

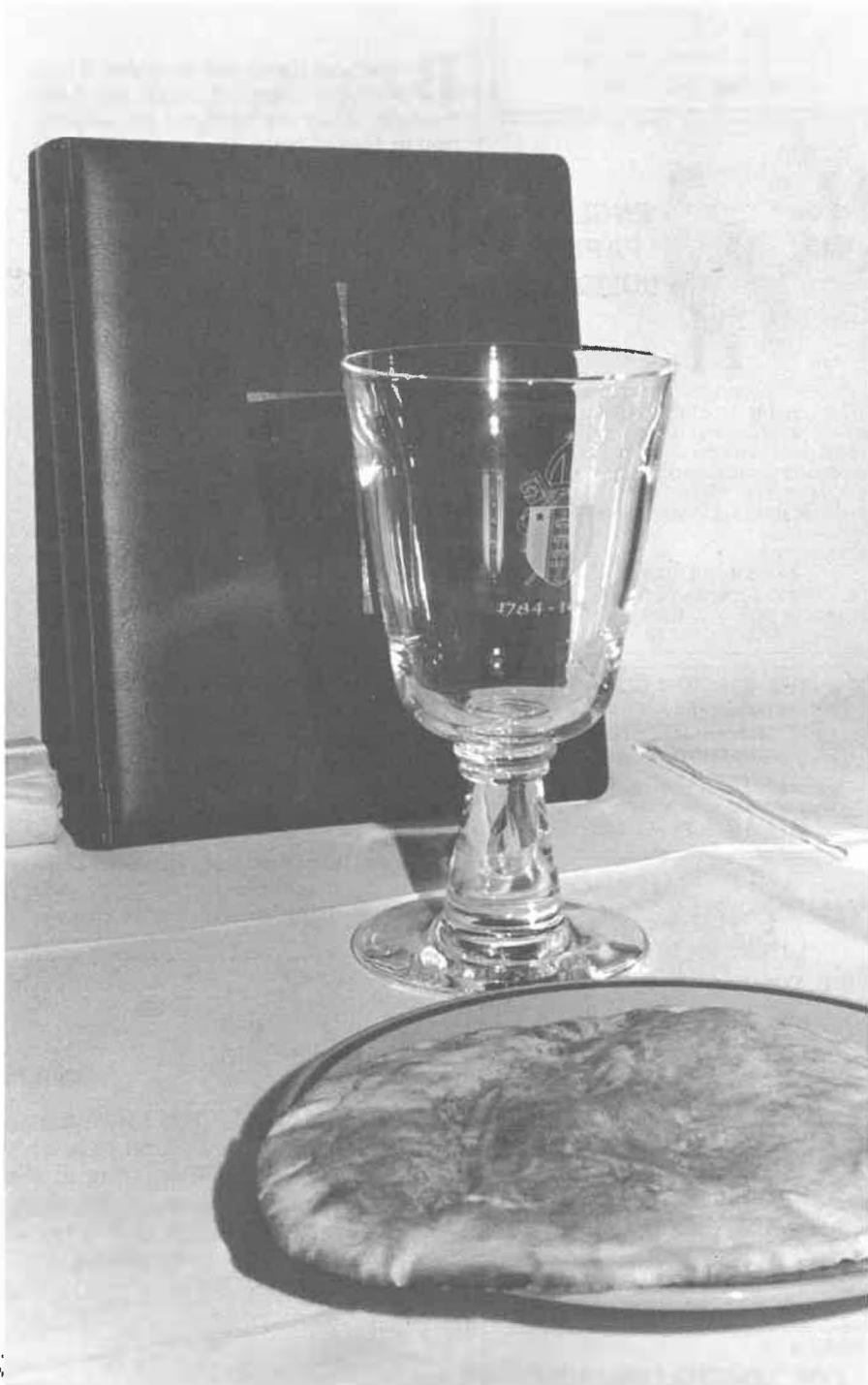
THE LIVING CHURCH

Deployment

- page 8

Holy Baptism

- page 9



In honor of the 200th anniversary of the Diocese of Massachusetts, the Rt. Rev. John B. Coburn and Mrs. Coburn have presented the diocese with a Steuben bicentennial chalice. The chalice, which is modeled on a Canterbury cup, will be used in every parish and mission of the diocese during 1984 [p. 7].

Joe Streit

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Beginning at the Font

Beginning times are creative times. At this time of year we have thought of the beginning of our redemption in Jesus Christ, the beginning of his earthly life, and the beginning of the new year. The Baptism of Jesus marked the beginning of his ministry. Our baptism, and the baptism of our children, marks the beginning of our life in him.

The celebration of our Lord's Baptism at this time fits well into this cluster of beginnings. The readings from the Bible appointed for this feast are in this spirit. "Behold, the former things have come to pass, and new things I now declare" (Isaiah 42:9). "You know the word which he (God) sent to Israel, preaching good news of peace by Jesus Christ" (Acts 10:36). The story of our Lord's Baptism itself unfolds like the opening of a new era (Matthew 3:13-17).

For all three of these passages, this newness is associated with the Holy Spirit, the anointing Spirit, *Creator Spiritus*. In all three, the Spirit of God initiates, inaugurates, and opens a new chapter for God's people.

Yet, intriguing as the vision of beginnings may be, it is not the whole story. Authentic creativity requires not only the capacity to begin, but also the capacity to continue and to complete. Constantly to begin things, without ever carrying through, becomes a vice rather

than a virtue. Perhaps to continue what we have to do in patience, while retaining the fresh vision of what can be and what should be new — perhaps this is the best we can hope for in this world.

In this life we never complete the task of becoming what we were baptized to be. Luther somewhere said that we should begin each day by making the sign of the cross and remembering that we are baptized: good advice for the young and old alike.

Nor does the relation of husbands and wives, or of close friendship, ever reach the ultimate; nor does the exercise of various other skills and talents. It seems that the mystery of creation, God's creation, here invades our creativeness, for what has been done is done, and yet it is endlessly made new.

To be baptized is to enter this realm of recreatedness, this mysterious zone in which life is indeed made new, and in which old people, old things, and old truths are constantly and wonderfully being revitalized.

Can we put on the magic eyeglasses of the second part of the Book of Isaiah — "a light to the nations, to open the eyes that are blind" — to see the church, ourselves, and the Christian life in such terms? To do so is like going out of death into life.

H. BOONE PORTER, Editor

Deep Waters

You touch me and run deep;
I stand in muddy waters.
Wondering at the power of urges
Unthought, desires unknown, the
Pull of life, the blessing of Life,
Overcoming.

Mark Cannaday

LETTERS

Christians in Armed Forces

Thanks very much for your continued support of Christians in the American armed forces. In particular, I thank you for your understanding and supportive response to the letter written on this topic [TLC, Nov. 27].

Chaplain (Maj.) WILLIAM C. NOBLE
Assistant Post Chaplain
Fort Myer, Va.

Growing Bureaucracy

The Episcopal New Yorker, in the December issue, states that membership in the Diocese of New York has declined from 110,000 in 1940 to 48,000 in 1981. I suspect that membership in the Episcopal Church nationally has also declined, even if not as dramatically as in New York.

During the recent years of this declining membership, the staff at national headquarters has resumed its tendency to grow — a tendency which had been arrested temporarily in 1969. On January 22, 1970, the *New York Times* reported that the headquarters staff of the Episcopal Church had been reduced from 204 to 110. That reduction was the result of increasing complaints about

the expanding bureaucracy.

Parkinson's Law has begun once again to manifest its power. The December, 1983 issue of *The Episcopalian* published a brief report from each of the seven departments at national headquarters ("815"). Six of the seven state the number of officers and "support staff persons" in each. They add up to 132. The seventh department (administration) does not report its personnel. But since it reports its budget as \$2,800,000, one may safely assume that it has at least the average number.

That average in the other depart-

Divine Worship

Willfully to miss the worship of the Most High God is a sin against one's neighbor. It is something like a team of Alpine climbers, each dependent on the others for life and survival, and one climber carelessly or deliberately letting go the common rope. All are diminished by that act.

Our presence at the Sunday Eucharist encourages and supports others in their religion; our absence is akin to letting the rope go and weakening all who climb towards God and eternity.—*The Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana.*

Years Afterward Her Donkey Said:

Epiphany of miracles
but magnifies their mystery
and magnetizes eyes that see
those overwhelming spectacles.

Was that perhaps His first of them,
though all it meant I scarcely know,
when Calvary *in utero*
went clopping so to Bethlehem?

When gentle Mary's swollen womb
was soon to be prefigurement
of more that heaven later lent —
that upper room, that emptied tomb?

And Joseph's slow and patient stride
(How long that journey was, oh my!)
has come somehow to signify
the tireless God who walks beside.

I saw Him then as He was born,
and this is strangest now, that He
had known me an eternity
before that star-crisp chilly morn.,

G.J. Frahm

ments is ten officers and 11 staff persons. Taking that as a we come up with 69 officers and a total of 154. Although still sl 204 in 1969, it is considerably the 110 in 1970. And, like all l cies, its growth will accelerate its own devices.

We hear much complaint in about the seemingly uncontroreaucracy in Washington, and culable expense involved. Bu dom do we hear voices raised to the situation in the national ters of the church or in the which also tend to proliferat cratic personnel at their headfices. Perhaps we need anoth cleaning such as took place in at least, a move to halt prolife fore it gets out of hand.

(The Rev.) FREDERICK M. MO
New Canaan, Conn.

News Coverage

I wish to state that I have THE LIVING CHURCH over all that I have had a bundle se parish, but especially in recent TLC has tried to report on t within the church on both sic aisle. Although I am somewh tional," I still feel that it is nee be aware of developments whic the wave of the future.

With kindest regards for the are doing.

(The Rev.) EUGENE F. J
St. Timothy
Roxborough, Pa.

Lay Views of Strategy

Among items received (pr by every clergyman in the Church is *Info* (Information f Leaders from the Office of Cc tion). Among the most recent reference to the House of Bish ments "assailing U.S. su counter-revolutionary forces gua" and "calling for delay ment of 'Euromissiles.' "

Every Christian assumedly some obligation to try to form bly "informed conscience" on ters. I like to hope that as a individual, as well as a priest, to achieve reasonably infor sions on such matters.

Among other things, to enal to reach this goal, I subscribe 20 journals of opinion, rangin *New Republic* to *The Econ Svenska Dagbladet*. Undoub "informed opinion" would p odds with the House of Bisho That is undoubtedly irrelevant

What is relevant is what app the bishops not taking seri

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Established 1878 Number 2

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s of the Church and the views of
Episcopalians

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DEPARTMENTS

12	News	6
11	People & Places	15
2	Short & Sharp	14
4		

ARTICLES

John H. Goodrow 8

Maurice M. Benitez 9

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elected officials, strategists, and even military men, many of whom are presumably Christians, to whom we entrust decision-making. (Not to suggest, of course, that such decisions are infallible.)

Would it not make good sense for our bishops to take into account the "ministry" of these people? Would they not, perhaps, be a better source for reaching a consensus or mind of the church?

(The Rev.) WINSTON F. JENSEN
Church of St. Alban the Martyr
Superior, Wis.

No Museum Piece

The editor's answer to Walter Mor-ton's letter [TLC, Dec. 4] does not do full justice to the tension between a living liturgy and an official document. You wrote: "The Book of Common Prayer is part of the Constitution of the church, and no parish or diocese has authority to revise the text." True, and perhaps you use the word "authority" with great precision.

In the early 1960s, priests of widely different viewpoints were taking liberties with the text of the Prayer Book. Some of these liberties contributed in a healthy way to the 1979 Book of Common Prayer. What they did without authority perhaps had some justification.

The liturgy is part of a living tradition, continually being handed on from one generation to another. It has always been in a process of change, as one age adds to it (as the whole medieval period did) and as another age prunes it back to the basic structure (as did the time of the first English Prayer Book).

We have seen in the past 30 years that part of the process of Prayer Book revision has been to permit *some* of the practices already in use, contrary to the rubrics. In this way the whole church reviews and judges developments of liturgy. The tension is between the individual persons, parishes, and dioceses who without authority experiment and the whole church which reviews and either declines or permits the development.

The printed words of the Book of Common Prayer are the norm and standard for the liturgy. I believe, however, that it is by no one intended to be a museum piece liturgy.

(The Rev.) HARRY SHAEFER
St. James Church
Dexter, Mich.

Haberdashery Shortcomings

The letter from the Bishop of Western Kansas [TLC, Nov. 27], referring to Percy Dearmer, pleased me no end. Dr. Dearmer has been my adviser for 40 years after I met his books through a priest friend. Dr. Cyril Pocknee, who did a good revision of Dearmer's *Parson's*

a more learned priest I have never met in matters ecclesiastical, ceremonial, and "haberdasher-ical."

It is such a pity that the contemporary clergy who were in seminary more recently know him not and are such a mixed lot in their church vestments, habits, and services. If I didn't know some personally, I could think that as they ride the train to town, they were brokers or professors or clerks of some kind or another, a problem referred to by the Rev. Vincent Strohsahl in the same issue.

I was recently in a church when a crisis occurred. As the rector was in corduroy trousers and button-down shirt, he had to tell the police, firemen, and others who he was, instead of being instantly recognizable. He is a good man and was good in the crisis, but his image was poor.

LLOYD C. MINTER
Germantown, Pa.

Stewards Together

As commanding officer of a destroyer in the harbor of Beirut in 1955, I found myself alongside the Egyptian yacht MISR. It was in port to bring an athletic team from Egypt to compete at the American University.

I called on the captain of the MISR and had a very interesting conversation with him about Christian and Moslem beliefs. He told me that Moslems looked upon Moses and Jesus Christ as prophets to be revered. I came away with the feeling that there are many Moslems, perhaps a majority of those who have not been isolated in seminomadic areas, who want to be in a harmonious relationship with those who espouse Judeo-Christian beliefs.

One of the most loving and devout Christians that I have ever met is a convert from Islam, the Bishop of the Diocese of Mt. Kilimanjaro in Tanzania, the Rt. Rev. Alfa Mohamet.

The question remains: can a Christian relate to persons of other religions without feeling that he must evangelize them? Will he be faithful to the call of our Lord in Matthew 28:19 to go and make disciples of all nations "baptizing them in the name of the Father, Son, and Holy Spirit..." if he also seeks to respect their beliefs?

Perhaps our Lord would understand the need of each of us, whether we are Christians, Jews, Mohammedans, Buddhists, or Hindus, to respect each other as human beings who are faced with the reality that it is in our power to bring to a halt all life on earth. If we are stewards of our world, then we must work together, as the leaders of the World Council of Churches stated in the assembly in Vancouver this summer.

(The Rev.) EDGAR H. FORREST (ret.)
East Longmeadow, Mass.

College of Preachers

JANUARY—JUNE 1984

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Authority of the Servant
The Grubb Institute

January 23-27

Ashes to Fire
Marion J. Hatchett
Douglass M. Bailey, III
William M. Tully

February 13-17

Speaking The Word
J. Phillip Swander

February 27-March 2

Preaching and Creative Imagination
Myron B. Bloy, Jr.

March 12-16

The Role of Prophecy Preaching in the Midst of Revolution
Bishop John E. Hines
Edward R. Sims

March 19-23

Is there Life for the Anglican Pulpit after 1984
Bishop John C. Hines
Ruth Tiffany Barnhouse
Martin A. Seeley

March 26-31

Authority of the Preacher
The Grubb Institute

April 25-27

Fellows Conference
John Macquarrie

April 30-May 3

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May 21-25

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atched to Capacity

Rev. Terry L. Henry, of the Episcopal Church Center in New York, was among those testifying before the President's Task Force on Food Assistance in November. The presidential panel, which was appointed in September, soon will issue recommendations to President Reagan on the basis of testimony taken from seven hearings around the country as to how federal food programs can be improved.

Representatives of various religious advocacy groups told the panel that the problem is on the rise and that the priest is not equipped to deal with the magnitude of the problem. Fr. Henry testified that the Reagan administration was wrong in suggesting that private industry could compensate for massive federal cutbacks in welfare programs.

Problems are faced, in the Episcopal Church, with an escalation of demands to provide food for the hungry, shelter for the homeless, and clothing for the poor," Fr. Henry told the panel. "Our resources are being stretched to their very limits and we find ourselves unable to meet all the demands upon them. We do not shrink from the task of feeding these people. However, in the face of this situation, the food assistance we can give is not enough. The problem is far deeper and requires far more than mere food assistance."

Fr. Henry described in his testimony the double burden church members face. He explained that through their contributions, parishioners are supporting expanding programs to feed the hungry and thus "are in effect paying a tax in addition to their federal, state, and local taxes." He used the soup kitchen at the Apostles' Church in New York City as an example. Holy Apostles, Fr. Henry said, "serves approximately 450 people a day at a cost of \$1.15-\$1.25. If they operate only three days a week, this represents an annual budget of \$1,000-\$88,000. How does a single church consistently raise this amount?"

Fr. Henry testified that while the church is conscious of its mission of doing corporal acts of mercy, it is equally conscious of its prophetic mission. In this it proclaims the justice of which is the vision of God," he testified to the panel. "The just society, which seeks the welfare of all people. It further presupposes that it is the action of government to ensure these rights are addressed and met.

"If government is asking the private sector, including the religious community, to take on a greater share of the burden of caring for the poor, the destitute, the homeless, the hungry, how does it perceive its role in helping this to take place?"

Province I Meets

All of New England was represented as a convocation for Province I met in Holyoke, Mass., in late November. The convocation was a first for the province and drew 250 persons to worship and study evangelism, lay ministry, and peacemaking.

Seminars on these subjects were conducted by the Rev. Arlin Rothauge from the Episcopal Church Center; Flower Ross and the Rev. Charles Winters from New Orleans; and the Rev. William Rankin from California.

The participants also attended a festival Eucharist, celebrated by the president of the Province, the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts. The Rev. Loren Mead, director of the Alban Institute of Washington, D.C., preached.

At a legislative session which took place before the start of the convocation, the synod deputies elected the Rev. Gordon Stenning, rector of St. Mary's Church, Portsmouth, R.I., as president to succeed Bishop Stewart, who will become the executive for administration at the Episcopal Church Center. The Rt. Rev. Philip A. Smith, Bishop of New Hampshire, was elected vice president. A budget of \$12,000 was approved for program and \$3,500 for the development of special projects.

Bishop Changes Mind

After years of what he called "adamant and consistent" opposition to the ordination of women to the priesthood, the Rt. Rev. William H. Folwell, Bishop of Central Florida, has reversed his position.

Writing in a recent issue of *The Diocese*, Central Florida's diocesan paper, Bishop Folwell said that he is "now committed to the decision of our church that all canon laws pertaining to ordination are applicable equally to male and female."

In a lengthy theological statement, the bishop said that in 1976, after expressing his opposition to women's ordi-

nation, he stated that he "would remain open to the leading of the Holy Spirit" and continue to "pray, study, listen, and observe so that the Spirit would have various means for guiding me."

Bishop Folwell said he has become convinced that the church has the authority to change even such a long-standing tradition as the all-male priesthood, and he quoted the 1968 Lambeth Conference declaration that found no theological bar to ordaining women. He also has changed his mind on the argument that only male priests can represent Christ at the altar. He now believes the important image is Christ's humanity, rather than his sex.

The bishop assured those who adhere to his former position that they will not be forced to accept women priests, but he urged those who still oppose women's ordination "to share a mutual love and respect as we grow together." Before his statement was published, Bishop Folwell convened his clergy and told them of the change in his thinking; reportedly, he received "wholehearted" support, even from those who do not share his position.

Closer Ties Urged

An international Anglican-Lutheran working group which met in Newbury, England, in early December urged the two churches to continue working toward "full communion," although the theologians admitted that the implications of such a move remained unknown.

Co-chaired by the Most Rev. Edward Scott, Primate of Canada, and retired Swedish Lutheran Archbishop Olof Sundby, the group also included representatives from England, Namibia, Norway, Tanzania, the U.S., and West Germany, as well as Canada and Sweden.

The report from the group's five-day meeting said that full communion "goes beyond sharing the same altar," and "implies a community of life, an exchange and a commitment to one another in respect of major decisions on questions of faith, order, and morals." The language used, though vague, suggested a relationship that could include some form of structural unity between Anglicans and Lutherans.

Churches of the two traditions located in the same geographical area were encouraged to join in "common worship, study, witness, evangelism, and promotion of justice, peace, and love." The

Anglican-Lutheran relations in Africa, Asia, Europe, and the Americas.

The working group identified five areas in which agreement needs to be shown before full communion can exist: church authority; the Gospel and its implications; justification/salvation; the sacraments; and the ministry and its ordering. Full communion, according to the working group, could include the sharing of the sacraments "subject to such safeguards as ecclesial discipline may properly require," bishops of one tradition taking part in the consecrations of bishops of the other, and establishing "recognized organs of regular consultation and communication."

Renewal Conference Held

The 1983 Pewsaction-sponsored conference on renewal, ministry, and evangelism was held in mid-November at the Ridgecrest Conference Center near Asheville, N.C.

Major liturgies and addresses were held in a well-planned auditorium, which offered excellent visual and acoustical qualities.

The Rt. Rev. Patrick B. Harris preached at the opening and closing services of the three-day conference. Now serving as Assistant Bishop of Wakefield, England, and rector of Kirkheaton in Huddersfield, England, Bishop Harris is known for his missionary work in Argentina. He brought a lively sense of the church's mission to the conference and set the tone of seeking God's rule as the task of renewal in the church today.

The plenary speakers included the Rt. Rev. John T. Walker, Bishop of Washington; Barbara Merrick of Seattle, who also moderated the conference; the Rev. H. Lawrence Scott of Fairfax, Va., who electrified his listeners with a powerful address on evangelical catholicism and pentecostalism in the Anglican tradition; and Elisabeth Elliott from South Hamilton, Mass., who inspired the conferees with her own missionary experiences and biblical lifestyle.

Among the evening speakers were Presiding Bishop John M. Allin and pastor-author Jamie Buckingham. Music was led by Alec Wyton of St. James Church, New York City. The choir of St. Philip's Cathedral in Atlanta provided music for Evensong and the closing Eucharist.

An innovative feature of the 1983 conference, made possible by its new setting, was the assignment of all participants to "Bible, Prayer, and Reflection" groups, which met twice each day.

At the conference's conclusion, Bishop Harris summarized its theme as a call to holiness. He challenged the participants to continue sharing the Gospel in both their words and their lives.

(The Rev.) SUDDUTH CUMMINGS

CONVENTIONS

The Diocese of Massachusetts met in convention November 5 and 6 at St. Paul's Cathedral, Boston. The convention opened with a covenant service formally beginning a companion relationship between Massachusetts and three dioceses in Zimbabwe: the Lundi, Manicaland, and Mashonaland.

The Rt. Rev. Jonathan Siyachitema, Bishop of the Lundi, was present for the signing. Bishop Siyachitema forcefully spoke of his faith in the covenant relationship, saying, "God wills this thing! As we put our hearts and souls together, nothing is impossible."

The Rt. Rev. John B. Coburn, Bishop of Massachusetts, addressed the delegates the next day. Noting that the Diocese of Massachusetts is about to enter its bicentennial year, Bishop Coburn stressed the importance of renewed commitment "not simply to one another, but to all God's people who do not know that this is who they are. Our mission is especially to people who have no one to speak for them, those without power, money, or prestige." At the conclusion of his address, Bishop Coburn announced that in 1984, he would call for

take place in 1985. In celebration of 200th anniversary and as a symbol of unity within the diocese, Bishop Mrs. Coburn presented the diocese a Steuben bicentennial chalice, first used in every parish and mission of the diocese within the next year.

Resolutions passed called on the government and President Reagan to oppose all intervention in Central America and supported voluntary refugee status for Salvadoran and Guatemalan refugees; supported continued aid to the Hispanic and Chinese communities in Boston; called for education and sensitivity to the forces that sustain the poverty of women and children; and asked that a study be made of the feasibility of joining the sanctuary movement for Central American refugees.

The delegates voted to review clerical salaries and to support the General Convention resolution calling for parity to seminaries. A program budget of \$2,600,000 was passed, which included some \$893,000 of the funds raised in the diocesan capital funds drive. As of the end of September, approximately \$2 million had been raised toward a goal of \$5 million.

BRIEFLY...

Dr. George S. Michaelsen, professor emeritus in the School of Public Health at the University of Minnesota and a specialist in the control of environmental diseases, issued a plea recently to congregations to discontinue using a common cup in serving Holy Communion. Dr. Michaelsen, a layman of the American Lutheran Church, wrote in ALC's national magazine, the *Lutheran Standard*, that the practice, which he termed "filthy and unhygienic," could be responsible for transmitting dozens of illnesses, including hepatitis, dysentery, typhoid fever, and infectious mononucleosis. "After even a few communicants have been served from the common cup, the cup becomes heavily contaminated with millions of bacteria and viruses," wrote Dr. Michaelsen. He added that the silver in the cup and alcohol in the wine did not kill the germs, as some people believe.

The Unification Church has embarked on a national evangelistic crusade, combining a quest for new members with a fervently anticommunist message, according to its spokespeople. Under a plan outlined by the Rev. Sun Myung Moon, the controversial sect's founder, international teams of his followers will

rotate from city to city at three-month intervals for the next three years. The campaign began with teams in Denver, Los Angeles, and Columbus, Ohio, in March, and there are now 50 teams, some 25-50 "Moonies" holding crusades in major U.S. cities. By the end of the year, the sect hopes to have 250 evangelistic teams which will be able to reach almost every city in the U.S.

In an address in London two days before the Newberry meeting [p. 6], Most Rev. Robert Runcie, Archbishop of Canterbury, told the House of Bishops of Great Britain that "the time has come for closer relations with the Lutheran churches." Citing the need to overcome misperceptions, Dr. Runcie said that in his experience, Anglicans are "often surprised to discover that Lutheran churches are heirs to a rich and spiritual tradition every bit as rich as Anglicanism."

An icon of St. Martin, the fourth-century Bishop of Tours, was placed recently in the Church of St. Martin in Omaha, Neb. The icon was painted expressly for the Rev. Fr. Francis Walinski, St. Martin's rector, by Cistercian monks at St. Seraphim of Sarov monastery, which is located near the shrine of Our Lady of Walsingham in England.

DEPLOYMENT—

Working or Not?

**As a church, we must address
ourselves with far more seriousness
and incisiveness to the task
of making deployment really work.**

By JOHN H. GOODROW

Fourteen years ago the Episcopal Church finally recognized that it was not a good steward of its trained and ordained personnel. From that recognition came the establishment of the Church Deployment Office, now called Church Deployment Office. It is estimated that at this time about 90 percent of the clergy have completed the standard questionnaire and have their personal and personal data on file readily available to prospective employers.

Dioceses have appointed deployment officers, and the matter of updating information in the computer is a matter of standard procedure for most of the clergy. Placement is no longer a matter of who knows whom, or of an "open house" system, or of any other subjective procedure predicated on personal preferences; rather, it is a highly sophisticated and technical process offering to the clergy access to nationwide information on vacancies and the opportunity to know their skills, credentials, and interests.

What of the gloomier side of this picture? There regularly appear letters in church press from clergy who are

disgruntled, dissatisfied, and disappointed over their alleged inability to make reasonable use of the deployment system. Likewise, parish vestries grouse over the fact that to fill a vacancy takes upwards of a year.

Most of all, that new office of diocesan deployment officer has become either a key position or something enigmatic. In some cases, the person in this office becomes powerful and is not always accountable to parishes or clergy. In other cases, however, he or she seems to be filling an honorific position. A candidate can be blackballed at the deployment officer's desk merely by the officer's failure to answer a letter or to pass a candidate's name and credentials on to a parish search committee.

Likewise, a candidate can be touched by the magic wand of the establishment and have his name placed before a search committee at just the right moment. The whole applecart then can be upset by caprice on the part of the search committee.

Also, the final candidate might have grown tired of the whole process with its uncertainty, and either decided to stay put or to accept a call elsewhere — the week before the selection committee is ready to submit his or her name to the vestry! So it's back to the drawing board for everyone — vestry, search committee, deployment officer, bishop,

and prospective candidates. In all candor, have we in our wisdom, created an ecclesiastical Rube Goldberg invention?

Recently, I took the monthly "openings" bulletin from the Church Deployment Office and selected several likely openings appearing for the first time in that publication and obtained the institutional profiles of 12 parishes and three non-parochial positions. Five were in the Fifth Province, two in Florida, one in Arizona. The remainder were scattered about the continental U.S.

Of the three non-parochial openings, two responded to my letter of query within two weeks; the third one I have never heard from. One said they had already hired a layperson, and the other expressed interest in serious negotiations. Of the 12 parish openings, only the two queries to Florida were answered promptly.

About four weeks later, a diocese in the upper part of the south and an Illinois diocese responded, saying they had received my letters of inquiry. One deployment officer in the Fifth Province called to say they had stopped accepting names the week before my letter arrived. Of the remaining openings, even my follow-up letters failed to produce any response.

My point is simple. This somewhat random sampling of the deployment system turned up the fact that less than half of our diocesan deployment officers apparently answer their correspondence. Does this mean that half of the deployment system doesn't work? Does it indicate a buyer's market, where the virtues of courtesy and good manners do not have to be honored? Does it mean I should think about selling shoes?

But there's more! Considerable numbers of our clergy are reporting that they are but one of literally dozens of candidates for published positions. They are sometimes asked to fill out lengthy questionnaires only to hear nothing. Finally, after months of waiting, they read in a church publication that the position has been filled.

As one who supports the idea of the Church Deployment Office, all this troubles me deeply. That office has done its job well, and no one needs to criticize it. However, that limited staff can-

to be good correspondents, nor can CDO intervene in the selection process once it is given over to the hands of parish officers.

A diocesan deployment officer may or may not be good at his or her job. It might well be that the bishop really does the deployment, and the deployment officer is merely a figurehead. We seem to have a system that looks good only on paper. But it *should work!* The impact of all of this is deep and will inevitably erode the confidence of the whole church in the system.

What are some remedies? A practical strategy might be to establish a national body of diocesan deployment officers which could set standards of procedure: correspondence to be answered within a specified period, candidates kept abreast of the search process, and the like. Groups such as the National Network of Clergy Associations, already concerned about deployment, might publish verified reports of personnel caprice — after all, candor among Christians is a good thing.

Dioceses could consider the appointment or election of personnel committees to provide management goals and general supervision for both the deployment office and the process itself. Such supervision would serve to make officers more accountable to a wider group of people.

But, most of all, the system will rise or fall at the parish level. Far too many vestries and search committees act as if they are children in a candy store, as they become deluged with resumes, letters of recommendation, and printouts, often little understood. Meanwhile, the parish exerts much pressure to fill the vacancy; and often search committees, composed of busy laypersons, resort to questionnaires that are not well prepared.

All this is vexing and frustrating to the clergy. As one candid priest put it, "My vocation is not supposed to be to sit behind a typewriter answering endless questions for people I don't know."

As it is constituted, our deployment system is probably as good as, if not better than, any other church with comparable polity. However, it will not run itself, nor will it respond well to abuse or caprice. There is, of course, no simplistic path to personnel management or placement in this church or in any church.

The goal stated by our General Conventions in South Bend in 1969 and in Houston in 1970 recognized that we must be far better stewards of our clergy and their many talents. This goal still stands, and rightly so. However, as a church, we must address ourselves with far more seriousness and incisiveness to the task of making deployment really work — for all of us and for the glory of the church of God.



Holy Baptism

“ . . . the church, in the sacrament of Holy Baptism, proclaims to the world why we were born.”

By MAURICE M. BENITEZ

It has been well said that the two most important days of your life are, first, the day that you were born and, second, the day that you discover *why* you were born. It is my conviction that the church, in the sacrament of Holy Baptism, proclaims to the world why we were born. Implicit in our baptism is our reason for being, our purpose in life, and our ultimate destiny.

Thanks to our liturgical renewal over the past decade, we preach, teach, and say much about the Holy Eucharist and the centrality and meaning of this sacrament. However, we do not say as much, or at least not nearly enough, about the other great sacrament, Holy Baptism.

Therefore, I am trying here to hold up the meaning of what God did for us on the day we were baptized. First, in Holy Baptism, we proclaim the Gospel, the good news of God's redeeming act for our salvation. At the heart of baptism, it is not that we are declaring ourselves for God or accepting him, as much as it is that God is acting, taking us in his arms, making us his, making us mem-

bers of his family, grafting us into the Body of Christ.

We certainly make promises and they are made for us, but these are our way of accepting our gift of salvation, our way of responding to his love. The primary act of baptism is God taking us into his arms, making us his children. It is not that we loved him, but rather that he loved us." It is amazing, awesome, really unbelievable, but he chose us.

Next, in baptism we receive a new affirmation. I like to recall the scene of our Lord's Baptism. He came down the Jordan River and was baptized by John the Baptist. As he came up out of the water, he heard the voice of his only Father, "You are my beloved and precious child, in whom I take delight!"

Or, as some biblical scholars might put it, in that moment Jesus encountered an overpowering awareness of who he was. He experienced being seen and felt his messiahship.

"Thou art my beloved Son!" That is the power in that affirmation, that is, knowing who you are. From there, Jesus went out into the desert. He faced the temptation of ways in which he might misuse the power of God that was entrusted to him in his messiahship. The power

The Rt. Rev. Maurice M. Benitez is the Bishop of Texas. This article is from a sermon he preached at the annual council of his diocese earlier this year.

...gh knowing who he was. ...von't do that, and I must do this, ...am the beloved of my Father." ...he could face the arduous work of ...nistry, the constant travel up and ...steep Judean hills. He could face ...ragement in seeing the fickle ...s depart. He could face the hostile ...the Pharisees, and abandonment ...own followers. He could live un- ...e ominous shadow of the cross, ...etrayal, arrest, crucifixion, and ...leath itself, because he knew who ...s.

...he day that we were baptized, Al- ...y God looked down upon each of ...I said, "You are my beloved child, ...n, my daughter, in you I take great ...t!" In the face of temptation that ...our way, in the face of opportu- ...r challenge, we can say, "I am the ...d child of my heavenly Father; I ...who I am."

...ever, in baptism there is more, ...more. It is my conviction and the ...of this church that even as the ...Spirit came to Jesus in his bap- ...like a dove, so, on the day that we ...baptized, we received to dwell ...us the fullness of God's Spirit. ...came as full of the Holy Spirit as ...ostles were on that Feast of Pente-

...r to that time in scripture, we read ...he Spirit was with Moses, speak- ...him. The Spirit was with David, ...eaking to Jeremiah, Isaiah, and ...her prophets.

...n Pentecost onward, a new relat- ...ip with God is open to man. It was ...ld by Ezekiel, when he said that ...y God would give us a new heart, ...Spirit to dwell within us.

...if our lives are unlike those of the ...p apostles, it is not that some- ...happened to them that did not ...n to us. It is not that they received ...hing on that Feast of Pentecost ...e did not receive in our baptism. ...ot that they received more of the ...of God than we did, but rather it ...they realized what had happened ...m, and we do not.

...y knew the power of God that was ...that God had given them, and we ...t. They were willing to step out ...daringly, and act on it, and we do ...hey believed and trusted in God, ...in the Spirit, and we instead ...h and grieve the Spirit, by our lack ...st and our unwillingness to step ...faith.

...in our baptism, we received the ...and a conversion experience is ...arning and coming to an aware- ...f what God did for us in our bap- ...For some tthis awareness grows ...over a lifetime, and for others it ...suddenly, like a blinding flash.

...re are those in the church who in ...years, have used the term "bap-

...with the Holy Spirit" to describe a con- ...version experience, or a sudden manifes- ...tation of the Spirit in an individual. ...They contrast this with the sacrament ...of Holy Baptism as administered by the ...church, which they simply relegate to ..."water baptism."

...However, a conversion experience, a ...spiritual awakening, or a manifestation ...of the Spirit in our lives is not really ...another baptism. In Holy Scripture the ...contrast between being baptized with ...water and being baptized with the Holy ...Spirit is the contrast between the bap- ...tism of John the Baptist and the bap- ...tism that comes through Jesus Christ.

...From Pentecost onward, there is one ...Lord, one faith, and one baptism. It ...is our sacrament of Holy Baptism, us- ...ing water in the name of the Father, Son, ...and the Holy Spirit!

...I was about six months old when my ...grandfather, a Methodist minister, bap- ...tized me in the name of the Father, Son, ...and Holy Spirit. It took me about 27 ...years before I had much real aware- ...ness of what happened to me on that day, ...the day that I received the one and only ...baptism of our faith, and I am still in ...the process of discovering and realizing ...and claiming and enjoying the glory ...that God gave me on that day.

...My brothers and sisters in Christ, ...claim your baptism! Make it yours! Live ...it boldly! Enjoy the power and glory ...that is yours!

...On the day that you were baptized, ...God took you into his loving arms, gave ...you an affirmation as his beloved, and ...gave you the gift of his Spirit to dwell ...within you! However, there is still more. ...On that day he grafted you into the ...Body of Christ and made you a part of

...has ever been on the face of the earth. ...Now the church is not God's life raft ...given to save us humans from drown- ...ing in a troubled world, but rather it ...is a mighty bulldozer, rolling down ...through the pages of history, estab- ...lishing his kingdom.

...If we refuse or fail to take our part, ...if we become inert parts of the body, ...it is not that his kingdom shall fail, ...for he will simply raise up others to ...take our place or fulfill his will with- ...out us.

...There is indeed much the matter with ...the church in our day and time. The ...problem is that it is composed of sin- ...ful people like you and me.

...Whenever I would be discouraged ...about the church, I am reminded of a ...story I heard about a man with a chro- ...nic illness who arrived to stay at a ...hotel in a strange town. Going up in ...the elevator, he asked the bellman ...how many doctors practiced in that ...town.

...The bellman said, "I guess about a ...dozen."

...The man said, "And who is the best?" ...The bellman responded, "I suppose ...that Dr. Brown is, when he is sober."

...The man said, "And who is the second ...best doctor in town?"

...The bellman responded, "I imagine it ...is Dr. Brown, when he is drunk!"

...The church, "drunk or sober," at its ...best or at its worst, is the best thing ...we have, and is doing far more good ...than all of its critics put together in ...making this world the kind of place ...that God would have it be — and in ...furthering his kingdom. It is the in- ...strument that God has chosen to save ...the world and it shall prevail! What ...is more, wonder of wonders, he made ...us part of it on the day that we ...were baptized.

The Voice

Soul

Why are you crying
Making our lives
A wilderness?

Fire

Why are you burning
Making desires
An emptiness?

Water

Why this baptizing
Cleansing hearts
For repentance?

Just souls washed and tiny are able
to greet the Christ Child in the stable.

B.J. Bramhall

The Baptism of Our Lord

Each year on the Feast of the Baptism of our Lord, THE LIVING CHURCH gives special attention to his Baptism, our baptism, or related topics. We do so because his Baptism, his Christening, was an important event in the New Testament, and in commemorating it we deepen our understanding of Jesus as the Christ, the Messiah — our Prophet, High Priest, and King.

We also call attention to this commemoration because it has been much neglected in past generations, and we hope that attention in these pages will provide stimulus and encouragement to parishes in their observances. This year, Year A in the lectionary cycle, is of special importance because we not only have the feast on January 8, but on the following Sunday, January 15, the Holy Gospel relates to the same topic.

There is also a second occasion for preaching and teaching about it. We hope this opportunity, coming once in three years, is not disregarded. We hope too that the new "Hymn of the Month" given in last week's issue will be taken full advantage of on these two Sundays.

Last but not least, we value the Feast of our Lord's Baptism because it helps us to understand our own baptism and to appreciate our own status as baptized people. To become a brother or sister of Jesus Christ, and to share in the royal and priestly anointing of the Holy Spirit, is a very great thing. Compared to it, the diaconate and priesthood are minor gradations in the church, as is even the attainment of a bishopric or archbishopric. Baptism expresses the fundamental and essential elements of what Christianity is.

Many Shepherds: Few Sheep

The following is the final part of an editorial begun in last week's LIVING CHURCH.

The Episcopal Church has too many priests — at least too many for the kinds of jobs we offer. Last week we spoke of this problem, and a few of its consequences for clergy and laypeople. As we said, the Episcopal Church could use many more priests of special backgrounds, aptitudes, or language skills, but those are not the ones being ordained in such great numbers every year.

How did the Episcopal Church get into this kind of a bind? Mainly because of our clericalism. It is said that through its accredited seminaries the Episcopal Church spends more money per student each year than any other American church. Presumably, this means more than any other religious body in the entire world.

We have supposed that a growing number of priests meant a growing church, that more priests automatically created a more influential and powerful church, that an expanding priesthood brought with it a stronger and more effective spiritual life. Such assumptions are not justified.

A growing church needs more people — more men, women, and children who are baptized and practicing Christians. The membership of the church is almost primarily lay: clergy represent only a tiny fraction.

With too many shepherds and too few sheep, the immediate and short term solution is to be more discriminating in ordination right now, and to ordain those priests who are really needed in particular situations. The long term solution is to get more shepherds. More members are what the church urgently needs today.

Just as there are things that can be done to increase the number of clergy (recruiting programs, enhancement of seminaries, facilitation of examinations, interviews, etc.), so there are things that can be done to increase the number of laity. Unfortunately the highly clericalized Episcopal Church spends much of its money, time, and effort on the first, but not on the second.

How Many Clergy for How Big a Church?

During the past 20 years, the number of parochial units (parishes and missions) has remained about the same in the Episcopal Church, although their average size has declined somewhat. Yet from 1961 to 1981 (last year for which complete figures are available), the number of clergy has increased every year except in 1964 and 1975 (a big jump the following year suggests there was delay in reporting ordinations in 1975).

Year	Units	Clergy	Communicants (approx.)
1961	7,721	9,343	2,180,000
1971	7,417	11,961	2,270,000
1981	7,578	13,184	2,004,000

During the three years of 1979-81, 988 new deacons were ordained, most of whom later became priests. Those transferring from other Anglican provinces, receptions from Roman Catholicism, and restoration of deposed and removed clergy came to 191. Thus our total corps of clergy had 1,179 additions in these three years.

Meanwhile, 527 clergy deaths occurred in the period 1979-81. Those transferring to other provinces, depositions, and so forth, came to 171. Thus our total corps of clergy had 698 subtractions.

The net increase of clergy was accordingly 481, or approximately 160 per year. The number of parochial units has remained virtually the same as it was in 1978.

The foregoing summary does not deal separately with bishops or perpetual deacons, who are small percentages of the total clergy, nor with clergy serving specialized constituencies, nor with retired clergy. It is assumed that the ratio of retired to active clergy has remained more or less stable in this period.

(Information from *The Episcopal Church Annual 1983* and *Journal of the General Convention, 1982*.)

ention to the laity is something that laypeople selves must learn to pray about, think about, and te about. It is evident that the Episcopal Church whole is not going to face this issue until laypeople selves raise the question and pursue it.

do not offer these remarks in a spirit of anti-alism. Far from it! The clergy themselves would tter off if their ranks were not so overcrowded. If attention were given to founding new parishes

there would be more jobs for these priests. More importantly, if we again became a missionizing, evangelizing, and growing church, then we would all be more stimulated, encouraged, and motivated in our spiritual life.

As Roland Allen said, growth is the normal condition of the church (*The Compulsion of the Spirit*, edited by D. Paton and C.H. Long, Forward Movement, pp. 34 and following). If growth is normal, why do we wish to remain so abnormal?

BOOKS

lible Attack on Infallibility

THE WHIRLWIND. By John y Spong. Seabury. Pp. xii and 212. 5 paper.

s book bristles with paradoxes. It s from a senior bishop, but it is en with all the gusto and superficial of an undergraduate debater out to the rector back home. Bishop g wants us to tear up the old Chris-script and buy his brave new one, e careful before making the pur-. Note the paradoxes.

instance, he tells us that all truth w relative, especially Christian , so that we can no longer assert certainty any part of the Christian age. Well, if all truth is relative, mably the truth that all truth is ve is also relative, and where ex- does that get us? Clearly, some of jump has to be made in some ion.

fact, Bishop Spong is prone to a of sweeping pronouncement that ill a convert to philosophical indeter-y. For all his attacks on conserva-hristians for the arrogance of their s, he has his own certainties, held passionate conviction. Bishop g may not believe in the uniqueness rist or the historicity of his resur-n, but he believes vehemently in and the right to have an abortion. urely his own principle of cogni-relativity makes his moral as-tions at least as debatable as the e Creed.

s book saddened me, not because uthor attacks traditional ortho-but because he does not see that arrogantly denouncing arrogance, bly attacking infallibility, and too n in his attack upon certainty. tian liberalism has an honored among the variety of theological ions. So has conservatism. Both s are served best by thinkers who in their own convictions without lting the convictions of others.

hop Spong spends a suspicious nt of time traducing those with he disagrees. He protests too . What is eating him? I offer him

F.D. Maurice's famous epigram, appropriately shorn of its gender specificity: "People are usually right in what they affirm and wrong in what they deny."

(The Rev.) RICHARD HOLLOWAY
Church of the Advent
Boston

For Spiritual Directors

COMPANIONS ON THE INNER WAY: The Art of Spiritual Guidance. By Mor-ton T. Kelsey. Crossroad. Pp. xiii and 222. \$17.50 hardcover; \$8.95 paper.

Dr. Kelsey defines his subject in this way: "The basic meaning of spiritual guidance is to stand by people in their seeking and searching, in their lostness and despair, and in their ugliness and evil (even when they are not aware of their condition)." This book is written especially for those who respond to a call from God to enter into a deep, serious spiritual relationship with others, in the role of guide or director.

Much background material will seem repetitious to those who have read this author's numerous other works, but it is important for a clear understanding of the basic assumptions of the book. Dr. Kelsey emphasizes that the spiritual di-rector must share or, at the very least, comprehend the approach to spirituality of the person being guided.

He asserts that a person who has never wrestled with his or her own inner darkness cannot truly relate to someone beset by such darkness, and urges that in such cases the person be referred to another director who can understand that experience. He closes with a mov-ing discussion of the mystery of love, the unconditional acceptance of others wherever they happen to be, without which true healing and growth cannot take place.

NANCY J. CASSEL
Lemont, Pa.

Impressive Summary

MADONNA OR COURTESAN? The Jewish Woman in Christian Literature. By Livia Bitton-Jackson. Seabury. Pp. 138. \$7.95 paper.

In a very concise survey of European and American literature which ranges

from the 16th to the 20th centuries, the author traces the attitudes of Christian society towards Jews, by examining the literary treatment of the Jewish woman. She presents the Jewess in the light of the masculine mythical view of woman as virgin, temptress, and mother, with particular reference to the Christian concept of Mary, the archetypal Jewess.

Placing each literary era in historical perspective with regard to the Jewish social and legal condition, she shows the sensuous and often saintly Jewish heroine as perennial defender of Judaism, in contrast to the evil, unattractive representation of the Jewish male. Wide in scope, rich in ideas and information, this short book examines a particular relationship between society and myth and summarizes impressively a whole field of literary investigation.

CAROL H. SMITH
Kenosha, Wis.

Comprehension and Incomprehension

THE ANGLICAN SPIRITUAL TRADITION. By John R. H. Moorman. Tem-plegate (302 E. Adams St., Box 5152, Springfield, Ill. 62705). Pp. ix and 228. \$14.95. An Episcopal Book Club selec-tion.

Anglicanism is notoriously difficult to define. To those outside its borders, it must seem a place of unhealthy miasmal fog, where dogma and definitions do not matter, or a land of comprehensive and incomprehensible enchantment, where contradictions are not only tolerated but enjoyed. Bishop Moorman is the former Bishop of Ripon, and his book is the most recent attempt to give an account of Anglicanism, by which he means English, in spite of a few passing references to the millions of Anglicans who aren't English.

It is a disappointing book for two basic reasons. First, the style throughout is self-congratulatory, devoid of all but the slightest hint of self-criticism; second, the content lacks depth. For example, the author confines his analysis of the Anglican spiritual tradition to the period beginning with the 16th century. Nothing is said about the roots of the tradition which can be discerned long before the break with Rome. One would expect a passing reference to the great

ture of English spirituality (16th-17th century) and to Anglicanism's peculiar indebtedness to Benedictine spirituality.

Bishop Moorman's hero is a fictitious clergyman, James Whyte, who was born in 1499. He becomes a parish priest and survives all the turmoil of the next decades without losing either his benefice or his head. He's sort of an earlier, less cynical "vicar of Bray." There is no malice in James Whyte, but he is devoid of theological principle and moral courage.

Anglicanism is, at once, a more exciting and less coherent form of Christianity than the author will allow. It is a pity that this book, from the pen of an undoubtedly distinguished churchman, will do little to dispel the view that, while Anglicanism has produced great and heroic individuals, its basic stance is one of self-satisfied compromise.

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Down Under

CAN GOD SURVIVE IN AUSTRALIA? By Bruce Wilson. Albatross Books, Australia and Lion Publishing Co. (Tring, U.K.) Pp. 224. \$6.95 in Australian dollars; £2.95.

This is a book not only of more than ordinary concern, but one which has an importance outside of its primary area of interest. Bruce Wilson, who is both an Anglican priest in the Diocese of Sydney and a trained sociologist, raises issues which are relevant to the church in general and to the Anglican churches in particular throughout the Western world.

He examines with skill and humor the place of the church in today's society. His analysis of the Australian situation is excellent background for understanding something of the history and the dilemma of one of the larger Anglican provinces.

His concern is not with an abstract discussion of the reality of God. Rather he faces with honesty those aspects of modern life, intellectual and social, which seem to militate against organized religion. Wilson attempts, with considerable success, to identify the objects of worship in Australia today. These "new gods" or their equivalents are easily recognized in England and America.

He has a number of warnings to offer, as well as some sound suggestions about how *not* to preach the Gospel today, both in words and deeds. He warns that the overly optimistic incantation that revival will come soon may boost morale. But he says that if it replaces a careful analysis of the real predicament of Christianity, it is wishful thinking.

The value of television and the tragic

failure of the mainline churches to use it creatively is demonstrated as a great weakness in mission. There is a penetrating analysis of the changing role of the ordained ministry. The issues raised by this are presented so as to promote a planned response.

At the end, there is hope. But the way to its fulfillment, as Wilson spells it out, differs from much of our current activity. It is in this that the heart of his message lies.

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Books Received

PSALMS FROM PRISON. By Benjamin F. Chavis, Jr. Pilgrim Press. Pp. xxii and 169. \$10.95.

REALITIES OF FAITH: The Amazing Story of God at Work in a Group of Dedicated Christian Women. By M. Basilea Schlink. Bethany House. Pp. 141. \$3.95 paper.

THE CROSS AND THE ROAD: A Journey of Life With the Extraordinary Book. By Blaiklock. Bethany House. Pp. 128. \$3.95 paper.

DIAMONDS EVERYWHERE: Appreciating Gifts. By Ernest A. Fitzgerald. Abingdon. Pp. \$5.95 paper.

REVIVE US AGAIN: A Sojourner's Story. I Wallis. Abingdon. Pp. 192. \$9.95.

THE WAY OF THE WOLF: The Gospel in Images. By Martin Bell. Epiphany/Ballantine. Pp. 129. \$2.95 paper.

A LISTENING HEART: The Art of Contemplative Living. By David Steindler-Rast. Cross Continuum. Pp. 95. \$7.95 paper.

THE BITTER YEAR: Arabs Under Israeli Occupation in 1982. American-Arab Anti-Discrimination Committee. Pp. 276. \$5.00 paper.

MEREDITH'S SECOND BOOK OF LISTINGS: Bible Facts in List Form. By J.L. Me Bethany House. Pp. 192. \$5.95 paper.

TO SERVE AS JESUS SERVED: A Guide to Vanhood. By Clem J. Walters. Charismatic Resources. Pp. 132. \$3.95 paper.

DEVOTIONS FOR A NEW MOTHER: In Meditations and Prayers from a Mother's Heart. Mildred Tengbom. Bethany House. Pp. 126 paper.

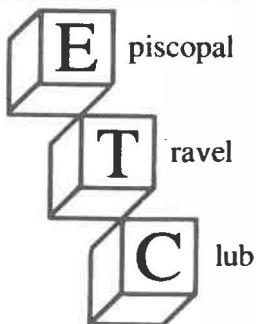
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Refer to Key on page 16.

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the thanks of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write so to the chaplain.

ALABAMA
OF ALABAMA Tuscaloosa
BURY CHAPEL 850 Hackberry Lane
 v. James P. Woodson, chap
 Sun 8, 10:30; Folk Mass 6.

GEORGIA
RY UNIVERSITY Atlanta
THOLOMEW'S 790 Lavista Rd.
 v. Chester Grey, r; the Rev. Nancy Sibley, chap
 10, 8; Wed 10:30, 7:30; Fri 7

ILLINOIS
ERN ILLINOIS UNIV. Charleston
DIAL CAMPUS MINISTRY 2202-4th St.
 v. Donald J. Schroeder, chap
 1 week & holidays as announced. 345-8191

FOREST COLLEGE Lake Forest
OF THE HOLY SPIRIT
 v. J. Clark Grew, r
 10, 9, 11; Tues 7; Wed 9:30

ERSITY OF ILLINOIS Champaign
L OF ST. JOHN THE DIVINE 1011 S. Wright St.
 v. Timothy J. Hallet, chap
 Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 7, EP
 10

KANSAS
IAS STATE UNIV. Manhattan
NCIS AT KSU 1801 Anderson
 v. Ron Clingenpeel, chap
 Wed 12:10; HD 7:45

OF KANSAS Lawrence
BURY HOUSE 1116 Louisiana
 v. Peter Casparian, chap
 noon; Sun H Eu 5;

MARYLAND
OF MARYLAND College Park
DIAL CHAPEL The Rev. Wofford Smith, chap
 Sun 8 & Ser 10; Wed & Fri HC noon. A ministry of the
 Archdiocese of Washington

MASSACHUSETTS
SACHUSETTS & UNIV. OF LOWELL
OF THE HOLY SPIRIT Merrimack St., Lowell
 v. Marshall W. Hunt,
 v. Richard A. Bellegarde, ass't
 IC, 10 MP (HC 1S & 3S), Tues 12 noon HC

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

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

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

TEXAS
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 6. Wed 6:45. Canterbury 6; Fri
 12:05

TEXAS SOUTHERN UNIV. Houston
ST. LUKE THE EVANGELIST 3530 Wheeler Ave.
 The Rev. Theodore R. Lewis, Jr., r & chap
 Sun 9:30; weekdays as announced

VIRGINIA
WASHINGTON AND LEE UNIV. Lexington
VIRGINIA MILITARY INSTITUTE The Rev. Peter J. Bunder
R.E. LEE CHURCH 123 W. Washington St.
 Sun 8:30 & 10:30, Wed 5:15

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). Wkdays: 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.

Short & Sharp

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THE NEW BOOK OF CHRISTIAN QUOTATIONS. Compiled by Tony Castle. Crossroad. Pp. viii and 293. \$9.95 paper.

Over 1,000 ancient and modern quotations from a variety of sources, including the major Christian traditions, arranged under 450 theme headings.

SPARROW SONGS: An Anthology of Father-Daughter Verse. By René Bozarth and Alla Bozarth-Campbell. St. Paul's Press (Box 100, Sandy, Ore. 97055). Pp. 96. \$6.00 paper.

Well written, satisfying poems. Most have a sensitivity to image, voice, and poetics. All 100 attend to serious and lovely topics. By the late René Bozarth, founder of the Society of St. Paul, and his daughter.

A CHURCH IS BORN: Basics for Starting and Developing a Mission Congregation. By Arlin J. Rothauge. Education for Mission and Ministry, 815 Second Ave., New York, N.Y. 10017. Pp. 48. \$1 paper.

The founding of new missions and the growth toward self-support of old ones are viewed as normal work that should be progressing at all times. Many sharp insights are included, although some strategies discussed (e.g., the "yoking" together of small rural congregations) are not as helpful as others. Mission committees (congregational, diocesan, and national) should read this. H.B.P.

ILLUMINATIONS. Alan Conner, Publisher, 90 Harrison Ave., Sausalito, Calif. 94965. \$60 per year, paper.

Among several publications which give good brief introductions to the different Bible readings appointed for each Sunday and holy day, this has the advantage of a unique format. For each reading on each occasion, there is a page perforated to provide four identical sections, each of which can be torn out and handed or mailed to the appointed reader. Thus the book does not need to be passed around or carried to the lecturer. A parish with two services each Sunday will only need to use half of each page; they can use the remainder three years hence. A small mission with one service will be all set for four rotations of the three year cycle. H.B.P.

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.

PEOPLE and places

Appointments

The Rev. M. Clark Baker is vicar of St. Andrew's Church, New Johnsonville, Tenn.

The Rev. W. Harrison Beste, retired priest of the Diocese of Dallas, is in charge of St. Peter's by-the-Lake, Grafrod, Texas.

The Rev. William H. Brake, Jr. is rector of Pohick Church, Lorton, Va. Add: 9201 Richmond Hwy, Lorton 22079.

The Rev. Philip R. Cooke is vicar of St. Gregory's Church, Mansfield, Texas.

The Rev. Carleton Cunningham is rector of St. James' Church, Knoxville, Tenn.

The Rev. David Elliott is rector of St. James' Church, Greenville, Miss.

The Rev. Robert Harrell is vicar of St. Paul's Church, Dumas, Texas. Add: Box 71, Dumas 79029. Fr. Harrell's wife, Chrissy, is in deacon's orders.

The Rev. William Mayes Holt is vicar of St. James' Church, Dickson and Cumberland Furnace, Tenn.

The Rev. Eugene J. Loughran, Jr. is rector of the Church of St. John the Divine, 815 College Ave. E., Ruskin, Fla. 33570. Home: 917 Birdie Way, Apollo Beach, Fla. 33570.

The Rev. Ellis Mayfield, who was the assistant at the Church of the Good Samaritan, Knoxville, Tenn., is now rector.

The Rev. Charles E. Miller is vicar of the Church of St. Andrew and St. Monica, Philadelphia.

The Rev. Robert A. Moore, priest of the Diocese of Minnesota, is vicar of St. George's Church, Preston, Lancashire, England, and a member of the Preston Town Centre Team Ministry. He is also a hospital chaplain. Add: 6 Hastings Rd., Preston, Lancashire PR-2, 1-EU.

Church of the Advent, Brownsville, Texas. Add: 104 W. Elizabeth, Brownsville 78520.

The Rev. Alonzo Pearson is rector of the Church of the Annunciation, Lewisville, Texas.

The Rev. Richard Swartout is rector of the Church of the Holy Communion, Lake Mahopac, N.Y.

Ordinations

Priests

Michigan—William T. Luley, assistant, Emmanuel Church, 1020 E. Mitchell St., Petoskey, Mich. 49770.

Resignations

The Rev. Susan Klein (Mrs. John Spano) has resigned as canon of Christ Church Cathedral, St. Louis, Mo., and has joined her husband in Los Angeles, where he is an associate editor of the *Los Angeles Times*.

The Rev. Paul Lautenschlager has resigned as associate rector of St. Timothy's Church, Creve Coeur, Mo., and will work for Investors Diversified. Add: 1148 Rue La Ville, St. Louis 63141.

The Rev. Kwasi Thornell has resigned as deputy for urban missions in the Diocese of Missouri and will work full time now at St. Stephen's Church, St. Louis, Mo. Add: 1400 Park Ave., St. Louis 63104.

The Rev. Kenneth White has resigned as vicar of St. Francis' Church, Norris, Tenn. Add: 3636 Taliluna, Apt. 502, Knoxville, Tenn. 37919.

Retirements

The Rev. Alanson Brown, rector of the Church of the Good Shepherd, Wichita Falls, Texas, has retired.

The Rev. Meredith M. Calvert, rector of All Saints' Parish, Rhawnhurst, Philadelphia, will retire on February 29.

The Rev. Roy J. Hendricks, rector of St. Stephen's Church, Philadelphia, will retire on February 29.

Calvary Church, Northern Liberties, Philade will retire on March 31.

The Rev. John R. Scheel, priest associate Simon's on-the-Sound, Fort Walton Beach, Fla. retired. Add: 78 Country Club Rd., Fort V Beach 32579.

Changes of Address

The Rev. Alan C. Mead, who recently became rector of St. Mark's Church, Riverside, R.I., is now addressed there at 10 Turner Ave., Riverside (

Missing

A memorial Requiem was held on November 30 for the Rev. James O. Anderson has been missing since June of 1982 a presumably dead.

Fr. Anderson, former vicar of St. John's C Townsend, Mont., and the churches at Whit phur Springs and Manhattan, Mont., was last driving out of town rapidly in his car, apparent response to a 7 a.m. telephone call. He had ex to preach at a ten o'clock service since his so was found at the pulpit.

In the fall of 1982, a hunter with a bow and found the Anderson car in the Big Belt Moun 45 miles from any community. It was in a h wooded area where it had been driven off a jeep When police searched the area, they found Prayer Book, pocket New Testament, eyegl and a handkerchief about 300 yards from th The checks and credit cards which he usually c on his person were never used after his disaj ance.

Fr. Anderson was in good health at the time disappearance. He was born in March of 192 was married to the former Patricia Jean O'Co The couple had two children, a daughter, Sha and a son, Ian.

CLASSIFIED

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BOOKS

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

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CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

ENIX, ARIZ.

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

TA CLARA, CALIF. (and west San Jose)

RK'S 1957 Pruneridge, Santa Clara
v. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
Maurice Campbell, the Rev. Frederick W. Meagher,
n Hall, the Rev. Ann B. Winsor
; 8 & 10; Wed HC & Healing 10.

INGTON, D.C.

IL'S 2430 K St., N.W.
v. James R. Daughtry, r
issues 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7;
es & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12
6:15; MP 6:45, EP 6; C Sat 5-6

ONUT GROVE, MIAMI, FLA.

PHEN'S 2750 McFarlane Road
P & HC 8, HC 10 & 5; Daily 7:15

ANTA, GA.

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

INGFIELD, ILL.

DICAL CHURCH OF ST. PAUL 2nd and Lawrence
v. Gus L. Franklin, pastor Near the Capitol
ass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
ues, Thurs, Fri. 5:15 Wed

ON ROUGE, LA.

CE'S 8833 Goodwood Blvd., 70806
v. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the
Donald George, the Rev. Donald L. Pulliam
Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.
Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat
4, Sun 4

TON, MASS.

OH OF THE ADVENT 30 Brimmer St.
d Holloway, r
issues 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

INTS' At Ashmont Station, Dorchester
10 Low Mass, 10 Solemn Mass. Daily as announced

MISSION CHURCH

JOHN THE EVANGELIST Beacon Hill
rdln St., near Mass. General Hospital
v. Emmett Jarrett, v
P 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
P 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-
Fri 6-7

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 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/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

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

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

OMAHA, NEB.

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

HACKENSACK, N.J.

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

NEWARK, N.J.

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

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
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112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15
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school year. HC and healing Wed 12:15

EPIPHANY 1393 York Ave. at 74th St.
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8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol) & Ser 5, MP 8:40, EP & B 4. Daily:
MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15,
EP 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. Gordon Duggins, the Rev. Dorsey McConnell, the Rev.
Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
5:30. Choral Eu 12:10 Wed

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

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

SPRING VALLEY, N.Y.

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

YOUNGSTOWN, OHIO

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

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rt. Rev. Moultrie Moore
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. Neilson W.
Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon,
Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HURST, TEXAS

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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

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)

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