

THE LIVING CHURCH



Ruth Manier, a parishloneer of the Church of St. Michael and All Angels in Anniston, Ala., recently became the oldest graduate of the four-year Education for MI program of Bairnwick Center of the University of the South, Sewanee, Tenn. Mrs. Manier, 91, who worked her way through Barnard College in New York, once walke suffragette parade on Fifth Avenue, served with the YMCA in Europe during World War I, taught college humanities, and traveled to nearly every country in the wo shown above with her mentor, Dr. Anne Johnson, and the Rev. Edward de Bary after Evensong and "commencement."



THE LIVING CHURCH

Volume 188 Established 1878 Number 21

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.

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The Living Temple

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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.

For many centuries, parts of the First Epistle of Peter have been in the Easter Season. It has been stated that this epistle actually originated as a sermon preached to newly baptized Christians at Eastertide. Sufficiently, however, the verses now used as the Epistle for this Fifth Day of the Season long came to be used. It is a cause for gratitude that we now have I Peter 2:1-10 on this Sunday Year A.

Christ is here spoken of as a living temple, to whom we are attracted and on which we, as living stones, are built up to form a temple, or "spiritual house." Using the figure of speech, we are to be a "holy priesthood, to offer sacrifices acceptable to God through Jesus Christ." Farther on, we are defined as "a chosen race, a royal priesthood, a holy nation, God's own people." These verses are not only important in the New Testament, but also in the life of the church. This passage is one of the biblical texts for the renewal of the church in the present century. Here the temple, priesthood, and sacrifice are strongly affirmed. Yet the words are addressed to ordained clergy. They are addressed to ordinary Christians alike. In terms of this passage, the Christian religion is not something for professional officials "do at the office," but rather it is something which the Christian people, the baptized, themselves carry out.

If this is the case, then it should be expressed in the way the Christian lives and worships. This passage between one of those which, for the past century or more, has been recalling members of the church to a more adequate sense of their responsibilities and to a more active understanding of participation in worship.

"Lift up your hearts" is addressed to people. "... We should at all times in all places give thanks unto thee O Lord, thy humble servants, do celebrate and make ... we beseech thee to do it ..." — these and countless other in the liturgy are not editorial we's of the clergy, although in

the past they were sometimes misunderstood as such. These we's mean we! That is, the assembly of Christian people, clergy and people, children and adults, old and young, all together. The passage does not deny or negate the importance of the ordained leadership of the church, but it does clearly affirm the priestly character of the entire community. Each baptized man, woman, or child has a priestly dimension to his or her being. This is surely something to ponder.

A subtle aspect of this whole passage is the implied restoration of creation, the bringing back of our race to what we were made to be in the first place. In Eden, to use the mysterious and suggestive language of the Book of Genesis, the man and the woman held an implicitly priestly role, as God's representatives to his creatures, and as creation's spokesmen to God. In Eden no temple existed: God's image was the man and woman. No sacrifices were indicated as needed, for God was directly worshiped in the order of life.

Through sin, all this was blemished and at least partially lost. In Christ we return to something resembling our original relationship to our Creator. As the old creation was inaugurated with the gift of light, so in the new order, we "declare the wonderful deeds" of him who called us "out of darkness into his marvelous light."

Priesthood, as the Bible presents it, is a solemn office, with a serious burden of responsibility and accountability. In certain senses, it is focused in specific individuals who devote their lives to this. In other senses, it is part of that fullness of humanity to which all baptized people are restored in Christ.

Priestliness is a dimension of life without which our humanity is impoverished. Without it, a truly Christian humanism is incomplete. Let us then "offer spiritual sacrifices acceptable to God through Jesus Christ." It is in the Holy Eucharist that this priestly activity of "God's own people" is expressed and celebrated Sunday by Sunday.

H. BOONE PORTER, Editor

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Admiral Hoefler is chairman of the board of a major California advertising agency.

Mr. Little is Vice President of Crocker National Bank.

Fr. Sarjeant is rector of St. John's Episcopal Church in Ross, Calif.

Fr. Shanahan is a Roman Catholic parish priest and lecturer in Church History at the Graduate Theological Seminary.

Dr. Massey H. Shepherd, Jr., is retired and a visiting professor at CDSP.

Fr. Wall is a Dominican priest and President of the Dominican School of Theology in Berkeley, Calif.

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LETTERS

Optional Anointing

Your recent editorial is curious in that anointing is not necessary [TLC, April 1]. The new Prayer Book clearly states that only baptism is needed for full membership in the church. Further, by rubric, the use of oil is completely optional; apparently of little, if any, real value.

Granted anointing is heavily supported by the sacred tradition of the catholic religion and holy scripture; but that religion has been changed and so has practice. Why should we emphasize something that is not necessary?

Further, in a succinct statement of a specifically doctrinal issue pursuant to the ordination of women — since the issue is not fully resolved by even the Anglican Communion — don't such ordinations deny the nature of a sacrament? This lack of assurance would seem to extend logically to any sacraments connected by these women.

(The Rev.) WILLIAM L. LAHEY
St. Paul's Church

Winter Haven, Fla.

Many believe that the invisible anointing by the Holy Spirit is an integral part of the sacrament of Holy Baptism. The visible and ceremonial expression and celebration of this in the use of chrism is obviously not universally practiced. Yet the fact that the meaning of "christening" has now been largely forgotten indicates to some of us that the outward ceremony is indeed important and ought to be revived everywhere in the Episcopal Church.

Ed.

Prolonging Life

First, may I say that I believe the artificial prolongation of human life may be quite as immoral as its artificial destruction. I am alarmed, however, at a lack of moral sensitivity increasingly reflected in American life. The comments of Charles E. Phelps regarding the Rand Report a year ago suggested that there was merit in the reduction of Medicare.

The reasoning was that with reduced care, there would be more serious illness; with more serious illness, there would be an increase in the death rate; and with an increase in the death rate, there would be a decrease in demands upon the troubled budget of Medicare. While stated more delicately, this was the logical implication of the report.

Now we have the Hon. Governor of Colorado suggesting that older persons have "a duty to die." Perhaps he should be more specific.

If he were talking about only the artificial prolongation of life, his remarks

are completely un-
derstandable. If he meant that older persons have a duty to die, as was reported, he not only owes all senior citizens an apology, but has challenged some basic Jewish and Christian ideas about the sanctity of life itself.

In addition, a look at the record will indicate that all older persons are not drones:

Kant wrote his anthropology at 74.

Bishop Schereschewsky translated the Bible into Chinese after he was 70. Tintoretto painted his masterpiece, "Paradise," at 74.

Verdi was writing *Othello* at 74; his *Ave Maria*, *Stabat Mater*, and *Te Deum* at 85.

President Reagan is 73.

Holmes wrote *Over the Teacups* at 79. Goethe completed *Faustus* at the age of 80.

Lamark completed his *Natural History* at 78.

Claude D. Pepper is 83.

Pope John XXIII died at the age of 83.

Some of us think that George Burns and Bob Hope, who are not exactly youngsters, are creative people.

(The Rt. Rev.) ALLEN W. BROWN
Retired Bishop of Albany

Fort Myers, Fla.

The Occasional Worshiper

The Presiding Bishop's Easter Message [TLC, April 22] came at a good time for me because I had resented the "two times a year worshipers" for a long time. Praise to the Lord, my feeling changed four years ago.

These children of God cannot help themselves if they believe the parish is for their convenience: "hatch, match, and dispatch." As a member once remarked when returning in September after a summer on the lake, "I'm sure glad you were here to keep this all going for us." (He has since become a more active church member.)

HAROLD MARSH

Waverly, Ohio

Copyists

The seasons

linger

with uncertain feet

like people

in

love.

William Walter De Bolt

BOOKS

Many Mansions

A LIFE OF PRAYER. By St. Teresa of Avila. Abridged and edited by James M. Houston. Introduction by Clayton L. Berg, Jr. Multnomah Press. Pp. xxxiv and 246. \$11.95.

"His Majesty" is Teresa's habitual title for Almighty God, and serving in God's court is how she pictures the Christian life of prayer. Her country and century — stark as they were — are reflected by this wonderful woman of 16th century Spain, yet, in her own charming way, she makes life with God homelike and lovely.

Even her description of the life of the soul as the "interior castle" with its many mansions is inviting. "How fortunate is the soul," she says, "that it can find all that it needs at home, especially when it has a Host who will put all things into its possession."

All this difficult yet welcomed approach of the soul to its Maker comes from her own great mystical experience. She does not fail to warn her readers — originally, her sisters in the convent over which she ruled — that "we should not expect everyone else to travel along our own road."

She would not be displeased, though we may express our surprise, that this anthology is compiled and its very helpful introduction written by two devout, convinced Protestants with missionary background in Spain and Latin America.

The translation seems good and reads well — though Teresa demands time to digest her message and is best read slowly. I am sorry to say that the book is bound too tightly and is therefore hard to hold.

The Episcopal Church's calendar of saints needs to include Teresa of Avila, who, though Counter-Reformation in her own day, now should be hailed by us all. His Majesty has many mansions.

(The Rev.) DONALD GARFIELD
Grace and St. Peter's Church
Baltimore, Md.

Tale of a Chicago Clan

LORD OF THE DANCE. By Andrew M. Greeley. Warner Books. Pp. 401. \$17.50.

Another best-seller by this prolific priest, this time creating an Irish Roman Catholic family named Farrell, which has fought its way to the top, often immorally, in the Chicago construction business. As a prescient teenager, Miss Farrell sets events in motion and causes all her elders to face mental and spiritual anguish when she begins grilling them about a cousin who disap-

the violent death of the clan's head.

The book is an alternate selection of The Mystery Guild, but succeeds as a mystery only partially. Fr. Greeley is very good at moving the story along, adding a clue here, making it ambiguous there.

But he has erred by structuring the book through 149 short chapters which rotate through the minds of the characters; very early on, he is forced to stop their thoughts abruptly and slide over incidents they would obviously recall (because this would soon reveal "who-dun-it" and why). Worse, the complex denouement must be carefully reread, and even then remains confusing.

There are few brightly written passages, and potentially interesting Farrells soon harden into the highly lacquered cardboard of a morality tale, due to their mechanical reintroduction in the staccato series of chapters. The lame establishment of the motif of dance (Christ as dancer), through a tedious seven-part introduction, gets the book started on the wrong foot; it's an awkward metaphor and never settles into a suitable cadence resonating with the plot.

TERRY CULVER
Editor, *Quarterly Tales*
Church of St. Michael and St. George
St. Louis, Mo.

THE RESTITUTION OF MAN: Lewis and the Case Against Science By Michael D. Aeschliman. Eerdmans. Pp. vii and 94. \$4.95 paper.

C.S. Lewis wrote for the common man successfully, and Aeschliman sets out to make him intellectually respectable places Lewis' insistence on a balance between science and wisdom in the work of writers from Plato to Jacques I. supporting Lewis' position.

In his foreword, Malcolm Muggeridge calls this a "glorified footnote" to Lewis. With around 86 references in notes and 176 names in the index, Aeschliman's book well fits this definition. In the United Kingdom the book was published by Paternoster Press.

HELEN D. HARRIS
South Bend, Ind.

Enormously Helpful

BIBLICAL PREACHING: An Expositor's Treasury. Edited by James W. Cox. Westminster Press. Pp. 372. \$19.95.

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Continued on page 13

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Founder Stirs Conflict in Rhode Island

Rt. Rev. George N. Hunt, Bishop of Rhode Island, recently defended his decision to invite Werner Erhard, founder of Erhard Seminar Training, and a man some people see as a cult leader—to address diocesan clergy at a conference in the fall.

125 leaders of Rhode Island's Episcopal clergy and laity who were present at the April 12 meeting at the Cathedral of St. John in Providence became increasingly outspoken after Bishop Hunt urged them "to tell him in certain terms what he was doing," according to Religious News Service.

The catalyst for the meeting had been the bishop called "a significant controversy" in the diocese, growing out of an invitation to Mr. Erhard and the announcement that the diocese's hunger force had invited another Erhard to give a diocese-wide briefing as part of the Diocese of Rhode Island's EST hunger program in May.

Erhard, a former encyclopedia editor, started the EST programs in 1975. EST, a 60-hour crash course for improving self-esteem, employs a rigorous schedule of 16-hour days. Critics have charged that the course uses brainwashing techniques in which people are "broken down" and then put together again through an intense emotional experience.

Rev. Robert L. Shearer, the diocese's stewardship development officer, graduate of EST, according to RNS, secretary-treasurer of the Mastery Foundation, a group Mr. Erhard formed last year to help clergy improve their communication skills. The April meeting revealed that the diocesan computer had been used to help the foundation with its bookkeeping.

Bishop Hunt met Mr. Erhard at a recent ecumenical meeting and said he had invited the founder of EST to be "an Episcopal in good standing," and differed from the picture painted by his critics.

Questions were also raised about what he called the "California mafia," clergy members of Bishop Hunt, and the bishop's alleged inaccessibility.

In a pastoral letter to diocesan clergy on April 17, Bishop Hunt detailed his recent decisions he had made as a result of the April 12 meeting at the Cathedral

of St. John.

He said that he had withdrawn his invitation to Werner Erhard to attend the fall clergy conference; asked Fr. Shearer to "make immediate arrangements for some agency other than the diocesan finance office to do the bookkeeping for the Mastery Foundation," and asked Fr. Shearer to resign as secretary-treasurer of that foundation. Fr. Shearer has agreed to do so.

Bishop Hunt said he agreed with the diocesan hunger task force that representatives of Mr. Erhard's "hunger project" would not lead a briefing for diocesan congregations, and he stated that he had "no interest whatever in promoting or encouraging in the diocese the philosophy of EST or of Werner Erhard or of the EST training."

The bishop expressed support for the continuing development of "Sarah and Abraham," a mission congregation under Fr. Shearer's direction, which is aimed at the unchurched, and said he had complete confidence in Fr. Shearer. Bishop Hunt also said that he was setting aside one day each week to meet informally with his clergy in their churches, and planned to meet weekly with small groups of clerics for "lunch, prayer, Bible study, and conversation."

Maine Elects Bishop

"We have an election!" So said the Rt. Rev. Frederick B. Wolf, Bishop of Maine, to the approximately 300 Episcopalians gathered at the Cathedral Church of St. Luke in Portland on April 13. The 211 lay and 85 clergy delegates, representing the Diocese of Maine's 25,000 members, had elected a Bishop Coadjutor.

The Rev. Edward C. Chalfant, rector of St. Mark's Church, Columbus, Ohio, was elected on the fourth ballot from among eight nominees. Fr. Chalfant, 46, will serve as Bishop Coadjutor with Bishop Wolf, 62, who plans to retire in 1987.

The special convention began with a celebration of the Eucharist at 9 a.m. In his sermon, Bishop Wolf called on the hushed crowd to "trust God, each other, and ourselves." He reminded the congregation that "as Episcopalians, we identify strongly with the person of the bishop," and that "this day, you are the instrument of God in selecting the spiritual leader of this church for the next two or three decades." Bishop Wolf has

served as the diocese's leader since 1968.

The business of convention began at 10 a.m. The Rev. Stephen Foote, rector of St. Mary's Church, Falmouth, and chair of the Quest Committee, presented a thorough report on the process gone through by the search and nominating committee. Fr. Foote reported that the group had begun with 125 names, and reduced the list over several months. Using the diocesan profile established by a survey of Maine's Episcopalians, certain criteria emerged.

Maine's new bishop would need a background of rural experience, administrative ability, experience in the larger church, and above all, a deep personal spirituality. The screening process involved interviewing, gathering information, visiting, and prayerful consideration by the whole committee.

Fr. Foote then submitted the names of five nominees on behalf of Quest to the convention: the Rev. Canon Richard J. Anderson of New York City; the Rev. Edward C. Chalfant of Ohio; the Ven. Carlsson Gerda of St. Louis; the Rev. Richard J. Kirk of Philadelphia; and the Rev. John H. Smith of Rutland, Vt.

Three candidates were nominated from the floor: the Rev. Vincent W. Warner, formerly Archdeacon of Maine; the Rev. Richard H. Hall, rector of St. Philip's Church, Wiscasset; and the Rev. Carl Russell, former rector of Trinity Church, Portland.

After a brief recess for lunch, the group reconvened and balloting began at 2 p.m. Fr. Chalfant led the voting in the lay order from the beginning, and achieved election on the fourth ballot [see chart].

A native of Pittsburgh, the bishop-elect was educated at Wesleyan University and Virginia Theological Seminary. After his ordination to the priesthood in 1963, he served two parishes in Clearwater, Fla., before he was called to St. Mark's Church in Columbus, Ohio, in 1972. He and his wife, the former Marydee Wimbish, are the parents of two children. SARAH C. CARROLL

Statue Controversy

A sculpture depicting Christ as a woman caused a stir at the Cathedral of St. John the Divine, New York City, where it was hung on the wall of St. Anskar's Chapel. The nearly life size bronze, in the posture of crucifixion, but without a visible cross, is the work of

ter of Winstan Churchill.

The Rt. Rev. Walter D. Dennis, Suffragan Bishop of New York, deplored the statue's display in the cathedral in a statement at the Church of St. Mary the Virgin in New York on Easter Even. He called the statue "theologically and historically indefensible," and went on to say that "As a bishop who has supported the woman's cause both inside and outside the church, I say that this is symbolically reprehensible.

"At a time when thousands of pilgrims are passing through the cathedral to affirm their faith, this is doubly offensive. We as Christians ought to be careful when we reprimand people such as the owners of the Limelight [TLC, Oct. 30] (and I was one of them) for holding our religious symbols up to ridicule when we ourselves are desecrating our symbols in the Cathedral Church of St. John the Divine."

Bishop Dennis asked his listeners to visit the cathedral, "and if this outrageous symbol offends and shocks you as much as it did me, write to Bishop Moore and tell him so!" The Rt. Rev. Paul Moore, Bishop of New York, was reported to be out of town and unavailable for comment.

In a letter to the cathedral's dean, the Very Rev. James Morton, New York's other suffragan bishop, the Rt. Rev. J. Stuart Wetmore, expressed his views on the sculpture. "It does not surprise me that someone, somewhere would do such a sculpture — either out of cynicism, smart aleckness, or a distorted devotion," Bishop Wetmore said in part. "What shocks me is the decision-making process by which the cathedral agreed that the sculpture would be hung in the cathedral at this time."

Ms. Sandys's work, which was sculpted for the United Nations International Decade for Women, 1975-85, was displayed at the cathedral as part of a

"three modes of feminine spirituality," according to a cathedral press release. The others were a dance entitled, "From the Diary of Ann Frank," and a series of readings from the 14th century British anchoress, Julian of Norwich.

"This ancient feminine source of Christian mysticism has been rediscovered in our time," said Dean Morton. "It underlies the 'Christa'..." The statue was on loan to the cathedral.

Tentmakers Meet in England

In both the Church of England and the Episcopal Church in the U.S., one of the manifestations of the renewal movement in recent years has been the mushrooming number of tentmaker clergy, who earn part or all of their incomes in secular work.

Known also in both countries as non-stipendiary ministers (NSMs), an unfortunately negative term which seems to have stuck, they number 1,100 out of 11,500 active clergy in the Church of England and 2,500 of 10,000 active clergy in the U.S. In both churches, the parish system could not operate without them, and NSMs represent one-fourth of the candidates presently being ordained in the Church of England.

Such people receive the majority of their earnings from non-church connected sources, and serve in church assignments as fully ordained clerics in good standing in return for expenses and little or no remuneration.

The National Association for the Self-Supporting Active Ministry (NASSAM) is the American fellowship of these clergy, and the corresponding English group is the National Association of Ministers in Secular Employment, which held its first national conference in April at the University of Nottingham in England's industrial midlands.

Bishop Kenneth Woolcombe, canon of

the proceedings, which attracted NSMs, trainers, and supporters. To the 60-80 NSMs from the Episcopal Church in Scotland were present, as a priest-surgeon from Belfast, one of eight NSMs out of the 400 Church of Ireland clergy. Five English bishops attended, as did a Roman Catholic priest, Pere Marc Laurent, from the Mission of France.

The aims of the conference were to celebrate the 25th anniversary of Archbishop Michael Ramsey's fervent recommendation of the NSM, and to read the 1983 Mark Hodge report entitled "Non-Stipendiary Ministry in the Church of England." However, the best single value turned out to be first-time-ever interaction of the NSMs from all over Great Britain.

Unexpectedly, it became clear that British NSMs owed more to the French worker-priest movement, the Shetland experiment, and the writings of D. Edwards, while the American Church appears to owe more to the teaching of Roland Allen and their popularization of their generation by the Rev. H. B. Porter, editor of *THE LIVING CHURCH*.

The conferees came to realize that while NSMs whose ministry focus was more in the workplace, and NSMs whose focus was more in the parish are roughly equal in number in the Church of England, the conference participants were heavily workplace-oriented. The Hodge report was faulted for concentrating mostly on the parish orientation. It was taken to mean that perhaps the institutional church is more interested in tentmakers as a means of keeping the parish system going as is, while NSMs themselves see their mode of ministry as more creative.

The two major addresses were delivered by Clifford Longley, religious affairs correspondent of the *London Times*, and the Very Rev. Peter Bae, Durham Cathedral, formerly an academic theologian in a secular institution.

Two paths to the NSM were identified by the conferees: the person in a secular position who adds a church position to his or her other duties; and the theologically trained, ordained person who takes on a secular job. Many non-stipendiary ministers in the Church of England are in the secular position; in contrast, both types are found about equally in the U.S.

Two models of tentmaking were described in operation: heavy on ministry in the workplace and lighter in the parish setting, and the reverse. In both the Church of England and America, the institutional church is more welcoming to the secular model because it strengthens the parish system, which is the instrument of mission, ministry and ministry emphasis by the institution. While the Hodge

Maine Election

BALLOT NUMBER Nominees	1		2		3		4	
	C	L	C	L	C	L	C	L
R. J. Anderson	9	22	12	15	6	12	1	8
E. C. Chalfant	18	55	24	81	36	109*	58*	144*
C. Gerdau	14	35	10	35	10	30	3	13
R. H. Hall	7	8	2	5	2	2	3	1
R. J. Kirk	2	5	1	0	0	0	0	0
C. A. Russell	5	18	2	13	0	6	0	5
J.H. Smith	8	29	5	18	2	3	2	0
V. W. Warner	20	37	28	43	27	48	17	36

*Majority

ely the parish-focused NSM mis-
sion-
statement of the Nottingham
rence sought to redress the balance
around the church of the importance
creativity of the work-focused
l.

conference also said that the ord-
d ministry in secular employment
distinctive spirituality and special
for continuing support, spiritual
ion, and an appropriate rule of life.
ining for the NSM needs to make
use of experiential learning and
periences of clergy already in secu-
employment, according to the cons-
and every NSM and his or her
need to reach an agreement about
nsibilities which is acceptable to
ishop and subject to regular re-

The NSM's commitment to em-
r and family must be respected. Al-
gh stipendiary clergy find more
ort from their peers, laypeople are
helpful to NSMs.

(The Rev.) JAMES L. LOWERY, JR.

rch Center Team Returns

er two weeks of visiting Belize,
agua, Honduras, and Costa Rica,
eam of five Episcopal Church Cen-
aff officers that Presiding Bishop
M. Allin sent to Central America
rch [TLC, March 4] has returned to
S.

hough a comprehensive report on
isit has not been compiled yet, Di-
n Press Service reported that con-
tions with several of the visitors
ed the following observations on
fact-finding tour:

entral America cannot be viewed
nonlitic structure. The countries'
c, political, and cultural differences
be taken into account.

The Central American dioceses of
piscopal Church reflect this diver-
and show deep divisions in their
nses to the needs of the region and
olutions to those needs.

Despite the differences, the visitors
l a strong sense of emerging local
ity and an indigenous church in-
ngly sure of its mission.

The presence of the U.S. is perva-
and judged by a variety of yard-
s.

The Marxist regime in Nicaragua
ys support because it replaced a
y corrupt government which had
l even to rebuild the nation's capi-
fter the 1972 earthquake.

Fear of possible overt U.S. military
n is widespread.

ore departing, the team members
ved extensive briefings from ecu-
cal, governmental, and private
ces knowledgeable about Central
rica. They had conversations with
esentatives of Roman Catholic,
onite, and Quaker organizations

tion on each country from the U.S. State
Department.

Religious TV Probed

Religious television programs that at-
tract millions of viewers and contribu-
tors are influential with their audiences,
but watching them doesn't keep people
from going to church.

This was one of the findings of a two-
year study of religion and television
sponsored by 30 religious organizations
including the Episcopal Church Founda-
tion. Other sponsors ranged from the
National Council of Churches and the
U.S. Catholic Conference to the PTL
Network, the Billy Graham Evangelistic
Association, and the Old Time Gospel
Hour.

"Support of this important study has
been a response by the Episcopal
Church Foundation to a concern that
has been raised by Episcopalians about
the impact of religious television pro-
gramming," said the Rev. Frederick L.
Redpath, the foundation's executive
vice president.

The widely-held notion that the "elec-
tronic church" is responsible for declin-
ing participation in local churches was
contradicted by the research findings,
as was the belief that charismatic tele-
vision personalities have created a new
and expanding audience of religious con-
verts. The researchers found that this
audience, which they characterized as
stable and loyal, has a long-standing al-
legiance to organized religion.

"The data revealed by the research
project confirms what many church
communicators have suspected for
many years," said the Rev. Canon Ri-
chard J. Anderson, executive for com-
munication at the Episcopal Church
Center in New York. "Among those as-
sumptions affirmed are that television
by itself is not effective as an evange-
lism tool; that few people are persuaded
to become a part of the church by tele-
vision programs about religion; and that
the percentage of the population regu-
larly watching religious television pro-
grams has remained about the same
over the past several years."

According to surveys conducted for
the report, regular viewers of religious
programs covering all denominations
number about 13.3 million. This figure
represents about 6.2 percent of the es-
timated number of persons living in
households with television sets.

The researchers said they found the
audience for religious television is
smaller than has been claimed, and it is
consistent in its viewing habits. "The
programs appeal to an older, traditional
audience and watching these programs
appears to be a confirmation of their
religious beliefs, not a substitute for
them," a statement said. "Their interest

tary to other forms of religious practice,
like church worship."

Members of this audience are older,
have less education and income, are
more conservative politically, and are
more "fundamentalist" in their religious
beliefs than people who do not watch
religious programs. They are more likely
to live in rural areas and in the south
and midwest.

Other comparisons found that:

- Half of the viewers said they were
disturbed by the "prevailing moral cli-
mate" compared to only one-third of
non-viewers;

- Half of the viewers said they con-
sider evangelicalism and missionary
work to be the main goal of the church;
only one-third of the non-viewers felt
this way;

- Only one-fifth of the viewers said
the church should be "working for social
justice," but one-third of the non-
viewers consider this to be a priority of
the church;

- Heavy viewers of religious pro-
grams expressed greater confidence in
local church leaders than either light
viewers or non-viewers;

- Heavy viewers of general television
are less likely than light viewers to read
the Bible.

In addition to the evangelical broad-
casters, TV programs are produced by
local church organizations. According to
an analysis of content, both types of
programs are similar. A key distinction
between the two types of programs is
the solicitation of funds; the television
evangelists are more likely to ask for
money, to ask for it more often, and to
ask for more of it.

According to the research findings,
those taking part in religious television
programs are predominantly white and
male. Distinctions between the sexes are
portrayed in traditional ways—"People
who inhabit religious television are simi-
lar to the characters who populate the
fictional world of prime time drama,"
noted the researchers.

They also observed that men outnumber
women by a considerable margin in
all religious programs; men are por-
trayed in roles of authority, as clergy, for
instance; women taking part are usually
younger than the men, and are rarely, if
ever, portrayed as clergy, nor do they
often quote the Bible; the women are
more likely to reveal that they suffer
from physical ailments and to talk about
personal problems than are the men.

Religious Order Leaves Canada

The Society of St. John the Evangelist
is leaving Canada and will merge with
the American society at its headquar-

Continued on page 14

The Sea Is His

Living and working in a transnational economy, the mariner often falls through the cracks of justice.

By PAUL K. CHAPMAN

Most of New York's West Side piers are gone, but their debris still floats in murky water out to sea. Their demise marks no end of an era. Despite hard times in international trade, ocean merchant shipping remains a major world industry — glamorous, intriguing, heavily capitalized, and in some cases, frightfully unjust, as can be seen from the following letter we received at the Seamen's Church Institute:

"Pardon me for the intrusion, however, please grant me the privilege of introducing your humble servant. I am Gabriel Singh, the chief officer of the ship (name withheld), owned by the New York firm of (—). I joined this vessel in June, 1982.

"Excuse me, Father, but the matter is of urgency. After six months and 13 days of carrying cargo to many ports we dropped anchor — Callao, Peru, December 27, 1982, for repair. Captain and all seamen — except two from El Salvador and me — were sent home.

"Now for over nine months we are abandoned on the ship. After one month, we heard no more from the owner. The situation of the crew you can just imagine from these facts. We have not been paid for one year.

"Ship is at anchor two miles from shore, no fuel for generator, no lights, no food, no water. We must row to shore for help. Our lives are in grave danger from weather and from attack of thieves.

"Father, if I leave the ship, I have no money to return to my family in India, and all is lost. A lawyer has promised to help us, but he is always busy and on trips. Actually he does not pay any interest in our case. He said he would buy

the ship and pay everybody, but that was a long time ago. He has only his personal interest in profit.

"I am trying my best to reach Peruvian authorities. They sometimes come and take equipment, but they say they need money to bring the case to court. Father, I have no money.

"Father, I have pride in you that you would help us and will save our lives and our future, that is my last effort to reach you. If you could not, just think, three innocent lives will die one day two miles away at anchor, with hunger and worries.

"Awaiting eagerly your help.

Respectfully yours,
Gabriel Singh"

The staff of the Seamen's Church Institute gave careful consideration to a response to this letter. How could an Indian officer and his foreign crewmates get justice in Callao, Peru?

A lien against the ship would have to be brought in Peruvian courts; pressure would have to be exerted on a judge to accept the case. Emergency money would have to be raised to feed and provide for the crew while the case proceeded. Despite many problems, we are in contact with Mr. Singh and with the judge and are hopeful that the matter can be solved.

Mr. Singh is one of hundreds of seafarers who each year contact the Seamen's Church Institute of New York and New Jersey (SCI) seeking answers to their complex contractual problems.

It was to deal with such problems that an Episcopal priest, the Rev. James R. Whittemore, director of our institute, established the Center for Seafarers' Rights, a research and action center which protects, empowers, and supports merchant seafarers around the world.

The center works with individual sea-



Fr. Chapman (left), an Indian seaman and Fr. Whittemore: A systematic program of ship visitation.

men who have been exploited by the tem, it advises chaplains and other vocates who are faced with complex problems in other international ports and it also seeks to improve national and international structures of legal protection.

The Center for Seafarers' Rights is one aspect of the changing ministry of the SCI. When the SCI was founded years ago, ships were powered only by sail, life at sea was stormy and hard, the months in port were hardly any better. Waterfront conditions were dangerous, and the port chaplains could do little more than offer seamen the assurance of a safe harbor "in the time of need."

With the passage of time, the shipping industry has changed radically and now has the institute's ministry to seafarers. At the heart of today's ministry is a systematic program of ship visitation.

Because ships may remain in port as little as eight hours, crew members often have no time to go ashore; hence the church goes to them. The Seamen's Church Institute visits almost all 6,000 ocean-going vessels arriving in the Port of New York and New Jersey each year.

The importance of this work in international shipping cannot be denied. It provides clothing, food, oil, cameras, cars, raw materials, and paper pulp every port, as well as the food and scrap paper

Stress -

some salient comments

from the Bible

By CHARLES MEYER

No matter who you are, regardless of age, color, sex, national origin, religious belief, or shoe size, there is one thing you are bound to experience this year: *stress*. News stories daily warn us of its lethal effects. Seminars teach us how to relax it away. Books and tapes admonish, cajole, and command us into living a "stress-free" lifestyle.

Stress is "in." It is in to have it, and it is in to know what to do about it; our society greatly rewards both positions. People frequently see stress-related illnesses, from ulcers to heart attacks, as positive proof of how hard they work — and, therefore, what a good person they are. People offering "answers" to stress are in high demand and command high fees for their services.

In the midst of all the fads and publicity, it was inevitable that we would finally discover that the Bible also has some salient comments on the subject. Both the Old and New Testaments contain anecdotes and admonishments dealing with various kinds of stress. The following, then, is the Biblical Approach To Stress, or BATS for short.

(*1 Kings 19:5*) Here Elijah is encouraged by God to *rest, eat, and exercise* as a way to handle his stressful journey. Nurturing, whether it is self-nurturing or allowing another to take care of us for a while, is affirmed as a method of handling the daily problems of our journey through life. Just as Elijah is about to burn out, God stops him and tells him, "Take care of yourself in these basic ways — and let me help."

(*Ephesians 5:20*) A major factor in managing stress is attitude. The Apostle Paul recommends "*always and for everything giving thanks.*" This does not mean one adopts a Goody-Two-Shoes lobotomized mentality. It does imply a less defensive, frustrated attitude by turning over situations and their outcomes to God's grace, and assuming he will work in them for the best interests of all involved.

The Rev. Charles Meyer is the director of pastoral care at St. David's Community Hospital in Austin, Texas.

"*be not anxious about tomorrow.*" He knew that many people waste their entire lives worrying about the future and feeling guilty, angry, sad, or resentful about the past. He also knew that the only time we have to live is today. The more we focus on and stay in the here and now, the more control, responsibility, and power we have — and the less stress we feel.

(*Ephesians 4:26*) It's hard to say where it started, but somehow the nasty rumors abound that Christians are not supposed to feel or show anger. To the contrary, the Apostle Paul tells us it's normal to have negative feelings. He also offers a way to handle them. "*Be angry but do not sin; do not let the sun go down on your anger.*" Rather than let stress build up over feelings (of any kind), go to the person involved, be honest, explain the problem, express your anger or frustration. Then be forgiving, and get on with your life.

(*Matthew 10:14*) There are apparently no special awards in heaven for futile persistence. On earth the rewards for beating your head against a brick wall are high blood pressure, insomnia, and spastic colon. Jesus recommends making an evaluation of the situation and then, if it is useless, "*Shake off the dust from your feet as you leave.*"

If you are frustrated in your job, your marriage, or your personal growth, start taking action to change your situation, get counseling for an objective evaluation, or experiment with new behavior. The advice is not to give up and walk out, but rather to stop wasting time and seek another direction.

(*2 Samuel 6:14 and 16*) King David makes it obvious that *play and dance* are great stress-reducers. By this he does not intend the compulsive, determined, dogged approach where people work so hard at playing they miss the point. Rather he means the exuberance of the natural child within us, laughing, exploring, dancing, playing with each other and with God. Play and humor provide the necessary distancing and perspective for us to remember who we are, who God is, and what our roles are together.

Stress is neither good nor bad. It is the inevitable by-product of lives full of changes and transitions, both positive and negative. How well we manage stress and its effects will determine how much we enjoy our lives together, how much we use the talents we've been given and, quite probably, how long we will *have* to use them.

The Bible offers some specific notions of how to manage stress. So the next time you're feeling stressed out, reread these references. And if anyone asks why you're flipping through your Bible, tell them you're handling your stress by going BATS.

The Church of the Future

The Episcopal Church of the future need not necessarily be outside the mainstream of Christ's church on the vital issue of priesthood.

By THOMAS C. REEVES

Not long ago, during a public debate over who should become Bishop Coadjutor of the Diocese of Milwaukee, a young priest urged support for any candidate who favored the ordination of women to the priesthood. "He must be in tune with the church of the future," the priest declared. "The church of ten or 20 years ago is dead."

At about the same time, a normally traditionalist aspirant for the episcopate seemed to be changing *his* mind about this thorny and divisive issue. Women priests, he told an audience in Milwaukee, are coming to the whole of the Episcopal Church. "It's inevitable," he said. "I realize that."

As a professional historian, I am always leery about "inevitabilities." Moreover, I don't see the future unfolding in this way.

To me, the 1976 vote by the General Convention was a product of the 'Dreadful Decade,' a period (1965-75) of chaos and radical nonsense which is, mercifully, disappearing at a rapid pace. Abbie Hoffman now wears a three-piece suit, Eldridge Cleaver writes for William F. Buckley's *National Review*, and Tom Hayden is a button-down politician enjoying his wife's exercise books and records.

Thomas C. Reeves is professor of history at the University of Wisconsin-Parkside.

Public confidence in the nation's government has nearly doubled since 1980. Academic standards are returning to education at all levels. Something of a religious revival is under way, although it has yet to touch the Episcopal Church as a whole. As the country moves increasingly toward conservatism (which is *not* to say toward sexism, which has nothing whatever to do with the ordination question, of course), the permissive canon of 1976 might well, one day, in a ground swell of orthodoxy, be abandoned.

The novelty of 1976 has not swept the church off its feet. Of the 13,000 clergy in the Episcopal Church today, only between 400 and 500 women function as priests, a figure that represents about three percent of the ordained ministry. And only a handful of these women are parish rectors. Approximately a third of the domestic dioceses in this country do not contain women priests.

In the Anglican Communion as a whole, 13 provinces, representing over 60 percent of the total communicant strength, have gone on record as opposing women's ordination: West Africa (1972), Wales (1975), Central Africa, Tanzania, Japan, Sri Lanka (all in 1976), South Pacific (1977), Australia, and Ireland (both in 1983).

The three provinces that have sanctioned this sharp departure in church history—New Zealand, Canada, and the U.S.—represent less than ten percent of

the total communicant strength. While the remaining provinces have yet to press themselves, it is interesting to note that every vote taken since 1976 has rejected women's ordination.

Elsewhere within catholic Christianity, there is little inclination to alter the 2,000 year tradition, foreshadowed by the Old Testament priesthood grounded upon Christ's selection of the Apostles. Roman Catholicism is led by a vigorous conservative who has made his position on the issue crystal clear. Orthodox have likewise never wavered in their opposition to women's ordination.

The fact is that almost all catholic Christians in the world today continue to worship as they have for many centuries, unimpressed by the culture-bomb activities of zealous Americans during the Vietnam War era.

Church history, moreover, tells us that there is nothing inevitable about either the Gnostic sects, which made women bishops, faded away. The Polish Catholic Church (related to the Old Catholic movement), which ordained women as priests and bishops for half a century, decided a decade ago to halt the experiment.

My point is that the Episcopal Church of the future need not necessarily be outside the mainstream of Christ's church on the vital issue of the priesthood. I think it far more likely, in fact, that the sanity and calm return to the U.S., the church will shed its once fashionable posture—as young people have shed their long hair and discarded their granny glasses—and glory once again its membership within the full body of Christ's One, Holy, Catholic, and Apostolic Church.

Good News

Such news may be bad news, and many current trends and developments may be discouraging, the Easter Season continues to affirm that the best news of all is the Good News. It is specifically the rock of this Good News that Christians are called to build their lives. It is, furthermore, within the context of the fellowship of the church that the Good News of the Resurrection is known, experienced, and shared. Within the church, we receive the power of the Holy Spirit to bear witness in our lives to this Good News, so that it may be communicated to others. Part of our spiritual development is learning to open our eyes to perceive this process, and learning to help others to perceive it too. As the ancient collect of the Easter Vigil prays, "Let the whole world see and know things which were cast down are being raised up, things which had grown old are being made new, that all things are being brought to their perfection by him through whom all things were made" (p. 291).

Number Uncovered

Very few Episcopal churches have visual works of art within them, except for stained glass windows, needlework, and an occasional modest carving or painting. Usually these follow very traditional and customary patterns. In America, unlike southern Germany, one does not see original large-scale works of religious art adorning parks, schools, or private homes. Because we have given little attention to defining the traditions which theology, church tradition, or good sense may place on such art.

It goes without saying, of course, that, in our country, artists are legally free to depict whatever they wish, in whatever way they wish. The persons who are responsible for the placing of their work in public buildings, and more particularly in churches, however, must accept the obligation of accountability.

The recent controversy in regard to a sculpture in the Cathedral of St. John the Divine in New York City [1] raises these questions in an acute form. We applaud the suffragan bishops of New York in challenging the exhibiting of this sculpture in the cathedral during Holy Week.

In saying this, we do not defend a Protestant approach which historically tended to exclude women from religious art. Catholic usage has welcomed women in artistic representation. Akin to the subject matter of Ms. Sandys' piece, women martyrs have been depicted in agony, typically St. Catherine of Alexandria. A female perspective has been traditionally brought into crucifixion scenes by showing the Blessed Virgin, and sometimes Mary Magdalene, at the foot of the cross in grief.

The *pieta* scene, showing Mary holding her Son's body in her lap, has been among the most intense and

moving representations of Western Christian art. In these and other ways, Mary becomes the preeminent and highly suitable expression of the response of the church to the events of our salvation. She speaks not only for women, but for all the faithful, as in the Magnificat at Evening Prayer. Churches need, and will continue to need, appropriate representations of our Lord's blessed Mother.

Meanwhile, many will resent the use of the name of Julian of Norwich as a justification for the use of Ms. Sandys' work in the cathedral. A medieval English mystic, Julian told a diffuse and not always coherent narrative of her visions that was not entirely conventional, and does indeed sometimes refer to our Lord with female imagery, but this is a very minor item in her spiritual legacy. She is better remembered for "All shall be well, and all manner of thing shall be well."

Finally, efforts at total originality seldom succeed. It is hard to do something no one has ever done before. Students of art know Ms. Sandys' representation is not unprecedented. In the Middle Ages, the full-bodied crucified lady was known as St. Wilgefortis or St. Uncumber (feast July 20). She is said to have been prayed to by women who wished a speedy death for their husbands. But this is enough of what many of us feel is a grotesque topic.



Flowering Tree

Tight-framed within a window and its pane
the yeasty burgeon of a flowering tree,
and, clearly, no mere window can contain
for long that youthful thrashing to be free,
the eager stretch of an impassioned mould
that struggles to be put out of a pot.

To this fair tree my eyes fly up, and hold
(with an enlightened bird) the topmost spot,
to find an ultimate, however brief:
no heaven is more high and sweet than this
predestined white-and-green of bloom-and-leaf
where eyes may rest in comprehending bliss

On bloom-white cloud within a leaf-green sky,
and watch the urgent ages hurtling by.

Gloria Maxson

Continued from page 5

bling gifted contributors to this enormously helpful book. Real expertise undergirds each chapter, and the historical-critical method of interpreting scripture is taken seriously, for one of the book's assumptions is that the method is essential to a thorough understanding of a text in its present significance.

Divided into 20 chapters, the title of each of which begins with the word "Preaching," the book is instructive even in its chapter divisions. "Preaching from the Primeval Narratives of Genesis" is, of course, limited to the first 11 chapters of that book, while other most helpful chapters will be found to concern several books (e.g., chapter four, "The Narratives of the Monarchy," or chapter seven, on Isaiah, Jeremiah, and Ezekiel), or perhaps just one book (e.g., chapter six, on Psalms, or chapter 16 on the Fourth Gospel).

Types of biblical literature also receive attention (e.g., chapter five on the Wisdom literature, or chapter ten on the Synoptic Gospels). Separate chapters are devoted to preaching on the birth of Jesus, the Sermon on the Mount, the miracle stories of the Gospels, the parables, and other New Testament elements. It is a carefully worked out book by and for preachers of our modern day.

The book contains some 200 sermon outlines and creative suggestions. Its level of scholarship and concern for effective preaching are unparalleled. This book belongs in every preacher's library. (The Rev.) CHARLES EDWARD BERGER (ret.)
Chevy Chase, Md.

Clarity and Charm

SEASONS OF THE SPIRIT: The Archbishop of Canterbury at Home and Abroad. Excerpts from speeches of Robert A. K. Runcie compiled by James B. Simpson. Eerdmans. Pp. XIV and 258. \$14.95. A selection of the Episcopal Book Club, Eureka Springs, Ark. 72632.

James Simpson, an American priest who traveled with Archbishop Runcie in America and Africa, has provided us with a few paragraphs or a few pages from over 80 of the Archbishop's speeches, sermons, interviews, formal addresses, or lectures which he gave from Iowa to Hong Kong, Nigeria to Rangoon, and Canterbury to Liverpool. They date from September, 1979, to July, 1983.

Subject matter and the occasions are a kaleidoscope including the Queen Mother's birthday, homosexual relations, nuclear war, hunger, the Orthodox Church, Stations of the Cross in the streets of a London slum, the Pope's visit to England, the significance of mu-

macists, and the homily preached at the wedding of Prince Charles and Lady Diana.

Dr. Runcie's theological observations and his comments on the role of the church in the world are thought provoking and are expressed with clarity and charm. His writing and speaking exhibit many humorous touches and turns of phrase. When he decided to risk a light touch discussing a sensitive issue he said, "... I hold to the opinion that people without a sense of humor lack judgment and therefore shouldn't be trusted with anything."

Simpson also includes several paragraphs from the Preface to *Crockford's Clerical Directory*, dated Lent, 1982. One sentence from that Preface summarizes the appeal which the Archbishop's sermons and speeches have to the general public, and another sentence assesses his blending of tradition with an understanding of the perplexities of making a Christian witness in the contemporary world, and with optimism and hope for the church's usefulness in the future.

"It has nevertheless been instructive to observe . . . how on a very public and glamorous occasion, such as the wedding of the Prince of Wales, he struck millions as a man who could talk sense. . . .

"The comparison of personalities always tends to be odious, but when the Pope meets Dr. Runcie, the Anglican leader need not feel completely dwarfed; far more than John Paul II, he embodies the catholicism of the future."

There is a brief Preface by Billy Graham, whom the Archbishop counts as a friend. More than 20 pictures show the Archbishop in a variety of situations.

(The Rev.) EMMET GRIBBIN
Tuscaloosa, Ala.



British Tourist Authority
Gloucester Cathedral from *Seasons of the Spirit*.

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CONFRATERNITY OF THE
BLESSED SACRAMENT
ANNUAL MASS and CONFERENCE
Saturday, June 9, 1984, 11:00 A.M.

Trinity Church
19th Street and 6th Avenue
Rock Island, Illinois 61201
Luncheon — Meeting follows.
Luncheon Reservations to Trinity Church
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Continued from page 8

in Cambridge, Mass., according to *Canadian Churchman*. Recent resignations have reduced the Canadian paper's number to three.

Rev. Frere Kennedy, the order's prior, is quoted by the Anglican papers saying that the Cowley Fathers' decision to leave Canada after 57 years made "for the purposes of formation and further development and training." Fr. Kennedy said the order hoped to open a new priory in three years or so in Canada. The buildings and land that were occupied for about 40 years in Cambridge, Ont., are for sale.

Rev. Roland Palmer, who began the society's work in Canada in 1927, said that in the early days, members of SSJE worked their farm and cared for people, often providing them with food. "You can't preach the Gospel to people if you are not looking after them in other ways," Fr. Palmer, now 92, said. "I love people, not just souls. At that time, the government, unlike today, did very little to help people."

In an editorial entitled, "SSJE: Out of Its Usefulness," the *Canadian Churchman* noted that the "late 1960s and 70s were not kind to religious orders; it became difficult for the SSJE, isolated far from universities and city centers, to attract novices and maintain financial support. The popularity of religious orders also declined. . . .

One lesson to be learned from this, it is that a religious order which seeks to be of service to the world, must adapt to meet the church's changing needs. If it fails to do this, it no longer has a reason to exist."

Leaders of the Church Periodical Club gathered at St. Marguerite's Retreat Center in Mendham, N.J., in March for the organization's executive board meeting and the granting session of the National Books Fund committee.

The committee's newly elected chair, Barbara Braun from the Diocese of Eau Claire, announced that over \$14,000 in requests had been granted either by the committee or by funding from various individuals, parishes, dioceses, or provinces. Mrs. Braun is filling the unexpired term created by the death of Mary L. Harrington, former committee chair and longtime Church Periodical Club worker.

The new grants included:

- \$2,000 to provide two book scholarships of \$100 at each of the ten accredited Episcopal seminaries;
- \$1,500 for subscription renewals for individuals, missionaries, and institutions worldwide;
- \$2,000 to the Rev. John T. Harvard of the South American Missionary Society to stock the Anglican Episcopal Church's bookstore in Arequipa, Peru;
- \$5,000 to upgrade the library collection at Kanuga Conference Center in Hendersonville, N.C. This grant will be funded by the club in Province IV.

Several ongoing projects to be funded by individuals and parishes were approved for 1984: continuing support for theological material in Central America; sending Christmas literature to all of the church's missionaries and sending the 1985 edition of the Anglican Cycle of Prayer to bishops in various parts of the world by Forward Movement Publications.

Close to 800 boys and girls from around the Diocese of Central New York attended the fourth Acolytes Festival at St. Paul's Cathedral in Syracuse on March 26. *The Messenger*, Central New York's diocesan paper, described the scene as "a sea of bright faces and white cottas." An orchestra and chorus of young people trained by Sr. Emily Louise, SSM, provided the music for the service. The sermon took the form of a dialogue between the Rt. Rev. O'Kelley Whitaker, Bishop of Central New York, and two diocesan young people, Jenny Snyder and Mike Havens. Each acolyte brought a gift of canned food which was presented at the Offertory and donated to food programs for the needy.

Public excommunication, a largely disused penalty, was revived recently in the Church of England. The Rt. Rev. John Taylor, Bishop of Winchester, banned from the sacraments two members of a church in an Essex village, and his edict was announced from the village church's pulpit. The couple, a curate's wife and a local layman, were disciplined for an allegedly adulterous relationship. Bishop Taylor said the couple had imagined they could do a grave wrong and yet remain in good standing. "It is very important, especially within the church, that people should see their actions truly and not live in cloud cuckoo land," he said.

Clergy in the State of Kentucky will be protected from being required to report instances of child neglect or abuse under the privileged communication provisions of a bill recently signed into state law. The legislation, which extends the clergy-penitent privilege to child abuse situations, was initiated by the Kentucky Council of Churches. Although a broad clergy privilege communication protection exists under Kentucky law, the state's child-protection statutes contained a waiver of the confidentiality provisions. Kentucky is the first state to restore this protection.

The School of Theology at the University of the South, which has been located in the four-story St. Luke's Hall for 106 years, plans to move this summer across campus to the former location of the Sewanee Academy. Three major buildings eventually will be part of the new School of Theology campus: Hamilton Hall; Quintard Hall; and Cravens Hall.

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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, the
Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev.
Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
5:30. Choral Eu 12:10 Wed

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

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

ASHEVILLE, N.C.
ST. MARY'S 337 Charlotte St.
The Rev. Edward Gettys Meeks, r
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

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

NEWPORT, R.I.
EMMANUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

DALLAS, TEXAS
GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8:30 (Low), 10 (Sol High). Daily & C as anno
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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. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HURST, TEXAS
ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

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

PARIS, FRANCE
THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B.
Warren, III, canon pastor
Sun: H Eu 9 & 11, Ch S 11. Wkdys: H Eu 12 (Tues with HU); C
by appt; open wkdays 9-12:30, 2-5

BOSTON, MASS. (Cont'd.)
ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

THE MISSION CHURCH
OF ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-
10:30, Fri 6-7

MINNEAPOLIS, MINN.
THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5,
H Eu Wed 5:15 (other days as anno)

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

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

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

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

OMAHA, NEB.
ST. BARNABAS 129 N. 40th St.
The Rev. T. Raynor Morton, SSC, r; the Rev. Marshall 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. John G. Gardner, c;
the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

BROOKLYN, N.Y.
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112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15
Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of
school year. HC and healing Wed 12:15

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

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Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

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ev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
v. Maurice Campbell, the Rev. Frederic W. Meahger,
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C 8 & 10; Wed HC & Healing 10.

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is: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.
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11-2

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

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

ANTA, GA.
IAVIOUR 1068 N. Highland Ave., N.E.
asses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
:30. Fri 7:30, 10:30. C Sat 8

INGFIELD, ILL.
EDRAL CHURCH OF ST. PAUL 2nd and Lawrence
ry Rev. Richard A. Pugliese Near the Capitol
lass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
ues, Thurs, Fri. 5:15 Wed

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

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

ITON, MASS.
CH OF THE ADVENT 30 Brimmer St.
d Holloway, r
asses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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