U. Tompkins; add: St. Paul's Church, Box 104, Morris Plains, N.J. 07950. John S. Smylie; add: St. Luke's Church, Box 292, Hope, N.J. 07844.

Northern Indiana—Robert Leon Rademaker, curate, Church of St. John the Evangelist, Elkhart, Ind.; add: 2433 Ottawa Dr., Elkhart 46517.

Southwest Florida—Wayne M. Brana, assistant, St. John's Church, Clearwater, Fla.; add: 1676 Belcher Rd., Clearwater 33516. Reid D. Farrell, assistant, Church of the Good Shepherd, Dunedin, Fla.; add: Box 699, Punta Gorda 33950.

Resignations

The Rev. Charles H. Murphy, Jr. has resigned after 10 years as rector of St. Bartholomew's Church, Nashville, Tenn., to become a teacher evangelist working out of that church. With his wife, Anne Hunter Murphy, he has conducted more than 300 missions and retreats throughout the U.S. Before his ordination in 1963, Fr. Murphy was a recording artist and television performer.



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.

TUCSON, ARIZ.

ST. PHILIP'S IN THE HILLS Campbell Av. at River Rd.
The Rev. Dr. Roger O. Douglas, r; the Rev. Canon Manney C. Reid, the Rev. Scott T. Holcombe. Associated: the Rev. Russell W. Ingersoll, the Rev. Chisato Kitagawa
Sun HC 8 & 5:30. Cho Eu 9:15 & 11:15

SANTA CLARA, CALIF. (and West San Jose)

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

WASHINGTON, D.C.

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

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
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), 6. Daily as anno

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

THE MISSION CHURCH OF ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v

Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-10:30, Fri 6-7

(Continued on next page)

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

CHURCH DIRECTORY

(Continued from previous page)

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

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

HACKENSACK, N.J.

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

NEWARK, N.J.

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

NEW YORK, N.Y.

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

ST. BARTHOLOMEW'S

Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; Wkdy H Eu Mon,
Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 6; EP Mon, Tues,
Thurs, Fri & Sat 5:15. Church open daily 8 to 6

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

Gramercy Park
HC 5:45; Thurs HC & HS 12:10.
cital Fri midnight

Stuyvesant Square
(HC 1S).

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

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

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

ST. MICHAEL'S Amsterdam Ave. at 99th St.
The Rev. Frederick Hlii, 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

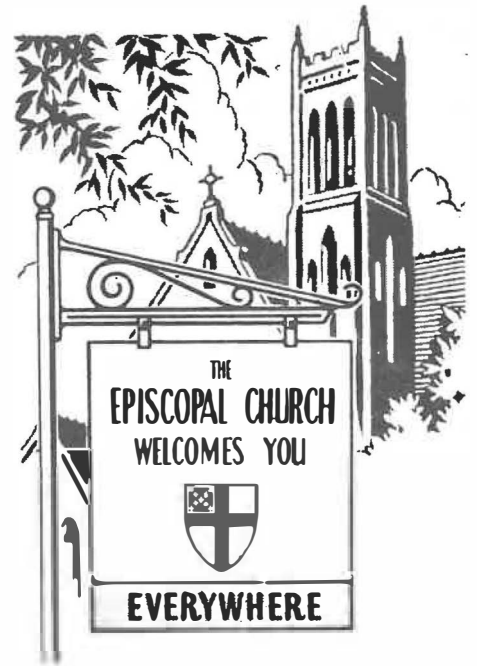
ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev,
Novena & B, 5:30. Daily: Matins 6:40; Masses 7 & 12:10 (Sat
10), Ev & Novena 5:30. C Sat 5-6, at any time on request

CHARLESTON, S.C.

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



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. 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.

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

MILWAUKEE, WIS.

ST. PAUL'S 914 E. Knapp St.
Anthony C. Thurston, r
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S,
4S & 5S)
Sun HC 8 & 5:30. Cho Eu 9:15 & 11:15

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