

THE LIVING CHURCH



The Allness of It

First Article • page 2

Are You the One?

Harland B. Birdwell • page 8

Canon Law

J. Robert Zimmerman • page 9

The Student Teacher

V. Craig Dyer • page 11



The Allness of It

By TRAVIS DU PRIEST

As I will, I cannot convince my Jesuitical seven-year-old that Easter is the most important feast of the year. Everyone clearly knows, he says, that the most important celebration is Christmas. After all if Christ had been born, how could he die and be raised from the dead anyway?

How much fancy footwork does the Easter Bunny require? I've tried all the theological arguments, or at least most of them: Christ would have no meaning were it not for Easter. Yes, Christmas is popular, but Easter is the holiest day, not the highest, not the queen of feasts. My son, however, is unimpressed.

The problem is that the whole world celebrates Christmas. After all, you can see that *everybody* celebrates Christmas: the streets are decorated, the windows become beautiful, and there are sounds of music and bells on every corner. What can I say? There's a business to it all, but he does have a point.

My son, as do most children, loves Christmas in all of its . . . well, in its simplicity. And that allness includes what adults call commercialism. Christmas has become too commercial, adults say.

Isn't commercialism like many of the other things we dislike? Isn't there a quality that does disservice to much that is felt and genuine elation that comes from shopping, even in haste, listening to the carols even poorly piped, watching the toy squirrels build rocking-horses, even when poorly animated? Can the children among us be all that wrong? Can the child inside each of us perhaps be too cynical and too critical?

Children love the street decorations, shopping for and looking at toys, visiting Santa, the elves, the Christ Child in the stable, the animals, the star, the angels, the Wise Men. Children love it all. And so do I. Easter may indeed be the queen of feasts, but not for children. And not for the child in me.

Finally, I've come to see, that for me at least — no matter the theological arguments — that Easter, as the highest feast day, is an acquired taste. That is not to say that it isn't the highest feast day; rather, that Christmas *feels* more like it.

That Easter is not owned quite so much by the world, as is Christmas, is of course, a good thing. As a friend of mine says, most of us would decorate our houses, put up trees, and exchange gifts even if there were no *Christian* celebration called Christmas. He's right, we would. But that is precisely part of the joy of Christmas.

It's the allness of Christmas that is exciting: the time of year, the changing appearance of the external world, the brightness of it all, even the knowledge that the Christian celebration rests atop a pagan one. Of course, much of the glitter has little to do with Christmas, at least ostensibly. But, in the long run, I'm not so sure. As Virginia Woolf said after first hearing T. S. Eliot read *The Waste Land*, "I'm not so sure what it means, but I like the way it sounds."

Much comes to us through our senses in ways that we cannot rationally understand, at least at first sight or sound. And despite the seeming distance between Christ's crib and the pre-Christmas sales at the mall, there is a claim on the world and all that is in it. And that claim is God's.

Sometimes preachers are fond of admonishing us to "put Christ back into Christmas." But has Christ ever left?

Christ doesn't really need to be put back into Christmas, or into anything else. As if he could be anyway, least of all by us. More to the point might be the slightly snide sign someone once made in response to a Baptist Student Union sign which urged us to put Christ back into Christmas. The Episcopal sign read: "Let's put the Mass back in Christmas."

It really is not up to us to put Christ into a world he made and loves and was willing to give up his life for (yes, Easter themes do have a way of finding themselves in Christmas stories). To think that we could do so is the height of pride and folly. Christ does not need to be put back into anything.

But his presence can be, at all times and in all places, celebrated joyfully by us. And isn't this really the idea behind the Incarnation, to bring God's presence *into the world*? As the perceptive Bishop Stephen Bayne once put it, Christ knows more about this world — with all its gimmicks, electric gadgets, tinsel, and misdirected energy — than any of us ever will. Christ is, as it were, always ahead of us.

Maybe one of Christ's Christmas presents to me is to stop arguing with my son, to accept the wisdom of the child teaching the father, and to admit to myself that I too love the totality of Christmas — even the man-made wonders, the machine-made decorations, the overdone lawns and stores, and the hustle and bustle of the busy streets, which I don't, in my heart of hearts, so much want to get rid of as I do, in my own way, want to enjoy along with Christ.

This week's guest columnist is the Rev. Travis Du Priest, TLC editorial assistant, professor at Carthage College, Springfield, Ill., and assistant at St. Luke's Church, Racine, Wis.

THE LIVING CHURCH

Volume 189 Established 1878 Number 25

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

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

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

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

DEPARTMENTS

Books	14	Letters	4
Conventions	13	News	6
Editorials	12	People & Places	15
First Article	2		

ARTICLES

Are You the One?	Harland Birdwell	8
Canon Law	J. Robert Zimmerman	9
The Student Teacher	V. Craig Dyer	11

Board of Directors

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

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Assistant Bishop of Alabama; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Executive for Administration, New York, N.Y.; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar, La Grange, Ill.; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. Robert E. Gard, Madison, Wis.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Richard Holloway, Oxford, England; the Rev. Canon A. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. Canon W. Ward McCabe, San Jose, Calif.; the Rev. Charles L. Poinexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritzbart, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Ven. Erwin M. Soukup, LaGrange, Ill.; the Rev. Murray L. Trelease; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Racine, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; William W. Baker; Ettore Barbatelli; Jackson Bruce, Jr.; Mrs. Robert C. Brumder, Hartland, Wis.; Leonard Campbell, Jr.; Phil deMontmolin, Fort Wayne, Ind.; George H. Gallup, Jr., Princeton, N.J.; J.C. Grant, M.D., Sauk Centre, Minn.; Robert L. Hall; H.N. Kelley, Deerfield, Ill.; John W. Mathews, Glendale, Wis.; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Mrs. C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Wilmot F. Wheeler, Jr., Southport, Conn.

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

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

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

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

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



YOU MAKE IT POSSIBLE!

Give to your Presiding Bishop's Fund for World Relief!

The Presiding Bishop's Fund for World Relief enables you to offer love and new hope for innocent victims of disaster throughout the world:

in Lebanon and the Middle East region—where intensified strife has resulted in many thousands of displaced persons and hundreds of casualties—food, household necessities, medical care and supplies are made available;

in Africa—where most of the Eastern, Central and Southern regions are experiencing one of the worst droughts ever—food is provided to people on the brink of starvation and to refugees in areas of high concentration, and funds are given for agricultural and technological projects to assist the areas in helpful steps towards food self-sufficiency, as in the Southern Sudan Refugee Assistance Project;

in Central American countries—where political unrest and flood damage to food production have caused over 1½ million people to flee their homes—emergency relief is offered with services to displaced persons.

In 35 countries including the United States, this ministry of love is MADE POSSIBLE BY YOUR GIFTS. Let your gift be your personal outreach to the suffering, the hungry and the homeless through your Presiding Bishop's Fund for World Relief.

1284LC0701

Enclosed is my donation of \$ _____

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Contributions are tax deductible.



THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

815 Second Avenue, New York, N.Y. 10017

The Rev. Canon Samir J. Habiby, D.D.

Executive Director

A member of the American Council of Voluntary Agencies for Foreign Service, the Fund qualifies for corporate matching grants. Assistance is provided on a non-sectarian basis, with legitimate need the only criterion.

CHURCH FARM SCHOOL

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

LETTERS

Retired Priests

From several accounts I have read recently, some of the retired clergy have a continuing active ministry in marginal congregations, those that cannot afford a full-time priest. This is touted as a good thing. But is it?

The retired priest, perhaps lacking a place of his own to live in, moves into the rectory or vicarage and does as rectors and vicars do: he directs and manages the life of the congregation. He not only leads the Sunday worship and preaches, he is also present at vestry meetings and takes part in them, and attends women's guild and other meetings.

The opportunities for lay leadership and management are precluded. The people are content to let the old pro do it.

One wonders, too, how many priests still in their active years are unemployed because the availability of retired priests prevents the development of a long-range strategy to renew and promote the growth of small congregations. Also, are there situations where the disabilities of old age are a problem because the priest

refuses to carry on? The congregation cannot ask him to vacate the rectory or vicarage.

There is no denying that retired priests have valuable experience to bring to small congregations. They can share that as consultants. The guidelines of the Church Pension Fund that I received when I retired allow the priest to celebrate the Holy Communion as frequently as needed, *providing he performs no other ministrations*. This recognizes the need of the retiree to function as a priest, but excludes his directing and managing.

The Church Pension Fund has made commendable changes to adjust pensions upward; Social Security payments are indexed to the cost of living. Let the retired clergy be content to be inactive! (The Rev.) VINCENT H. STROHSAHL (ret.) Belfast, N.Y.

Doing the Liturgy in Bali

In September of this year, my wife and I made a trip through Southeast Asia, Australia, and New Zealand. In preparation for our travels, we noted that we could do the liturgy on Sundays, and possibly on weekdays, at various Anglican congregations in Hong Kong, Bang-



10th Annual Season of the ECUMENICAL INSTITUTE AT SALAMANCA, SPAIN

July 29-August 9, 1985

Theme: "The Gospel and Cross-Cultural Communication"

Lectures in English by Spanish & British leaders. Optional Spain/Portugal tour & low cost trans-Atlantic jet flights to Madrid & London.

SALAMANCA, gem of a medieval city, home of Europe's oldest universities, founded 1222.

Climate: INVIGORATING! Welcome: WARM! Cost: LOW!

Contact: Spanish Secretariat for Ecumenical Relations and John XXIII Institute, Salamanca.

Request us from:

ECUMENICAL INSTITUTE SECRETARY

10000 St. Johns St. Phone 814/837-9178 Kane, Pa. 16735

MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens

Chalice Palls Funeral Palls

Needlepoint Pieces

HERE THINGS ARE STILL CREATED

OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

ANNIVERSARY OF ORDINATION

Ray Hamilton Atkins, ordained priest of Durham, Lord Bishop of Durham, died, on the Third Sunday in Advent, December 1939, gives thanks to

Have you ordered your new

EPISCOPAL CHURCH ANNUAL



MOREHOUSE-BARLOW CO.

Subscribe to: THE LIVING CHURCH

Darwinians

What to say of this singular omnivorous biped that brashly claims superiority over all other life forms, and an especially exalted place — creation's apex? This easily frightened, easily angered primate, fashioning weapons to slay his own kind, and framing gods to do his bidding, lest the night winds chill him?

Undoubtedly, a unique specimen, painfully shaped through long epochs — yet flawed with an egotism quite laughable, that holds his worth higher than all else living. It would be well that he learn modesty soon, that his bravado might not sear his land; for all his upward struggle has seen his darker mood and selfishness.

Yes, there is yet a way to climb nearer to the godly perfection sought in those lucid and nobler fantasies dreamt while angels minister and sages tender hope; an ascent that shall exact more daring than any skyward venture passed — for he shall shed his mistiness and see himself in naked light.

William Dauenhauer

and New Zealand.

We had only one problem, our stopover in Bali, where we would be on a Sunday. We had also decided to take the excellent new office book edited by Howard Galley, *Morning and Evening Prayer*, to do daily, leaving at home the heavier Prayer Book and its requisite companion, the Bible.

When we arrived in Bali (at the Bali Hyatt, would you believe?), we noted on the hotel bulletin board that a Roman Catholic Mass was scheduled at 6:00 Saturday night, and a Protestant service at 5:00 Sunday night. Being Anglicans, we thought we would just go to both.

The Roman Catholic liturgy was attended by about 40 guests from the hotel, mostly Australians. The priest was one of the two remaining missionaries from the U.S., in what we gathered is now largely an indigenously ministered diocese of some 15,000 persons.

The following night we showed up for the Protestant service about 15 minutes ahead of time. I had been wondering what we might find. I did not suppose that it would be Dutch Reformed. I did think it possible that it might be Anglican; we are apt to turn up in strange places.

The room where the services were held was used during the rest of the week by a purveyor of batik landscapes. When we arrived on Sunday night, he was still at work trying to sell these. Of the Protestant service there was nary a sign. My wife and I were standing uncertainly around, saying "No" to the purveyor of batik landscapes, when another couple appeared, evidently English.

They asked us if this was where the Protestant service was to be, and we agreed that it was. It was by now close to 5:00 p.m. The man said that he would just go and see the hotel clerk at the information desk. His wife chatted with us.

In a few moments the clerk from the information desk appeared and told the purveyor of batik landscapes to close up shop. The clerk set up the table carefully, just as it had been for the service the previous night, and put the same candlesticks and bookstand upon it, covering it with a white cloth. He arranged several rows of chairs and departed.

The Englishman returned, and we four stood waiting the arrival of the Protestant who was to come. After several more minutes of conversation, I finally remarked that I was sorry that I did not have a Prayer Book with me, because I was a priest and would be glad to celebrate. Whereupon the Englishman said, "Why, so am I, but I don't have one either."

It turned out that he is the Rev. Kenneth R. Crooks, a non-stipendiary priest from the parish in Woking, Surrey. In the way of the mysterious East, no one

which the room had been so carefully arranged.

As for us, there seemed to be nothing to do but to go to the bar and have a good laugh and a drink over the absurdity of the situation.

(The Rev.) PETER C. MOORE
St. Paul's Church

Seattle, Wash.

CDO Praised

At the recent Indianapolis meeting of the Provincial Deployment Conference for Province V — a work session of deployment officers who gather twice a year — we took note of the ongoing discussion of deployment issues that has been in the church press recently.

I was asked to write on behalf of the conference, to express the perspective of some of us who work regularly with the needs and aspirations of both clergy and congregations.

One of the essential tools in that work is the Church Deployment Office. We are keenly aware that the existence of a nationwide file of clergy resumes can in no way solve all the problems in deployment. The CDO computer cannot substitute for diligent labor by bishops, clergy, and laity, faithful prayer, and the work of the Holy Spirit.

But ten years of growing use of the Church Deployment Office has brought

ment in the stewardship of one of church's most important resources ordained leadership.

In large measure because of the pact of the Church Deployment Office new approach has been evolving. longer are clergy and congregations seen as virtually interchangeable p able readily to be "mixed and matc

The evolving CDO system in which are privileged to minister operate the basis that each congregation unique needs and opportunities, therefore requires the leadership priest who also bears unique gift ministry and life experience.

We believe this approach to be the ically sound, deeply rooted in biblica derstandings of community and sonhood. In our experience, the C Deployment Office has been or God's instruments leading us to sound approach, and enabling us to ceive and live out its implications.

So we write as "satisfied custom of the CDO, grateful to God for its tributions to our common life ir church. We hope your readers join appreciation and support for this ir tant ministry in our midst.

(The Rev.) RICHARD L. UL
Executive Dir

Miami Valley Episcopal Co
Dayton, Ohio



"The Christian View of Humanity"

Trinity Institute 1985 16th National Conference

Langdon Gilkey
University of Chicago
Divinity School

Margaret R. Miles
Harvard Divinity School

John Macquarrie
University of Oxford

Madeleine L'Engle
Preacher (East)

Herbert O'Driscoll
Preacher (West)

EAST
New York City: Jan. 21-23

WEST
San Francisco: Jan. 24-26

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

() East
Roosevelt Hotel, New York City

() West
Grace Cathedral, San Franc

Name _____

Address _____ Zip _____

Spouse (if attending) _____

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

*Retired clergy, members of religious orders and seminarians are invited to attend as gue

THE LIVING CHURCH

November 16, 1984
Number 3

For 106 Years
Serving the Episcopal Church

Step

November 15, the Church of England's General Synod took the first step in the direction of ordaining women to the priesthood. A 307-183 vote was cast in support of the formal motion for legislation to be prepared "to consider the ordination of women to the priesthood in the provinces of Canterbury and York."

The day before, a petition signed by more than 900 priests urging the delegates to support women's ordination was presented to the church's General Synod, and the change in the vote since a similar proposal five years ago was considered significant.

The vote broke down as follows (1979 figures in parentheses): bishops, 41 (32) for, 17 (17) against; clergy, 131 (94) for, 98 (98) against; laity, 135 (120) for, 79 (106) against.

The gallery at Church House was packed, according to reports, and when the vote was announced silence was followed by a loud burst of applause, according to *Time* magazine. The applause was echoed by those filling the gallery.

Archbishop of Canterbury announced his opposition to the measure during the four hour debate. Dr. Runcie said that while he was convinced that the arguments in favor of women priests were compelling, he urged a "moderate" approach to adopt what he called "a policy of gradualism." The archbishop had hesitated to support action on the matter until the church had moved toward consensus.

Rt. Rev. Stanley Booth-Clibborn, Bishop of Manchester and one of the leading episcopal supporters of women's ordination, said it was essential for the church to face the challenge of change. Businesswoman Diana McClatchey, one of the moderators of the Movement to Ordain Women, told the synod that women should not be driven into underground meetings in homes or entirely outside the church, if the ecclesiastical establishment "retains the atmosphere of an exclusive men's club on ladies' terms."

Legislation must now pass a majority of the Church of England's dioceses before it can be tested again in the General Synod. If it does so, it must be passed by each of the three houses by two-thirds majorities. Even if all goes well for the measure, it is unlikely

that an ordination will take place before 1990 or later.

Six churches in the Anglican Communion now ordain women to the priesthood: Canada, Hong Kong, Kenya, New Zealand, Uganda, and the U.S. The matter is under consideration in Australia and Wales.

New Plan Developed

The provincial youth ministry coordinators and Bobbie Bevil, youth ministries coordinator at the Episcopal Church Center in New York, have developed a new plan for youth participation at the 1985 General Convention in Anaheim, Calif.

Through the provincial coordinators, two people of high school age will be elected or selected from each of the nine provinces to serve as official representatives. They will attend General Convention under the supervision of their provincial coordinators. The adults and young people will be sponsored by the Education for Mission and Ministry Unit at the Episcopal Church Center, which will pay the cost of their attendance and arrange for their housing.

Prior to convention, the youth representatives and coordinators will meet with the Rev. Canon James Gundrum, executive officer of the General Convention, for orientation.

The Executive Council booth in the exhibit hall will incorporate a youth area, which will be staffed by some of the young attendees. There young people may ask questions about youth ministry, exhibit their resources and meet bishops, deputies, and other delegates.

If groups of young people are planning to attend General Convention, Ms. Bevil and the provincial youth coordinators strongly encourage dioceses to include them in the plans, especially regarding housing and participation in diocesan meetings. The Diocese of Los Angeles will offer information about Anaheim and their plans for activities for young people attending General Convention.

Food Day Noted

Responding to a call from Presiding Bishop John M. Allin, Episcopal parishes and dioceses across the nation marked World Food Day, sponsored by the United Nations Food and Agriculture Organization on October 16.

According to Dr. David Crean, staff officer for hunger at the Episcopal Church Center, his office prepared and mailed 1,200 packets of information and materials concerning World Food Day. "This underestimates the actual number used," Dr. Crean said. "Many parishes had photo copied the materials for parish use. The Dioceses of Central New York, West Texas, and Oregon, for example, had parish-wide mailings. In all, I estimate we reached some 2,500-3,000 parishes."

The Diocese of Central Pennsylvania held a press conference in Harrisburg, the state capital, at which a statement was generated calling on people to examine candidates' commitments to alleviate hunger. "Hunger is a moral issue, not just for some, not just for the hungry, but for all Americans, individually and as a nation," the statement said in part.

The Diocese of Washington marked the day with an interfaith service in the national cathedral and sponsored a hunger workshop led by the Rev. Canon Lloyd Casson. October 14 was the day of the convention in the Diocese of Wyoming, and on that Sunday, appropriate services in the diocese's parishes were conducted by layreaders.

First Block Winners Announced

The winners of the first Lillian R. Block awards, named for the long time editor of Religious News Service, were announced in Dallas in November at the annual meeting of the news service's parent company, the United Methodist Reporter. Given for excellence in religion news writing, the theme of this year's contest was the impact of religion on the individual and society.

Sr. Camille D. Arienzo, RSM, associate editor of the *Tablet*, weekly newspaper of the Brooklyn Diocese, won in the category of denominational religious press. Her article was a firsthand report of the experiences of 150 women who went to Honduras to pray for peace at three U.S. military installations.

Richard N. Ostling, winning in the category of the public press, wrote about the 500th anniversary of Martin Luther in a cover story in *Time* magazine. Randy Frame, staff member of *Christianity Today*, was the first place winner in the category of the nondenominational religious press. His article analyzed the controversial Maranatha Campus Ministries.

BRIEFLY...

The South African government recently refused to grant visas to seven women from the Anglican Church of Canada, forcing cancellation of a project of the national women's unit planned for nearly two years, according to the *Canadian Churchman*. Although no written reason was given for the refusal, the South African government was said to have accused the seven women of misrepresenting themselves as tourists instead of making their church connections known. "We didn't misrepresent our visit," said national church consultant Jeanne Rowles. "We just said we were Anglican Church women visiting Anglican Church women."

In late October, Trinity Church in Manhattan was host to the first national gathering of representatives of fundraising agencies and institutions affiliated with the Episcopal Church. Sponsored by the standing commission on stewardship and development, the meeting was opened by the Rt. Rev. Gerald M. McAllister, Bishop of Oklahoma and commission chair. "These agencies should not be seen as competing," said Presiding Bishop John M. Allin. "Within the church there are resources for programs of every sort."

Dr. Walter A. Elwell, an Episcopal layman, has been named coordinator of graduate programs at Wheaton College, Wheaton, Ill. Dr. Elwell also is professor of Bible and theology at Wheaton College Graduate School. A graduate of Wheaton College, he did advanced work at the University of Chicago and completed his Ph.D. degree at the University of Edinburgh in Scotland. Dr. Elwell formerly was the book editor of *Christianity Today*, and he serves on the boards of several evangelical publishers.

Amnesty International has called on the People's Republic of China to release from its prisons Tibetan Buddhists and Roman Catholic clerics who have remained loyal to Rome. The world's largest human rights organization reported on the situations of two Roman Catholic bishops and ten priests in a recent report. The clergy have been imprisoned for refusing to sever links with the Vatican and join the Chinese Patriotic Catholic Association, set up by the Communist government in 1949. Larry Cox, deputy director of Amnesty Interna-

rights situation in China "seems as serious as ever," despite government efforts to curb the reign of terror that existed during the so-called "cultural revolution" in the 1960s. Ignatius Gong Pinmei, the 84 year-old Roman Catholic Bishop of Shanghai, has spent nearly 30 years in prison and Msgr. Peter Joseph Fan Xueyan, 76 year-old Bishop of Baoding, was arrested in 1983 for the second time and sentenced to 10 years in prison.

The Rt. Rev. Luis Cesar Rodrigues Pereira, a retired bishop of the Lusitanian Church, died in Lisbon, Portugal, on November 7 at the age of 76. Born into a family of physicians and pharmacists, Dom Luis was a medical doctor for much of his adult life. He was chosen bishop in 1962, and in 1972, was seated at the Lambeth Conference after the worldwide assembly of Anglican bishops approved canonical union between the Episcopal Churches in Portugal and Spain and the See of Canterbury. He is survived by his wife, three sons, and a daughter.

Although membership in the Ku Klux Klan and the neo-Nazi movement has dropped sharply in recent years, the two groups continue to pose threats of violence, according to a new report from the Anti-Defamation League of B'nai B'rith. The decline in Klan strength is particularly notable in the South, and is estimated to have fallen by approximately one-third in the past two years to about 6,000-6,500. The neo-Nazi movement has experienced an even greater decline, losing about half of its membership since 1978. Current estimates suggest a total of about 500 members nationwide. Both groups are dangerous, however, the report stressed, charging that the Klan is contemplating a campaign of terror and assassination and that neo-Nazis continue to distribute anti-Semitic literature.

K. Wade Bennett, an active Episcopal layman and a member of the joint nominating committee for the election of the next Presiding Bishop, died November 8 at the Baylor University Medical Center in Dallas. He was 69. A native of Dallas, Mr. Bennett was president of Bennett Stores, Inc., and a parishioner of the Church of the Incarnation. He held both national and diocesan offices in the Episcopal Church, serving as a member of the standing committee of the Diocese of Dallas and chairman of the search committee that nominated a new bishop in 1983. Mr. Bennett served the national church as a leader in Venture in

commission on structure, and as trustee of several Episcopal churches in Eau Claire among other positions. He is survived by his wife of 43 years, four children, eight grandchildren, and two sisters.

More than \$11,000 was allocated to the Church Periodical Club's National Books Fund Committee at its fall meeting, according to committee chair Barbara Braun of the Diocese of Eau Claire. The club answers requests for literature both sacred and secular, from clergy church-related organizations in many parts of the world. Largest of the more than 20 grants were two for \$1,500 each. One of these will help to provide magazine subscriptions to clerics and missionaries, and the other went to the Lawrence J. Rowe in the Diocese of Eau Claire, for Prayer Books and lecterns. The money for grants comes from contributions made to the Church Periodical Club from parishes and dioceses.

Another black Anglican priest, Rev. Tebogo Geoffrey Moselane, has been arrested in South Africa and is being held in solitary confinement under that country's Internal Security Act. Moselane is priest of St. Cyprian's Church in Sharpeville, the site of a massacre in 1960 and one of the towns currently involved in resistance against the Pretoria regime. A leader of the Sharpeville community, Fr. Moselane came to St. Cyprian's Church three years ago. One of these issues sparking the present turmoil was the raising of taxes of families forced to live in the townships by government imposed councils. Moselane offered his church as a meeting place for the local anti-rent hike organization and served as its chair.

The parishioners of St. Mark's Church, Moses Lake, Wash., have established a scholarship for the baby daughter of the dean of Martyrs' Seminary, Namugongo, Uganda, who was named by government troops in the area [TLC, July 15]. The Rev. Hugh C. Canham, rector of St. Martin's, wrote the dean's widow, asking permission to fund the "Grace Bazira Scholarship Fund" for the child, born three months after her father's death. Mrs. Bazira replied that the offer was "a miracle and a consolation in my tears." The couple had married only six months when the Ugandan soldiers occupied the Anglican theological college, ostensibly in pursuit of anti-government guerrillas.

Are You the One?

By HARLAND B. BIRDWELL

Blanche had waited all of her 29 years for a prince charming to appear in front of her and lift her out of a family that was devoid of true love. She had dreamed of whom she dated and had dreamed up a number of interested suitors. Her husband was going to be someone special.

One day, quite suddenly, just before she was 30, along came Mr. Wright. He was handsome, charming, wealthy, and was, or so it seemed, a match made in heaven. Blanche was caught up in a romantic situation which only "believe" can bring. There was a whirlwind courtship, followed by a lovely and formal wedding. They went on an extended honeymoon to Europe before returning home and settling in.

But, after a few years of marriage, it was clear they were going wrong for the Wrights: the honeymoon is over, there are three children, they both drink too much, he spends too much time at the office or at the golf club. And they quarrel. They quarrel about money and the laws; they quarrel about his time away from home and the discipline of the children. And they wonder, "Are you the one? Did I make a mistake? Should I look for another?"

John was the apple of his parents' eyes. They'd waited several years for a boy having children and then won a son for some time if they would have a child of their own. It was then, in their 20s, that they were given the gift of a son. They dreamed dreams of a future and shaped his future as much as they could. They sacrificed for his education, the best education that could be

had. He was a model child, never quarrelsome, never disrespectful to his parents. He even deferred to their wishes as to which girls he dated.

Then one day young Billy went away to the university (one his parents had carefully chosen). There, for the first time, Billy discovered freedom, and for a while he was frightened by that freedom. Soon, however, he discovered a world he never knew existed: he smoked a little "pot," he drank a lot of beer and dated the wrong girls and ran with the wrong crowd. Then he dropped out of the university.

Now he works part-time at McDonalds! And his parents ponder the question in their hearts, "Are you the one, the one we waited for all those years, the one we sacrificed for, dreamed dreams about? Are you the one? Were we wrong?"

The people of St. Murdoch's in-the-Mesquite had struggled long and hard to build up their church. They spent several years with supply clergy or whomever the bishop could send them on weekends. They dreamed of the day and worked mightily for that day when they would call their first priest. They also dreamed of what he would be like, what he would do, how he would solve all their problems.

He would be a good scholar and superb preacher and fill the church to overflowing. He would be the ideal pastor and spend most of his time in visitations. He would be a strong youth leader, and he would keep their children from frequenting the Baptist youth activities.

He would, they dreamed, be a strong civic-minded worker and represent their church to the entire community. He would be even-tempered, never get upset, never worry about anything. He would never have relationship problems with anyone. They dreamed those

dreams, and one day they called their first rector.

He was young and reasonably well-mannered and not someone you'd be ashamed to acknowledge as your pastor. But after a few months they discovered to their amazement that he had a mind of his own. His agenda didn't match their agenda; he didn't think important the things they thought important. They found that he didn't solve all their problems for, alas, he was just another human being. So now many of them wonder, "Are you the one? Do we look for another?"

John (in the Olden Days) was thought to be an odd child. He was distant toward most people and was considered an unfriendly boy by many of his friends and family. He led an austere life, and as he grew to manhood, he became rigid, uncompromising, remote. He believed he knew God, as few men ever know God. He believed God had called him to pronounce judgment on a cruel, indifferent, and sinful world.

He withdrew to a rural area near the Jordan river. He wore strange clothing and ate a diet which consisted of bugs and whatever nature provided. He cut himself off from family and friends. He dreamed dreams of the Messiah, the long-expected and promised Messiah. He became so certain about it all; he knew in his heart and mind what the Messiah would do, what he would be.

In time, people heard of him and many came out to him. Some of them were genuine in their interests — they were fearful, scared people who believed John and his harsh preachments. Others came to see the curiosity they'd heard about; they laughed at him and his old-fashioned ideas and his strange interpretation of baptism. But many of the scoffers even went into the water with John, half believing him.

In time, John saw his mission as one which would prepare for the coming of God's Messiah, and he began to tell people what the Messiah would do once he came. He had heard of Jesus, a cousin, and became convinced that this cousin was the Messiah, the one who would usher in the kingdom of God. He would soon emerge and would then bring down fire and the Spirit of God on his people.

But John got caught up in the jaws of political power. As he became better known, he criticized the leaders' ethics, their lack of morality. He was arrested and thrown into prison. Perhaps he thought the Messiah would save him. When that didn't happen and as he lingered in prison and suffered at the hands of mocking and cruel guards, he became depressed. He began to have doubts. He waited — and waited.

Finally, he sent word to Jesus asking,

among Roman Catholics. With two exceptions, I have no serious el with the words of the new canon, have many with its interpretation reinforcements. The first exception is there needs to be a limit on the er of remarriages for any one per- he notorious example often cited is lemnization of Elizabeth Taylor's or seventh marriage in an Episco- remony. In some dioceses, divorced e are simply remarried at will, and en as they will.

second exception is to take note of xtremely serious breakdown in r marriages. This has reached the rations of a pastoral tragedy. It is y remarked, "There must be no e standard." But such a remark ts the fact that clergy take a dou- t of vows concerning marriage. In on to the regular vows of marriage, take an ordination vow to be an ple to the flock of Christ.

ould not want to return to the days any divorced priest was automati- deposited from the ministry, but ve need some serious thinking the pastoral aspects of this prob- or the rectory family and for the

bishop of a diocese, we need even more heart-searching on the meaning of godly discipline and compassion.

The third issue is the ordination question. Regardless of one's own viewpoint, this is simply not a settled issue in the church. How has this issue affected respect for canon law? July 29, 1984, was the tenth anniversary of the Philadelphia non-canonical ordinations. The anniversary was celebrated by some with great joy, and a service was held at the Philadelphia site. Others felt old wounds reopened.

The purpose here is not to discuss pros and cons of female ordination, only the canonical question. The House of Bishops responded to this original event by declaring the ordinations invalid. Within two years, however, what was invalid became valid — not by ordination, even conditional ordination, but rather by "recognition ceremonies," which, at their best, were eucharistic celebrations with an oath of obedience.

In 1976, General Convention at Minneapolis made a canonical change permitting the ordination of women. It passed by the smallest of margins; it was declared that women's ordination was a

that it was merely permissive.

"There are no doctrinal issues involved" became the cliché of the day, though volumes stating otherwise continue to be written. What actually happened amounted to a declaration that all male terms in the ordination canons were to be interpreted generically, so that "man" also meant "woman."

While I agree that "man" is in proper context a generic word, like most Americans, I have been made aware that such usage is not acceptable to large segments of the population, including book publishers and the very people who used the generic argument to accomplish a change in canons.

"Inclusive language" is the new frontier, and it is interesting to note that the very next convention, almost without comment, found it necessary to go through the canons and change the offending language. Still unresolved, though, is the question of whether this should have been a constitutional change, and debated on the very real theological issues. Did we make haste at the cost of present and future controversy?

The fourth issue is the Prayer Book question. Unlike the ordination question, this one followed the canonical procedure meticulously. In addition to the standing requirements, there were additional years of "trial use." No previous revision of the Prayer Book had ever had so much discussion from so many people and segments of the church. Still, we must remember that many were alienated, since it was undeniably also the most radical revision.

It has met the test of time where it has been given a fair, open-minded opportunity. Convention did try to meet the needs of those who felt alienated by permitting continued use of certain "texts" from the 1928 Prayer Book. Specifically excluded from the beginning was displacement of the three year Lectionary.

Unfortunately, this provision has seemed to keep the controversy alive, rather than serve as an act of reconciliation. Some will not be content until there is a complete restoration of the old Prayer Book. And most of those who use it continue to use the old Lectionary and calendar in direct violation of the provisions.

Could we not have found ways to help parishes of traditional feelings make creative use of Rite I services, and the provision to change the language of other services for compatibility? I believe it is possible to worship in any given parish with the new Prayer book using services virtually indistinguishable from the old rites.

On the other side of the spectrum, there are those who use "Rite III" services to introduce alien theology in the name of "non-sexist" liturgies. Even

Eve

Ancients remembered her reaching for stars:
silver fruit in a garden fecund with possibilities,
gaspd as she stretched for nebulae
down the spangled fields of time
where supernovae blazed the Palestinian desert.

David watched her combing stardust from her hair
unaware the psalms she whispered
were lullabies flung to the future.

Venus shuddered as minor gods assembled their gifts
garnered from sputtering galaxies
and prepared to leave for parts unknown.

Elizabeth, watching the night sky, muttered softly
of fiery chariots, while Zechariah shook his head
at star-struck women.

Now! comes the God-bearer, scattering the proud
with smiles that light up the Levantine night
and warm the damp stable.

Tiny He is, a wisp of possibility slipped down
the reaches of time to light the darkness. . .
She laughs, remembering how high she tried to reach
when all along the fruit was inside her.

Sylvia W. Crouter

'Mother God" and using the National Council of Churches' Lectionary, in direct disobedience to the canons, as strongly reaffirmed by the Presiding Bishop.

Surely, it is time to bring liturgical order out of chaos in all directions by affirming loyalty to the rubrics and spirit of the Book of Common Prayer and by expressing our fabled diversity within the broad limits that the Prayer Book now provides.

I conclude with a final thought: the enforcement of canon law. It has been pointed out with much legitimacy that

ably similar in format to the government of the U.S. The bicentennial of both constitutions will be in 1989, and both were promulgated around the corner from each other in the city of Philadelphia.

There is one glaring difference between the two systems, however. The American Constitution provides for checks and balances by the separation of powers, and includes a powerful and independent judiciary, of which the Supreme Court is the final arbiter. There is no such system in the church.

The Constitution and Canons provide for the setting up of courts when needed,

the courts come into being as instruments of the bishops and the Gen Convention or diocesan convention. There is no separation of powers (standing committees executive, judicial or both?), and there is no final court appeal for those who feel their rights even their faith, have been violated.

How to enforce the canons with a sense of order, but without becoming legalistic where grace should predominate is the major issue of canon law. The true stability of the church depends upon this delicate but important aspect.

The Student Teacher

By V. CRAIG DYER

About six years ago, after I had retired to a new career of improving my golf game, I found that an activity devoted exclusively to myself was sterile. I began looking, and the most fertile thing I found to do was to teach inmates in a medium security state prison.

I was astounded at their lack of cultural background. At least ten percent could neither read nor write. Most of those who could, read nothing more stimulating than comic books. There was no knowledge of literature or poetry or classical music, nor of the multitude of priceless things that are the fruit of living for thousands of years in community.

My first assignments were assisting a competent professional educator to prepare our students to pass the high school equivalency test. He encouraged me, however, to supplement the curriculum with excursions into any areas suggested while teaching the more basic subjects. Consequently, in our discussions we touched on aspects of the arts, science, history, and even comparative religion.

It has been, and continues to be, a source of joy to see many of these inmates grow. Let me tell you of the progress of one in particular, Dick Richards.

From my first day at the institution, I was attracted by a tall, young inmate who spent almost all his time teaching the functionally illiterate to read. It was stimulating to see him work diligently, hour after hour. He had no problem with discipline; every one of his students

was made a captive to his dedication. His enthusiasm was contagious. We became friends.

Dick had a much larger vocabulary than any of the other prisoners. His sentence structure, however, was startlingly weak in comparison to the words he used. I frequently encouraged him to read well written books, hoping that such activity would improve both his syntax and grammar. It did. But I am ahead of my story.

I found out that the bookmobile from the local library had stopped visiting the prison. (Over a two-year period some 70 books loaned to inmates had not been returned.) Since funds to replace missing books were not available, it had been necessary to stop serving the institution. The only books available had been discarded, trashy paperbacks.

The local libraries were most cooperative, however, in donating extra copies of books to increase the prison library. In addition, I offered to sign for any library books if Dick would keep a record of who had them and see that I was able to return them when they were due.

During the three years before Dick was transferred to another location, every single book was returned. Since Dick has left, other prisoners have gladly assumed the function he performed.

Dick and I often talked of what he wanted to do when he was released: he wanted to teach school, a wise choice it seemed to me. So, to the extent that I was able, I tried to expedite his transfer to a minimum security prison where it would ultimately be possible for him to attend college prior to his release. I learned of such an institution in the

state at which college teachers ducted evening courses for credit, Dick was transferred to that local institution. He is now attending North Carolina Central as a day student, prior to his release and he is doing well.

During the three years since his transfer from the institution where I taught, Dick and I have remained in close contact. We have written to each other frequently, and I have visited him at least once a month. As one phase of the realization of his confinement, he is now permitted to accompany me on visits outside the prison. During such times we have had lunch, gone to church, visited both Chapel Hill and Duke University, inspected libraries and bookstores, even bought a few things he will need when he is paroled. He is well on his way to becoming the teacher he wants to be. I am proud of him.

The climax of this story, though it occurred several weeks ago while we were at lunch. He said, "Craig, have you read Hermann Hesse?" I told him I had but the name was familiar. "It should be," he said; "He won the Nobel Prize in 1946. I've just finished reading *Naras and Goldmund*. It's a book you should not miss."

Filled with excitement, he told me some of the story. In his excitement some of the old grammatical errors crept back, but they were temporary aberrations. I listened, filled with wonder at the friend whom I had for six years encouraged to read more had assumed a role which I had played alone.

I immediately got a copy of that book and read it. Since then I have read several of Hesse's other novels, and the more I read that Hesse is more than just another author has increased the impact of the event upon me. He is unique. His source of new thoughts, of new insights into the complex organism of world, Dick and I are examples.

But the event is even more. It is the culmination, an unexpected fruit of ministry which, even without such a climax, has been and remains a source of joy and revelation.

V. Craig Dyer of Pinehurst, N.C., first introduced readers to his prison work through the article, "A Different Ministry" [TLC, May 8, 1983].

Messenger Comes

Each year at this time, John the Baptist appears in the Sunday Gospels as a stern messenger of God, reminding us that Christmas is not just fun and games, but rather the serious business of welcoming the Lord into the world. The question is not whether we have enough tinsel to decorate our homes, but whether we have done anything to decorate our souls, to make ourselves ready to receive him. John demands that we be honest — with ourselves, with others, and with God. The heart of John's message is the importance of caring for the poor (Luke 3:11). We have plenty of poor people who need attention even here in this wealthy nation. On the international scene, as leaders of various churches have long been pointing out, the people of Ethiopia and some other parts of Eastern Africa are undergoing appalling suffering. Relief agencies at many levels, including, of course, the Presiding Bishop's Fund for World Relief, need the fullest support in dealing with this crisis, a crisis which truly is surpassing anything most of us can imagine.

It May Be More

The Founder of our religion set a good precedent for using agricultural examples to teach a variety of lessons. How about this? We recently heard of a test involving two 36-acre pieces of farmland. In one, all 36 acres were devoted to soybeans. In the other, four acres were occupied by trees providing a windbreak, and only 32 acres were devoted to soybeans.

The second field, with four acres less being planted, produced a crop over 20 percent larger than the first. Trees take a long time to grow and they require care, but in the long run, the protection they offer against wind erosion, and from the wind drying out moisture, pays off.

So, we may say, it is with the kingdom of heaven. We need strong qualities in our lives in order to be fully fruitful. These strong qualities, these "trees" if you will, require effort, time, and space to grow, but in the long run the results become apparent. Even in the hectic rush of the Christmas season, a portion of our time and energy can best be devoted to the spiritual qualities which matter most. The rest of our life will be better because of it.

Let It Out

We live in an age of testing. Tests are conducted on our water, our air, our blood, new machines, products, medicines, business methods, and people. This is a significant change. In past generations, it was assumed that the way that things had always been done was the right way; other ways were to be avoided. Now we have learned that if something can be improved even a very little bit, it may be worth the effort.

How do we decide? We test it, of course. The new machine or new method or whatever it is, is tested in actual use, with all the costs of operation, maintenance, and so forth being carefully recorded. To test a product, or a machine, or a method is to try it out in actual performance, under careful observation.

When we test people we usually don't do that. Mostly we give them pieces of paper to write on. The test is an opportunity for an individual to write about what actual performance may be like, not the opportunity actually to perform.

Seeking approval for ordination in the Episcopal Church is a good example. Ordinands are asked in examinations to write many hundreds of words on a variety of church-related topics. The ordinands are not observed carefully in actual practice.

Do such examinations actually accomplish anything? There is only one way to find out — *by testing*. What is the correlation between the examination score and actual performance? Are those who did well in canonical examinations the ones who have the best record of actual performance during the first ten years after ordination? Are those who did poorly in the examination also those who did poorly in actual performance? In short, does the validity of the examination bear up under testing?

Perhaps the examinations are right on target, and the majority of those above a certain level do very well in actual performance and those below a certain level do very poorly. In that case, the verdict of the examination should be more rigorously enforced. But do we know? What are the facts? The day is past when a responsible organization can allow itself to be swayed by untested assumptions.

Advent Awakening

Just when you felt convinced
that the inevitable was already
happening, just when the dullness
of every single thing had finally
persuaded you not to expect,
not even to look, just when tomorrow
had completely lost its meaning
as distinct from everyday,
a melody of dancing
was caught from far away,
one sigh became transmuted
in mid-air into a gasp of sheer
astonishment, and now a word, He comes,
newly whispered on December's wind,
melts grim-set lips to simple
speech and song and framing
salutations.

J. Barrie Shepherd

CONVENTIONS

The 26th council of the Diocese of Northwest Texas was held November 2-4 in San Angelo. Emmanuel Church, San Angelo, which was celebrating its 100th anniversary, co-hosted the gathering with Good Shepherd Church.

The Rt. Rev. Sam B. Hulsey presided over the council, at which extensive changes were made in the diocesan canons and constitution. In his charge to convention, Bishop Hulsey said that although he was not interested "in a numbers game," he wanted to remind the delegates that "the numbers baptized and confirmed within our diocese last year were very similar to the numbers baptized and confirmed ten years ago." He noted that "not without some pain, but altogether most gracefully," the diocese had added two women priests to the ordained ministry.

A new format provided time for eight workshops on a variety of topics; open hearings on all major items of business; a dinner dance; and two major liturgical events.

A budget of \$806,532 was adopted for 1985. This sum includes the diocese's share of the national church apportionment and funds earmarked for Hispanic ministry. Approximately \$4,000 of endowment income was designated for experimental forms of mission work both within and without the diocese.

• • •

The 56th convention of the Diocese of Eau Claire met in that Wisconsin city's Christ Church Cathedral October 26 and 27. Among those who addressed the delegates were the Rev. John Fischer, executive director of the Wisconsin Conference of Churches; Lutheran Church in America Bishop Robert Wilch; and the Rev. Earl Neil, who serves as liaison between the diocese and the national church.

The convention accepted unanimously the recommendations of the diocesan long range planning committee, which has been working on restructure and revising canons for three years. The changes became effective immediately.

Christ Church, Bayfield, a summer chapel, was accepted officially as a mission. Due in part to a United Thank Offering grant for winterizing, the building will be open year-round.

A budget of \$235,000 was adopted for 1985.

• • •

The 132nd convention of the Diocese of Iowa met in Des Moines on November 9 and 10 and approved a proposal to launch a \$1.5 million fund drive early in 1985.

Funds raised will be disbursed to areas of particular concern inside and outside

of the diocese. The largest portion has been designated for improving and endowing the Episcopal Center for Camps and Conferences in Boone, Iowa. Outside of the diocese, the areas for mission activity which will benefit include the Diocese of Brechin, Iowa's companion diocese in the Scottish Episcopal Church.

Preacher at the convention Eucharist was United Methodist Bishop Reuben P. Job. Among others who addressed the convention were Chris Gilbert, a Christian social worker from the Diocese of Brechin and Bob Schminkey, a member of the national staff of Bread for the World.

This year's convention featured a series of workshops presented by various diocesan commissions. In other legislative action, the delegates adopted the 1985 diocesan fund budget of \$855,657. Assessments totaling \$742,416 were approved for support of the budget.

Equivocator

He thought
he stood upright
and took courageous strides,
with both feet firmly planted on
all sides.

Gloria Maxson

West Missouri was held in Kansas (Mo., on November 16-18. Guest speaker was the Very Rev. James C. Fenha dean of General Theological Seminary New York City.

Dean Fenhagen's two addresses tered on "the sharing of the royal priesthood of Christ" by all Christians, ordained clergy only.

The diocese began its second year full implementation of a voluntary quota system by which parishes and missions decide what they can and give to support the work of the diocese. The responses were reportedly encouraging, although the budget was not completed at the time of the convention meeting.

Elections were held for General Convention deputies, and a special recognition of the life and work of the Rev. Canon Charles Kronmueller, canon to the ordinary, died in October, took place at the convention's services of worship.

HOLY CROSS INCENSE

Holy Savior Priory
Pineville, SC 29468



WHAT DOES YOUR HOME AND FAMILY MEAN TO YOU?

For many of our boys, St. Michael's Farm is the only home and family that they know. St. Michael's Farm has been reaching out to troubled youth for over 29 years. We're an Episcopal related home and school that offers a second chance for boys whose problems or environment have made them the concern of juvenile courts and officials. We're not a large institution, but a home that offers today's youth understanding, guidance, love and discipline.

Your prayers and support are always welcomed. If you would like to make a contribution or need more information please write to:

St. Michael's Farm For Boys
P.O. Box 640 • Picayune, Mississippi 39466-0640

Church in Colonial Times

ANGLO-AMERICAN ANGLICANISM IN THE AMERICAN SOUTH. By John Erick Woolverton. Wayne State University Press, Detroit. Pp. 331. \$10.

Woolverton deserves thanks and credit for filling a long-felt need for a comprehensive study of the church in colonial America and in doing it so well. He focuses on the tobacco colonies, the New York-Albany corridor, Boston and its vicinity, the Burlington-Philadelphia and Charleston and its satellites in North Carolina, Georgia, and the Caribbean. He deals with administrative and liturgical developments, integrating them with social, political, and demographic trends.

Although Anglicans were never more than a substantial minority in the colonies — and dominant only in Virginia and Maryland — they were far more influential than their numbers would suggest in the larger seaboard towns from

Savannah to Portsmouth, and because of their close connection with the crown and the mother country, they exerted a widespread and beneficial cultural influence, especially through the SPCK, the SPG, and the academic and pedagogical propensities of many colonial priests.

Dr. Woolverton's style is discursive, rather than strictly narrative. He deals with movements through vignettes of individual men of thought and action interspersed with generalizations as a running commentary, a style in which he excels.

Most of his observations are incisive and challenging. A few are questionable, e.g., the statement (p. 17) that in England apostolic succession was "not of bishops whose authority was derived from the crown but of the monarchs themselves," and (p. 33) that Morning Prayer was "the standard service of the church on Sundays."

The former may cause the bones of Archbishop Parker to rotate in his tomb. The latter is an instance of reading Victorian practice back into the previous century, when Matins, Litany, and Ante-Communion were obligatory on Sundays when the Eucharist was not celebrated.

it is to be hoped that these few errors will not undermine his credibility in the eyes of the reader.

(Canon) A. PIERCE MIDDLETON (ret.)
Annapolis, Md.

Flexibility and Simplicity

SEEKING GOD: The Way of St. Benedict. By Esther de Waal. Liturgical Press, Collegeville, Minn. Pp. 160. \$4.95 paper.

The giants of the spiritual life almost always offer a simple model for growth in holiness. This characteristic of simplicity is preeminently manifested in the Holy Rule of St. Benedict. The Rule may be rightly claimed as the dominant framework in which western monasticism developed and, from it, western spirituality.

For Anglicans, the Rule has often been cited, because of its influence upon English medieval spirituality, as the primary source of what is generally known as Anglican spirituality. Various writers have commented upon the Benedictine influence evident in the liturgical principles of the Book of Common Prayer, especially in the Offices of Morning and Evening Prayer. Thus, often without their being aware of it, Anglicans have been nurtured by the Benedictine tradition.

Seeking God was commissioned by the Archbishop of Canterbury as his lenten book for 1984. In it, the author makes explicit the connections between the principles of the Holy Rule and the daily life of ordinary Christians living in the modern world. She shows clearly and convincingly that these principles offer an appropriate framework for the Christian lifestyle in the context of the pressures of contemporary life. [The author was interviewed in TLC, Sept. 16.]

Mrs. de Waal's book is filled with wisdom and common sense. It is evidently the fruit of a lived experience and not merely theory. The author shows us how the Benedictine principles, in their simplicity, offer us both a flexible framework for our varied lives and also a clear indication of the foundations upon which the spiritual life is built.

(The Rev.) LOUIS WEIL
Professor of Liturgics and Church Music
Nashotah House

Vestries and Other Boards

THE EFFECTIVE VOLUNTARY BOARD OF DIRECTORS. By William R. Conrad, Jr. and William E. Glenn. Swallow Press. Pp. 244 and xix. No price given.

Conrad and Glenn have written a straightforward book based on their experience with seminars of the Institute for Voluntary Organizations, and, in the

—advertisement—

How Is It Possible?

THE LIVING CHURCH is now in its 106th year of publication. How can our weekly independent church newsmagazine be published today at such a modest price despite inflationary costs?

The Answer Is This:

Readers, friends, parishes, concerned organizations, and other benefactors make it possible through their donations and contributions. People in every walk of life and from every sector of the church share in the publication of this unique Episcopal magazine by their voluntary support. Such support is essential. Without it, publication cannot continue.

The goal this year for voluntary support which must be reached is \$18,000. Please be one of those who help to attain it. The goal can be attained with your support.

Contributions to The Living Church Fund are tax deductible on your federal income tax returns. Checks should be made payable to:

THE LIVING CHURCH FUND
407 East Michigan St.
Milwaukee, WI 53202

"This is a book about boards. It describes what they are and how they work. It is not a book with quick answers and shortcuts."

Clergy and laypeople who sit on the boards of non-profit organizations in their community "across the voluntary spectrum: human services, health, hospitals, arts, and education" (and one might add vestries and diocesan boards) will appreciate the authors' attempts to explain what boards can and cannot do, and the attempt to integrate the roles of board and staff in planning for management by objectives.

The chapters relating to board membership and the process of recruiting board members are entertaining and enlightening. Conrad and Glenn start with a negative comment from a staff person: "A board member is an unwanted necessity, recruited to do the vague and expected to do little" and go on to show how effective voluntary organizations (not all of the one million voluntary organizations in the U.S. are effective) have a good balanced working relationship between board and staff.

The board is not a rubber stamp for the executive, and for this reason a great deal of what is said about sensible recruitment for board membership stems from the desire to "detach deadwood as early as possible."

Reading this book and then thinking back to all the various voluntary boards and committees I have served on and chaired, I can see how much more effective some of them would have been if the principles in this book had been followed. Conrad and Glenn not only provide useful advice for the new board member, but insights which can improve the skills of those who have served for years.

(The Rev. Canon) RICHARD C. NEVIUS
Diocese of Cyprus and the Gulf

Books Received

THE CONTEMPORARY TWELVE: The Power of Character in Today's World. By Walter Underwood. Abingdon. Pp. 112. \$5.95 paper.

THE CASE FOR CHRISTIANITY. by Colin Chapman. Eerdmans. Pp. 313. \$12.95 paper.

FEED MY SHEEP: Sermons on Contemporary Issues in Pastoral Care. Edited by Gregory J. Johnson. Paulist Press. Pp. v and 154. \$6.95 paper.

AT PEACE WITH FAILURE: How God Gives Grace To Live Beyond Your Shattered Dreams. By Duane Mehl. Augsburg. Pp. 112. \$4.95 paper.

WHEN A PERSON DIES: Pastoral Theology in Death Experience. By Robert Kinast. Crossroad/Continuum. Pp. 124. \$7.95 paper.

SOMETIMES I WONDER ABOUT ME. By Marion Howard. Crossroad/Continuum. Pp. x and 195. \$14.95.

RAHAB. By Gloria Howe Bremkamp. Harper & Row. Pp. 213. \$11.95.

MINISTRY OF LOVE: A Handbook for Visiting the Aged. By Stephen V. Doughty. Ave Maria Press. Pp. 94. \$3.95 paper.

PEOPLE and places

Appointments

The Rev. Frederick S. Baldwin is rector of St. Bernard's Church, Bernardsville, N.J. Add: 29 Stevens St., Bernardsville 07924.

The Rev. Christopher G. Duffy is associate coordinator of chaplaincy services for Episcopal Community Services in Philadelphia. Mail should still be sent to 338 Ewingville Rd., Trenton, N.J. 08638.

The Rev. Craig Joseph Lister is rector of St. Thomas' Church, Box 759, Sanford, N.C. 27330.

The Rev. Fredrick A. Robinson is rector of St. Andrew's Church, Grand Prairie, Texas. Add: 727 Hill St., Grand Prairie 75050.

The Rev. Richard E. Trask is the interim rector of St. Mary's Church, Haledon, N.J. Add: 447 Belmont Ave., Haledon 07508.

The Rev. Anthony W. Van Ham is the rector of Christ Church, Palmyra, N.J. Add: 638 Parry Ave., Palmyra 08065.

Ordinations

Deacons

Western North Carolina—Linda Wofford Hawkins, non-parochial.

Resignations

The Rev. Lee Powers has resigned his work at Trinity Church, Swedesboro, N.J.

The Rev. John E. Wave has resigned as rector of St. Agnes' Church, Franklin, N.C.

Deaths

The Rev. Leonard Edward Nelson, retired priest of the Diocese of Western Louisiana, died November 4, at the age of 75, in Tampa, Fla.

Originally from Wisconsin, Fr. Nelson attended the University of Wisconsin, General Theological Seminary, Oxford University, and Nashotah House. He served in chaplaincies in Wisconsin and Tennessee, as well as college work positions in Provinces VI and IV. From 1943-46, he was a chaplain in the U.S. Army. From 1956-63 he was dean of Christ Church Cathedral, New Orleans. Fr. Nelson's last parochial positions were as rector of Trinity Church, Crowley, La., and vicar of St. Luke's, Jennings. He is survived by his wife, the former Martha Jackson Lester, and the couple's two children, the Rev. Martin Lester Nelson and Mrs. Mary Alice Lopez.

Marjorie Truesdell Rauscher, wife of the Rt. Rev. Russell T. Rauscher, retired Bishop of Nebraska, died on November 3.

The Rauschers were married in 1933, eight years before he entered the ministry. Thereafter, they lived in Iowa and Oklahoma, until Bishop Rauscher became Coadjutor of Nebraska in 1961. Mrs. Rauscher was known to be a woman of prayer, given to hospitality. She is also survived by their daughter Kate of Omaha, Neb.

NOTICE TO SUBSCRIBERS

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

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

CLASSIFIED

BOOKS

SERMONS by the late Theodore Parker Ferris hardback volumes recently published. Vol. I — *Church Year*, 81 sermons. Vol. II — *Theological Ethical*, 100 sermons. Fifty dollars per volume. Write to: Marian Brooks, Trinity Church, C Square, Boston, MA 02116.

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

POSITIONS OFFERED

PRIEST who enjoys youth work — Christian education responsibilities — wanted to serve as assistant to the rector. Skills in developing music program, personal musical talent desired. Must be willing to give up ice, snow and cold for semi-tropical coast climate. Reply Box P-599*.

F/T JOB AVAILABLE. Episcopal Diocese of Jersey. Director, Christian Education/Lay Ministry. Write: M.L. Tuley, St. Paul's, 414 E. Broad Westfield, N.J. 07090.

EPISCOPAL CHURCH OF THE ASCENSION 701 Orange Avenue, P.O. Box 10057, Clearwater, Fla. 33517, seeking organist — music director 447-3460. Tom T. Edwards, rector.

PROPERS

NEW ENGLISH BIBLE Sunday lectionary collects, Psalms, and prefaces. Beautifully printed. Free samples. The Propers, 555 Palisade Avenue, Jersey City, N.J. 07307. (201) 963-8819.

SERVICES OFFERED

RENOVATION, restoration, repair, finishing, painting of pews, panels, altars, and other woodwork in churches and associated buildings. Ten years experience in restoration and refinishing of wood articles and areas. Throughout the U.S. For further information and quotes, write: James Frederick and Associates, 7208 S.E. Ave., Tulsa, Okla. 74133; (918) 496-3180. No cash, long term financing available.

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

TRAVEL

HOLY LAND, GREECE, ISTANBUL. 10th anniversary Study Tour June 17-July 7, 1985. Led by Very Rev. Scott N. Jones, D.D., Episcopal Chaplain, Northwestern University. Departures from Chicago, Los Angeles. Information: Dean Jodie Carpenter, 709 Foster, Evanston, IL 60201. (312) 328-8654.

*In care of The Living Church, 4 Michigan St., Milwaukee, Wis. 53202.

CHURCH DIRECTORY

ST. MARY THE VIRGIN (212) 869-1280
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
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 (ex
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Mej HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v, the
Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev.
Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Coral Ev 4. Mon-Fri MP 8,
HC 8:15, 12:10 & 5:45, EP 5:30. Tues HS 12:10, Choral Ev
5:30, Eu. Wed 12:10 Choral Eu

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

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

DALLAS, TEXAS
GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8:30 (Low), 10 (Sol High). Daily & C as anno
"An Anglo-Catholic Parish"

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheak, 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. William A. Cray, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45
(Thurs 6:15), EP daily 6. Wed Eu 10

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 Commlings, D.Min., r; the Rev. Lo-
gan Taylor, assoc r; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

FOND DU LAC, WIS.
ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J.E. Gullick, dean; the Rev. Michael G. Kaehr,
asst to dean; the Rev. Howard G.F. Kayser, canon in resi-
dence; **Sisters of the Holy Nativity**
Sun Masses 7:30, 10:30 (Sol); V & B (Convent Chapel) 5:30.
Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat
8, C. Sat 4:30. Also Daily Mass 7 at Convent of the Holy
Nativity, 101 E. Division St.

MADISON, WIS.
SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkly as anno

MILWAUKEE, WIS.
ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

JOSE, CALIF.
St. John Street at Second on St. James Sq.
d 1861 — Erected 1863 (408) 293-7953
v. David A. Cooling, r
Eu 8, 10:30. Wkly H Eu 12:10 Mon-Wed-Fri

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

ONUT GROVE, MIAMI, FLA.
PHEN'S 2750 McFarlane Road
' & HC 8, HC 10 & 5; Daily 7:15

ANTA, GA.
VIOR 1068 N. Highland Ave., N.E.
. Rudd, r
sses 8, 10:30, 6:30. Daily Masses 7:30. C Sat 6:30.

NGFIELD, ILL.
JRAL CHURCH OF ST. PAUL 2nd and Lawrence
y Rev. Richard A. Pugliese Near the Capitol
ess 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
es, Thurs, Fri. 5:15 Wed

ANAPOLIS, IND.
CHURCH CATHEDRAL
ent Circle, Downtown
y Rev. Roger Scott Gray, dean & r
8, 9 (Cho), 11 (Cho, men & boys). Daily Eu 7
1 12:05, Sat 8). HD 12:05

IN ROUGE, LA.
E'S 8833 Goodwood Blvd., 70808
v. Clarence C. Pope, Jr., r; the Rev. Donald L. Pul-
u 8:30, 10:30, 5:30, MP 8:40 ex Sun 8; EP 5. Mon H Eu
9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

RCHVILLE, MD.
H OF THE HOLY TRINITY 2929 Level Rd.
v. James A. Hammond, r; the Rev. Nancy B. Foote, d
rship: 8, 9:15 & 11

TON, MASS.
H OF THE ADVENT 30 Brimmer St.
v. Donald R. Woodward, priest-in-charge
sses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

INTS 209 Ashmont St., Ashmont, Dorchester
not Station on the Red Line (436-6370; 825-8456)
v. J.F. Titus Oates, r; the Rev. Ronald E. Harrison, c
0 Low Mass, 10 Solemn Mass. Daily Mass 7

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

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

MINNEAPOLIS, MINN.
THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (Low) & 10 (Sung); HS Wed noon. Wkly H Eu
12:10 Mon, Tues, Fri. Other days as anno

ST. PAUL, MINN.
ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. James W. Leech, r; the Rev. E. Theo. Lottsfeldt
Sun 8 Low Mass, 10 High Mass. Wklys as anno

LONG BEACH, MISS.
ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 11, Ch S 10:30, C by appt. Utreya 1st Fri 7

PASS CHRISTIAN, MISS.
HISTORIC TRINITY on the Gulf Coast
Sun The Holy Communion 8 & 10

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.
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 V.
Minister; the Rev. William W. Lipscomb, SSC
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15.
Matins 6:45, EP 5:30; C Sat 5

NEWARK, N.J.
GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe, 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
The Rev. Canon George Charles Hoeh, r
the Rev. Henry Solem
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service
10. Eu scheduled with all services

NEW YORK, N.Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP
Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC
12:15; EP 4

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

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

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