

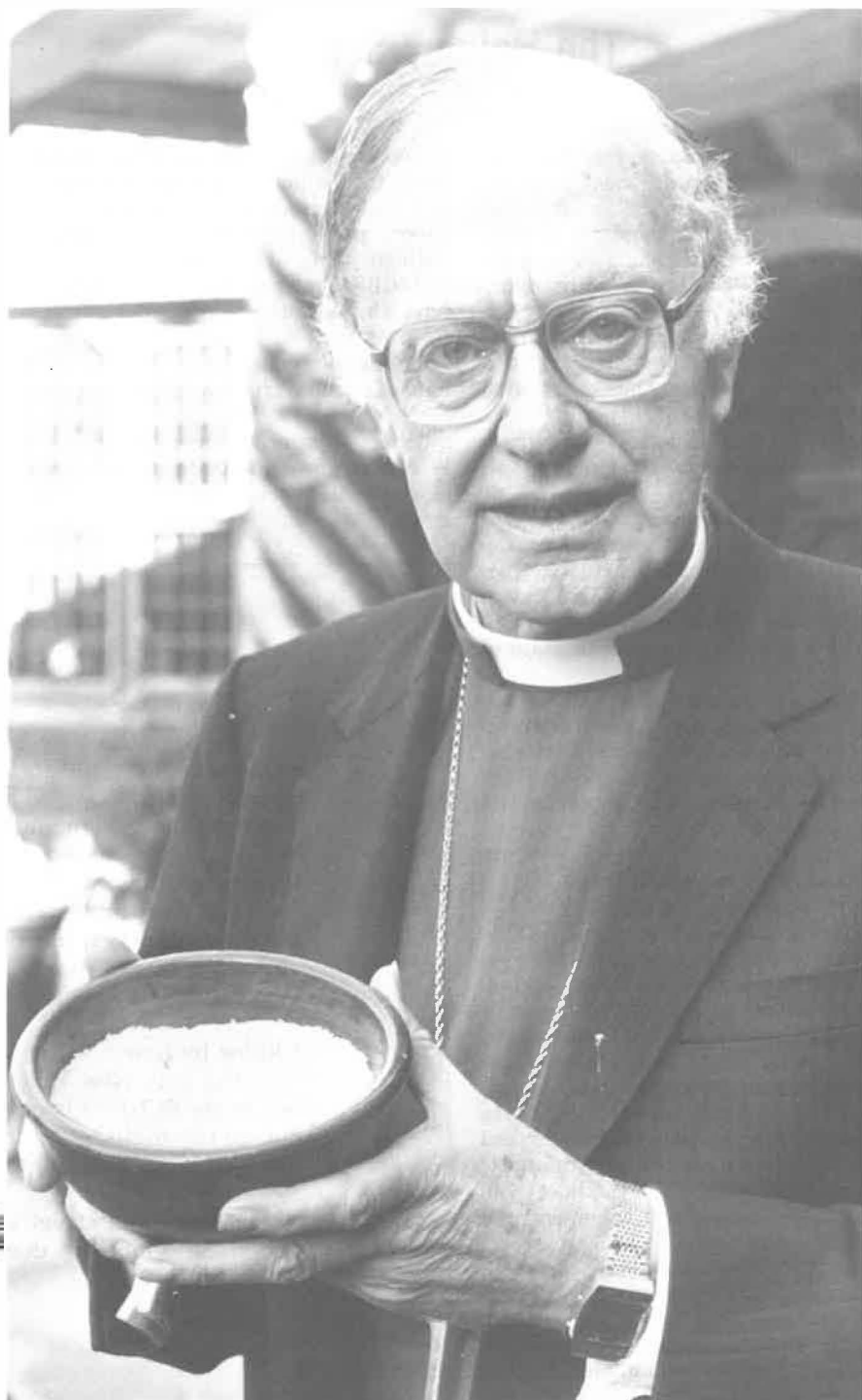
THE LIVING CHURCH

The Children's Best Friend

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A Province Among Provinces

• page 9



The Most Rev. Robert Runcie, Archbishop of Canterbury, has taken a major role in mobilizing the British religious community's relief efforts to provide aid to starving Ethiopians. Dr. Runcie is pictured holding a bowl of rice, the amount necessary to sustain life for a single day. [Related story on page 6].



The Holiday Self

Christmas, and several days before and afterwards, most of us experience "Christmas spirit" — a sense of joy and buoyancy somehow distinct of this particular holiday season. Does this Christmas spirit really exist?

Enthusiasm for the holiday and all that goes with it is obviously part of it. Furthermore, unlike the case with Thanksgiving, Easter, or other holidays, the celebration of Christmas is repeatedly imposed on our senses from all directions.

Colored and flashing lights, the smell of incense, bells and Christmas music, the abundance of food and drink, together with the best parts of the country, with a snap in the air and a great deal of sociability, all this encourages a special state of

where storefronts and street corners which we have passed dozens of times each year with scarcely a glance, are now brightly lighted, decorated, and teeming with noisy shoppers. We become part of the animated crowd, too.

Looking deeper, for those who are Christians, even in a residual sort of way, there is, of course, the mystery of the Incarnation itself. Even if one devotes little thought to the Incarnation, there remains, let us admit it, a peculiar fascination and charm to the idea of the Lord Jesus born in a stable, the Prince entering the world as a pauper, this central event in human history lying in the hay stacked by barnyard animals. These paradoxical ideas, and the paradoxical images they generate, all give dramatic meaning to Christmas, even to those who are not really believers at other times of the year.

There are other paradoxes as well. Ordinarily speaking, when we go shopping, we try to buy only what we need, and only at an economical price. When we do Christmas shopping, on the other hand, we expect to spend money, and not

to confine it to necessities. Often we buy fancy food which we and our families do not really need, and we often try to choose presents which will be enjoyed without being utilitarian. The rules are suddenly changed; for a few days we have shifted our behavior and our outlook.

Giving is a generous act and we have linked it with Christmas in various ways — St. Nicholas gave gifts to children; gifts are appropriate for a birthday; the Wise Men gave gifts to Jesus; he himself is God's gift to us. All of this is true and good.

Let without any explanation at all, it may be that giving does something for us — giving and what goes with it, shopping, gift wrapping and delivering gifts. The act of taking what is ours (or what was purchased with our money) and handing it over freely to someone else, this seems to open some door within us, to release something that had been bottled up, to untie or unlock some part of our inner selves.

It is interesting that in some other cultures, such as those of some American Indian peoples, giving gifts is a regular part of many public or family occasions, and often the gifts are very costly. People have found that the giving of presents does matter; it does meet deep needs both of giver and receiver.

Ordinary everyday life, and our ordinary workaday selves, are all too familiar. A holiday spirit and a holiday mood are less familiar to us. The spirit of a holiday is most significant if it is also a holy day. Other civilizations, other peoples in other times and other places, are willing to allot more of their time to holy days; they do so more than once a year.

Are not we Americans missing something? The "holiday self" is part of us, part of what God created us to be. True, it can be misused, and we generally see some of that on New Year's Eve. At its best, however, Christmas spirit and the spirit of other holy times can indeed move us to give glory to God and to seek and promote peace among his people.

H. BOONE PORTER, Editor

Alone at New Year

I know by now
the way the New Years cross
each other back and forth, and high and low,
like paths with toppled signs, whose blurring moss
obscures the Where and the How Far to go.

I know by now
the way the New Years take
the precious loves, inexorably lost
and never to return, yet — for their sake —
I hold to what is left, discounting cost.

I know by now
the only New Year's bell
one hears at times is one he rings himself
out on the night, so with no leaden knell
but gay brass messenger from off a shelf,

I wake my quiet street where fog is swirled,
and shake sonorities down on the world!

Gloria Maxson

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LETTERS

Ministry of Preaching

This is a further response to various articles and letters regarding clergy deployment, "worker priests," etc., and specifically to Fr. Schramm's letter [TLC, Dec. 2].

I share the concern about the quality of preaching and teaching in a worker priest (or any other) parish ministry model. Fr. Schramm seems to assume only an ordained priest should preach. I deeply question that assumption in any parish, regardless of the size of the congregation, budget, or staff.

The problem is not that we have an oversupply of clergy, or budget crunches. The problem is that the "sclerosis of imagination" that Bishop Swing identifies, in his article in the same issue, as applying to the ordained is even more seriously inhibiting ministries of laypeople.

What would happen if the preaching licenses of all priests were suspended for one year? Perhaps hundreds and thousands of priests might die from acute anxiety reactions (thereby reducing the supposed "oversupply"), and though perhaps not as polished or professional, the ministry of the Word just might be more effective.

(The Rev.) DOUGLAS J. HADLEY
St. Matthew's Church

Tacoma, Wash.

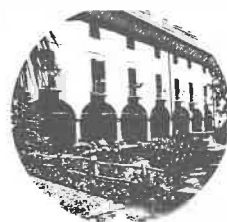
Preparation for Worship

Your article, "Morning Calamities and Blessings" [TLC, Nov. 4], struck a very hearty note in my soul. Being a 1971 Nashotah House graduate and having done some service to the church as a secular lay brother, I have had more opportunity than many to observe what happens when we forget those wonderful words, "in decency and order."

If anything has stuck in my mind since seminary it was a statement made by one of our priest professors. It went something like this: "Gentlemen, no matter what you say in counseling, in penitence, in your parish visitations, or in your homilies, it is when you go to that altar of God that what and how you do things there will tell everybody exactly what God means to you personally."

It may not have been the speaker of those words in particular that affected me, except that he was not one noted to be terribly concerned with things liturgical. I have never forgotten what he said, and as I travel about, I see it come true again and again.

In your article, you put your finger on the usual excuse: "We really don't need to be concerned with what we do, so long as we do it." While there may be a grain



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with in that statement, all too often an excuse for not being prepared. a businessman or an instructor, I don't dream of walking into a meeting or a classroom "cold" or unprepared. It would reflect badly on my training and my concern for the institution I was asked to stand for. Then, pray tell, do ministers (all or some) of the church think that they do not need to prepare? The middle of the century is not the time to hunt down the sins. And paper clips and little slips of paper in the Prayer Book look horrible and tend to fall out anyway.

THEODORE EDWARD PARKS
Milwaukee, Wis.

Canon Wedel's Ordination

In regard to your comment, in the Letter to the Editor section [TLC, Dec. 2], the late Canon Wedel had never attended a seminary, further details may be interesting. He was professor of English at Carleton College in Minnesota and senior warden of his parish. He had been reading the liturgy for several years. The bishop called for his annual visit, and Ted Wedel told him he wanted to study for holy orders. After some discussion about how much more studying he would need, and

perhaps some time in a seminary, the bishop told him that the examining chaplains were meeting the following week to examine that year's group of seminary graduates. If Wedel should take the exams with the other candidates, the examining chaplains could spot where he was weak and recommend what further study was needed.

You can guess what happened. He not only passed all the exams, he did better than the seminarians. The bishop ordained him a short time later.

I have always felt sorry for those seminarians. Imagine having a fellow like Ted Wedel show up as your competition.

(The Rev.) EMMET GRIBBIN (ret.)
Northport, Ala.

Crying Need for Ministries

Why do bishops continue the process for selecting and ordaining candidates for ministry when there is no place for the ordinands in the church? Why do people continue to seek ordination considering such conditions? Once again the loud lament of too many priests with too few positions available has been sounded, this time by the Rev. George Timberlake in his letter, "Stewardship of Training" [TLC, Oct. 21].

Is it not time to lay this question to rest? One wonders why it is raised at all.

The fact that it is such a pressing problem is a sad comment on the vision, mission, and commitment of our church.

The Episcopal Church has 13,000 priests, of whom 5,000 work in secular occupations. When one considers this in relation to the enormous work before the church, one wonders why there are so few priests and why so many of them no longer serve the body in full-time ministries.

The Hispanic community is the fastest growing one in the country, and yet little is being done to establish churches to serve these people. The urban community sees us retreating, as one church after another closes, leaving a void.

Little attempt is made to revitalize these churches; little thought is given to new approaches to minister in this environment; and the void is left for others to fill. The same is true of our rural areas, not to mention the crying need for ministries to the elderly and to those in prison.

For too long we have watched as churches are closed and membership rolls decline; for too long we have hidden our light under the bushel. It is time to be aware of the communities that surround us — to start new ministries, to build new churches, to enable and strengthen the church and all of God's people with the power of his love for each one of us.

JOHN K. GIBSON
Volunteer in Mission
Grace Church
Elizabeth, N.J.

Young Men in Seminary

At age 28, I am writing in answer to Bishop Swing's question, "Where have all the young men gone?" [TLC, Dec. 2]. Let me assure him that we are alive and well in the church.

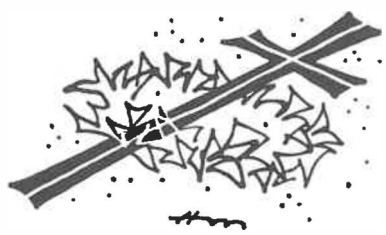
However, I graduated in a class with folks ranging from age 24 to age 57, and never did I see age play much of a factor in whether a person would be a good priest or classic theologian. Believe me, there are the young who will never have sufficient years left "to integrate all that is necessary" and there are 40-year-old priests who were "integrated" years ago.

What seems to matter is what is in the heart of the individual and how the Holy Spirit uses it. There are both old and young ordinands who will do wonders in the church. As for the calling process, let us count our blessings that it is stringent.

Let's face it, if the good Lord wants someone to be ordained, eventually it will happen. Perhaps we should be more concerned about those who make it through the process about whom the Lord is not excited.

(The Rev.) RALPH HOWE, JR.
St. James Church
Alexandria, La.

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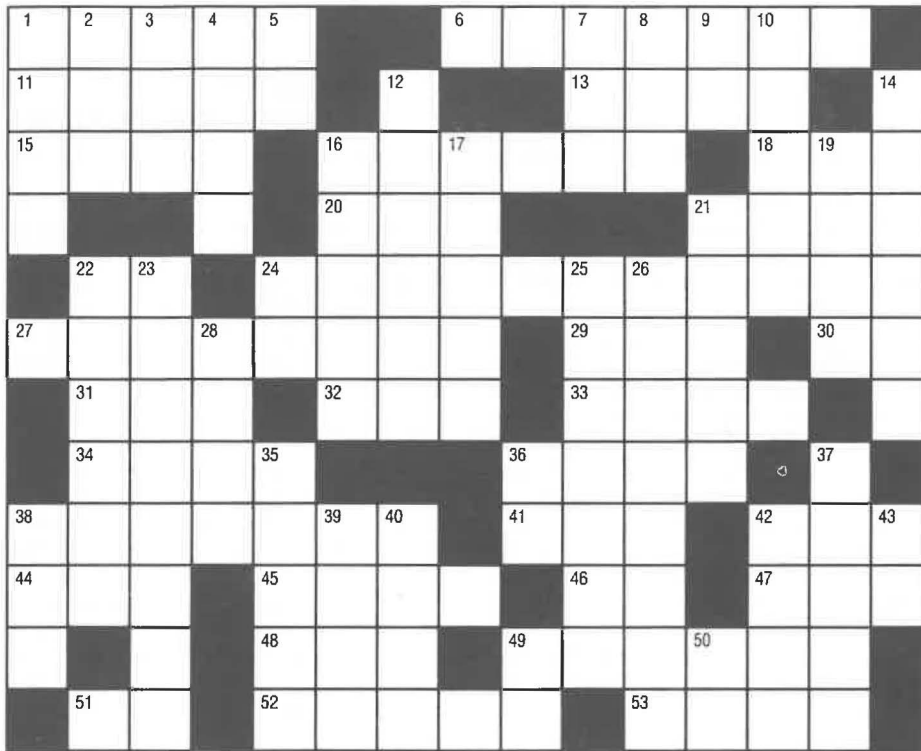
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Crossword Puzzle

BOOKS



ACROSS

1. Thin biscuit
6. Holy cup
11. Angry
13. Sly look
15. Profits (verb)
16. Priest's towel, basin
18. Western Indian
20. Lemon drink
21. Fruit
22. A state (abbrev.)
24. Chalice cloth
27. Eucharistic cloth
29. A dye
30. Therefore; as
31. Afternoon party
32. A quadruped; a dolt
33. Encourage
34. Inactive
36. Soon
38. N. Atlantic island
41. Male title
42. Duet
44. Chess pieces
45. Wrongful act
46. Three-toed sloth
47. Vessel for ashes
48. A grape
49. Hardens
51. Pronoun for God
52. Wafer plate
53. Not female

DOWN

1. Fermented fruit juice
2. Form of "to be"
3. Plump
4. Spanish for "this"
5. Of matter
7. Vestment
8. Masculine name
9. Hawaiian screw pine; that is
10. Wine vessel
12. Cotton fabric; India city
14. Extreme fear
16. Girl's name
17. Chalice protectors
19. N. M. village
21. Wafer plate
22. See; discern
23. Small table for elements
24. Italian river
25. Asian native
26. Wafer vessel; a pyx
28. Chalice cover
35. Consume (two words)
36. Equal degree; same
37. Corporal case
38. Little devil
39. Star
40. Expletive
42. Duet; pair
43. Atop
49. Within
50. Sun god

Solution on page 15

Treasures Within

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Barry Ulanov. Winston/Seabury.
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Barry Ulanov has done us all a great favor by compiling in one volume majestic and intensely personal prayers of St. Augustine. Covering the broad spectrum of human experience, the prayers provide a refreshing insight into the treasures of God which are to be found within the depths of one's heart, and in the process, take the reader on a spiritual journey of immeasurable personal benefit.

As Ulanov says of St. Augustine, "He speaks to us, he speaks for us, he speaks as one of us." And in that speaking the reader enters into a dialogue not only with his own inner self, but also with God.

Therefore, for those interested in exploring the treasures of God within the heart and expanding their own spiritual horizons, this book is a must.

(The Rev.) CARL G. CARL
Rector/Headmaster
All Saints' Church and Day School
Phoenix, Arizona

Seeking God's Image

CATCHING THE CONSCIENCE
Horton Davies. Cowley. Pp. 169. \$7.95 paper.

Horton Davies is a professor at Princeton University and teaches a course in "Religion and Modern Fiction." These essays have the clarity and structure which I imagine a good university professor to have; I could imagine myself using these notes and preparing for a test. I mean this in the best sense: these essays are interesting, meaningful, and understandable.

The authors discussed are Greenham Manley Hopkins, D.H. Lawrence, Charles Williams, C.S. Lewis, Albert Camus, Graham Greene, William Golding, Francois Mauriac, Somerset Maugham, Sinclair Lewis, Peter De Vries, Flannery O'Connor, and Frederick Buechner.

In the introduction, the author points out the origin of the book's title — I'll let's famous statement, "The play is the thing wherein I'll catch the conscience of the king." Davies says, "Catching the conscience has many artistic precedents for enticing the audience from its narrow, diurnal, stereotyped view to a compassionate and reflective understanding of life."

In writing of two books by Greenham Manley Hopkins, Davies says, "The glory of the Incarnation of the Son of God is

Continued on page 14

Mrs. Eldred Kuppinger of St. Hilary's Church, Fort Myers, Fla., sent this crossword puzzle, which was used there in a training course for altar guild members. The puzzle was devised by Mrs. Elizabeth Oakley, a parishioner of St. Mary's Church, Bonita Springs, Fla.

THE LIVING CHURCH

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Commemorating Seabury

Celebrations on both sides of the Atlantic Ocean recently commemorated the 200th anniversary of the consecration of the Rt. Rev. Samuel Seabury as the first Anglican bishop ordained for service outside the British Isles. Bishop Seabury was consecrated as Bishop of Connecticut in Aberdeen, Scotland, on November 14, 1784.

In honor of that event, Presiding Bishop M. Allin and Archbishop Robert Casanova of Canterbury joined the Primus of Scotland, the Most Rev. Alistair Haggart, for services at Aberdeen Cathedral on November 14. Bishop Allin and Bishop Haggart then flew to the U.S. for the inauguration of the Diocese of Massachusetts' bicentennial events and then Hartford for those in Connecticut. Bishop Haggart ended the celebrations when he preached at Washington Cathedral on November 25.

Bishop Allin's bicentennial journey began in early November at the Anglican Centre in Rome and St. Paul's Church there. He praised the "first work done at the center and established that the congregation of St. Paul's needed to 'be seen and supported as our Episcopal Church embassy to the Vatican.'"

In Rome Bishop Allin journeyed to Aberdeen, Scotland to the Holy Loch naval base where a fleet of U.S. ballistic nuclear submarines is based. "The commended every courtesy and opportunity for celebrating the Eucharist with the Americans, and just meeting and talking with these young men," Bishop Allin said. "There are no 'macho men' here, no talk of winning a nuclear war. We know if they have to fire their missiles they have failed in their mission. It is as important to me as was the new ice link between our continent and Scotland. The rector there, Rev. Ian McLean, has seen to it that Trinity (the local Episcopal church) is the historical base for the American people. They are welcomed and made a part of parish life."

In Massachusetts, Bishop Allin and Archbishop Casanova took part in a day-long panel that explored the role of the church in its next century, joined in worship and enjoyed a concert featuring soprano Yvonne Price and an orchestra from Margaret's School in Haiti.

Bishop Allin then went to Worcester, Massachusetts, to join the congregation of All Saints Church there as they celebrated

their 150th anniversary. On November 18, he joined Bishop Haggart, Bishop Arthur Walmsley of Connecticut, and 16,000 communicants in the Hartford Civic Center.

The Diocese of Connecticut had spent 20 months — paralleling the time between Bishop Seabury's election and his consecration — preparing for this event, using it as an opportunity for renewal and recommitment throughout the diocese.

"You can see that it's working," Bishop Allin said. "I could sense the enthusiasm and interest there and I was pleased to give them a charge: 'Be a hand for God.'"

The Diocese of Milwaukee held its celebration in Milwaukee on November 11 and, as did a number of other places, viewed the colorful educational film, "In the Steps of Samuel Seabury," produced by St. Paul's Church, Indianapolis [TLC, Nov. 4], with a commentary by the Rev. Robert T. Browne, rector of St. Paul's.

Emergency Air Lift Urged

Nearly 300 religious leaders, including a number of Episcopal bishops and Dr. David Crean, hunger officer at the Episcopal Church Center in New York, called on President Reagan recently to order an airlift of emergency food and supplies and take other action to aid the desperately suffering African continent.

The strongly-worded statement charged that despite recent attention in the media, "too little U.S. public concern and action is being focused on ending the starvation and aiding the African nations to overcome the many obstacles impeding long term development."

The leaders aimed their call at President Reagan, reasoning that only he has sufficient authority to boost U.S. efforts. "We want to put the buck where it is supposed to stop," said the Rev. Arthur Simon, executive director of Bread for the World, a Christian citizens' movement against hunger.

"The people of Africa, as God's children, are cherished as deeply as any others," the interfaith statement said in part. "Yet we are keenly aware that if similar numbers of people were so distressed in the western nations of the world, the shock, outcries, and demands for action would be overwhelmingly multiplied."

"Requests for information from our leaders and the public would be so intense that news coverage would flow like

a mighty river. To admit that several million people have died from starvation in Africa is an international shame; to realize that thousands of mothers and fathers watched helplessly as their infants and children wasted away, without an adequate and enthusiastic global effort, is a human tragedy of the highest magnitude."

The statement noted that while U.S. churches, synagogues, relief agencies, and government departments provided more food to Africa in 1984 than ever before, the response did not meet the need.

Besides "throwing the full powers" of his office behind the plan, President Reagan is asked by the leaders to "go to Africa and observe at first hand the tragic conditions and listen to the needs expressed by African leaders for rehabilitation and recovery, and then, working with them and with leaders of other nations, construct a comprehensive plan of action to address chronic long-term problems such as agricultural development, debt, and declining terms of trade."

Seabury Bicentennial at Washington Cathedral

At a service in Washington Cathedral commemorating the 200th anniversary of the consecration of Samuel Seabury, the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut, was the celebrant, and the Most Rev. Alistair Haggart, Primus of Scotland, the preacher.

Speaking from the great Canterbury pulpit, Bishop Haggart said, "I begin this sermon in this great cathedral in your capital city on a note of uncertainty, for I know nothing about the people to whom I am speaking. Are they as familiar with the history of the Episcopal Church in the U.S. as I am with the history of the church in Scotland? Do they know the name of Samuel Seabury, and why the Bishop of Connecticut and I are taking part in this service here today?"

Going on the premise that "at least some of you will want some kind of explanation," he noted that both churches are part of the worldwide Anglican Communion, "which could be said to have come into being with the establishment of the Episcopal Church here in the States — the first autonomous Anglican church outside the British Isles. Before that, all America was under the jurisdic-

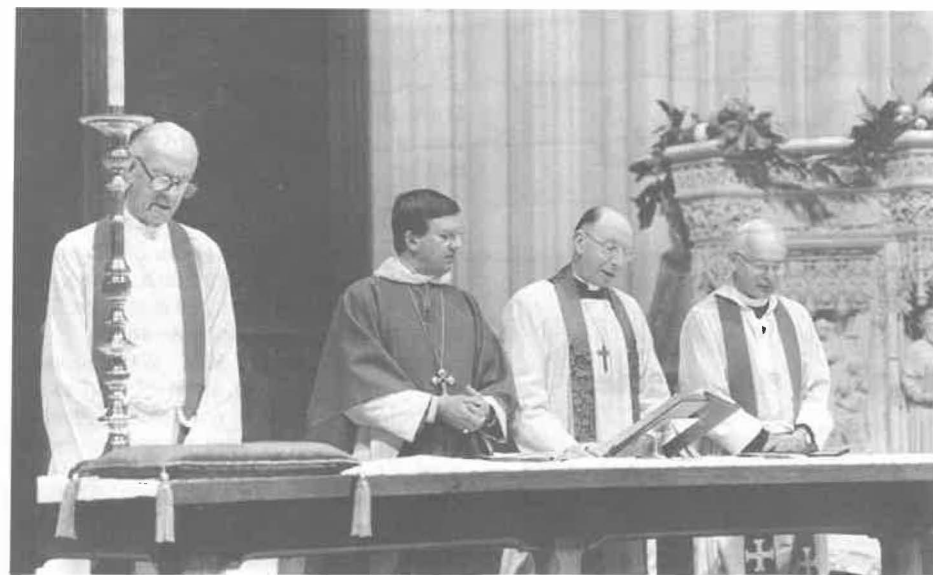


Photo: Broffman

Bishop Seabury Bicentennial at Washington Cathedral (from left) the Rev. William Sydnor, Bishop Walmsley, Bishop Haggart, and the Rev. Canon Michael Hamilton: Reminding the church of its roots.

tion of the Bishop of London, and there being no bishops in the colonies, all candidates for the priesthood had to go to England for ordination.

"The remarkable thing," he continued, "was that after the American Revolution, the newly-formed church turned, for the perpetuation of its orders in the episcopate, to the small persecuted minority church in Scotland, which had repudiated the authority of the Hanoverian Succession. And there, in an upper room in Aberdeen, on November 14, 1784, the Rev. Samuel Seabury of Connecticut was consecrated by three Scottish bishops to be the first American bishop. So Bishop Walmsley and I are here today to remind the Episcopal Church of its roots."

He emphasized that the Anglican Communion, of some 65 million souls, "is no longer solely the church of English-speaking peoples, but encompasses those of every nationality, race, and color. It is a fellowship which finds its reality not only horizontally, with each other, but also vertically, in fellowship with God in eucharistically-centered worship. It is a very modest body that doesn't claim to be the only one, true church. But it does claim to be a valid part of catholic Christendom and of the universal church of Christ."

He mentioned that in traveling about the city the day before, he had noticed the inscription on the archives building, which reads, "The heritage of the past is the seed that brings forth the harvest of the future."

"It is easy to be romantic about the past," he continued, "but what is the future of the Anglican Communion in world Christianity? The Anglican Church has certain insights and traditions that it holds in store for the church of the future. Most important is the rela-

tionship and interaction between scripture, tradition, and reason, in determining its faith and practice." One of the reasons for his becoming an Episcopalian in Scotland was "because I found an integrity arising out of the difficult task of holding these three elements in tension."

"The Anglican Communion has enormous future problems in the issues of world peace and justice, relationships with the Third World, a whole range of questions about the nature of humanity. There are tremendous stresses on the church, and within the Christian family. There is also the ecumenical role, and the interfaith role.

"To all these areas, the Anglican Communion brings its three-fold emphasis, and its appeal to the heart, the conscience, and the mind. The history of Anglicanism is the history of millions of unnamed faithful men and women who have witnessed for Christ, and who have come together with this good heritage, as we do here today, in the Eucharist — the interception, in the present, of all that is past, and all that lies before us."

Bishop Walmsley brought greetings from the Diocese of Connecticut, and presented the cathedral with a medallion depicting the consecration of Bishop Seabury, a duplicate of those in Christ Church Cathedral, Hartford, and the Episcopal cathedral in Aberdeen.

Bishop Seabury is portrayed in Washington Cathedral in the statue above the door at the south transept entrance, which shows him in the episcopal vesture of the 18th century, holding a Bible, with the arms of the Bishops of Connecticut in the stone corbel under his feet. He also appears on the stall of the Bishop of Washington in the Great Choir, in the wood carving of the consecration of Bishop Thomas Claggett of

American soil. With him are Bishops Samuel Provoost of New York, Wil White of Pennsylvania, and James Meason of Virginia, who comprised the House of Bishops of that early day.

Asked by this writer what touched him most in the celebration of the Seabury Bicentennial in which he had taken part in this country, the Scottish Primus thought for a moment, said, "I think that perhaps I have made most mindful of how God moves in mysterious ways . . . that the tiny Episcopal Church in Scotland should have been, in effect, the mother church of the largest and most prestigious part of the Anglican Communion. On this visit I felt somewhat like a mother who sees one of her chicks take to water!"

DOROTHY MILLS PAUL

Bishop Dimmick Dies

The Rt. Rev. William A. Dimmick died on October 19, three days after he had undergone open heart surgery. He was 65. Since August, Bishop Dimmick had been serving as an assistant bishop to the Rt. Rev. Furman C. Stough, Bishop of Alabama.

Consecrated as Bishop of North Michigan in 1975, Bishop Dimmick signed his see in 1982 to become Assistant Bishop of Minnesota. While there he was in residence at St. John's Cathedral and was credited for establishing close relations between that Roman Catholic institution and the Episcopal Church. Bishop Dimmick left Minnesota in 1983 and for about a year before going to Alabama, he served as interim president and dean of Seabury-Western Theological Seminary in Evanston, Ill. He was also a member of The Living Church Foundation.

A native of Paducah, Ky., William Dimmick was educated at Berea College. He held a master's degree and an honorary doctorate from Yale Divinity School. Ordained to the priesthood in 1955, his first cure was St. Philip's Church, Nashville, Tenn., where he was priest in charge from 1955-60. From there he went to St. Mary's Cathedral, Memphis, which he served first as canon and then as dean.

As dean of St. Mary's, he was a member of the Tennessee board of examiners and served as deputy to the General Conventions. From 1971 until his elevation to the episcopate, he was rector of Trinity Church, South Conn. From 1973 until 1982, Bishop Dimmick was a member of the Episcopal Church's Standing Liturgical Commission.

At a memorial service held in Birmingham, Ala., on October 26, Bishop Stough read a column which Bishop Dimmick had written for the October

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The Children's Best Friend

For all his good works, Elbridge T. Gerry must

indeed excite our admiration, respect and gratitude.

By GLENN D. JOHNSON

Who was Elbridge T. Gerry? The name is familiar to members of St. Raphael's Cathedral, Fond du Lac, Wis. I have seen it many times. Visitors to the cathedral also might have noticed the cause it appears in the framed inscription hanging on the back wall of St. Raphael's Chapel, adjacent to Bishop O'Connell's tomb.

The splendid sarcophagus containing the body of the Rt. Rev. Charles C. Graflich, bishop of Fond du Lac from 1889 to 1912, was given to the cathedral and diocese by the bishop's devoted friend, the Rev. Elbridge T. Gerry, one of the truly great heroes of American history and the history of the Episcopal Church.

Elbridge T. Gerry is a Christian hero because he was the single most active and influential person in creating and leading an organized effort to protect orphaned children from all forms of abuse. As a headline in the *New York Times* said at the time of his death, in March of 1927, he was "the best friend man ever had."

Gerry committed his life to the task of helping children when there were no courts or government agencies to protect them from cruelty and abuse, and no laws to which good persons could appeal. Mr. Gerry changed that.

With several of his friends, he created the world's first Society for the Prevention of Cruelty to Children, and he was responsible for writing a large proportion of the laws designed to protect children — and animals, too — from all forms of mistreatment. Giving over 40 years of his life and more than a million dollars to that society, he was so much

associated in people's minds with its work that for decades it was popularly known as "the Gerry Society."

Elbridge T. Gerry was born on Christmas Day in 1837 into a family of wealth and privilege. His mother's people, the Goelets, were among the earliest settlers of Manhattan and owned extensive tracts of valuable real estate on that island.

The family name Gerry is familiar to students of American history. Elbridge T.'s grandfather, Elbridge Gerry, without the middle initial, was a hero of the Revolutionary War, a signer of the Declaration of Independence, a governor of Massachusetts, and vice president of the U.S. in the Madison administration. (His rearranging of the boundaries of voting districts during his tenure as governor gave rise to the well-known term "gerrymander.")

Elbridge T. Gerry attended Columbia University, where he distinguished himself as a brilliant scholar and graduated at the age of 20. Thereafter, he entered the legal profession.

Early in his career as an attorney, he gained a reputation for being unusually skilled and resourceful. For that reason, over the years, he received appointments to important committees and commissions. For example, he worked to prepare a new constitution for the State of New York, to promote the best means of caring for the mentally ill of that state, and to recommend a method of executing criminals (electrocution) considered to be less cruel than hanging.

In 1870, not long after its founding by Henry Bergh, Mr. Gerry became legal counsel for the Society for the Prevention of Cruelty to Animals, and soon afterward, vice president of the organization. Much of the legislation in behalf of animal welfare is a result of Gerry's work for this society.

The great work for the benefit of children got underway in 1874. In despera-

tion, a social worker named Eva Wheeler went to Mr. Bergh and asked for the help of his society to save a child whose life was in grave danger. Little Mary Ellen Wilson was being beaten severely and frequently by her foster mother, and kept, almost naked, locked in a cold room.

In vain Mrs. Wheeler had asked the courts and police to intervene. They said they could do nothing; existing laws did not give them authority to interfere. The little girl was doomed, it seemed.

But was she not, Mrs. Wheeler reasoned, biologically an animal? And as an animal, was she not entitled to receive the help of the animal protection society? Mr. Bergh agreed and called in his attorney, Mr. Gerry.

Two days later, April 9, 1874, Mary Ellen, the battered child, was carried on a horse blanket into the courtroom of one Judge Lawrence in New York City. Mr. Gerry, in representing the Society for the Prevention of Cruelty to Animals, appeared as her attorney.

Emotion charged the air as the little girl showed her wounds and bruises to the court and told what her foster mother had done to her. Many people present wept openly. After all testimony in the case was heard, Judge Lawrence ordered that Mary Ellen be placed in a new, safe home and that the cruel stepmother be sent to prison at hard labor for one year.

The case of Mary Ellen is a landmark case in that it stirred both Mr. Gerry and Mr. Bergh to take steps to organize a society for helping other children who were victims of mistreatment. With several of their friends they formally founded on December 15, 1874, the Society for the Prevention of Cruelty to Children. Serving originally as legal counsel for the society and for many years as president as well, Gerry gave it almost all of his professional attention during the remaining years of his long life, working without pay and giving up his lucrative private law practice on its account.

By the time of his death in 1927, it was generally acknowledged that no one else had ever done so much to protect children and to rescue them from active harm as had Elbridge T. Gerry. An account in the *New York Times* credits him with being responsible for saving 300,000 of them.

The work of the society did not move forward without opposition. All sorts of people resisted its efforts. Many of them derived benefits from the exploitation of children, their labor, and their musical and theatrical talents. But not all opponents were selfishly motivated; some of them simply disliked what they considered unwarranted meddling in their private affairs. Whatever the reasons for it, the opposition was potent, and it took

...the face of it.

In what was no doubt the most famous case of child rescue in which Gerry participated, opposition came from many quarters, from well-meaning people, as well as the merely selfish. It was the case of Josef Hofmann. He became a great concert pianist in the first half of this century, so great, in fact, that Harold C. Schonberg, in his book entitled *The Great Pianists (from Mozart to the Present)*, ranks him among the top few of all time.

Long before developing into an outstanding pianist and composer, Josef Hofmann was a child genius. Arriving from Europe with his family, he was put to work giving concerts at the age of ten. On the New York stage he was a sensation.

But there were too many concerts and recitals. The boy tired. His health began to deteriorate. To save him from loss of health and possibly a ruined career, Mr. Gerry came forward and invoked the law then available (in 1888) to curtail the boy's performances. He acted in the face of a public outraged in being deprived of entertainment.

He was resolute, however, and negotiated with a wealthy friend to establish a trust for young Hofmann's musical training. As a result, the boy returned to Europe to receive instruction from Anton Rubinstein. He matured as Rubinstein's pupil to become the brilliant performer and composer of his adult years.

Needless to say, most of the cases handled by Mr. Gerry and his society were not so spectacular. They involved ordinary little boys and girls who were battered and misused. And saving them was plodding, mundane, and tiring work, work in which Mr. Gerry persisted year after year.

This truly good Christian gentleman was a devout Anglo-Catholic who looked to his close friend Bishop Grafton for spiritual direction, as his numerous letters to the bishop testify. Many of Gerry's letters to Bishop Grafton are in the archives of the Diocese of Fond du Lac.

Unfortunately, the bishop did not usually make copies of his purely personal communications, though in his journals he often mentions sending off letters to Gerry. Thus we do not know what counsel and advice he gave his friend. The one side of the correspondence, however, presents an interesting account of the friendship and creates vivid pictures of events in which the two were involved.

Just, for example, let me mention a series of letters concerning one of Mr. Gerry's sons, Peter. While traveling on the west coast, the young man contracted typhoid fever. Receiving word in New York of his perilous condition, Mr. and Mrs. Gerry, with their two daughters, promptly departed for Oregon

...and sped westward.

From Chicago and Portland, and later San Francisco, the anxious father sent messages to the bishop, ending each letter with a request that he pray for Peter's recovery and especially that he remember him "whenever you offer the Holy Sacrifice." Being a man of strong belief, he added in one letter, "I have more faith in its efficacy than in the perfection of medical skills."

Peter Goelet Gerry did recover. Some years later, he was elected to the U.S. Senate from Rhode Island, and was re-elected three times. He was still in the Senate as late as 1947, and for a number of years served as Democratic whip of that august body.

Several very engaging letters have to do with Gerry's yacht, the *Electra*. (He was, by the way, commodore of the New York Yacht Club from 1886 to 1893.)

A frequent guest on the *Electra* when visiting in the east, Bishop Grafton instituted the practice of celebrating daily Mass on board. At each Mass a sacring bell marked the elevation of the Host. Then, at that signal, ships in the vicinity would either shoot off their guns or hoist their flags.

Gerry's generous support of the church is abundantly reflected in the letters. In one after another he refers to the enclosed "cheque" — though not mentioning the amount in every instance. The amounts which are mentioned range from \$500 to \$5,000. These gifts were frequent as well as substantial, intended by the donor to be used by the bishop at his discretion to support the works of the church, especially those which advanced the catholic cause.

St. Paul's Cathedral and many parishes and enterprises of the diocese received support through this means. Nashotah House, too, received large gifts, with Bishop Grafton acting as almoner.

For 36 years Mr. Gerry served as a trustee of the General Theological Seminary of New York. In 1910 Nashotah conferred on him the honorary degree Doctor of Laws.

For all his good works, Elbridge T. Gerry must indeed excite our admiration, respect, and gratitude. His life certainly exemplified the principle of *noblesse oblige*, the idea that those who enjoy the blessings of riches have a moral obligation to use their wealth to promote the well-being of all God's creatures. Gerry gave unstintingly, and not only of his money, but of his time, energy, and talents.

This is an especially appropriate time of the year to remember this noble helper of children, in the season when our Lord himself came to us as a helpless Child. An appropriate time, too, because Elbridge T. Gerry shared with him his birthday.

A Province Among Provinces

By ROSWELL O. MOORE

Is the province as we know it in the Episcopal Church an effective vehicle of mission? In the Province of the Pacific, we believe that it can be, in — that it is. At the outset, though must be said that this province is different from the other eight in several respects.

For one thing, it is the largest in geographical size and number of contents. The eighth province comprises the 21 jurisdictions of the Episcopal Church west of the Rocky Mountains through Alaska and Hawaii, to the Hawaiian Islands and the Philippine Islands. Episcopalians are spread a lot "thinner" here than in the east: with about the same number of baptized Episcopalians, New England has five members per square mile, while we have one for every four square miles.

Second, the Province of the Pacific is the only truly multicultural province. Province IX is essentially Hispanic in language and culture. Others are primarily Anglo, with a sprinkling of what is usually referred to as "ethnic minorities." In the Province of the Pacific, however, there are Native Americans, Alaska's Eskimos and Indians, and the Navajoland Area Mission. There is a rapidly expanding movement of Hispanic people from the south, with established congregations in most of California and migrant ministries further north and east.

Some of the Asian churches have been established on the west coast for many years; others, such as the Vietnamese, have only come in the last decade. In 1970, for example, Dr. Duc Nguyen, pastor of the

The Rev. Canon Roswell O. Moore, who lives in Menlo Park, Calif., is president of the Province of the Pacific.

ained as the first Vietnamese in the Anglican Communion.

aii, near the geographic center of province, and in many ways at its al heart, is a truly multicultural y. Though to tourists it may look ames Michener's bit of paradise, urch in Hawaii is dealing with the ns, as well as the opportunities, of obal village.

l, of course, Taiwan and the three es of the Philippines are fully inus churches, from bishops to the t converts. When we gather in ocompany, we know what it is to be cans without necessarily being s.

ally, Province VIII looks to the Pa- rather than to the Atlantic, i generating arena of its ministry. g grown up and spent the first half ministry on the East Coast, I was d by the thinking of the North At- community. Now I am learning Hong Kong and Singapore are as tant as Paris and Rome. The c Rim is now recognized as the eco- dynamo of the coming decades. In the volume of trade across the Pa- xceeded for the first time that of .S. across the Atlantic. Much of tivity develops in response to that nergy.

Three Avenues

life and ministry of the Province Pacific is expressed through three es. The first of these is the synod, nual gathering of bishops, other , and lay deputies. Though the e of Bishops and House of Depu- es separately constituted, they vir- always meet and deliberate to- r. In these synods, sometimes not in General Convention years, the policy decisions and general direc- for future development are set.

most recent chapter of our life be- t the 55th synod in Scottsdale, with the butterfly and the rainbow e chosen symbols of our multi- al calling. At Honolulu, in 1981, I lected as the first non-bishop in the can Communion to be president of /ince, and our new course was set. e synods of San Francisco, 1983, 'ortland, 1984, concrete steps were in the direction of new Asian and nic ministry development for our ice and for the whole church.

ngoing work in the province is d out through 15 specific program tries. These are networks of sup- or activities in the dioceses of the ace, and each has its own distinc- tyle and leadership. Some are orga- along lines familiar throughout the h — Christian education, steward- evangelism, youth, higher educa- and so on. Others are distinctly

related to the particular needs and op- portunities of this province — peace edu- cation, Indian, Hispanic, Asian-Pacific island, and camps and conferences.

In several areas, resources and fund- ing are available from the national church; in others, there is only a little seed money from our provincial budget. In every case, though, the cadre of vol- unteers drawn from the participating di- oceses does the planning and implemen- tation. Those heading the 15 ministries meet twice a year as the provincial pro- gram group for mutual support and co- ordination, and the funds available in the province budget for program devel- opment are allocated by this program group on a coalition basis.

The third avenue is the activity of the officers and executive committee. Dur- ing the present triennium, the Ven. Clarence Stacy, our executive secretary, or I — and sometimes both of us — will have visited every one of our 21 jurisdictions, including Taiwan and the Philippines.

Whenever possible, one of the officers looks in on provincial gatherings of the various program units and on the in- creasingly frequent consultations spon- sored by the national church on the West Coast. The executive committee gathers monthly at the office in San Francisco to pool information and resources and set priorities in the work ahead. Most of our usefulness is in networking, or switch- boarding, to use two current terms, to let people know what's going on and how they can be helpful to one another.

We recognize that the so-called provin- ces of the American church are differ- ent from creatures with the same name elsewhere in the Anglican Communion. The national church established "mis- sionary departments" in 1907, and these came to be designated as provinces in 1913. Their status in our polity is as administrative units of the Domestic and Foreign Missionary Society.

Funding

They do not, therefore, possess juris- diction or authority in themselves; their whole reason for being is to develop and prosecute missionary strategy. Some holding the office of province president have desired the clout and scope which archbishops have elsewhere in Angli- canism. I am personally grateful for the freedom and opportunity which being a historical curiosity gives us.

The whole question of authority leads directly to funding, of course. Title I, Canon 8, on which our existence is based, says, "The provincial synod shall have power . . . to adopt a budget for the maintenance of any provincial work un- dertaken by the synod, such budget to be raised in such manner as the synod may determine."

Our budget is relatively small, only

the tasks which the synod itself decides should be given priority. It is supported by the commitments of the dioceses which voted for it, and the payment in full of those commitments in 1983 was a real vote of confidence. Though they were not assessed on a "fair share" ba- sis, contributions were also received from Taiwan and the Philippines.

Over the years, the most significant unifying force in the life of the province has probably been the Church Divinity School of the Pacific (CDSP), formally designated in 1913 as an institution of the province. Though increased ease of communication has made regional cen- ters of theological training less neces- sary to the church, CDSP still prepares a large proportion of the ordained clergy in the province. A new and much richer vocation has emerged for CDSP, how- ever, in responding to the call for total ministry, shared by ordained and lay alike, throughout the Pacific Basin.

The Roland Allen consultation on the development of indigenous ministries held in Hawaii during the summer of 1983 challenged CDSP, as it did the en- tire church, to rethink its goals. Signifi- cant progress is being made in preparing men and women for Asian and Hispanic ministries. A conference on continuing education last summer was attended by representatives from almost all the di- oceses of the province, including those in the western Pacific. All this is growing out of the covenant relationship between the seminaries and the church, envi- sioned by the one percent resolution pio- neered by our province and adopted by the General Convention in 1982.

What Lies Ahead?

As we look to the future, what possi- bilities lie ahead for the provinces? One, clearly, is to continue much as they now are, in the space between the dioceses and the national church. Many tasks can be accomplished better through regional cooperation than by either local or na- tional organizations. It seems to me that the provinces can be like transmission fluid, linking and making more effective what is undertaken by the great centers of power in our church.

Suggestions have been made for the further development of the provincial system, particularly in articles, editorials, and correspondence in *THE LIVING CHURCH*. With the continued prolifera- tion of smaller dioceses and the increas- ing cost and complexity of the General Convention, an alternative middle level of organization becomes more and more attractive. Having watched one attrac- tive recommendation after another come out of the Standing Commission on Structure and go down to defeat in the House of Deputies, however, I can't be very optimistic about the political

thority, and funding.

Still another possibility is to redraw the lines of our present provinces to correspond more closely to effective regional groupings. New England is the premier example of such a self-consciously integrated region. Some provinces are so diverse and widespread that common cooperative action is difficult. They may need to be reorganized in

suggests.

While we value enormously the participation of the eastern dioceses in our Province of the Pacific, it is easy to see how more fruitful regional activity could be developed in a Province of the Rocky Mountains, including Idaho, Utah, Arizona, New Mexico, Colorado, Wyoming, and Montana.

Too easily, however, all such discus-

cal control. We must be willing to go beyond those hassles to the overruling question, "How can we most effectively carry out the mission of the church?"

In my mind and in my prayers, I know that our provinces, however anomalous they may be historically, have a particularity. It is for us who care about the Lord's work to discover what that particularity is, and to carry it forward

Similar Yet Different

By CARTER S. ASKREN

When I was in college, I wanted very much to be a chef. I believed strongly then, as now, in the notion of vocation, that God calls his people to proclaim his Word through differing styles of life and work. So, naturally, he "gave some to be apostles, some to be prophets, some to be pastors and teachers," and some to be . . . chefs . . . to the end that God's people might be prepared for works of *service*.

One might say that I had a corner on the market of holiness, in that case, for not only was I an aspirant to the *toque blanche*, but I was preparing for works of service, namely food service. I must confess that now I am not a chef, though I am still in food service. God often clarifies our misconceptions concerning his call.

But what I would like to talk about is the idea of the priest as a chef. It may surprise you that I should make such an odd analogy. What has a chef to do with the priesthood? I think the answer to this question can be summed up in one word — food. No other person in our culture is accredited with such genius and held in such high esteem as he who can work wonders in the kitchen. No other person in our religion is held in such high esteem as he who works wonders in the pulpit. And each of them works for the same goal — that of sus-

taining their clientele with pleasing, stimulating, and ostensibly nutritious food.

Is not the Eucharist, the Lord's *Supper*, the food and drink of new and unending life in him? Food, like theology, is very personal. Food, like theology, is everybody's business.

Everyone has his own idea of what the truth is or should be, and, as a food service manager, I can attest to the fact that almost everyone has his own idea as to how the chicken is to be prepared. Everyone is an expert: "I cook it right at home, so I know how to do it" is usually how the story goes.

No two persons' versions of Brunswick stew are the same. The beans are overcooked; the beans are not cooked enough. They are oversalted; they are not salted enough. I like a strict diet of Rite One liturgics, and you like Rite Two, eucharistic form D, Prayers of the People form VI.

The chef and the priest are therefore dealing with similar dynamics; each is charged to perform his duty as he sees fit, but, at the same time, he must see to it that his "customers" are satisfied, that the "food" is excellent, well-seasoned, and infinitely creative. That is a large bill to fill.

But there is another aspect of their lives which draws the priest and the chef together, and that is the use of cookbooks. Now it has been said, and many people like to think it so, that the best chefs never use cookbooks, but I can tell you now, as one initiated into the art, that this idea is far from true.

Cookbook recipes ensure that the original flavor and essence of the dish will come forth, and guarantee that it can be repeated. The best chefs do use cook-

books; but they are somehow able to adapt them in such a way that their creations are their very own. Chefs use Escoffier's *Guide Culinaire* and Larousse's *Cuisine et Tronominique*; priests use the Bible and the Book of Common Prayer.

When I was an apprentice, I read Escoffier, the greatest of all chefs, make *sauce hollandaise* with butter, egg yolk, and lemon juice. Yet my chef made with margarine, egg yolk, and vinegar. The latter combination could easily be converted to *sauce bearnaise*.

Likewise, the old classic Prayer Book had something akin to Rite One, yet today's priest can pick from two rites, Great Thanksgivings, six Prayers of the People and eight forms of the Collect and the prayers.

But the most important similarity between the chef and the priest is that both are in vocations of *service*. We all familiar with the stereotypical chef — cleaver in hand, he chases the customer out the door. Somehow he has forgotten that the customer is the one who pays his salary.

He has forgotten that his *raison d'être* is to meet his customers' needs and to make them satisfied. He cannot afford to think that he is the world's greatest authority on what is "rare" (is it blood red or is it a fine shade of pink?).

In the same way, the priest cannot be a tyrant, the only link between God and man in the great chain of being. He is called to minister to the needs of the people of his parish. And they, the people, perhaps indirectly, pay his salary.

But as one who is in a professional service, I cannot envy the priest his task. Servants are always the ones who work hardest and are thanked the least. The priest and his culinary counterpart are each trapped into the role of a mysterious hocus-pocus wizard who knows the answer for everything. They constantly deal with people with varying and conflicting needs and wants, and they are under constant public scrutiny to meet these demands.

If and when we seek a rector for our parish, let us be mindful of the demands we place upon that office, that we may carefully and prayerfully call a pastor and teacher able to prepare God's people for works of service.

Carter S. Askren is a food service coordinator for Duke University. He is a member of the Chapel of the Cross in Chapel Hill, N.C., and lives in Durham.

Happy Surprise

During the latter part of 1984, the life of the Episcopal Church has been brightened by two unique events. One has been the award of the Nobel Peace Prize to the Rt. Rev. Desmond M. Tutu, a most happy surprise. The entire Anglican Communion has been very proud of this truly admirable man.

The Peace Prize, his subsequent election as Bishop of Johannesburg [TLC, December 9], and the present progress against the injustices of apartheid may all be the steps in a development which will lead to freedom and justice for the majority of South African people. This process, however, will put Bishop Tutu in a position of great personal danger, and he will need, more than ever, the prayers of Christians everywhere. This is not the first time that a great bishop has appealed to the conscience of Christendom in defiance of oppressive local rulers. As Anglicans we may well think of St. Thomas Becket and the fatal afternoon of September 29, 1170. We hope that world opinion will pressure the South African government from taking steps which will inevitably lead to violence and tragedy.

Bishop Seabury Bicentennial

The second happy event during the final weeks of 1984 has been the celebration of the 200th anniversary of the consecration of Samuel Seabury as the first bishop of the Episcopal Church in this country. The greater awareness of Bishop Seabury among the members and file of Episcopalians will certainly give our church a clearer sense of identity. Now that Seabury's life is gone and Seabury Press is under other ownership, we hope that his name will in the future be used only for something central in the life of our church nationally. Could this be the name for a new national church headquarters?

Samuel Seabury was not merely our first bishop in America. He was a strong man who stood for principle. Apostolic succession, sacramental validity, and the heritage of classical Anglican theology from the 17th century were among his commitments. These are still important, and still call for committed bishops.

Creches, Crafts, and the Holy Family

The Christmas season is the one time of year when the representations of Jesus and his Holy Mother are so fully displayed in this country, surrounded as they usually are by other saintly and angelic figures. As a result of recent disputes, creches may or may not have appeared on the courthouse steps or in the public library, but even if not, creches will be seen in churches and homes, and, of course, there are Christmas cards and the beautiful art books with biblical illustrations published at this time of year. We think that this is as it should be. As this Sun-

day's Holy Gospel says, "the Word became flesh and dwelt among us" (St. John 1:14). This certainly suggests that now, as a result of the Incarnation, God is no longer known simply by words, but at last also in visible and tangible human form. It is for reasons of theological principle, not merely for visual beauty, that we depict Jesus, to the eye, as a human child.

Then at the end of the season, when the green boughs and strings of colored lights are removed, the representations of the Holy Family come down too. For most of the American public, it is all merely "Christmas decorations." Few permanent pictures or statues of Jesus and Mary remain to meet our eyes. Perhaps they are somewhere in our churches — in some cases half hidden in the intricacies of some stained glass window, buried in the ornamentation of a carved reredos, or relegated to a children's chapel.

Of course, there are many other episodes in our Lord's life worthy of depiction: his baptism, miracles, transfiguration, last supper, passion, resurrection, ascension, and heavenly session. All of these also are too easily buried in the decorations of our Episcopal

Redwoods Carol

Beneath the branches far above
The light is green, the air is cool,
And all around the silent grove
The redwoods keep majestic rule.

I wonder if that holy night,
Though Bethlehem was far away,
This distant grove was filled with light,
And angels sang and night was day.

I wonder if some wise man knelt
And saw above these trees a star,
Then quickened by the wonder felt
A call to seek a king afar.

I wonder on that awful day
When wood was used for cross and crown,
If these great trees so far away,
In majesty and shame bowed down.

And when a warm Pacific spring
Came here two thousand years ago,
Did it of resurrection sing?
And did these royal creatures know?

The sunlight on the earthen floor,
The sap which flows, the leaves astir,
Are these though on another shore
His gold and frankincense and myrrh?

Herbert O'Driscoll

churches, amid the IRS, LHM, CMI, and numerous other cryptic and obscure signs and symbols. In the average Episcopal home or apartment, none of this will be seen, except perhaps a bedside cross or crucifix.

We believe this deserves comment and attention. The Word has become flesh, and we need to express this. Pictorial representations of our Lord and his saints in our homes affirm to us and to others what we believe in. They affirm that, as our Lutheran friends put it, "Christ is the Head of this house."

Episcopalians sometimes complain that they cannot obtain, at reasonable prices, suitable pictures, statues, or plaques which express our faith. The things which are easily available in local shops are often of poor taste, or designed to express a religious outlook different from our own. There is some truth in this, but discerning shoppers always have to search around to find what is best.

The fact is, Roman Catholics and some Lutherans will spend much money and effort on religious art but are sometimes afflicted with doubtful artistic taste. We Episcopalians, having (in our own eyes) such exquisite taste, often spend nothing. We have not been good to our artists and craftsmen, and we have not been good to those who attempt to distribute their products.

There are some practical steps which can and should be taken. First, there is the coming General Convention. We urge that the principal place of worship be adorned in a creative and inspiring manner. With all due respects to recent conventions, a huge cement wall, bedecked with a blue curtain, is not an exciting back-

ground for a service in which thousands are worshiping. There are many of us in this church who could would be able to erect a huge reredos, or a pictorial tapestry, or other temporary appointments at a modest cost. We believe a more significant setting of worship can and should be achieved at the convent

Secondly, if and when the Episcopal Church headquarters is moved, we urge that serious attention be given to the chapel which, we hope, will be at its headquarters. This should be a model for Anglican usage now and in the decades ahead. A permanent chapel is, of course, very different from a temporary chapel at a convent. The former should have in it works of art of lasting merit; the latter may appropriately use a great deal of paper, aluminum foil, and various other disposable substances.

Thirdly, we believe that an effort can and should be made to advise members of Episcopal parishes of opportunities to purchase dignified and attractive items of religious art suitable for their homes. The advertisements in *THE LIVING CHURCH* offer important opportunities. Good local shops can be found in various localities.

Last but not least, let us remind our readers that we welcome the submission of photos and descriptions of worthy works of art for Episcopal use, and we are pleased to reproduce them in our pages from time to time. We also welcome the submission of original black and white art which may be used as illustrations. We believe this topic is important and deserves the attention of our readers who, as a group, represent a very influential sector of our church.

NEWS

Continued from page 7

1984, issue of the *Alabama Churchman*. In it, Bishop Dimmick expressed his great love for life and its beauties and quoted from *Pilgrim at Tinker Creek* by Annie Dillard: "I think the dying pray at the last not 'please,' but 'thank you,' as a guest thanks his host at the door."

Bishop Dimmick is survived by four sisters.

COCU Delegates Agree on Unity Statement

Representatives of nine denominations, including the Episcopal Church, met in Baltimore late in November and took a major step towards ending their historic divisions.

The 90 delegates to the Consultation on Church Union meeting, who represented a combined church membership of some 23 million, voted unanimously to ask their denominations' highest decision-making bodies to accept a 70-page theological consensus, "In Quest of a Church Uniting."

The document calls for the nine to commit themselves to a process of moving towards becoming "a single organic church." Formal church union is not envisioned in the immediate future, but the members are asked to take several

intermediate steps to bring them into a closer relationship.

These steps call for the COCU churches to agree on the "emerging theological consensus" contained in the Quest document; formally recognize one another as authentic churches; and recognize each other's members, ministers, and sacraments.

The report suggests that after these steps have been taken, the nine members set up joint "councils of oversight." Among other things, they would ordain clergy for all participating denominations, though each would continue to train, certify, and place its own ordained ministers. Joint baptisms and confirmations would be the norm, as well. These councils would exist at local, regional, and national levels and serve as "bridges towards a future united church," according to the proposal.

Council members would be bishops — and "bishop-type" leaders from churches which do not have an episcopate — presbyters, deacons, and laypeople. The proposal also calls for the nine churches to engage in common mission, gradually extending the amount of work done together.

As the roll call concluded, the delegates and others present applauded, shed tears, embraced, and sang "Now Thank We All Our God."

It was the 16th plenary session held

since the organization was formed in 1962, and according to the Rev. G. Moede, general secretary, "the most significant act COCU has taken in its 22 years."

The documents approved at the meeting will go to the churches for study and reaction and proposed revision. Because of the schedule for the meetings of various church governing bodies, the earliest the theological statement could receive the approval of all COCU's members is 1988. The covenanting era itself is expected to arrive for another 12 to 15 years.

Besides the Episcopal Church, COCU participating members are the African Methodist Episcopal Church; African Methodist Episcopal Zion Church; Christian Church (Disciples of Christ); Christian Methodist Episcopal Church; Presbyterian Church; United Church of Christ; United Methodist Church; and the National Council of Community Churches.

Coming next week:

**Parish
Administration
Number**

Continued from page 5

Still Itempting

FESTIVE COOKIES OF CHRISTMAS. By Norma Jost Voth. Illustrated by Ellen Jane Price. Herald Press. Pp. 104. \$3.25 paper.

FESTIVE CAKES OF CHRISTMAS. By Norma Jost Voth. Illustrated by Ellen Jane Price. Herald Press. Pp. 87. \$3.25 paper.

These two quaintly printed and illustrated little books reached us too late for Christmas. However, the recipes are not limited to Christmas Day. We find the Galette des Rois, the Epiphany cake of northern France, tempting; the Greek Basilopita for the Greek New Year, different.

The cookie book is a collection of recipes from 14 different countries. Many can be used at any time of the year. This book also includes a helpful shopper's guide that lists shops where ethnic ingredients, special molds, and cookie cutters can be purchased.

Each book contains a fund of information about the customs and lore of the Christmas season. Both books have indices of countries from which the recipes came. V.M.P.

Superb but Limited

PREACHING THE NEW COMMON LECTIONARY. YEAR B: ADVENT, CHRISTMAS, EPIPHANY. By Fred B. Craddock, John H. Hayes and Carl R. Holladay. Abingdon. Pp. 173. \$8.50 paper.

In 1981, a revised consensus lectionary, based on the three-year lec-

tionary as used by the Roman Catholic Church and variously adapted by the Episcopal, Lutheran, Presbyterian, and Methodist Churches, was published for the Consultation on Common Texts (CCT) by our own Church Hymnal Corporation. It was sanctioned for trial use in the Episcopal Church by the last General Convention in selected parishes.

This first volume of a preacher's commentary on the New Common Lectionary is the work of three notable biblical scholars at the Chandler School of Theology, each an expert in his own field. The exegesis of the Old Testament readings and of the psalms is written by Craddock, the epistles by Hayes, and the Gospels by Holladay. The exegesis is superb, and thoroughly reliable.

As the authors wisely note in the introduction, such a commentary should not be a substitute for the preacher's own work on the biblical text. The only direct help they offer the preacher is "to begin moving the text toward the pulpit." This purpose they faithfully execute.

The homiletical hints are minimal, and when offered, they are intermingled with the commentary, though sometimes at the end. Experience has taught me that most preachers prefer the homiletical suggestions to be presented separately after all the exegetical commentary has been done, and the homiletical possibilities of the day reviewed as a whole.

The authors hope that by including the psalms, which, as they observe, have not been used very much in some Protestant circles (one might add, nor by low church Episcopalians, who despite the 1979 BCP, seem to think that the psalter is proper only to Morning Prayer) will also be useful to Roman Catholics.

In this connection, their assumption seems to be that the normal Sunday service is a liturgy of the Word only. They do not appear to envisage a eucharistic context, even on Christmas Day.

Scripture read in a eucharistic context acquires thereby a specific slant, and this should be duly noted in the exegesis. Consequently, the first volume of this series has a rather serious limitation for the preacher in a tradition where the principal service is the Eucharist.

(The Rev.) REGINALD H. FULLER
Professor of New Testament
Virginia Theological Seminary
Alexandria, Va.

Remarkable Photos

ABRAHAM AND DAVID: Places They Knew. By F.F. Bruce. Nelson. Pp. 128. \$12.95.

This is a beautifully produced book, escorting the reader to 20 famous sites known to Abraham and to David. Among them are: Ur, Damascus, Shechem, Bethel, Beersheba, Bethlehem,

grace was revealed in squalor. The of the church of Christ is revealed its priests, ministers, and laity are varied by love for the loveless, when are seeking amid the tarnished ge for the image of God in which we reated. . . . Greene's priest has no pline, and Mauriac's, no tact; they pride, they are utterly empty- ed, and they are the instruments of race of God."

a work of Flannery O'Connor is dis- in an essay titled "Anagogical als," in which the author explains "O'Connor uses the term 'anagogi- to describe the deeper spiritual ing contained in her short stories novellas . . . to refer to the soul's on to divine grace and to the soul's ate destiny. . . ."

vies points out that O'Connor's r meaning is often difficult to gain variety of reasons: the grotesque- of the characters, our unfamiliarity the biblical images she uses, and onfusion of religion with ethics.

e final essay is on the writing of rick Buechner. This chapter ends, enables us, among other Christian hts, to recognize the image of God ath the filth and the recriminations, ufulness and the failures. He enables recognize the image of God behind nlikeliest of human exteriors."

is book is recommended to anyone hom the great truths of religion are most clearly seen by the round- t way of finding them in fiction.

JOANNE MAYNARD
Helena, Mont.

Christmas Gift

When Christ was born, three wise men from afar,
Who brought rich gifts — as fits a King — with them,
Came, deviously through old Jerusalem,
From eastern lands in which they'd seen His star.
They sought a king within the popular,
Populous city. Without diadem,
They found Him in a stall at Bethlehem,
When led there by His stellar avatar.

No star will guide us forth this Christmas time
Into the truer, humbler paths of love;
Yet we may find a modern counterpart
And worship truly while the carols chime.
That gift most pleasing unto God above
Is full surrender of the human heart.

Veryl Curtis

Hebron, Jerusalem, and Jericho. A very reliable text, slightly on the conservative side, is accompanied by truly remarkable colored photographs and maps. One may learn a good bit of archaeology here, as well as some biblical history. Black print imposed upon brown (pp. 78-79) may prove as difficult for some readers as it was for the reviewer.

(The Rev.) JOSEPH I. HUNT
Professor of Old Testament and Hebrew
Nashotah House Seminary
Nashotah, Wis.

Dealing with Difficulties

MAKING THE SMALL CHURCH GROW. By Robert E. Maner. Beacon Hill Press of Kansas City, Mo. Pp. 101. No price given. Paper.

One of the exciting emphases in the Christian church across this land today is the reawakening of interest in work with small congregations and churches in rural areas.

Generally, these have geographical and sociological situations which do not allow for noticeable church growth. Frequently, this is seen as an excuse. Robert Maner, speaking from broad experience, addresses many of the excuses used for remaining small in number.

This book is designed as a "What we did to solve it" book. Much of what these people did in identifying limiting attitudes and lack of structure and vision is helpful in dealing with our difficulties in attracting new members. There are, however, implications throughout the book that the building programs, graded Sunday school classes, and a proliferation of organizations are the ultimate measure of a successful Christian community.

There are resources in this book that identify many of the ruts we do fall into and relax in. However, I believe the author addresses too many problems which most small Episcopal congregations would not find entirely applicable to their situations.

(The Ven.) WEBSTER L. SIMONS, JR.
Archdeacon
Diocese of East Carolina
Edenton, N.C.

Puzzle Solution



PEOPLE and places

Appointments

The Rev. Donald Ralph Brown is rector of St. Andrew's Church, Mer Rouge, La., and vicar of the Church of the Redeemer, Oak Ridge. Add: Box 65, Mer Rouge 71261.

The Rev. William J. Cavanaugh is vicar of St. Margaret's Church, 5310 Stahl Rd., San Antonio, Texas 78247.

The Rev. Paul Crowell will, in the middle of January, become assistant rector at All Saints' Church, Winter Park, Fla. Add: 33 E. Lyman Ave., Winter Park 32789.

The Rev. E. Clifford Cutler will become rector of St. Stephen's Church, Cohasset, Mass., on February 1.

The Rev. William A. Greenlaw is rector of the Church of the Holy Apostles, New York City. He has been serving as an assistant in the parish and project director for the soup kitchen run by the parish.

The Rev. David Klein is assistant to the rector of St. John's Church, Tampa, Fla.

The Very Rev. John McCann, assistant secretary of the Diocese of West Missouri, will become canon to the ordinary on January 1.

The Rev. W. Christopher Platt is interim rector of St. David's Church, Pikeville, Ky., and St. James', Prestonsburg. Add: Box 503, Pikeville 41501.

The Rev. Douglas G. Scott will become rector of St. Martin's church, Radnor, Pa., on January 1. Add: Box 56, Radnor 19087.

Retirements

The Rev. Nicholas J. Abraham, rector of Holy Trinity Church, Sulphur, La., has retired.

The Rev. Douglas G. Scott will become rector of St. Martin's Church, Radnor, Pa., on January 1. Add: Box 56, Radnor 19087.

Deaths

The Rev. Paul Edward Mathews died on November 8 at the age of 65, and funeral services were held on November 12 in Mullen, Neb., where, prior to his ordination, he had served as mayor.

Ordained in 1966, he served the Central City and Albion field in Nebraska and later the Church of the Holy Spirit, Bellevue, Neb., ministering to families stationed at the headquarters of the Strategic Air Command. He is survived by his wife, the former Joan Long, one son, and several grandchildren.

Roots

At last
he found out where
his lineage began,
and traced it to the Family
of Man.

Gloria Maxson

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CLASSIFIED

BOOKS

ANGLICAN THEOLOGICAL BOOKS — arly, out-of-print — bought and sold. Send \$ 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*.

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

PRIEST WANTED: Small parish in beautiful Hills of South Dakota seeks priest interest maintaining traditional services and good reputation above diocesan minimum. Year around vacation including alpine skiing in area. Most amenities available within 50 miles (Rapid Send resumé to Box D-601*.

PROPSERS

NEW ENGLISH BIBLE Sunday lectionary collects, Psalms, and prefaces. Beautifully printed free samples. The Propers, 555 Palisade Avenue 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 United States. 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 Church Northwestern University. Departures from Chicago, Los Angeles. Information: Dean Jodie Carpenter, 709 Foster, Evanston, IL (312) 328-8654.

WANTED

SERVICES VESTMENTS and church furniture needed for new mission in Newfoundland, W. postage. Box 218, St. Anthony, NFLD., CANADA AOK 450.

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

CHURCH DIRECTORY

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

ST. MARY THE VIRGIN (212) 869-5830
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, Maj 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. PAULS 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 3968 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson 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. 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 Comings, 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,
ass't 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. Wkdy 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

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JOSE, CALIF.
Y St. John Street at Second on St. James Sq.
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v. David A. Cooling, r
Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

HINGTON, D.C.
JL'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

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

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

NGFIELD, ILL.
GRAL CHURCH OF ST. PAUL 2nd and Lawrence
ry Rev. Richard A. Pugliese Near the Capitol
ss 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
l 12:05, Sat 8). HD 12:05

IN ROUGE, LA.
E'S 8833 Goodwood Blvd., 70806
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.
r. 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)
r. 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
union; HD, Holy Days; HH, Holy Hour; HS, Healing
e; 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. Wkdy 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. Wkdy 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. Ultraea 1st Fri 7

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

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The Rev. Murray L. Telesse, 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.
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Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

OMAHA, NEB.
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Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15.
Matins 6:45, EP 5:30; C Sat 5

NEWARK, N.J.
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The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe, c;
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Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

BROOKLYN, N.Y.
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the Rev. Henry Solem, c
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10. Eu scheduled with all services

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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