

THE LIVING CHURCH



A change in routine can help, but not a vacation from God [p. 11].

RNS

Tracts for the Times • page 8



Down in the Briar Patch

Picking blackberries in a briar patch on a late summer's day is a most relaxing and carefree activity. There are no discordant clamor of the telephone bell, no urgent messages arriving at one's desk, no unanswered letters, no unwashed dishes, no unpaid bills, no unmade beds, nor other irritating tokens of the never completed tasks of modern life.

In the briar patch, all one has to worry about are pricks and scratches from the briars on one's hands, wrists, ankles, and face, tears in one's clothes, irremovable berry stains on one's shirt, stings from wasps and hornets that are working the same vines, harassment from neighbors who accuse one of trespassing, and, in some parts of the country, snakebites.

Why is it, one wonders, that berry vines, which seek to attract birds, humans, and other arrivals to cut their berries and so to scatter their seeds — why, oh why, do they at the same time seek to repel us and punish us with their multitude of sharp little thorns? Or if, conversely, they are really trying to drive us away and remain undisturbed, then why have they spent millions of years evolving such sweet and delicious fruit? (One could ask the same thing about the flowers of their close relative, the rose vine.)

One answer is quite simply that the good things in life are only bought at a price. Because freshly picked wild blackberries are so good, expect a few drops of your blood to be shed! Experience tells us that there is a good deal of truth in this. Beautiful flowers are hard to grow, talented children are hard to rear, beautiful ladies are proverbially hard to woo. Quality, excellence, and virtue are rarely achieved easily.

As a philosophical principle, this may be profound, but it still does not tell us why blackberry thorns are so sharp. Af-

ter all, the plant has no awareness of philosophical principles, and, if it did, this would hardly help vines to grow, their flowers to bloom, or their seeds to be disseminated.

Inexplicably, the items on the grocery counter of life continue to have their price tags, and the ultimate legal tender is not dollars, but blood. For blackberries this is truly ridiculous, for real red blood is literally shed — yet the quantity is so small as to be irrelevant. We remember it only, if at all, when we later see the reddish-purple juice of the fruit.

For some more serious things, such as war or childbirth, much more blood is literally shed. For most things nowadays, the blood is more theoretical, or at least less visible to the public. A man who struggles with a difficult and demanding job today may have a bypass operation. Three hundred years ago, his ancestor instead may have lost an arm in a sword fight.

The Crane

A bird
so filled with life,
what other should it do
with ballerina legs but dance
life through?

It leaps
with outstretched wings,
and lands with courtly bow,
expressing all its joy in here
and now.

So when
they say its breed
is dying out, I answer:
Has today's world no place for a
dancer?

Gloria Maxson

Blood remains thicker than water, and the red blood we share with all other warm-blooded creatures is a solemn reminder that we are all part of a mysterious cycle of life and death. The red juices of certain fruits point to the reality of an even wider kinship.

In today's world, we have largely lost the sense of the spiritual significance of the cycle of life and death. At the purely physical level, the varied life of this planet, embodied as it is in millions of species of animals and plants, will, according to present projections, have been largely exterminated within the next hundred years.

Rain forests, the world's reservoirs of oxygen, are being chopped down as fast as American and Japanese-made chain saws and bulldozers can cut them. Commercial hunters relentlessly pursue the few remaining sperm whales and wild elephants. Smaller and less dramatic species, containing unique chemicals, and performing unique functions in nature, are being exterminated each year. Not only are lakes and rivers polluted, but yellow rain is poisoned even before it falls from the sky, and wells will soon be bubbling with water already contaminated in the underground aquifers.

A race which cannot appreciate the physical amenities of the earth on which we live is not too likely to appreciate transcendent spiritual values either. The final cost is paid in blood — blood well shed or wrongly shed? Blood for the life of the world, or against the life of the world?

The red juice of the crushed berry, the thorn drawing blood on the hand or brow, the wasp sting ("O, death where is thy sting?"), the torn and stained shirt (fleeting memories of Third Isaiah!), the serpent at the heel are all small reminders of the realities underlying the mystery of our existence. There are many chalices, large and small, on the altar of the world. All point somehow to the covenant; all may put us in remembrance of things which we would too gladly forget.

THE EDITOR

LETTERS

The Catholic Movement

One of Anglicanism's proudest claims has been its comprehensiveness; its charity in diversity. To suggest, therefore, as a reader in a recent issue did [TLC, Aug. 14], that there is no catholic movement in the church is to disregard the last 150 years of heroic and sometimes bloody history.

A lack of charity cannot be ascribed to a man of Peter Geldard's stature. Geldard merely said what anyone with the smallest awareness of the variations within our church knows very well. In England, that venerable "faction" is known as the Church Union, and it is indeed the catholic voice of the Church of England. Its American counterpart is the Evangelical and Catholic Mission.

To assume that the church is an amalgamated blob of people all shaped from the same mold may appeal to those who find clones attractive, but it will not do for informed Episcopalians. Your reader will find the superb volumes by Owen Chadwick called *The Victorian Church* most useful for a solid background of what the catholic movement is all about.

KATHLEEN REEVES
Chairman, ECM
Diocese of Milwaukee

Racine, Wis.

Punishment and Repentance

With respect to your news story about AIDS [TLC, July 24], there is a statement from the Rt. Rev. Paul Moore, Bishop of New York, that "the God whom Jews and Christians worship is a

loving, merciful God, who does not punish his children like a wrathful father." This statement is in direct contradiction with the Word of God.

In Hebrews 12:5, it says: "My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you, because the Lord disciplines those he loves, and he punishes everyone he accepts as a son." The writer of Hebrews goes on to say: "Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father?"

We should be rejoicing that God loves us enough to discipline us. It would be a sorry state of affairs if we, as fathers and mothers, did not discipline our own children.

The good news is, of course, that we can repent and experience God's mercy and grace through faith in the death and resurrection of his Son, our Lord and Savior Jesus Christ.

THEODORE BAEHR
Good News Communications
Atlanta, Ga.

Absolution

I write in response to John F. Fay's comment that the Book of Common Prayer has made a doctrinal change by allowing laypeople to pronounce the absolution at Morning and Evening Prayer [TLC, Aug. 7].

Although the 1928 book refers to such a prayer as a "Declaration of Absolution" and reserves it to the priest, it is not, properly speaking, a sacramental absolution at all, but a prayer or request for absolution, as indicated by the subjunctive case of the verb. This is true of all "absolutions" in the 1928 book. Ro-

man Catholic altar boys have "absolved" their priests with similar words for centuries, in their response to the priest's confiteor.

The real change in the Book of Common Prayer is that it provides for sacramental absolution at all, in the rites of reconciliation (pp. 446-452).

No change of doctrine is implied by allowing laypeople to request God's forgiveness of their sins — as in the General Confessions of the 1928 book: "spare thou those . . . restore thou those . . ." or "forgive us all that is past. . ." Thus, this change is not *doctrinal*, but *ritual*, and represents a move away from clericalism, rather than an innovation in doctrine.

(Br.) TOBIAS STANISLAS HALLER, BSG
St. Augustine's House
Bronx, N.Y.

Chrism

I would like to make an attempt at answering Fr. Bourne's question [TLC, Aug. 7] regarding the use of chrism in the rites of initiation.

The prayer for the sevenfold gift of the Holy Spirit, formerly part of the confirmation rite, and paralleled in the Roman confirmation rite, has been moved to baptism in the Prayer Book (p. 308). It certainly looks as if the intention of the revisers is to reunify the sacraments of initiation, providing what the Orthodox and Romans would regard as sacramental confirmation (when chrism is used) at baptism.

Marion Hatchett has argued (*A Commentary on the American Prayer Book*, Seabury, p. 251) that Cranmer essentially supplied what was regarded as confirmation by the medieval theolo-

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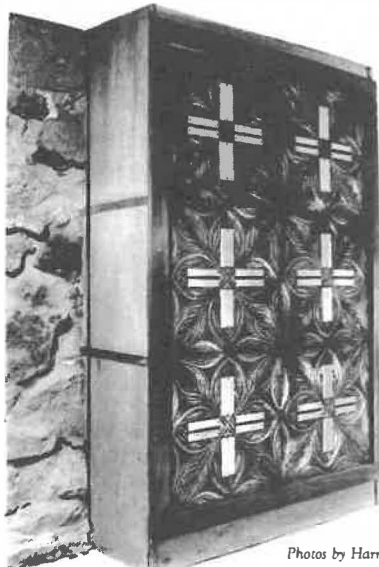
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Photos by Harry Branflick



The Reverend
Paul Henry Moser
Rector
Emmanuel Episcopal Church
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gians, in the baptismal liturgy of the first Prayer Book. The rite called confirmation can be more closely paralleled to the continental rites which provided for an affirmation of baptismal vows at the "age of discretion."

My own position is that sacramental confirmation occurs at baptism. For this reason, I always use chrism, and log in the register that I have done so. Since the practice of both the Orthodox and Roman Catholic Churches is to permit priests to administer confirmation, this seems to pose no problem.

I regard "confirmation," which occurs years later, as an affirmation of baptismal vows in the presence of the bishop, the sacramental representative of Christ and the universal church, accompanied with solemn prayer and the laying on of hands. Since Christian initiation is now assumed to be complete in baptism, I would oppose Fr. Michno's suggestion that chrism be used at confirmation [see Fr. Bourne's letter, TLC, Aug. 7].

(The Rev.) DAVID W. YANCEY
Grace Church

Dalton, Mass.

Awe Is of the Essence

I am writing to thank you for publishing the First Article, "Awe Is of the Essence," by the Rev. Eldred W. Johnston [TLC, Aug. 7].

I agree with Fr. Johnston that awe is the key to worship, and also agree with his statement that religious awe is rare in our modern society. With Vatican II, the Roman Catholic Church radically changed its Mass in such a way that it would be hard to find any sense of awe in it at all, except for the handclapping for the pope. Our own church made the mis-

take in its Prayer Book revision of making the contemporary services very nearly like the new Roman Mass.

The result has been a tragic loss of members in both communions. Apparently, the people soon tire of the folks kind of services and the sentimental homilies that have so often replaced intelligent preaching in many of the parishes. We are made in such a way that it is instinctive to feel a sense of awe and wonder toward God. In recent years this has been smothered for the most part in America.

I hope you will publish more articles along this line and do all possible to restore the beauty, the splendor, and the awe that has been traditional in our church.

DOROTHY L. ANDERSON
Springfield, Mo.

Benefit Concerts

In the background material for my recent interview with Archbishop Runcie [TLC, July 31], I mentioned, in connection with having attended a concert by Mrs. Runcie, that she had raised over £95,000 for various British charities through these concerts — a fact that is not generally known. Due to space limitations, the part of my article containing this information had to be cut.

A wider knowledge of her benefactions in this respect might help to dispel some of the criticism which the continuation of her professional career seems to have engendered in some quarters, so I take this means of bringing it to the attention of our readers.

DOROTHY MILLS PARKER
TLC News Correspondent
Washington, D.C.

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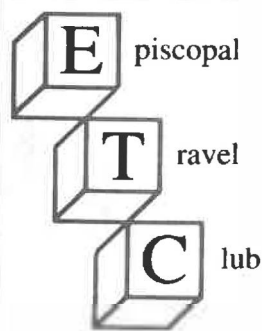
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THE LIVING CHURCH

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Communicators Meet

"Every issue is a Christian issue," Patrick Watson told a group of Anglican Communicators from around the world gathered in Victoria, B.C., July 20-24. "There is an enormous need in the world for a strong voice describing world events from a Christian perception."

In his keynote address, Watson, a television producer and program host well known in both Canada and the U.S., suggested that the time had come for a new ecumenical venture in publishing which would be this voice. He called for a regularly issued news magazine obeying the best principles of journalism informed by spiritual concerns.

Engaged by the challenge, the Communicators — speakers as well as conference participants — spent considerable time in both large and small sessions discussing their responsibility to be such a voice in their local situations.

The International Consultation of Anglican Communicators, hosted by the Episcopal Communicators (U.S.) and Canadian Anglican editors, was only the second such meeting ever held, the first one having taken place nearly 20 years ago. It brought together more than a hundred communicators from the U.S. and Canada as well as representatives from Australia, New Zealand, India, Uganda, Brazil, England, South Africa, Kenya and the Pacific Islands. Most of the participants were going on to Vancouver to attend at least a part of the three-week assembly of the World Council of Churches. A portion of the agenda was preparation for the assembly.

Another significant portion of the agenda, both formal and informal, was the strengthening of the larger, unified body represented by all the participants, the Anglican Communion. John Martin, communications officer of the Anglican Consultative Council, spoke to the full conference and was an active participant in the small groups, encouraging closer linkages among all parts of the communion by every available communications channel.

The Communicators took a close look at the controversial New World Information and Communication Order, embodied in the McBride report to UNESCO which was presented to them by Neville Jayaweera, associate general secretary of the World Association for Christian Communication. While not endorsing the NWICO proposals, the group wholeheartedly supported Mr.

Jayaweera's declaration that "the right to communicate is as fundamental as the rights to food, shelter, health and education, and cannot be solely in the hands of any select group."

Stretching the Communicators to see their tasks in terms of contemporary spirituality, the Very Rev. Herbert O'Driscoll, warden of the College of Preachers, Washington, D.C., charged them to tell their stories in terms of the Isaiah reality that "We are all alive at the time when the king is dying, but millions are seeing the Lord."

Electronic Media Represented

While the majority of Communicators present represented print media, a large number of electronic media specialists also attended, and this area of communications was more important on the agenda than at previous Communicators meetings. This was reflected also in the Polly Bond Awards which for the first time included video and radio awards. Recipients of these were: For a half-hour video segment, an Exceptional award to the Delaware Valley Media Ministry's "Connections" and an Outstanding to Trinity Parish's (N.Y.) "Searching"; for a public service television announcement, an Exceptional to St. Paul's Parish (Minneapolis); for shorter video segments, an Exceptional to Trinity Parish (N.Y.) and an Outstanding to the Diocese of Colorado; for a radio spot, and Award of Merit to the Diocese of Newark.

For print media, Polly Bond Awards for general excellence went to *The Voice* (Newark), Exceptional, — and *The Episcopal News* (Los Angeles) and *The Episcopal Church in Georgia*, Outstanding.

In other print categories, award winners were: Editorial/Interpretive — Exceptional, *Cross Current* (East Carolina); Outstanding, *The Colorado Episcopalian*; Layout — Exceptional, *The Record* (Michigan); Photography — *The Episcopal News* (Los Angeles); Feature — Exceptional, *The Voice* (Newark) and Outstanding — *The Colorado Episcopalian*, *The Church Militant* (Indianapolis), and *The Southwestern Episcopalian* (Southwestern Virginia).

Leonard Freeman (Trinity Parish, N.Y.) was elected convener of the Episcopal Communicators for a three-year term. Dick Snyder (Nevada), Carol Hosler (Idaho) and the Rev. Onell Soto (Church Center Staff) were elected to the board.

RUTH NICASTRO

New Zealand Connection

An Episcopal priest returned recently from a four week journey he called "an experience of partnership in mission." The Rev. Loren B. Mead, director of the Alban Institute in Washington, D.C., visited Anglican dioceses all over New Zealand in June, teaching, consulting, and working with church leaders there.

"The new thing," he said, "was the sense of collaboration in learning. I had real resources from our decade of work with parish research, but they had work going on that was able to teach me a lot." Specifically, Fr. Mead noted the New Zealanders' widespread use of non-stipendiary clergy; the experimental forms developed to assist in the growth of the church among the Maoris; and the ecumenical character of the theological training at St. John's College in Auckland.

Fr. Mead lectured, participated in workshops, and consulted with groups in Auckland, Whangerei, Napier, Hamilton, Rotorua, and Wellington on the North Island and in Christchurch on the South Island. Invited by Archbishop Paul Reeves, Fr. Mead worked with 1,850 people at various conferences. His visit was sponsored by the archbishop and the New Zealand dioceses.

In a report on his visit, Fr. Mead called for a New Zealand-based study of the use of non-stipendiary clergy to be completed by the time the next Lambeth Conference meets in 1988. "It is clear to me," he said, "that New Zealand has had more experience and different kinds of experience with the use of non-stipendiaries than have most of the other parts of the Anglican Communion with which I am familiar. I think there are enough signs of problems and promise with this form of ministry that somebody ought to look at it very carefully to give the rest of us some advice."

SACC to Monitor Businesses

As a result of the unanimous acceptance of two anti-apartheid resolutions by a recent conference of the South African Council of Churches, the nation's churches are becoming involved in a nationwide monitoring of businesses.

The first resolution passed by SACC calls upon its member churches to refrain from renting church property to businesses that practice racial discrimination, and from investing money in institutions which uphold the apartheid

system. The second resolution asks members of the council to evaluate their participation in groups "that constantly undergird" apartheid.

This is the first time that an internal divestment campaign has been launched on a large scale. Although it is illegal for South Africans to promote international divestment in their country, no laws currently forbid a domestic divestment effort.

No Religion Board Needed

The Rt. Rev. Calvin O. Schofield, Bishop of Southeast Florida, was among area clergymen who recently advised the Miami City Commission against setting up an official board of religion.

"I think the commissioners ought to go to church. It wouldn't hurt them," Bishop Schofield said. "Why not start on the home front?" He was reacting to a proposal that would have set up a "religion board" to coordinate the celebration of traditional religious holidays and plan the annual city-supported event known as "City Under One God."

"I'm really not in agreement with that kind of committee," said Bishop Schofield. "I don't see the necessity of it, frankly. Most religious bodies are going to do what they want to do during the holiday season and, if that kind of program is set up, then it is really infringing on the right of religious organizations to do their thing. I don't think the commission or anybody else has a right to do that."

Hunger Measure Approved

Citing overburdened church and private soup kitchens and food pantries following two years of federal food program cutbacks, congressional sponsors brought a measure dubbed the "Preventing Hunger at Home" resolution to the floor of the U.S. House of Representatives on August 2, and saw the measure passed by an overwhelming vote of 407-16. The resolution had been approved earlier by the full Senate.

The non-binding resolution puts members of Congress on record in favor of protecting poor and newly unemployed persons from further reductions in federal food and nutrition programs in fiscal 1984 and '85.

More than a thousand church groups across the nation participated in a letter-writing campaign to their congressional representatives, urging them to co-sponsor the resolution and vote against further food cutback. The campaign was begun by Bread for the World, a Christian hunger lobby, and one of the resolution's primary co-sponsors was Sen. John Danforth (R-Mo.), an Episcopal priest. Over \$5 billion has been cut from federal food programs over the past two years.

BRIEFLY...

The Anglican Church of Canada and the government of Toronto have become partners in an effort to provide shelter for some of the city's homeless people. A government agency plans to buy and renovate six houses in the Parkdale neighborhood. The church will run the homes as licensed rooming houses and provide meals for the 60 residents. The church has become involved, said the Rev. Canon Robert Cuyler, director of diocesan services for the Diocese of Toronto, because of its sense of obligation to the surrounding community and in an effort to justify its tax-exempt status.

The Seabury Press and Trinity Church in New York have embarked on a cooperative venture — a Christian bookstore which opened in Manhattan's financial district on June 1. The Trinity and Seabury Bookstore is located at 74 Trinity Place, the headquarters of the parish. The new store has books of interest to Episcopalians, as well as trade and financial texts for the business community, classic fiction paperbacks, and greeting cards. Seabury Press has appointed, from its staff, Molly C. McConnell to be vice president and manager of its entire retail division, including the new store.

A Celtic studies professor at Catholic University in Washington, D.C., said recently that he has identified inscriptions on a rock in the West Virginia mountains as the work of seventh century Irish monks. The inscription refers to Christmas, according to Dr. Robert Meyers, and it is located on a stone that receives the full rays of the sun on Christmas Day. Dr. Meyers said the writing is in Celtic Ogham, an archaic Irish script used between the sixth and eighth centuries. When the characters were discovered in Wyoming County, W.Va., 21 years ago, the work was

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thought to be that of American Indians. Dr. Meyers said that conclusion is unlikely to be true. He said that an expert on ancient languages, Dr. Barry Fell, translated the text that refers to Jesus' birth to "Mary, a woman." Dr. Fell said he believes the rock was an astrological site where solstices were observed and astronomical measurements made. The rock also contains additional characters in Algonquin, an Indian language, and in Tifnag, a Scandinavian bronze age script. Dr. Pyle believes these were added after the Ogham.

Renewed archeological excavations in Jerusalem have again sparked mass demonstrations by Orthodox Jews, who contend that one of the digs is located on a site that once contained an ancient Jewish cemetery. About 2,000 people demonstrated recently at the City of David site, throwing rocks at police and burning garbage. Police responded with tear gas. The excavations are burrowing into the city's foundations, and in many ways are confirming several passages of the Bible. For example, the archeologists are convinced that they have uncovered the hidden tunnel mentioned in II Samuel, which David used as a means of gaining access to the fortified city.

The National Episcopal Cursillo Committee met in Concord, Mass., from July 27-30 to make final plans for the annual Cursillo seminar, which will take place in the St. Paul-Minneapolis area in October. Parishioners of Trinity Church in Concord, under the leadership of Ernest Spinney, housed and fed the 18-member committee. Over 100 cursillistas gathered on the evening of July 27 for an Ul-treya led by Mr. Spinney, culminating in a Eucharist celebrated by the Rev. Norman Riebe, Yuma, Ariz., NECC treasurer, assisted by the Rev. David Birney, rector of Trinity.

The Conventual Franciscans, a Roman Catholic order, has invited President Reagan and Soviet leader Yuri Andropov to hold peace talks in Assisi, the birthplace of St. Francis. "Moved by the example of [St. Francis], who with his love considered all creatures brothers and sisters, we are encouraging you, the heads of two great nations, to continue your work for peace," the message said. "We would like to invite you to meet here at Assisi as brothers working for peace and disarmament, giving an example of brotherhood to all men on our small planet." The Conventual Franciscans were founded in Assisi in 1209. The order has been separate from other Franciscans since 1517.

Tracts For The Times

Even today, 150 years after the beginning
of the Tractarian Movement, the trumpet sounds
with no uncertain note.

By FRANCES K. SWINFORD

The once famous but now almost forgotten *Tracts for the Times*, heralds of a catholic revival within the Church of England a century and a half ago, were meant to startle and excite — to “cause a row in the world.” So much a part of the Oxford Movement were these tracts that they lent to it the nickname “Tractarianism.”

Necessary and Inevitable

The Tractarian Movement was necessary and inevitable. The Church of England was in a miserable condition spiritually, its doctrines distorted, its clergy scandalously neglectful of their duties, its divine character hardly recognizable, its birthright as a part of the “One, Holy, Catholic, and Apostolic Church” in jeopardy. The average churchman did not disagree with many catholic doctrines; he had never even heard of them.

Publication of the tracts began in September, 1833, just two months after John Keble’s sermon, “National Apostasy,” preached in the Church of St. Mary the Virgin at Oxford, triggered the Oxford Movement. At first, brief leaflets, clear and concise, later more comprehensive treatises, their purpose was to disseminate church principles against both “popery and dissent” and to define the nature of the Church of England, recalling it to its apostolic faith and practice. There was hardly a point of doctrine or devotion to which the tracts did not address themselves during the seven years (1833-1841) of their

publication. It was through the *Tracts for the Times* that the Oxford Movement made its power known throughout England and ultimately affected the whole Anglican Communion.

The tract writers were men of genius, Oxford “dons” [faculty members], fellows of Oriel College, young men mostly in their early 30s, on fire to teach the almost forgotten doctrine of the Holy Catholic Church, with all that it implied. They were as anti-Roman as they were anti-sectarian and anti-Erastian. Fearlessly, this little band of friends, calling themselves “the Apostolicals,” spoke the old truths together, giving hope and confidence to disheartened churchmen. Adopting for their watchword, “If the trumpet give an uncertain sound, who shall prepare himself to the battle?” they sent their cry out from Oxford to the whole country.

Unlikely Vehicle

They had chosen an unlikely vehicle for propagandizing catholic truths, for religious tracts were the customary tool of the evangelicals and more often than not were emotional appeals to the uneducated. The *Tracts for the Times* were of an entirely different nature, however, addressed to the head, as well as to the heart, and written by educated men for educated readers.

Although most of the tracts were published anonymously, their authorship was not kept secret, and readers soon knew who the writers were. Some were addressed *ad clerum*, some *ad populum*. Dean Richard W. Church of St. Paul’s, a fellow of Oriel College, Oxford, in his definitive book on the Oxford Movement published in 1891, defined them as “short papers on the true and essential nature of the Christian church, its relation to the primitive ages, its authority, its policy, its doctrines, its services.”

His book was titled, *The Oxford Movement, 12 Years — 1833-1845*.

The young dons rode about the country carrying parcels of tracts for distribution, to be sold at a penny each. These were an immediate success and before long 60,000 were being sold a year.

Among the authors and creators of the Oxford Movement, three stand out above the others — John Henry Newman, John Keble, and Richard Hurrell Froude, all fellows of Oriel.

Newman was already making a name for himself through his sermons preached at St. Mary’s, of which he was vicar. He was the prime mover of and chief contributor to the tracts, authoring 27 of the 90 which were published.

Apostolic Succession

In *Tract I*, entitled “Thoughts on the Ministerial Commission,” Newman, reminding the clergy of the gifts they had received in ordination, admonished, “I fear we have neglected the real ground on which our authority is built — our apostolical descent.” This was to be a recurrent theme throughout the tracts, the doctrine about which the writers of the tracts wrote more than any other doctrine — the apostolic succession.

Another of Newman’s concerns was the attempt to make changes in the Book of Common Prayer. In “On Alterations in the Liturgy,” he suggested to the clergy that they ought to resist “the alteration of even one jot or tittle of it.”

In a tract entitled, “On the Controversy with the Romanists,” Newman charged that the Roman Catholic Church “is infected with heterodoxy; we must flee it, as a pestilence,” and “popery must be destroyed; it cannot be reformed.”

The last of the *Tracts for the Times*, the famous *Tract 90*, was designed to prove that the 39 Articles might be interpreted in a sense compatible with the faith of the ancient church and not in the sense intended by the Protestant reformers.

Frances K. Swinford is the historiographer and registrar of the Diocese of Lexington and associate editor of its news publication. A free lance writer, she is the co-author of a book about the diocese and is the news correspondent for TLC.

The storm provoked by this tract finally ended the series and was largely responsible for Newman's eventual secession from the Church of England.

John Keble, already well known as the author of *The Christian Year*, and in the public eye because of his Assize Sermon, called the Oxford Movement "a holy warfare." The gentle poet and devoted parish priest wrote eight tracts, among them "Adherence to the Apostolical Succession the Safest Course." His last, *Tract 89*, "On Mysticism Attributed to the Early Fathers of the Church," met with a hostile reception.

Richard Hurrell Froude was probably the originator of the Tractarian Movement, stirring Keble to action and endowing Newman with a catholic point of view in place of his earlier evangelical one. It was Froude who said, "We must make a row in the world," and "We must force church principles on people's notice." He wrote four tracts including "On Shortening the Church Services" and "The Antiquity of the Existing Liturgies."

Other tract writers included Isaac Williams, hymn writer and poet, whose tract, "On Reserve in Communicating Religious Knowledge," brought on the wrath of the whole evangelical party because he urged reticence in dealing with certain aspects of the doctrine of the Atonement; William Palmer, perhaps the outstanding liturgical scholar of the time; Arthur Philip Percival, a royal chaplain; Archbishop Harrison; Charles Eden; Alfred Menzies; and John Bowden, the only tract writer who was a layman. His titles include "Holy Days Observed in the English Church" and "Christian Liberty, Why Should We Belong to the Church of England?"

Of the 90 tracts, 18 are reprints from the writings of old English divines — Bishop Wilson, Bishop Cosin, Bishop Beveridge, Bishop Bull, Archbishop Ussher, under titles such as "Bishop Wilson's Form of Receiving Penitents," "The History of Transubstantiation," "The Necessity and Advantage of Frequent Communion," "Bishop Bull on the Ancient Liturgies," "Archbishop Ussher on Prayers for the Dead."

Four are catenae, dealing with such subjects as the "Apostolical Succession," "Baptismal Regeneration," and the "Eucharistic Sacrifice."

Acknowledged Leader

Although he was not one of the original tractarians, Edward B. Pusey became one of the acknowledged leaders. He joined the tract writers in 1834 with the publication of his "Thoughts on the Benefits of the System of Fasting Enjoined by Our Church," and he signed it with his initials, a departure from the norm. He did not formally join the movement until 1835.

Pusey altered the character of the tracts changing them from brief and provocative statements of principle into long and often difficult theological treatises. His three successive tracts on Baptism together ran over 700 pages. It was, however, Pusey who preserved the Anglican character of the movement during the difficult years following Newman's defection.

Of the 14 tract writers, Newman was the only one who "went to Rome." The others remained in the Church of England their whole lives long, continuing to defend its doctrines against the errors of the day. Many of them encountered rebuke, suspicion, and disfavor even among their former friends. They were accused unjustly of being "Romanizers" and "advanced ritualists." "Tractarianism" and "Puseyism" became terms of opprobrium.

The Oxford Movement revived faith in the church as a divine institution. It gave back to the priestly office its rightful place and at the same time awakened the laity to their duties. It emphasized the value of tradition, bringing back into prominence the teaching of the ancient church Fathers. It defended the apostolic succession as the indispensable safeguard of the integrity of the sacraments.

It gave hope to the poor, making it clear that the message of the church is not for the upper and middle classes alone. It brought about the revival of religious orders. It made the Book of Common Prayer the rule of faith. It brought back the beauty of holiness to liturgy and worship.

For today's reader, the *Tracts for the Times* may seem a bit stilted, the reading of them a little laborious; yet any lover of Anglican theology will find them fascinating and the reading of them worth all the effort.

The tracts may be read in almost any university or theological seminary library in six volumes, published in London beginning in 1834, under the title *Tracts for the Times* by members of the University of Oxford. A reprint was published in six volumes in 1969 by AMS Press, New York, N.Y.

As an extra bonus, one may find "Records of the Church," which include works of the early fathers — Ignatius, Polycarp, Cyprian, Clement of Alexandria, Tertullian, and Vincent of Lerins, bound together with the tracts in these volumes, for the tract writers had collected these writings and sold them along with the tracts.

Excerpts from many of the better known tracts appear in almost any good history of the Oxford or Tractarian Movement and in some of the biographies of the leaders of the movement. Even today, 150 years after the beginning of the Tractarian Movement, the trumpet sounds with no uncertain note.

A Scenario For Christians

Our great need is
to know whether our lives
serve some larger
purpose.

By DONALD JUDSON

What is the essential mark that distinguishes Christians from other people? Certainly it is baptism. But what behavioral difference does baptism make? Perhaps the primary mark is that as Christians our lives have a much broader and more significant context than they otherwise would have. From this context comes our self-understanding and our sense of place in the world.

The meaning of Christian vocation is that we are called to live in this context, and that call is prior to anything else, prior to the call to *do* anything, even to become involved in the church. By way of illustration, let us think about two people.

Early in life, Max Braun found he was approved when he had won something and punished when he had lost, so he learned he should try to win everything. In this role, he felt called upon to pursue the prettiest girl, enter the most prestigious school, and go after the job that promised the most advancement. He played his role well, got the job, and rose to leadership. But now, rather than feeling he can relax, he feels he has to strengthen his position by trying to buy out competing businesses.

Growing up on city streets, Marilyn Ward saw life as a fierce competition,

The Rev. Donald Judson is a supply priest in and around Chicago and is working to train laypeople in their ministry.

and she thought it better to stay on the sidelines to avoid getting hurt, just doing enough to get by. In this role, she now deals with her competitors by avoiding them; she rejects high ambitions and accepts any job that earns her a living. She plays her part by going to work in the morning, and after work by coming home, bolting the door, and staying there.

These two people are acting according to certain roles. Psychologists tell us we acquire certain role expectations for ourselves with respect to other people, and these roles shape the kind of lives we lead. We are all in that sense actors and actresses in dramas, playing certain roles in certain kinds of plots.

No matter how inadequate they may be, these plots serve a real purpose by giving some shape and meaning to the welter of experiences which make up our lives. Max and Marilyn follow their roles because in that way there is a coherence to their lives; but it is a coherence that will not stand the test of time because their roles do not always allow them to understand the world adequately or deal with it effectively.

This is so because their plots, the contexts within which they live, are too limited in scope. Each one acts as though the action involves only the people in the immediate environs, and each acts as though the outcome depends entirely on himself or herself. Neither feels a part of any larger order of things, neither

feels there is any other order which can be relied upon. Max feels his worth as a person depends chiefly on his continuing to be a winner, and Marilyn feels her safety rests with the strength of the defenses she can put up against the world.

They see no other actor that can significantly change the outcome of their personal dramas. Christians must find that view of life to be inadequate. Behind life's mixed bag of dangers and blessings, of inhumanity and kindness, we affirm that God lives and is working. His order of things undergirds us, he acts with us, and when we fail, he is able to pick up the pieces. Max and Marilyn have left the main actor out of their plots, and take no account of his actions.

They have not understood that their own plots are not as central as they think; they have not seen that there is a larger drama in relation to which their plots are but individual scenes. The larger drama is that in which God is working to establish his kingdom and to enable the whole race to take part in a new creation.

The main issue at stake is which one will prevail: God's kingdom, in which the childlike and those serving are honored, and where persons grow together in a renewed community — or other orders and kingdoms, in which honor comes to those who wield power by force, orders in which people have value only as long as they have use, and where life is a process of decay.

To imagine that there is nothing happening but Max's attempts to win and Marilyn's efforts to avoid danger is to see only one moment on one corner of the stage and block out the major part of the drama.

We too may mistake the kind of roles we play. We often prefer to see ourselves as the stars of our little plots and refuse roles in the main drama where we are just one of the crowd. But, as Christians, we affirm that we belong to the main drama, and in it we are in the supporting cast, not in starring roles. If we play our supporting role, the plot moves forward; if we refuse that role and try to upstage the stars, the action is disrupted. In this great drama our contributions make a difference; if the action is to move ahead, we are needed to swell the crowd, like spear-carriers in God's great scene.

As Christians, we see our roles adequately only when we know ourselves to be in the supporting cast. Whatever we do — in church, in our jobs, at home or in the community — as we do it to advance the larger plot, we have a right sense of ourselves in the world, and a right sense of vocation as Christians.

When we live like Max and Marilyn, we play our roles on a bleak and narrow corner of the stage, often in contradiction to the other stage action. Max, if he knew the greater plot, would be free to ask whether he needed to buy out his competitors, and even ask whether his business is good for the community, because he would realize that all would not be lost if he occasionally lost. Marilyn, if she knew this main plot, could come out from behind her locked doors and risk herself to improve her neighborhood, because she would have found an order of things worth risking herself for.

Our great need is to know whether our lives serve some larger purpose. Because any purpose is better than none, we often choose roles in plots which can only lead us down blind alleys because they take no account of the larger context. Our task in the church is to remind each other that this great drama is the context within which life is to be lived, and to help us coordinate our work, our play, and our community life with that context.

It is in baptism, confirmation, and the Eucharist that God's drama and our roles are defined. In the sacraments we are reminded that our real context is that in which God is working out the triumph of his kingdom over other orders of life. Through those sacraments we participate in that drama, and in our work, play, our family and community lives, we act out the roles we are called to play. Here we are supporting actors and actresses — God's spear-carriers, his servants and stewards. In this great drama we rejoice that we are called to have a part, even in the supporting cast.

The 17th Century Experiment

(A day without electricity)

How priceless daylight is! You must not nap
Nor waste the precious hours of reverend light:
Candles cannot lift the evening's wrap,
Tapers shine courageous, but not bright.
All your pleasure must be made by you.
It is too dim to read, or squint, go blind;
To sing, or play, is all that you can do
By heart, or let the shells of dreams unwind.
How mortal mankind is! But yet how vain!
Boasting we can flick Suns off and on,
When in truth we are naked, powerless, lain
In wait until our fears disperse at dawn.
The Lord will preserve us: through the dark night
He shines as our Sun, the one true Light.

Stephanie Schroeder

EDITORIALS

Anniversary of the Tracts

Within this year of the Oxford Movement Sesquicentennial, September has special significance as the month during which, in 1833, the *Tracts for the Times* began to be published. We are pleased to carry in this issue an article about this series of booklets, which, in a sense, defined the movement [p. 8].

The wide diffusion of these tracts expressed the emphasis on teaching which characterized the movement. The Oxford leaders were teachers, and their work was in large part to teach, or reteach, their fellow church members the neglected beliefs, history, and practices of the church. Many of the tracts seem heavy reading to the modern reader, but in their day they were a significant step in taking theology out of the university and into the parish.

In the years that followed, besides all the other things they did, the Oxford leaders found time to translate into English the writings of St. Augustine, St. John Chrysostom, and other great ancient Christian writers and publish them in inexpensive volumes as the Library of the Fathers. In the Library of Anglo-Catholic Theology, they also republished volume after volume of the writings of the great Caroline Divines of the 17th century.

Thus the Church of England (and by derivation the American Episcopal Church) could again be understood not merely as an odd church having something catholic and something Protestant within it, but rather as a spiritually and intellectually living body, with a rich doctrinal heritage of its own.

September

Many of our parish activities resume in September, after the summer lull. We don't believe that taking a vacation from God ever did anyone any good, but certainly a change of routine can help. After whatever changes the summer may have provided, we wish our readers a good September. It can be a time of significant accomplishment.

Labor Day

Around Labor Day, if only for the devilment of it, we try to say a word or two about work. Of course there is no time of year that it is farther from our thoughts. Some other more important holidays involve a great flurry of both domestic and commercial activity, but on Labor Day most of us have in mind nothing more laborious than spreading mayonnaise for sandwiches, holding the stick for roasting hot dogs, or flipping the tops off beer cans.

Work (hard work, labor) is associated with all sorts of virtues and worthy accomplishments, yet we celebrate it by keeping as far from it as possible. Nonetheless, labor deserves its recognition. In an age when so many

Americans see successful "work" as the investment of funds, receiving capital gains, and the avoidance of taxes, we need to remember that ultimately the economy depends on productive labor, on people actually doing things and making things.

Many Americans who would like to be hard at work do not have the opportunity to do so at the present time. Those who have recently been involved in employment interviews know that there are often several competent and experienced men or women applying for a single position. In large plants, hundreds may be applying for a few dozen vacancies.

If every worker could only find that right slot where his or her abilities could be fully utilized, we would become a nation of fantastic abundance. Many of us, and many of our parishes, can indeed do something to help someone find that right spot in which an idle and frustrated person can become productive and creative. This is truly a Christian act.

Do-It-Yourself Ethics

At an educational institution we know of, an alumnus of many years wrote a letter of complaint about guidelines that had been proposed for the conduct of students and, specifically, the relations between the sexes. To our surprise, the old grad was not complaining about the laxity of today's standards, but rather that any guidelines at all were set out. "Aren't the students mature enough to decide these things for themselves?" he asked indignantly.

Contrariwise, the correct answer is, "No, they are not." The institution was not a college, graduate school, or theological seminary, but a school for teenagers. But even if the students had been older, the form of the question is disturbing.

Of course, we all do have to make specific decisions in the course of our own lives. But do individuals, young or old, have any self-generating power to formulate adequate standards of conduct for themselves or the communities to which they belong? Experience indicates that they do not.

Acceptable ethical codes require centuries of development, and the consensus (if not the total obedience) of large numbers of people. The relations between an individual and society are far more complicated than any of us can perceive, as are also the relations between the present generation and the past and future members of the human race.

An obsession with rules leads to a negative and puritanical outlook toward life. Disregard for rules leads to the corruption and deterioration of human relationships. *Maturity* requires, both for students and older people, the willingness and the ability to relate their own decisions to the wisdom of the past and to the standards and ideals of others.

Athletics encourage young people to strive to exceed the mark, not to have the mark lowered to their level. Similarly, the best in our characters is evoked by challenging standards, not by laxity.

New Hymn Text of the Month

HYMNAL 1982

1. Amazing grace! how sweet the sound,
that saved a wretch like me!
I once was lost but now am found,
was blind but now I see.
2. 'Twas grace that taught my heart to fear,
and grace my fears relieved;
how precious did that grace appear
the hour I first believed!
3. The Lord has promised good to me,
his word my hope secures;
he will my shield and portion be
as long as life endures.
4. Through many dangers, toils, and snares,
I have already come;
'tis grace that brought me safe thus far,
and grace will lead me home.
- *5. When we've been there ten thousand years,
bright shining as the sun,
we've no less days to sing God's praise
than when we'd first begun.

Stanzas 1-4, John Newton (1725-1807), alt.;
*Stanza 5, John Rees (19th century)

Metre: CM. Tune: *New Britain, Virginia Harmony*,
1831. Hymnal Supplement II, No. 782.

Carlton R. Young, writing in the *Companion to the Hymnal*, states that the *Olney Hymns* can be judged as the first and most important of Anglican hymnbooks printed for parish use. This collection of over 300 texts is the work of the Rev. John Newton, 1725-1807, and William Cooper, 1731-1800. It is the source of such dearly loved texts as "Glorious things of thee are spoken" and "God moves in a mysterious way."

"Amazing Grace," the work of John Newton, appeared in the *Olney Hymns*, 1779, under the heading, "Faith's Review and Expectation," I Chronicles, 17:16-17. The text gained appeal in the United States in the early 19th century.

Stanza five, the work of John Rees, appeared in 1859, separate from the Newton text. Its connection with the latter occurred in 1910 with E.O. Excell's *Coronation Hymns*. The text and tune gained widespread popularity in the late 1950s through popular recordings. This is its first appearance in the Hymnal of the Episcopal Church.

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BOOKS

Indian Conversions

THE WAY OF THE SACRED TREE.
By Edna Hong. Augsburg. Pp. 204. No price given. Paper.

Edna Hong has written an historical novel which delves into the appeal and meaning of Christianity to the Native Americans living in central Minnesota in the mid-1800s, the period in which there was a great increase of immigration to Minnesota.

The explosion which resulted was not anticipated by either the settlers or the native people. The resulting rebellion was unorganized and initiated by roving breakaway bands, often without the support of the main body: it resulted in the killing of many settlers, the wholesale roundup of the native population, indiscriminate jailing, trials, jail sentences, and even hangings.

In this setting, Mrs. Hong places the story of a family that came under the influence of the Williamsons, missionaries of the Presbyterian Board. These people were especially ready to receive Christianity, but it came about under most unfavorable circumstances: a divided Christendom out to save people often for the purpose of enhancing the denominations' rolls, settlers out to grab land, a nation obsessed with the idea of "manifest destiny," European-Americans often with the idea that anything alien to them (even when they were the aliens) was uncivilized, savage, barbaric. What we get is an understanding of the Dakota kinship system, which Mrs. Hong understands well and conveys in action.

A glossary of Dakota terms used is provided. However, the early chapters of the book are redundant with explanations — which slows reading down. This is only a minor matter, and an outsider can gain much insight into the past and present. The Dakota had a rich spirituality which provided strong links and bases for Christianity. Unfortunately, the insistence on some practices kept the deeper meaning from surfacing.

(The Rev.) JOHN B. LURVEY
St. John's Church
Eagle Butte, S.D.

Anglicans and Mary

STUDIES AND COMMENTARIES,
1982. American Region of the Society of Mary. Pp. 42. \$3.00 paper. (Obtainable from the secretary, 1206 Buchanan St., McLean, Va. 22101.)

This modest looking pamphlet may escape our attention until it is noted that, among the several authors contributing essays to it, are two of our most eminent

contemporary Anglican theologians, the Rev. Reginald H. Fuller, professor of New Testament at the Virginia Theological Seminary, and the Rev. John Macquarrie, the Lady Margaret Professor of Divinity at Oxford.

Apart from the question of prestigious names, however, this is a very fine collection of stimulating and provocative essays on our Lord's Blessed Mother. Fr. David A. Baumann shows how renewed attention to St. Mary appears in our 1979 American Prayer Book and other official liturgical publications.

Profs. Fuller and Macquarrie show, respectively, how the conception and assumption of our Lady can have meaning for informed Anglicans. Dr. Walter E. Frieman closes with a devastating refutation of the current Roman dogma of a bodily assumption. The Society of Mary is to be commended for making available material of such quality, and we look forward to further publications.

H.B.P.

Master of Words

CROSSROADS: Times of Decision for People of God. By Herbert O'Driscoll. Seabury. Pp. 95. \$5.95 paper.

Herbert O'Driscoll, Warden of the College of Preachers, is a master of words and their use. Even in his prose, there's poetry. He impresses pictures on one's mind and begets feelings within one's soul. He moves from the outsized picture down into a tiny detail, or he lets a detail grow and enlarge to its full maturity. To read his book is an experience of rhythm and melody.

The lives of 15 men, ten of them from the Bible, are glimpsed; and from each, a small moment is selected for our longer gazing. The central theme is that "...crossroads [are] mysterious places," as elderly John Brennan once told O'Driscoll when the latter was a child. "One always had to make a choice at the crossroads [and] every choice in some way changed the pattern of one's life."

The gravity of *Crossroads* is lightened for the reader by the author's creative imagination, which lets the reader identify easily with the biographee and his choice-making. You will think as well as feel, you will feel as well as think. And you'll be rewarded.

(The Rev.) PAUL Z. HOORNSTRA
All Saints Church
Tybee Island, Ga.

Liturgical History

WORSHIP IN THE CHURCH OF ENGLAND. By Douglas E.W. Harrison and Michael C. Sansom. SPCK. Pp. viii and 181. £3.95 paper.

This book is a comprehensive treatment of the history of Anglican worship, with particular emphasis on the development of the 1662 Book of Common

Prayer and the present Alternative Service book. For American readers, the discussion of how the alternative services came into being with their contents is the most interesting part of the book.

The choices and changes made, and the reasons for them, closely parallel the Episcopal Church's experience in Prayer Book revision. It is clear that the liturgical movement, liturgical scholarship, the ecumenical movement, and the Second Vatican Council have had no less an impact on the Church of England's worship than that of other liturgical churches.

This is a book for serious readers who would like to know more about worship in the Church of England, both past and present — especially if the readers have in hand copies of the various liturgies under discussion. For one who wishes to reflect on the meaning of Christian worship, the opening chapter is worth the price of this excellent book.

(The Rev. Canon) JONATHAN KING
Cathedral of St. John the Divine
New York City

Books Received

MERE MORALITY: What God Expects from Ordinary People. By Lewis B. Smedes. Eerdmans. Pp. 282. \$14.95.

FORTY-FOUR FUN FABLES. By Bernie Calaway. Morehouse-Barlow. Pp. 72 and vi. \$4.95 paper.

THE BELIEVER'S CALL TO COMMITMENT: A Devotional Study of Ephesians Newly Edited for Today's Reader. By Andrew Murray. Bethany House. Pp. 101. \$3.50 paper.

MANDIE AND THE SECRET TUNNEL. By Lois Gladys Leppard. Bethany House. Pp. 141. \$2.95 paper.

GETTING READY FOR MY FIRST DAY OF SCHOOL. By William L. Coleman. Bethany House. Pp. 123. \$4.95 paper.

A NEW LOOK AT THE SACRAMENTS. By William J. Bausch. Twenty-Third Publications. Pp. 284. \$5.95 paper.

A TIME TO PLAY: On Childhood and Creativity. By Miriam Huffman Rockness. Zondervan. Pp. 208. \$5.95 paper.

UNHOLY DEVOTION: Why Cults Lure Christians. By Harold L. Bussell. Zondervan. Pp. 128. \$4.95 paper.

THE RELIGION OF POWER. By Cheryl Forbes. Zondervan. Pp. 164. \$9.95.

BIBLICAL INSPIRATION. By I. Howard Marshall. Eerdmans. Pp. 125. \$4.95 paper.



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Refer to Key on page 16.

ALABAMA
UNIV. OF ALABAMA Tuscaloosa
 CANTERBURY CHAPEL 850 Hackberry Lane
 The Rev. James P. Woodson, chap
 Sun HC 8, 10:30; Folk Mass 6. Wed HC 12:15

ARKANSAS
ARKANSAS STATE UNIV. Jonesboro
 ST. MARK'S 531 W. College
 The Rev. Dr. Patrick Murray, r
 Sun 8 & 10; College Class 11:15

CALIFORNIA
UNIV. OF SAN DIEGO San Diego
SAN DIEGO STATE UNIV.
 EPISCOPAL CAMPUS MINISTRY
 The Rev. William P. Mahedy 4164 Mt. Herbert Ave.
 San Diego, CA 92117 Phone (619) 565-6661

WHITTIER COLLEGE Whittier
 ST. MATTHIAS 7056 Washington Ave.
 The Rev. C.H. Howe, r; the Rev. C.N. Smythe, the Rev. M. Magodoro, the Rev. A.E. Jenkins, ass'ts
 Sun 8 & 10; Tues & Thurs 10; Wed 8:30

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

ROLLINS COLLEGE Winter Park
 ALL SAINTS' 338 E. Lyman Ave.
 Donis Dean Patterson, r
 Sun 7:30, 8:45, 11:15; Wkdys 12:05; Thur 6:30, 9:15; C
 Fri 11:15

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

NORTHERN ILLINOIS UNIV. DeKalb
 CANTERBURY EPISCOPAL COMMUNITY
 901-J Lucinda Ave.
 The Rev. Charles E. Hoffacker, chap
 Weekdays as anno. Full-time active program

ST. PAUL'S CHURCH 900 Normal Rd.
 The Rev. Charles H. Briant, v
 Sun Eu 7:30, 10, 5:30. Wkdys as anno

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

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

KANSAS
KANSAS STATE UNIV. Manhattan
 ST. FRANCIS AT KSU 1801 Anderson
 The Rev. Ron Cllngenpeel, chap 537-0593
 Sun 5:30; Wed 12:30; HD 7:45

UNIV. OF KANSAS Lawrence
 CANTERBURY HOUSE 1116 Louisiana
 The Rev. Peter Casparian, chap
 Sun H Eu 5; Thurs noon

KENTUCKY
UNIV. OF KENTUCKY Lexington
 ST. AUGUSTINE'S CHAPEL 472 Rose St.
 The Rev. Phillip Thomas, v & chap; the Rev. Mary Purcell, ass't
 Sun HC 5. Wed HC 5:30

MARYLAND
UNIV. OF MARYLAND College Park
 MEMORIAL CHAPEL The Rev. Wofford Smith, chap
 Sun HC & Ser 10; Wed & Fri HC noon. A ministry of the
 Diocese of Washington

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

SKIDMORE COLLEGE Saratoga Springs
 BETHESDA CHURCH 41 Washington St.
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10. Tues 5:45 Wilson Chapel

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

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

OHIO
LAKE ERIE COLLEGE Painesville
 ST. JAMES' 131 N. State St.
 The Rev. Andrew MacBeth, r
 Sun H Eu 8, 10:30. Ed. Hour 9:30

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

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

OHIO (Cont'd.)
OHIO WESLEYAN UNIV. Delaware
 ST. PETER'S 45 W. Winter St.
 The Rev. Clark Hyde, r
 Sun H Eu 8, 10:30; Thurs 7, daily MP 7:15

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

NORTH TEXAS STATE AND TEXAS WOMAN'S UNIVERSITIES Denton
 ST. BARNABAS 1200 N. Elm
 The Rev. Charles E. Walling, r
 Sun H Eu 8 & 10:30, Christian Ed 9:30. Daily as anno

SAM HOUSTON STATE UNIV. Huntsville
 ST. STEPHEN'S—Epis. Student Center 1603 Ave. J
 Fr. J. Jerald Johnston, r, Fr. Mitchell Keppler, chap
 Sun 8:30, 10:30, Canterbury 8. Wed 6:45. Fri 12:05

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

WISCONSIN
DIocese OF EAU CLAIRE, Canterbury Association
 Ashland, St. Andrew's Church
 Eau Claire, Christ Church Cathedral
 LaCrosse, Christ Church
 Menomonie, Grace Church
 Rice Lake, Grace Church
 River Falls, Trinity Church
 Superior, St. Alban's Church

FRANCE
THE AMERICAN CATHEDRAL OF THE HOLY TRINITY IN PARIS 23, Ave. George V, 75008
 The Very Rev. James R. Leo, dean; the Rev. Canon Allan B. Warren, III, canon pastor
 Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10 (2S, 4S); MP 11 (2S, 4S). Wkdys: H Eu 12, Tues with Healing (Summer: Tues & Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St. Anne's Chapel, St. Germain-en-Laye, Sun H Eu 10:30.

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

Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

September	
12-16	In House Week, Episcopal Church Center
22-24	Convention, Diocese of Montana (Butte)
30-Oct. 7	House of Bishops Interim Meeting (Spokane, Wash.)
October	
2	Church Periodical Club Sunday throughout the church
3-12	Meetings of Primates of Anglican Communion; Standing Committee of Anglican Consultative Council; Mission Issues and Strategy Advisory Group (Kenya)
9-12	National Executive Committee, Episcopal Peace Fellowship (Convent of St. Helena, Vails Gate, N.Y.)
10	Observance of Columbus Day
11	Annual Meeting, The Living Church Foundation (Milwaukee)
11-13	Provinces I-IV Hunger Conference. (Washington)

17-20	Southwest Institute on Alcohol and Chemical Dependency Studies (Norman, Okla.)
18	Conference on Ministry With the Elderly, sponsored by Trinity Institute and the Episcopal Society for Ministry on Aging (being held simultaneously in about 50 Holiday Inns throughout the country)
20-22	Convention, Diocese of Oklahoma (Tulsa)
20-22	Convention, Diocese of Oregon (Portland)
21	Convention, Diocese of Chicago (Chicago)
21-22	Convention, Diocese of California (San Francisco)
21-22	Convention, Diocese of Kansas (Fort Scott)
25	Convention, Diocese of New York (Manhattan)
28-29	Convention, Diocese of Eau Claire (River Falls, Wis.)

November

3-5	Convention, Diocese of Lexington (Florence, Ky.)
3-5	Convention, Diocese of Colorado (Denver)
4-5	Convention, Diocese of Iowa (Des Moines)

4-5	Convention, Diocese of New Jersey (Lawrenceville)
4-5	Convention, Diocese of Central New York (Syracuse)
4-5	Convention, Diocese of Rhode Island (Providence)
6	Convention, Diocese of Massachusetts (Boston)
7-10	Conference, Association of Diocesan Worship Commissions (Washington, D.C.)
9-13	Pewsaction National Conference on Renewal, Ministry, Evangelism (Asheville, N.C.)
11-12	Convention, Diocese of Northwestern Pennsylvania (Oil City)
11-13	Annual Meeting, National Association for the Self-Supporting Active Ministry (Washington, D.C.)
16	National Book Fund Committee of Church Periodical Club (New York)
16-18	Executive Council Meeting (New York)
18-20	Annual Meeting, Episcopal Society for Ministry on Aging (Washington)
24	Thanksgiving Day

January

3-6	North American Academy for Liturgy (Chicago)
18-25	Week of Prayer for Christian Unity
26-28	Convention, Diocese of Atlanta (College Park, Ga.)

February

2-4	Convention, Diocese of West Texas (McAllen)
2-4	Convention, Diocese of Central Gulf Coast (Pensacola, Fla.)
10-12	Convention, Diocese of Southern Virginia (Williamsburg)
20	Observance of Washington's Birthday
27-29	Executive Council Meeting (San Antonio, Texas)

Coming next week

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145 W. 46th St. (between 6th and 7th Aves.) 10036
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Sun Masses 9, 10, 11 (Sol) & Ser 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, Sun 10:30-10:50 and daily after 12:15 Mass. Organ recital Wed 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Leslie Lang, the Rev. Gordon Duggins, the Rev. Dorsey McConnell
Sun HC 8, 9, 11 (1S), 12:05, MP 11. Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10

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

BREVARD, (Western) N.C.
ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r
Sun Eu 8 & 11 (1, 3 & 5S), MP 11 (2 & 4S). Wed Eu 10:30

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

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

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. Stephen S. Gerth, Jr.; 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. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS
ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 5-9.

MADISON, WIS.
SAINT DUNSTAN'S 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)

SANTA CLARA, CALIF. (and west San Jose)
ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Frederic W. Meagher, Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

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
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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. 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

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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

MARTHA'S VINEYARD, MASS.
ST. ANDREW'S Summer & Winter Sts., Edgartown
The Rev. John A. Greely, r
Sun H Eu 8, 10:30 (1S, 3S); MP (2S, 4S, 5S). Family Service 9:15. Wed H Eu 11:30

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. Ultreya 1st Fri 7

KANSAS CITY, MO.
ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. John H. McCann, the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP (2S, 4S). Fri 12 noon H Eu & Healing

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

OMAHA, NEB.
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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, SSC, r
Weekend Masses 9 (Sung) & 5 (Sat)

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

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Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15 Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of school year. HC and healing Wed 12:15

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 & H Eu (Rite II) 2S, 4S & 5S. Wkdy 12:10 H Eu Tues & Thurs; 8 & 6 H Eu Wed; EP 5:15 Tues & Thurs. Church open daily 8 to 6

CALVARY & ST. GEORGE'S PARISH
CALVARY East 21st St. & Park Ave., So.
Sun HC 11, V 6; Wed HC 5:45; Thurs HC & HS 12:10. Mon-Fri MP 7:45

ST. GEORGE'S 209 E. 16th St.
Sun HC 8; MP 9:30 (HC 1S)

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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