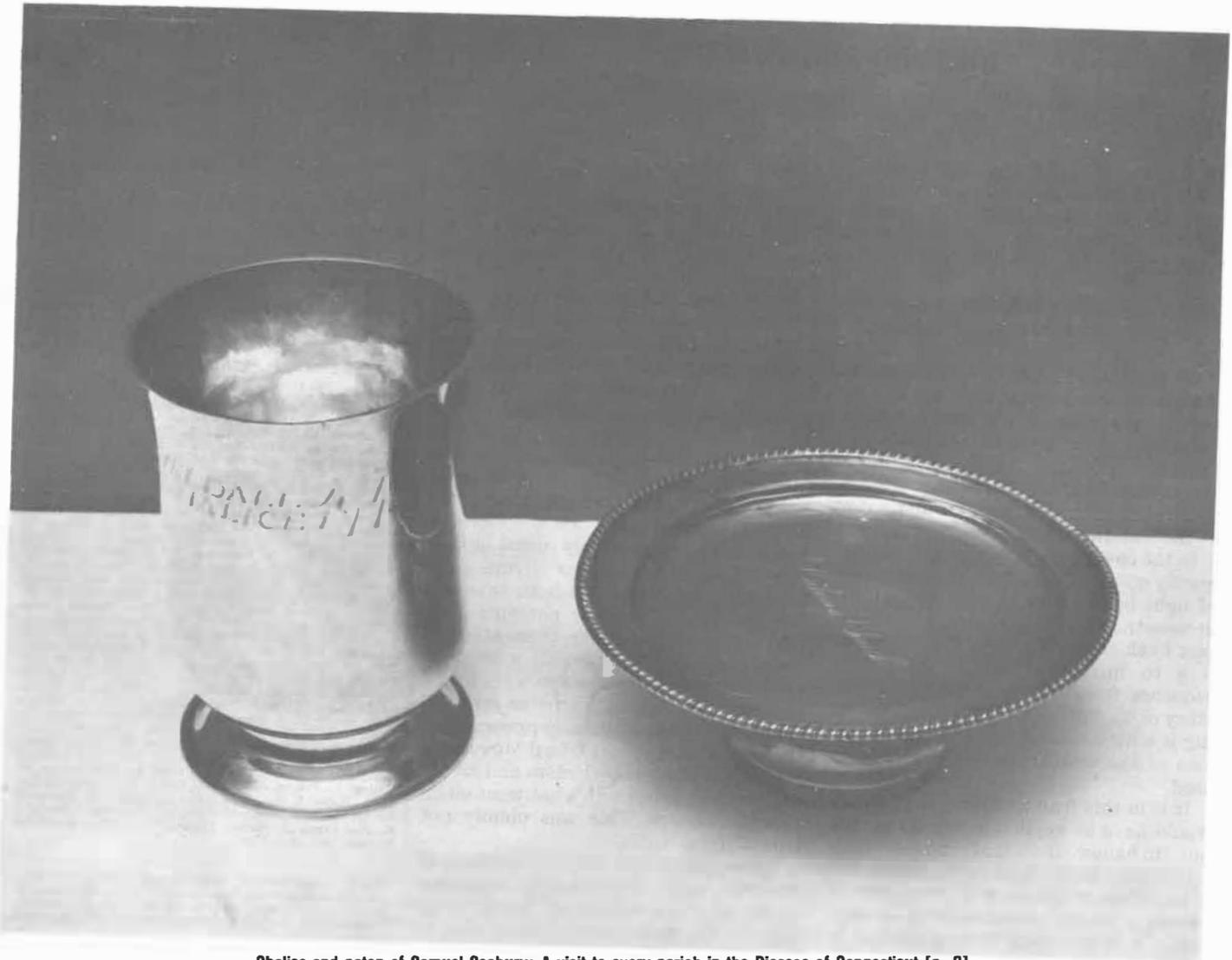


THE LIVING CHURCH



Chalice and paten of Samuel Seabury: A visit to every parish in the Diocese of Connecticut [p. 8].

The Church Looks at Racism • page 9



THE LIVING CHURCH

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Morning and Evening

Most Episcopalians are familiar with the hymn, "New ev'ry morn'ing is the love/Our wakening and uprising prove." How many of us know how it really begins? It starts like this:

Hues of the rich unfolding morn,
That, ere the glorious sun be born. . .

What we know as Hymn 155 consists of six stanzas excerpted from the middle and end of a poem of 16 stanzas, entitled "Morning." This is the first poem in *The Christian Year*, the collection of devotional verse by John Keble, the English priest and poet who was the instigator of the Oxford Movement.

In the complete poem, the first stanza (partly quoted above) speaks of the glow of light before sunrise. The second addresses the "rustling breeze. . . that dankest forth at opening day." The third refers to mist and rain. The entire sequence is gently reminiscent of the story of creation in Genesis. Each morning is a little creation, a new manifestation of the creative power and love of God.

It is in this frame of mind that Keble would have us begin our day, as we set out "to hallow all we find." So our "trivial round, the common task/ Would furnish all we ought to ask," — a line of teaching plainly reminiscent of Jeremy Taylor's *Holy Living* (first published in 1650).

Similarly, at the end of the day, what we know as "Sun of my soul, thou Saviour dear" (Hymn 166) represents six verses from Keble's longer poem "Evening." The original begins with a stanza about the setting sun and goes on to address Christ, the Sun of the soul, and to acclaim God's presence "in earth or sky, in stream or grove." Later stanzas include petitions for safety during the night and intercessions for rulers, for

clergy ("Teach Thou Thy Priests their daily cross/ To bear. . ."), for sinners, and those in need or sorrow.

Only parts of this sequence are retained in our Hymn 166. It ends looking forward to the life to come. In short, the complete poem is a very classical form of Christian evening devotion, expressing traditional themes more explicitly than did the Prayer Book in Keble's day. The fourth and fifth stanzas appear to be in part suggested by a "Prayer for a Contented Spirit," appearing at the end of the second chapter of Taylor's *Holy Living*.

This pair of poems, for morning and evening, respectively, are not Christological; they are primarily about human conduct and the need for divine guidance and protection. Yet both take the natural world, and the perception of God's presence in it, as their starting point. Nature also provides a primary metaphor for Christ: the sun, as is found so often in traditional Christian prayers.

It has frequently been supposed that the spirituality of the Oxford Movement was based on antiquarianism and an undue preoccupation with what went on inside the church. This was plainly not true of John Keble.

Keble did indeed love the heritage of the past, and he was deeply concerned about what is done in church, but his piety and his inner sense of the reality of God, begin again and again with something far older than human history and far more permanent than church buildings — namely, the created world within which God has placed us, and within which the eye of the heart can continue to discern him.

Within the framework of such a world, we share in human life with our neighbors and fall asleep in our generation, our souls waiting "until new heaven, new earth. . . be made." THE EDITOR

LETTERS

Olive Branch

Thank you for publishing the article, "The Prayer Book Issue," by the Rev. Jerome Politzer [TLC, March 20]. For the president of the Prayer Book Society, which has been so maligned by the church leadership, to call for "continuation of the new beginning made at New Orleans" is indeed a true olive branch.

Most certainly his proposal that the authorized Presiding Bishop's commission bring the spirit of comprehensiveness to the diocesan level should be implemented. The Anglican Communion has found ages of strength in providing room for all because of its genius of comprehension. I pray that genius will not be eradicated by some who would have all conform to their own adopted norm.

(The Rev.) JOHN C. PASCO
St. Michael's Church

Tulsa, Okla.

Title of Eminence

A postscript to the archbishop/primate debate: for most Americans, the word "archbishop" suggests one of 32 regional officials of the Roman Catholic Church. The word "Primate" (in the ecclesiastical sense), although not well known in this country until a year or two ago, has been popularized by the news media as a convenient term for referring to the chief bishops of Poland and El Salvador.

The Polish Primate's traditional title, Archbishop of Gniezno, would not carry any sense of uniqueness for most Americans.

(The Rev.) LAWRENCE N. CRUMB
University of Oregon

Eugene, Ore.

A Long History of Trouble

I am writing in response to the letter from the Rev. William S. J. Moorhead [TLC, March 13], who, in turn, was replying to a letter from Carl Davidson [TLC, Feb. 6] regarding St. Mary's Anglican Catholic Church in Denver.

I was a founding member of St. Mary's and helped pour cement and shingle the roof on our first little building in 1932-33. It would take a book to tell all we went through to start this venture on a gift of tax sale lots from a neighbor who did not even belong to the church.

The Diocese of Colorado was very anti-catholic in those days and had sold the previous church out from under the beloved Fr. Gustave Lehman. With a little of his money, the new church was started.

I remember well when the Moorheads

came to Denver and were so pleased to find a catholic parish. I was surprised and also suffered a little heartache when they saw fit to go with PECUSA. Fr. Moorhead was then the age of my children, and all grew into a great youth group.

The diocese tried to get our property in the early thirties, and we were forced to incorporate to prevent this.

CLARENCE R. ENDSLEY

St. Mary's Anglican Catholic Church
Denver, Colo.

} *Such a history from earlier decades sheds light on current difficulties.* Ed.

Parish Computers

Thank you for your recent article and editorial on computers in the parish [TLC, March 13]. You rightly point out that "computerization is the coming thing," and the Rev. Mr. Chan's introduction to the subject can help us imagine applications.

Working at the Massachusetts Institute of Technology, as well as on the staff of Christ Church, Hyde Park (Boston), I have had the opportunity to apply several computer functions on behalf of the parish, using both personal and centralized computer services. A few caveats are in order on the subject.

First, it seems unlikely that, with

growing pressure on diocesan budgets, central computers with terminal access for parishes will be an option for many interested users. This means that personal computers and word processors are probably going to be the rule rather than the exception, owned (singly or jointly) by parishes which can afford them.

Because of the great variety of price and capability, your author's recommendation of a feasibility study is well taken. In this instance, parishes should heed the Gospel message, "Do not be afraid," and remember Jesus' admonition to his disciples, "Be ye wise as serpents and innocent as doves." Be assured, there are sensitive, knowledgeable people around who can give parishes good counsel.

Second, parishes will face the temptation of thinking that once the purchase is made, the largest portion of the expense is also made. Do not forget to look into a proper service agreement; a computer is not a typewriter, and fixing it can be unexpectedly expensive.

Third, because computers are trendy, and because they can be absolutely fascinating, clergy may face the temptation to learn all about them right away, and then spend hours trying to do so. It would be well for us clergy to remember that we are ordained to be servants of God, not masters of machines (no mat-

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ter how much fun they may be). One's prayer life, family obligations, and personal contact with parishioners all come first.

(The Rev.) ROBERT K. KAYNOR
Christ Church

Hyde Park, Mass.

Androgyny at the Altar

Please, Bishop Hulse, do not say "more whole" [TLC, Jan 9, p. 7]. "Whole," like "perfect," is complete in itself and is not a word or concept to be used comparatively or superlatively.

As to that old theory of androgyny: not so modern psychology has gleefully attached itself to the old Platonic theory of ideals, and androgyny is a part of this philosophy. Perhaps every human being does have certain male and female characteristics, but it seems to me that to label certain traits as masculine or feminine is in itself a sexist action to which I take offense.

ROSE LEE WARREN

Scottsbluff, Neb.

Intinction

I wish to reply to James B. Skewes' proposal in regard to receiving Holy Communion by intinction [TLC, Feb. 27]. As a lifelong Episcopalian, I have no quarrel with this should someone feel that this is the way he or she would like to receive. However, thinking of intinction as an escape from communicable disease, I believe there is more to be said.

In Malcolm Muggeridge's *Jesus Rediscovered*, the author talks of a visit to Lourdes that he made a bit reluctantly and of being overcome by the joy and inner stillness that the sick and crippled pilgrims and those around them exuded. Their faith and hope were the miracles, but apparently none of the pilgrims were the worse for having waited in long lines, being immersed in a cold communal dip, and being in close contact with others having diseases other than theirs.

This miracle takes place again at the sharing of the chalice. There is another tender miracle I must share with you. As a recovering alcoholic, I will not have had a drink for 30 years, come June, God willing. When the wine becomes Christ's blood, I receive it gladly and have never had a problem of renewed compulsion. A loving Christ does not set traps for us.

B.J.B.

"Liberal Paragon"

It is regrettable that Denis Paz [TLC, Feb. 20], in praising the social vision of conservative and catholic Christians, should feel it necessary to denigrate other parties in the church.

His sneer at the "Protestant brothers" Phillips Brooks allegedly invited into his pulpit was as ungracious as it was historically false, while his canard that Brooks

favored dealing with picketing strikers with a Gatling gun cries for evidence or, at least, a setting in proper context.

Questionable also is his inference that members of St. Matthew's Church in Detroit, who allegedly helped plan John Brown's insurrection, displayed a social concern which was rooted in Anglo-Catholicism. Liberal Protestants like Theodore Parker, rather than conservative Episcopalians and Roman Catholics, backed that misguided abolitionist fanatic.

It should be noted also that Mr. Paz's "liberal paragon," Phillips Brooks, distinguished himself as an outspoken opponent of slavery and admired Brown's "heroic devotion to what he thought was right."

(The Rev.) DAVID R. KING
Secretary, National Episcopal
Historians' Association

Elizabeth, N.J.

Capital Punishment

Kudos to the Rev. J. Robert Zimmerman for a thought-provoking editorial on capital punishment [TLC, March 20]. The call for some serious dialogue about a painful subject and withholding pre-judgment on Christian motives is a sound and much needed voice.

Whichever side of the issue one comes down on, the time for putting all the cards out on the table and discussing the full dimension of the problem has clearly arrived.

(The Rev.) LEONARD FREEMAN
Trinity Church, Wall St.

New York City

Metropolitans of Provinces

May I add to Fr. Louttit's excellent editorial, "A Provincial System" [TLC, Feb. 27], a modest suggestion regarding nomenclature and titles? Our practices in this regard are embarrassingly out of line with the rest of the Anglican Communion. I doubt very much, for example, that the Church of England has any intention of designating the Archbishop of Canterbury as "President of Province I" or the Archbishop of York as "President of Province II."

On the other hand, debate at our recent General Convention revealed that many Episcopalians are uncomfortable with the title of archbishop. There is ample Anglican precedent for metropolitans who are not called archbishop.

Another welcome change would be to phase out the numerical designations of our provinces in favor of the already existing regional names. For example, we would have the Most Rev. Jackson E. Gilliam, "Bishop of Montana and Metropolitan of the Northwest."

A minor suggestion is that our Presiding Bishop be designated as the Primus, in gratitude for the Scottish consecration of Bishop Seabury. However, it is

possible that after the lengthy debate in New Orleans, most people would just as soon put the matter of Primus on the back burner!

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

Glasgow, Mont.

The guest editorial entitled, "A Provincial System," by Henry I. Louttit, Jr. [TLC, Feb. 27] contained many items of interest. I differ, however, with his statement that only wealthy or retired laypeople can stand for election as deputies to General Convention.

Many of the effective lay deputies at the past six General Conventions I have attended have been neither wealthy nor retired. They have attended at personal and financial sacrifice.

CALHOUN BOND
Baltimore, Md.

Desolation

I was very much impressed and moved by the article entitled "Desolation" [TLC, Feb. 27]. Once I dried my eyes (having so identified with the main character in the essay), I realized that there may be something more here than this character perceived.

My suggestion is that perhaps God came to our main character in the person of that poor soul on the chapel steps in order to make clear the fact that prayer is real. During the Angelus, our character is caught up in the power and reality of prayer for just a brief moment.

During this time, the woman on the steps disappears! Perhaps this disappearance was achieved by God in order to illustrate to our main character that prayer made honestly, fervently, and with compassion will not be overlooked by him.

(Br.) JAMES, B.S.G.
Assistant Superior
St. Augustine's House

Bronx, N.Y.

Grounds for Reservation

I write in response to the letters regarding "Pre-Consecrated Elements" and "Intinction" [TLC, March 20]. The letters defend the validity respectively, of the use of pre-consecrated elements at large worship services and communion by intinction as a regular practice.

As I understand it, the question is not validity, but usefulness and edification, a distinction which goes back to Augustine's writings against the Donatists. There is no question of the validity of the baptism of infants whose parents are non-practicing Christians, or of Eucharists where only the celebrant communicates. There is a serious question whether they edify the people of God by effectively conveying the reality that lies behind them.

I would certainly use pre-consecrated elements if I ran out of elements consecrated during the service, but to make it a regular practice would be confusing to the people.

Likewise, I encourage my congregation to receive by intinction when they have a contagious disease, but to encourage it as regular practice seems to detract from the very nature of "communion." And after all, the dominical command is "Drink this," not "Dunk this."

(The Rev.) DAVID GARRETT
Church of the Annunciation
Newport, Tenn.

To the interlocutors in the pre-consecration discussion, I say, read the rubrics! In particular, read the rubric on pages 408 and 409 of the Book of Common Prayer.

This rubric is not a permission to reserve. It is a direction to dispose reverently of remaining consecrated bread and wine — a direction with three exceptions. Read, and you will see that the desire to accomplish the administration of the Holy Communion "with dignity and reverence and in a reasonable time," as mentioned in Fr. Wilkins' letter [TLC, March 20], while perhaps commendable in itself, is not grounds for reservation.

Whether it should be grounds for reservation is a good question which should be discussed by concerned liturgists and by the Standing Liturgical Commission.

(The Rev.) HAROLD O. KOENIG
Esmont, Va.

With these two letters, we respectfully conclude the discussion of this topic for the present time. Ed.

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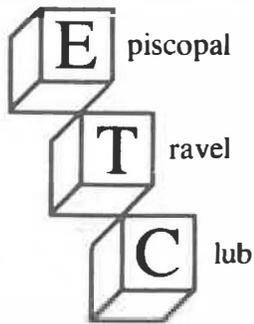
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Holiness and Housework

THE GODSWEPT HEART. By Marcia Hollis. Seabury. Pp. 95. \$5.95 paper.

In a series of meditations based on domestic topics, Marcia Hollis raises the ordinary tasks of housekeeping to acts of praise and devotion to God. With delightful humor and deep understanding, she looks at the life of a housewife and mother and finds there an opportunity to reflect on scripture.

The wife of the Anglican Bishop of Montreal knows all the frustrations brought about by muddy boots and ants in the pantry. "We ask God for a clean heart, and what we really want is a Godswept heart, with clear views of the real issues in life." Her book, she says, is about God letting himself be known in even the dullest activity, and thereby putting his own shining finish on it.

Making bread: "Yeast can't be kept in storage too long, and neither can our faith. . . we need a daily stirring up."

Home sewing: "Jesus is our pattern for living, but he certainly isn't one of those easy-to-make patterns you can whip up in an evening."

Catalogue shopping, changing prices, the country cottage, the charge account, all come under her whimsical scrutiny. Without being overly cute, she finds a lesson in the simplest things, things every woman has met and coped with at some time or other.

In a chapter called "Waste," she defends the young mother who fears she is wasting her life by staying at home with her family. God, she feels, has a different point of view.

At the close of each chapter, a simple heartfelt verse by Reginald Hollis sums up the essence of the thoughts just started. Line drawings by Vera Semple carry out the theme of this collection of parables of family life.

HELEN FERGUSON
Milford, N.H.

Observing the Season

LITURGY: Easter's 50 Days. Journal of the Liturgical Conference, volume three, number one, 1982. Pp. 74. Price to non-members, \$7.95 paper; to members, \$6.95 paper. Additional copies, \$6.95.

"Easter, the founding feast of the Christian year, is an extended 50-day celebration. As most people cannot keep a celebration going that long, the season, though pleasant, quickly loses both its appeal and its special significance."

If this quotation from *Easter's 50 Days* describes you or your parish, you will find this publication of the Liturgical Conference an excellent remedy. This attractive, magazine-like publication

presents a good mixture of material — liturgical, pastoral, theological, and historical; Roman Catholic, Episcopal, and Lutheran.

"Our point is simple," editor Rachel Reeder informs us. "Nothing has to be added to Easter. The prayers, hymns, and symbols the church used in its meeting with Jesus, the Risen Lord — that is, the words, the water, the food that we use every day [are sufficient], provided only that care is taken so that the overall environment of worship reflects the fullness of our symbols."

The Rt. Rev. Arthur A. Vogel, Bishop of West Missouri, and the Rev. H. Boone Porter, editor of TLC, are the two Episcopalians represented. Bishop Vogel's essay is "Easter's New Time Without End," and Fr. Porter's is "Easter and the Mystery of Creation."

I was particularly impressed by Abbot Patrick Regan's "The Candle, the Sign of the Crucified." Among the other contributions are a recipe and a song. Not everything will be equally useful or interesting to all readers, but no one should go away without finding something to enrich the personal and parochial celebration of the queen of seasons.

Except for Dr. William Storey's suggestions for daily prayer in Eastertide, there is little that can be translated directly into program, but a family or a parish liturgy committee which begins planning for Easter by reading this book will be truly prepared for their task.

(The Rev. Canon) LEONEL L. MITCHELL
Professor of Liturgics
Seabury-Western Theological Seminary
Evanston, Ill.

Singles and the Church

CELEBRATING THE SINGLE LIFE: A Spirituality for Single Persons in Today's World. By Susan Annette Muto. Doubleday. Pp. 192. \$12.95.

CREATIVE SINGLEHOOD AND PASTORAL CARE. By John R. Landgraf. Fortress Press. Pp. xv + 80. \$3.95 paper.

Single persons are among the fastest growing groups in our population, according to statistics cited by Dr. Muto. The number of persons living alone in the U.S. increased by more than 63 percent between 1970 and 1980 — from 10.9 million to 17.8 million. (Nearly two-thirds of the 17.8 million were women, but men are catching up rapidly; their numbers nearly doubled during the decade.)

The image, and most often the reality too, of the typical parish — except perhaps in the most densely urban settings — continues to be family-centered. Indeed it may be increasingly so, partly just because of the general tendency of any institution to become more and more what it already is; and partly because it's with young families that the

hope for future growth is (probably rightly) believed to lie. Besides, who knows what to do with single persons, who seem to be defined as a class only by the fact that they are not something else, namely married?

Yet many clergy might be as surprised as the pastor cited by Mr. Landgraf when he discovered that nearly two-thirds of his congregation were unmarried and that no part of the church's program was designed specifically to attract, interest, or minister to them. Whether single by death, divorce, fate, or choice, single people lead lives unstructured by the obligations and un-nourished by the particular graces available in the vowed estates of marriage or of the religious life. We have both the blessing and the burden of shaping faithful lives in a context to which the church has not given much formal attention.

Our singularity entails special needs and the potential for special strengths as well. These books could provide both to the single and to those who willy-nilly are probably going to have to live with more and more of us, at least a start on discovering what some of those needs and strengths are, and how they might be better recognized in the church.

(The Rev.) JOHN W. TURNBULL
San Francisco, Calif.

Using Psalms and Canticles

PSALMS AND SPIRITUAL SONGS: A Topical Guide to Psalms and Canticles. Compiled by H. Scott Tonk. Forward Movement. Pp. 31. 70 cents, plus 10 percent, paper. Minimum order, \$1.00.

Fr. Tonk has helpfully taken the Psalms and all of the canticles in BCP 1979 and indexed them for appropriate use, in public worship and in private devotion, according to the different seasons of the Church Year and according to various topics. If one is seeking a Psalm which fits with a sermon topic, or a Psalm to use in the liturgy in addition to the one in the proper, then this is the place to look.

H.B.P.

Public Issue

This week's feature article [p. 9] was commissioned by the Public Affairs Office of the national church. It is one in a series on public issues published at intervals of some months. Reprints may be obtained by writing to: Public Issues Office, the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

THE LIVING CHURCH

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Mrs. Chinnis Sent to South Africa

In response to an appeal from South African Anglicans, the Archbishop of Canterbury appointed five prominent churchpeople to go to Pretoria as representatives of the Anglican Communion and act as observers during the final days of a government inquiry into the financial affairs of the South African Council of Churches.

Pamela (Mrs. Carter) Chinnis of West Palm Beach, Fla., a member of the Executive Council, was chosen to represent the Episcopal Church in the U.S. Mrs. Chinnis took with her a letter from Presiding Bishop John M. Allin which assured the Rt. Rev. Desmond Tutu, SACC's secretary general, of Bishop Allin's "continuing concern and constant prayers."

Other members of the delegation were the Most Rev. Alastair Haggart, Primate of the Scottish Episcopal Church; the Most Rev. Paul Reeves, Primate of New Zealand; Clyne Harradance, a lawyer and layman of the Anglican Church of Canada; and Terry Waite, advisor to the Archbishop of Canterbury on Anglican Communion affairs.

In March, several European and American church leaders testified on behalf of SACC before the Eloff Commission, the government body which is investigating the church council. Hans-Joachim Held, of the Evangelical Church in [West] Germany (EKD), told the commission that his church believes that apartheid is opposed to Christ's teachings. "When the SACC raises its voice against this policy and assists the victims of the apartheid system, we feel it to be an expression of our faith and belief in the teachings of the Gospel," Dr. Held said.

Similar views are held in the Netherlands, according to Cornelius Roos, chairman of the Netherlands Reformed Church synod, who said the Dutch people would be outraged by any attempt to prevent them from financing SACC's work. Apartheid, Mr. Roos said, is a sin and Dutch church support for the council is therefore inevitable. Jens Thomson from Danchurchaid said his organization has contributed increasingly to SACC programs which offer assistance to political prisoners and detainees and educational projects.

Two U.S. witnesses, Presbyterian executive J. Oscar McCloud and Reformed



Mrs. Chinnis: Representative and observer.

Church in America general secretary Arie Brouwer, also affirmed support for SACC, denounced apartheid as heresy, and appealed strongly to the government not to take action against the council. Dr. Brouwer said that preventing the council from receiving funds from abroad would isolate South Africa even further from the international community.

Earlier in the commission's inquiry, the head of the South African security police had recommended strongly that SACC be denied the right to receive overseas funds [TLC, April 3].

Sewanee to Inherit Writer's Estate

Playwright Tennessee Williams, who died February 25 at the age of 71, has left the bulk of his estate to the University of the South to establish a fund for creative writing and creative writers. Mr. Williams's grandfather, the Rev. Walter E. Dakin, was an Episcopal priest who graduated from the School of Theology at Sewanee in 1898.

In his 1980 will, Mr. Williams left the bequest directly to Sewanee, but a superseding codicil two years later provided that the fund would be administered by Harvard University. All papers, personal journals, diaries, and literary properties also will go to Harvard.

At this time, the estimated \$10 million estate is being held in trust to care

for Mr. Williams's older sister, Rose, who underwent a lobotomy at age 24 and now lives in a New York sanitarium. Upon her death, \$25,000 will go to his younger brother, Dakin Williams, and the rest will make up the writers' fund. Dakin Williams reportedly plans to contest the will.

"Obviously, there are a number of details to be clarified concerning how the program at Sewanee will be established and how it should be carried out," said Edward Watson, legal counsel for the University of the South. "Some of these details should be worked out in discussion between the two institutions. We are not in any great hurry to proceed because it may be many years before the fund can be established."

Tennessee Williams, born Thomas Lanier Williams, was an Episcopalian who became a Roman Catholic in 1969. He soon became inactive, and in later years declined to say whether he considered himself to be Roman Catholic or Episcopalian. At the time of his grandfather's death, Mr. Williams made a \$1,000 gift to Sewanee and expressed, in correspondence with university officials in 1980, a wish to honor his grandfather's memory by establishing a writers' fund at Sewanee.

Cambridge Historian Introduces Oxford Movement

One of the most distinguished historians of the Anglican Communion recently assisted American churchpeople in the Boston and Chicago areas to begin their observance of the sesquicentennial anniversary of the Oxford Movement.

The Rev. Owen Chadwick, Regius Professor of Modern History at Cambridge University, and president of the British Academy, recently completed a brief tour of the U.S. In Boston he lectured on "The Oxford Movement and the Anglican Catholic Tradition" to a large audience at the Church of the Advent. In Winnetka, Ill., north of Chicago, Dr. Chadwick gave the inaugural lecture of the newly established Elizabeth Field Knight Lectureship on the afternoon of Palm Sunday, at Christ Church, where he was introduced by the rector, his former student, the Rev. Frank M. McClain.

Speaking on "The Personal Memories of the Oxford Movement," Dr. Chadwick dealt with the sources of information that can be used today in as-

sessing the Oxford leaders. "Too often," he said, "historians relied on university gossip to caricature them as eccentrics. They were men of extraordinary spiritual, intellectual, and personal attainments."

While in this country, Dr. Chadwick visited various libraries to inspect archival material concerning the relation of the U.S. to the Vatican, and the role of the latter in World War II, a topic on which he is preparing a book. This was also the subject of a lecture to the students at General Theological Seminary. Speaking of his visit, the Cambridge scholar said, "I was so glad to be there at the Feast of the Annunciation. The liturgy for that day in your American Prayer Book is most beautiful."

Dr. Chadwick, the author of many publications, has occupied the Regius professorship of modern history since 1968, having previously been professor of ecclesiastical history. He is also the Master of Selwyn College at Cambridge, and served from 1969-71 as vice chancellor of the university.

Although he does not use the title "Sir," Dr. Chadwick is one of the very few priests of the Church of England ever to have received the secular distinction of knighthood, having been knighted by Queen Elizabeth II in 1982.

H.B.P.

BRIEFLY...

The board of trustees of St. Jude's Ranch for Children in Boulder City, Nev., recently announced the appointment of Patricia Duncombe, A.C.S.W., as program director. From 1970-76, Mrs. Duncombe was director of St. Michael's Youth Residence, a treatment program for Indian teenagers and pre-teens at Ethete, Wyo., on the Wind River Reservation. Since 1976, she has been an assistant professor of social work at the University of Wyoming, and child welfare specialist on the university faculty. Mrs. Duncombe is the widow of an Episcopal priest, the Rev. David S. Duncombe, and the mother of five grown children. Her booklet, *Within the Circle*, was reviewed in TLC, Feb. 13.

Embarrassed by the size of their recent salary raises, a group of Anglican clergy in the English midlands is launching a fund for the unemployed into which each of them will put up to one hundred pounds from their personal incomes. "Stipend rises" recommended by the Diocese of Worcester's financial authority ranged from between 20 and 26 percent in 1981-82, and between 11 and 16 percent in 1982-83. The Rev. Chris-

topher Atkinson, rural dean of Dudley, wrote to the *Church Times* that although many of the clergy were grateful to the laypeople, "we find ourselves out of line with the majority of people to whom we minister. The vast majority will have been lucky to receive half the increase we have had, and a great many will have had no increase or be far worse off than they were."

The Rt. Rev. Derrick Greenslade Childs, Bishop of Monmouth in the Anglican Church of Wales since 1972, has been elected and installed as the new Archbishop of Wales. Bishop Childs, 64, succeeds Archbishop Gwilym O. Williams, who retired in September.

The Rev. Barbara and the Rev. Melvin Schlachter have been made co-rectors of St. Margaret Church, Staatsburg, N.Y. According to the *Episcopal New Yorker*, the Schlachters are the first people to hold a co-rectorship in the diocese, as well as being the first clergy couple to occupy the position. The Rt. Rev. Walter D. Dennis, Suffragan Bishop of New York, presided at the Schlachters' institution. Also taking part in the service were the Ven. Robert N. Willing, archdeacon of the mid-Hudson region, other area clergy, and the Very Rev. Herbert O'Driscoll, warden of the College of Preachers in Washington, D.C., who preached on the meaning of a husband-wife team as leaders of a parish. Both the Schlachters are graduates of the Union Theological Seminary, and they are the parents of seven-year-old Erica and two-year-old Jacob.

The Cover

Accompanied by a 165-pound rough pine cross, the chalice and paten on this week's cover, which once belonged to Samuel Seabury, will make its way to every parish in the Diocese of Connecticut during the 20-month observance of the first American bishop's election and consecration. A three-day liturgy patterned after the period from Good Friday to Easter and prepared by the Rev. Jeffrey Rowthorn, liturgics professor at the Berkeley Divinity School at Yale, will be observed in each location. Members of the diocese are being asked to remember Bishop Seabury's missionary spirit as they renew a sense of mission in and to today's world.

CONVENTIONS

The 151st convention of the Diocese of Tennessee was held January 27-29 at the Hyatt Hotel, Knoxville, with the Rt. Rev. William E. Sanders, Bishop of Tennessee, presiding.

This was the first convention for the continuing Diocese of Tennessee, which has jurisdiction over the eastern and middle section of the state. The new Diocese of West Tennessee, which serves the western part of the state between the Mississippi and Tennessee Rivers, came into being on January 1.

Several hours of committee and floor debate centered on two peace resolutions. The first resolution, which was viewed by most delegates as the stronger statement, passed by a margin of almost two to one. It stated that "the use of nuclear weapons cannot be reconciled with any moral theology of just war," encouraged Tennessee Episcopalians to work for world peace, and specifically called for "a balanced reduction of nuclear weapons."

A second more general resolution on peace focused on the idea "that the root cause of war is to be found in the sinfulness of human beings and not in the choice of weapons." This resolution was passed by the convention in a compromise gesture for those who could not vote for the more strongly worded statement.

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A snowstorm was blamed for the cancellation of a planned ecumenical Eucharist to celebrate Episcopal and Lutheran cooperation at the 64th council of the Diocese of Southwestern Virginia from February 4-6 in Blacksburg.

The 350 clerical and lay delegates voted to support the General Convention resolution asking that each congregation allocate one percent of its budget for the support of the church's accredited seminaries.

A resolution was passed after debate and some revision which affirmed the importance of arms negotiations between the U.S. and the U.S.S.R., and asked for prayer and "direct action, if possible, for the success of those negotiations and for the elimination of nuclear weapons." Congregations were asked to give high priority to involving their members "in appropriate efforts to halt the nuclear arms race, giving individuals an opportunity to respond to the crisis in a personal way."

Delegates approved in principle the hiring of a staff person to work with young people, and another to aid institutionalized persons. Feasibility studies were ordered for the two positions. Limited funds prohibit the filling of either position immediately.

THE EPISCOPAL CHURCH LOOKS AT RACISM



There was no struggle for the microphone at the 1982 General Convention as there had been in the late 1960s. A black man was leader of the House of Deputies. Black, Hispanic, Asian, and native Americans attending the 1982 Convention in New Orleans were able to stay in the same accommodations as their white colleagues. Black and Hispanic bishops and men with American Indian blood lead domestic dioceses.

George Wallace was re-elected governor of Alabama after winning the support of blacks in that state. Blacks run two of the nation's great cities and a third won the key Democratic primary in Chicago. A Mexican-American is mayor of San Antonio.

These and other examples are lifted up when Americans want to assure themselves that the nation has emerged from the cataract of bitterness and violence of the 1950s and 1960s into a state of racial harmony. It is said by some that, if the people of the nation's cities have not yet reached some shade of brown, they are well on their way to doing so. Others believe that racism is no longer the factor holding people back from achievement.

Wrong! That attitude alone is the single most telling example of the hideous pervasiveness of racism, because the white people who say these things — although they may not be personally prejudiced — are still insisting on controlling the agenda of national debate and that, itself, is almost a definition of racism.

Many Forms

Prejudice takes many forms, ranging from open acts of terror and violence, practiced by such groups as the Ku Klux Klan, to far more subtle and dangerous facades. In its differ-

ent guises, racism — prejudice armed with power — is all-pervasive. It serves to maintain the subjugation of non-whites to a power structure controlled by whites.

As Harold R. Isaacs writes in his essay in *Color and Race*: "White habits of mastery and non-white habits of subjection are deeply inbedded, not only in each individual, but in the economy, in the society, in the whole culture."

Although the racial myths of the last century — the supposed inferiority of non-white peoples and their cultural norms — have been widely discredited, they, like ethnocentrism, fear, and greed, continue to undergird racism in all its forms. Racial myths still provide the rationalization for personal attitudes and acts of prejudice and discrimination.

Widespread prejudice, in turn, provides a climate that tolerates modern forms of imperialism and "code-word" racism; a climate wherein disclosures of institutional injustice are seen to pose no cause for concern; where extremists conclude that acts of violence against non-whites, though not openly acceptable, will go unchallenged and unpunished.

More than a year ago — in February of 1982 — bishops, priests, and laypeople from throughout the Episcopal Church, and representing all races, were welcomed to Atlanta by Mayor Andrew Young. Convened by the Church's Coalition for Human Needs Commission, the people were there to explore the facts and myths of racial injustice, the reality of the issue, and the church's role in its abolition — or perpetuation.

Even in that setting, and with that purpose, it could be argued that whites were still trying to set the agenda, although it was an agenda designed to hear and share the cries of anger, despair, and fear on the part of the black, Hispanic, Asian, and native American participants. The year since has

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not brought forth an overwhelming church response to those cries.

The Rev. Mary Adebonojo was a participant in that conference and has joined with writer-editor Joe Vitale to explore racism in the 1980s and the nature of the church's role in it. This article is produced by the Public Issues and Communication Offices of the Episcopal Church Center as part of the series of explorations into issues facing the church.

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The plight of the American Indian is perhaps the clearest, yet least known example of how "exploded" racial myths can still support racism in the form of imperialism and empire-building in this country. Imperialism, in this case, is the desire to control Indian people and their land — land guaranteed to them by their aboriginal rights and by treaties with the U.S. government.

Rights Jeopardized

Indians have traditionally held a quasi-dual citizenship. They are citizens of the United States by treaty but are also citizens of their tribe or nation. But when the rights of Indians have clashed with the rights of non-Indians, native Americans have wound up holding the short end of the stick.

In 1975, a report of the American Indian Policy Review Commission, a Congressionally appointed panel, asserted that "Indian tribes (should have) the power . . . to enact laws and enforce them within the boundaries of their reservation." This spurred many non-Indians to form an advocacy group called the Interstate Congress for Equal Rights and Responsibilities, and to declare that "the jurisdiction of tribal governments over non-members of the tribe, who have no vote in tribal governments, should be prohibited."

White consciousness, thus heightened, can translate very quickly into legal edicts, as members of the Suquamish Tribe, living on Puget Sound opposite Seattle, discovered in a 1978 decision by the U.S. Supreme Court. That case sets a severe limitation on the rights of nationhood and the ability of tribes to govern their land by ruling that Indian tribal courts do not have jurisdiction over non-whites who commit crimes on the reservation.

A part-time magistrate, holding court at a kitchen table in the smallest white village in the U.S. holds legal sway over all who appear before him. But not, says the Supreme Court, the duly elected and trained judges of Indian reservations.

Nor is this likely to be the end. Northern Wisconsin tribes are fighting efforts by power companies to take over tracts of Indian land on the assertion that these companies *may* need the land for hydro-electric power sites *sometime in the future*. Economic necessity is often the excuse for such un-

fairness, but to say economics is the real cause is to ignore the point that the farmlands of whites are not so jeopardized.

Recently, Secretary of the Interior James Watt has said that he considers Indian reservations to be contrary to the best interests of Indians. Although he was supported by a few highly respected Indian leaders in his view, this statement has been seen by many as another and more serious threat to Indian land and property rights.

Code Words

Although it is no longer considered polite to sneer at Indians or non-whites as "uncivilized," Americans have developed a new set of euphemisms to mask racist statements and public policies. Blacks and Asian-Americans living in poor neighborhoods know that "urban renewal" usually means the removal of non-whites from substandard houses, which are then reconditioned and rented or sold at prices that few of the original residents can afford. In public policy, the code words that mask such discrimination are "study" and "review."

In July, 1980, the Commission on Wartime Relocation and Internment of Civilians was formed by Congress to *review* the impact of forced relocation and internment of Japanese-Americans during World War II. On the basis of "security," such measures would logically have applied to German and Italian aliens as well, but only the Japanese were evacuated. Although the commission is authorized to "recommend appropriate remedies," its ultimate actions are not clear. The Congressional bill that created the commission makes no provision for redress or reparations.

Although many Asian-Americans are obtaining a measure of economic security, this is not the case for most non-white Americans. Widespread discrimination plays a significant role in these people's inability to escape poverty.

Over the last 25 years, the civil rights struggle has forced the federal government to enact laws protecting the rights of minorities. Measures against segregated education, discrimination in voter registration, housing, and employment have come into being only after years of demonstrations, strikes, and organized pressure.

Low Income

According to the U.S. Commission on Civil Rights, in 1975, with 11.6 percent of the population below the low income level, 32.6 percent of mainland Puerto Ricans and 24 percent of Mexican-Americans lived below that level. Although job training programs serve to improve opportuni-

ties for employment among Hispanics, they have not been fully effective.

"Too often, programs have failed to recognize and deal with the uniqueness of the needs of Spanish-speaking people," wrote Henry Ramirez in the September, 1974, issue of *Manpower*. "The decision-makers often do not know enough about the language and cultural characteristics of people to develop viable and effective programs."

Recently, federal budget cuts have curtailed job training programs for women and minorities, and proposed changes in federal policies may make anti-discrimination measures in employment hollow jokes. The commission itself has had an ongoing struggle for life with successive administrations.

Institutional racism was defined by the Kerner Commission, in its analysis of the urban riots of 1967 and 1968, as "any policy or practice by an organization which benefits one race at the expense of other races." It may come into being without any intent to do harm by those whose policies unwittingly perpetuate it. Its subtlety may be its most insidious characteristic.

Blacks in the Church

It is largely institutional racism which has caused many black clergy in the Episcopal Church to feel that they have little influence over the decisions that most affect their lives and the lives of their congregations. Although many black clergy serve on diocesan committees, few serve on powerful groups such as the standing committee and the finance committee, which make major decisions about life in the diocese.

There is also widespread dissatisfaction with deployment and mobility for black priests; in particular, with the computerized national church deployment system. Because there are so few black priests looking for employment compared with white priests, the statistical chances that the computerized system will turn up the name of a black priest to be sent to a vestry or calling committee are small. Computerization, which because of its anonymity should assure equal opportunity, in this case works to the disadvantage of blacks.

Today, there is a critical shortage of black priests to head black Episcopal congregations. But with an oversupply of white priests, it is hard for black priests to be assigned even to a black congregation when a position opens. And yet, in a nationwide survey, over 75 percent of blacks said they preferred a black pastor.

Thus, as the Episcopal Church continues business as usual, black clergy are deprived of the opportunities to influence the major decision-making organs in their dioceses or to change positions with white clergy. Black Episcopal laypersons, in turn, are deprived of the black clerical leadership

they desire and, if the Wilson report proves correct, the Episcopal Church may well lose much of its black constituency.

For this information see Robert L. Wilson's *The Northern Negro Looks at the Church*, put out by the Board of Missions of the United Methodist Church in 1968. The report rated black respondents as somewhere between "will not attend" and "might not attend even if church had a black pastor."

Unseen but Felt

Because it functions without purposeful intent, institutional prejudice leads all but those who suffer because of it to assume that racism itself no longer exists. Because it invisibly prevents non-whites from securing positions of leadership and prominence, it serves, even more than other forms of discrimination, to perpetuate the myth of racial inferiority.

This forms a vicious circle of sin, where whites and non-whites alike engage in an idolatrous worship of what is "white." In all of its manifestations, racism involves the Christian community in sin. Among Christians — to whom Christ comes in the person of the least of his brethren — there can be no innocent bystanders as long as oppression and injustice exist.

Even those who suffer most from the effects of prejudice have an obligation to denounce the idolatry that allows whites to control the lives and destinies of non-whites. In the end, all suffer in a society where racism is rife: *the victims*, consigned to a cycle of poverty are deprived of their potential and dignity; *the perpetrators and onlookers*, who would love God but cannot deal compassionately with their non-white brothers and sisters; and *the human family itself*, torn and fractured by racial divisions. The human family deprives itself of the unique gifts given by God to each human creature and intended by him to be used to his glory for the benefit of the entire human race.

If Christ has come to liberate us from despair, idolatry, injustice, lovelessness, and oppression; then it is to the church, the Body of Christ, that we must look for the prophetic witness that will denounce — continually and consistently — racism in all its forms, and for the compassionate love and concern that alone can heal the suffering it brings.

The Church Responds

Over the past 25 years, the Episcopal Church has addressed the problem in many ways. One of the most effective programs has been the Institutional Racism Project of the Diocese of Southern Ohio. A 1970 diocesan convention resolution pledged the diocese to deal with the issue. In 1976, a

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special diocesan convention agreed "to search out and eradicate all forms of institutional racism in all programs of the diocese."

Institutional racism was chosen as a focus because, according to the resolution, "Institutions shape the attitudes and behavior of the people within them . . . institutions can take significant leadership in bringing about changes in their members. . . and *one* change in institutional policy or practice can affect many more lives than *one* change in any individual's attitudes and actions."

As a result of its successful experience, the Diocese of Southern Ohio presented a resolution to the 1979 General Convention calling on the convention to "design and implement a program of racial justice throughout its offices and programs and to encourage relevant action in its constituent dioceses and institutions."

As a first step in implementing the resolution, the Episcopal Church Center staff of the Coalition for Human Needs Commission sponsored a national conference held February 2-5, 1982, in Atlanta. The conference, attended by representatives of 55 dioceses, resolved to raise the consciousness of dioceses and church persons about racism, to confront its effects, and to share strategies for combating it.

In his welcoming address, Presiding Bishop John Allin said he hoped the conference would be the "leavening" that

would produce new leads for the rest of the church. "God's creation is infinite," said Bishop Allin, "and the only valid part is not only what we're accustomed to."

Dr. Hazaiah Williams, director of the Center for Urban Black Studies of the Graduate Theological Union in Berkeley, Calif., provided a perspective for viewing the problem in the 1980s.

In an angrily riveting address, Dr. Williams suggested that, in order to sharpen the issue and to make a prophetic judgment, those who work to combat racism must distance themselves from those who view the issue differently and must even engage, at times, in confrontation.

"We need to have space to announce the issue," Dr. Williams said, "to get it heard, and then to denounce the continuation of it. . . . Something has happened to the goodness God saw at the end of creation. All we do must be undergirded by our affection for what God has done which has been broken."

Two Programs

The Rev. Norman Faramelli, an Episcopal priest and director of planning for the Massachusetts Port Authority, outlined two programs for combating racism, one for private citizens and one for the church as a whole. He called for private citizens to (1) recognize and define the problem of racism correctly; (2) recognize that government has the responsibility to guarantee fundamental human rights in jobs, food, education, health care, and housing; and (3) support efforts to create a sound economic base that would provide more jobs and thus avoid pitting racial minorities against one another and against whites.

While conference seminars allowed the participants to examine such issues as institutional racism, racism in the church, Native American land issues, and Hispanic issues, a panel representing other denominations outlined the work that is now being carried on outside the church. The conference unanimously passed a resolution calling on the church to combat actively all philosophies that encourage disregard for other ethnic groups and to provide material and resources to educate Episcopalians about the issue and to help each diocese to become an active agent dealing with systematic discrimination.

CHN Resources

Representatives of each diocese were asked to plan strategies for fighting racism in their own dioceses, congregations, and church-sponsored institutions. These plans are currently available from the staff officer for the Coalition for Human Needs (CHN), the Rev. Earl A. Neil, the Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017. CHN expects to work closely with the dioceses in implementing their plans.

For many participants, the closing Eucharist of the National Conference on Racism stood as a symbol of what they hoped might eventually emerge as the fruit of the Atlanta meeting. Three bishops and two priests — representing the major racial groups in America — acted as concelebrants at the altar. Each bishop and priest administered communion using his own language. The Gospel was read in Seminole, as well as in English. And representatives from each diocese presented in union with our Lord's sacrifice, the offering of time, talent, love, mercy, and justice.

While acknowledging the sins of the past and aware of the pain and struggles before it, the church looks ahead with hope and faith to the vision of a transformed society: a society where men and women of all races will be one in Christ.

Reprints of this feature are available from the Public Issues Office, the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

EDITORIALS

"The Lamb Will Be Their Shepherd"

Good Shepherd Sunday comes each year, focusing our attention on the personal aspect of the resurrection. Jesus did not die and rise again simply to establish a principle, prove a point, or demonstrate a theological doctrine. He came to save the souls of needy sinners such as you and me.

As the Revelation of St. John reminds us in the Epistle for this Sunday this year, as Shepherd, our Lord will guide his people "to springs of living water; and God will wipe away every tear from their eyes." This Shepherd is himself the Lamb, who has passed through death and the grave to win for his people everlasting life.

Rogation Days Coming

Part of what we celebrate during the continuing Easter Season is the manifestation of God's power in all of life. This has a special focus in the traditional Rogation Days, which occur on the 9th, 10th and 11th of May this year. These special days in our church calendar have inspired the Soil Stewardship Week which is widely observed in agricultural communities and elsewhere in our nation each spring.

As in a number of previous years, THE LIVING

CHURCH is pleased to cooperate with the National Association of Conservation Districts in making available to our readers complimentary copies of the annual Soil Stewardship Week booklet. This magnificently illustrated publication, of approximately the same size as THE LIVING CHURCH, is entitled this year *Living Waters*. It provides much that will be helpful to preachers, teachers, and others in preparing for the Rogation observance.

Readers who desire a copy should send us a 9" x 12" self-addressed envelope with 54 cents in stamps attached. If you put on 88 cents in stamps, we will send you two copies. We are pleased to assist our readers in making this publication available at no cost.

Episcopal Journalist's Friend

All who have been involved with the Episcopal Church press will be saddened to learn that Walter H. Boyd, the Press Officer at the Episcopal Church Center for the past ten years, has been forced to retire by the continuing ill health against which he has struggled so valiantly.

In coordinating the work of the Diocesan Press Service, he made it possible for national and independent publications and for diocesan magazines to pool their information in a very constructive way. Even in the most frantic moments, his unruffled good humor, patience, and eagerness to help have been unflinching. As he returns to his native community of Monticello, Ark., he goes with the good wishes and prayers of innumerable friends.

Knowing Each Other

By SUSAN HANSON

Handing the supermarket clerk my check, I make sure that my billfold is open and that my dolorous-looking I.D. is in plain sight.

"I'll need to see an I.D.," the fellow says automatically as he scrutinizes my check, looking as though it will blow up in his hands at any moment. I nudge my billfold a little more his way.

Comparing my check with the I.D., and looking very stern in the process, he raises his head and asks, "Is this information correct?"

Mrs. Hanson is the editor of The Lion, the parish newsletter of St. Mark's Church, San Marcos, Texas. TLC has her permission to share some of her columns with our readers.

One of these days I will likely give in to the temptation and answer, "No, it's my alias." I have often wondered how many people volunteer the fact that they are passing along incorrect information and are misrepresenting themselves!

Misrepresenting ourselves — in most cases, we don't do it intentionally, but it nevertheless seems that we often fail to know each other. Indeed, what we know is little more than that grocery store checker: name, address, phone number — and perhaps something about a person's job, his social standing, number of children, and what day his trash man comes. In short, we may know a good deal about him, but we don't really know him.

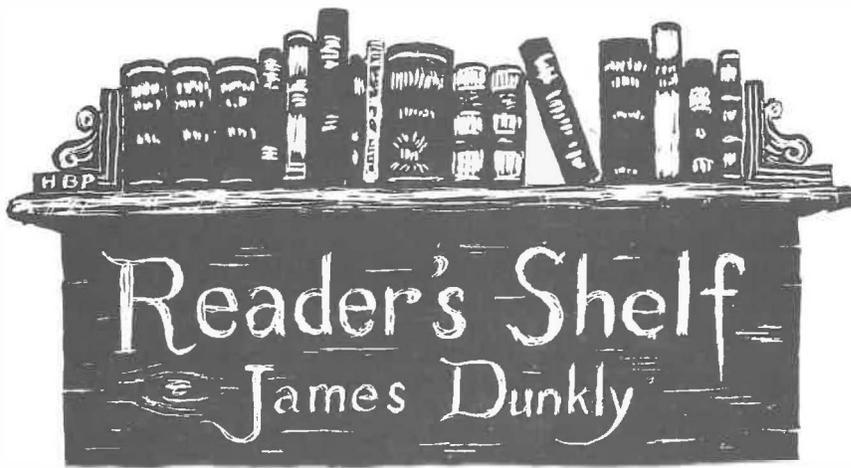
Why is this distinction important? The writer of Psalm 139 testifies: "Thou knowest all, whether I sit down or rise up. . . . Thou has discerned my thoughts from afar. . . . Thou knowest me through and through."

Jesus, too, speaks of this kind of knowledge: "I am the Good Shepherd; I know my own sheep and my sheep know me — as the Father knows me and I know the Father — and I lay down my life for the sheep."

What Jesus is speaking of is something a bit more than mere vital statistics. The kind of knowledge whereof he speaks is the kind that penetrates the reserved or brusque demeanor, the air of superiority, the all-American good looks, or the pall of apathy.

It is a knowledge of who we really are, of what we dream and what we fear, what we feel and what we hope for. It is a knowledge which gives us an ally in the world and assures us that we are not alone. And because it offers us nowhere to hide, this knowledge also challenges and chastises us at times. But above all, this knowledge is the basis of love and the food of real friendship.

If we are to love each other in Christ — and that is what we are commanded to do — can we afford to live together as strangers? Can we afford to miss the opportunities we have to know each other?



THEOLOGICAL INVESTIGATIONS, Volume XV: Penance in the Early Church. By Karl Rahner. Translated by Lionel Swain. Crossroad. Pp. xii and 451. \$19.50.

The latest of Rahner's volumes of collected essays to appear in English. Eight papers are included (on the history of penance, sin as loss of grace, Hermas, Irenaeus, Tertullian, Cyprian, Origen, and the *Didascalia Apostolorum*).

THE SUPREME KOAN: Confessions on a Journey Inward. By Frederick Franck. Crossroad. Pp. vii and 183. \$12.95 paper.

A koan is a question given by a Zen master to a student in order to test the student's degree of enlightenment. This is Franck's spiritual autobiography, which comprises not just prose about himself, but also his versions of the medieval *Everyman* and Passion plays, with directions for staging them. Franck is an artist and writer with deep-going debts to Buddhism as well as Christianity. His book is deep-going, too.

RE-EXAMINING CONSCIENCE. By John Carmody. Seabury. Pp. ix and 134. \$8.95 paper.

A look at examination of conscience as an ascetical tool for the laity, with special attention to problems of using time, money, and the earth. Carmody teaches at Wichita State and has written several books in contemporary theology.

AUTHORITY IN THE CHURCH AND THE SCHILLEBEECKX CASE. Edited by Leonard Swidler and Piet F. Franssen. Crossroad. Pp. viii and 267. \$9.95 paper.

Papers on authority from an international colloquium held in Louvain in 1981, first published in *Journal of Ecumenical Studies*. The case of the Roman

Catholic theologian Edward Schillebeeckx, called to Rome to answer charges of heresy in this same period, is by no means the sole issue considered. Essayists address, in general terms, the problems of the church's teaching authority, sociology of knowledge, hermeneutics, tradition, philosophy of language, ecumenical councils, canon law, human rights, and consensus of the faithful. Contributors include Schillebeeckx himself and such well known theologians as Piet Schoonenberg, Roger Gryson, Peter Hebblethwaite, and the editors. All are Roman Catholics.

THE VON BALTHASAR READER. By Hans Urs von Balthasar. Edited by Medard Kehl and Werner Loser. Translated by Robert J. Daly and Fred Lawrence. Crossroad. Pp. xiv and 437. \$27.50.

A comprehensive introduction to the life and writings of an important figure in contemporary Roman Catholic theology, including a 50 page portrait by the editors, 112 topically arranged excerpts from Balthasar's writings, and a biblio-

graphic guide. Balthasar will be much more widely known as a result. This rather conservative theologian, who writes on both spirituality and systematics, will find a warm reception well beyond his own communion.

LIVING A BIBLICAL FAITH. By Donald H. Juel. Westminster. Pp. 117. \$5.95 paper.

How does scripture affect living for Christians — our families, our work, our citizenship — if we refuse to regard the Bible as a quarry for specific commandments? Why is it that study of the Bible is as apt to produce disagreement as it is unity? Juel, who teaches New Testament at Luther-Northwestern Seminary, tackles these questions in a book for laity. Study questions and bibliography are included.

TRUSTING: Theory and Practice. By Carolyn Gratton. Crossroad. Pp. x and 252. \$17.50.

Gratton is a psychologist who teaches at the Institute of Formative Spirituality at Duquesne University, in association with Adrian van Kaam. Here she examines trust as both a psychological phenomenon and a religious one.

A MAN FOR OTHERS: Maximilian Kolbe, Saint of Auschwitz, in the Words of Those Who Knew Him. By Patricia Treece. Harper & Row. Pp. ix and 198. \$12.95.

A life of Kolbe (1894-1941), the recently canonized Polish Franciscan, whose dying for a fellow prisoner at Auschwitz has aroused such interest and admiration. The book is a tapestry of quotations from those who knew Kolbe, illustrated with a number of photographs.

To Washington Cathedral

How vast your towering bulk against the sky,
 Seen far and wide in splendid majesty,
 With shining pinnacles, you glorify
 Our God in Heaven, our Sovereign Trinity.
 A House of Prayer for all our people, you
 Swing wide, with love, your massive sculptured portals,
 Inviting us to enter and renew
 Our faith in God, to pray for all poor mortals.
 With mighty piers and vaulting far above,
 Your stained glass windows, radiant, tell their story,
 Your ethereal grace reflects our Father's love,
 Your grandeur tells of his transcending glory.
 And at your altar Jesus, our High Priest,
 With sinners shares the Eucharist feast.

Philip F. Snare

CLASSIFIED

BOOKS

LITURGY/MUSIC RESOURCES from Diocese of Los Angeles: "On Hiring a Church Musician" (\$2.50), "Working Relationship Between Priest and Musician" (\$2.50), "A Handbook for Liturgical Ministry" (philosophy and guidelines for use of new BCP — \$4.00). Send check with order to: Carol Foster, Diocesan House, P.O. Box 2164, Los Angeles, Calif. 90051.

CHRISTIAN SPIRITUALITY — quality booklets. Descriptive list. Bemerton Booklets, Box 99309A, San Francisco, Calif. 94109.

THE CORE AND MORE — A Scrapbook of Stewardship Articles. 160 pieces — 90 authors to be reproduced in your newsletter for year-round stewardship education. In five parts: General Stewardship, the Stewardship of Time, Talent, Treasure, the Tithes. In paperback priced at \$3.50. The Rev. Canon W. David Crockett (Editor), Diocese of Western Massachusetts, 37 Chestnut St., Springfield, Mass. 01103.

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

CHURCH MUSIC

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

PEOPLE and places

Ordinations

Priests

Albany—Ronald S. Winchell, who has transferred to the Diocese of Southern Virginia.

South Dakota—Steve Charleston, director of the Dakota Leadership Program in the Dakotas. (He is assisted by 15 field associates.) Add: Box 506, Moberge, S.D. 57601.

Southern Ohio—Anne Robbins, vicar of St. David's Church, Vandalia, Ohio; add: 101 E. National Rd., Vandalia 45377. Steve Muncie, priest-in-charge of the St. Francis Fellowship, Franklin, Ohio; add: Box 93, Franklin 45005. Hancella Warren, assistant chaplain, Children's Hospital, Elland and Bethesda Aves., Cincinnati, Ohio 45229.

Deacons

Colorado—David Romaine Wood, assistant, Community of the Resurrection, Longmont, Colo., and St. Irenaeus, Lyons; add: 816 Collyer #1, Longmont 80501.

Eastern Oregon—Nicholas Francis Cooke, serving St. Peter's Church, LaGrande, Ore.; add: Route Four, Box 4044, LaGrande 97850.

South Dakota—Adelia Brotherson, serving St. Peter's Church, Lake Andes, S.D.

Religious Orders

On March 12, at St. Bartholomew's Church, White Plains, N.Y., Br. Thaddeus David, who serves Christ Church, Berwick, Pa., and Br. Augustine James, who serves the Church of St. Martin of Tours, Omaha, Neb., made their first profession of vows to the Rule of the Brotherhood of St. Gregory.

Earlier the same day, Laurence Andrew Keller of Boston, Norman Charles Ellis of Louisville, Philip David Deemer of Santa Rose, Calif., and Nathanael Sloan of Omaha, Neb., were admitted as postulants to the community.

Resignations

The Rev. Guy Kagey has resigned as rector of St. Paul's Church, Salem, N.Y., but will continue work as rector of Trinity Church, Granville, N.Y.

The Rev. Gary J. Parker has resigned as rector of the Church of the Cross, Ticonderoga, N.Y., to take active duty as a chaplain in the U.S. Navy.

The Rev. Charles Robertson, III has resigned as priest-in-charge of the Church of Our Saviour, Camden, N.J.

Deaths

The Rev. Robert Buddery Cope, retired priest of the Diocese of New Jersey, died on February 3 at the age of 65.

Fr. Cope spent his early ministry as a curate at Trinity Church, Aurora Ill.; St. Luke's Church, Germantown, Pa.; and the Church of St. Mary the Virgin, New York. From 1952 to 1966 he was the rector of St. Paul's Church, Stapleton, N.Y., and from 1966 to 1976, he was the vicar of St. Andrew's Church, Lambertville, N.J.

The Rev. Robert Sheeran died on December 22 at his home in Kilmarnock, Va., at the age of 64.

Born in Philadelphia and graduated from Philadelphia Divinity School, he served in the Church Army before World War II, in the Navy during the war, and for 14 years in the Missionary District of Honolulu after the war. From 1963 until his death, he served as rector of Grace Church, Kilmarnock, and historic Christ Church, Lancaster, Va. He is survived by his wife, Jane Armstrong Sheeran.

CLASSIFIED

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HALF-TIME ASSISTANT to rector; team ministry approach with non-stipendiary clergy on staff. To start June-September, 1983. Resume and letter of application to: Search Committee, St. Matthew's, 2120 Lincoln St., Evanston, Ill. 60201.

FULL-TIME PRIEST to be chaplain to inmates and staff at Mississippi State Penitentiary at Parchman. Active support from surrounding parishes and diocese; generous salary and allowances. Reply Box H-553.*

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AVAILABLE immediately for music ministry, either singly or as team (organist-director, she; composer-director, he). Have extensive training and experience, excellent references, strong faith. Carolynn and/or Roger Bailey, 2004 Hilton Ave., Ashland, Ky. 41101.

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

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the Rev. Maurice Campbell, the Rev. Frederic W. Meahger,
Dr. Brian Hall, the Rev. Matthew Conrad
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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 11-2

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 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 1066 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
Near the Capitol
The Rev. Gus L. Franklin, pastor
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.

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Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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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

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, cu-
rate; d, deacon, d.r.e., director of religious education;
EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC,
Episcopal Young Churchmen; ex, except; 1S, 1st Sun-
day; 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.

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. 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. Ultraya 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.

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Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S).
Mon-Fri H Eu 12:10

OMAHA, NEB.

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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 8 Eu

NEWARK, N.J.

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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 & 9:30 HC; 9 Cho Eu; 11 H Eu & sermon 1S & 3S, MP,
sermon & H Eu other Sun; 4 special music. Wkdy: 1:10 H
Eu Tues & Thurs; 8, 1:10 & 8 H Eu HD, Wed; 12:10 special
preaching services Mon-Fri; 5:15 EP Mon, Tues, Thurs, Fri
& Sat

CALVARY & ST. GEORGE'S PARISH
CALVARY East 21st St. & Park Ave., So.
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10.
Mon-Fri MP 7:45

ST. GEORGE'S 209 E. 16th St.
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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.
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Thurs 12 noon HC & HS

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Sat HC 9; Thurs HS 12:30

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4S). Wkdy: H Eu 12, Tues with Healing (Summer: Tues &
Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St.
Anne's Chapel, St. Germain-en-Laye, Sun H Eu 10:30