

THE LIVING CHURCH



The Rev. Orris J. Walker presents Braillewriter to Sr. Joan Margaret, SSM, founder and director of St. Vincent's School for the Handicapped, in Haiti [p.



Glimpsing Through the Slits

By JOANNE MAYNARD

my way to work, I walk down an alley. Many of the backyards congregate that bark as I go past. One as a fence made of "one-by-sixes" nailed to horizontal boards in such a way that I can only see the dog if I keep looking and look at him through the

slits. As a large, black dog, and his tail is wagging even as he barks at me. He sees me any better than I can see him and I feel confident that we would meet if we could meet. The way the alley is made, though, precludes any meeting. To him, I'm just a shape passing by, a crunching sound on the pavement of the alley.

There's no way I can offer him my love to let him get to know me. I can only look at him through the cracks as I pass and I know that looking directly at the dog makes him uncomfortable. Frustrating encounters reminded me of something else one day, and as I walked along, I thought about it.

Sometimes my encounters with other people go in very much the same way as morning meetings with the black dog. We pass each other in a state of tension and hostility. We never really

communicate. We never reach a spot where we can say, "See, this is how I am. Let's be friends." Each person in the world is an individual. Even lovers, even identical twins who are said to be the closest of friends are bounded by their selfness. On the

limitations of these boundaries, we nail up the boards of our defenses. Mine on my side, yours on your side. And so, when we meet, we don't really see each other; we don't really touch or communicate. We can only glimpse each other through the slits. And bark!

Although this metaphor is one of passing by, one of moving past, it is terribly true that sometimes the people on the other side of the fence are *not* strangers, but are the very people who mean the most to us. We all have a lot to learn about breaking down our own defenses and about how to communicate with others. May God give us the wisdom and the strength to learn these skills.

The Gracing Tree

Mid the wintery icy blast
branches hung with snow downcast.
Long ago the robin fled —
All the maple leaves are dead.

Yet I see the Gracing Tree

Tree whose needles evergreen —
dressed in jewelry like a queen.
Star that leads to Bethlehem —
follows to Jerusalem.

Oh so lovely Gracing Tree
saving tree of Calvary.

B.J. Bramhall

Guest columnist this week, Joanne Maynard, lives in Helena, Mont., and writes frequently for THE LIVING CHURCH.

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DEPARTMENTS

Books	13	Letters	3
Editorials	12	News	6
First Article	2	People & Places	15

ARTICLES

James W. Kennedy	David Sumner	8
A Saint Held My Hand	Vincent Fish	9
Hearing What Goes On	Bruce Whitehead	11
The Young Men	Miller Cragon, Jr.	12

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LETTERS

Hazard of Rejection

In reply to the letter entitled "CDO Praised" [TLC, Dec. 16], I would like to call attention to the damaged morale and self-esteem among clergy who have been rejected by search committees.

Prior to 25 years ago, no self-respecting clergyman would have consented to present himself on approval to a search committee. Nor would any clergyman, with even a modicum of sagacity or experience, have applied for a position of "advancement." To do so would have been the kiss of death.

Now the clergy are encouraged, nay required, to apply for positions and to present themselves "on the block" for approval or rejection. Every time a desirable parish becomes vacant, a host of aspiring clergy apply for the preference. Most of them, obviously, are rejected.

The blow to one's morale and self-esteem can be serious, especially if it occurs more than once. I believe the old system was far more civilized and considerate and less prone to error than the new, which I consider barbaric.

As for the computer at headquarters, it is important for search committees to be reminded that all the material therein is supplied by the applicant himself. I believe that the old system of securing information and appraisal from widespread and imaginative outreach to others provided much more dependable data and evaluation.

Finally, the excessive membership of modern search committees, with the attendant community publicity is not conducive to the most objective judgment. (The Rev.) FREDERICK M. MORRIS (ret.) New Canaan, Conn.

Prayer Book Not Needed

The Rev. Peter C. Moore's letter, "Doing the Liturgy in Bali" [TLC, Dec. 16], might better be titled, "Not Doing the Liturgy." The result of two priests not having a Prayer Book between them was that they and their wives wound up forgetting about a Sunday service and resorting to the bar for a drink.

While I am all in favor of going to the bar (and for conviviality in general) I would have thought that the lack of a Prayer Book should have been no obstacle to a perfectly valid (and even traditional) celebration of the Eucharist. Though I am a layman, I recall that I had fairly easily memorized not only the people's parts of the service, but the bulk of the priest's parts within the first dozen or so Sunday services.

While the exact words of the Great Intercession might be hard to recall, I wonder if there is an Anglican priest

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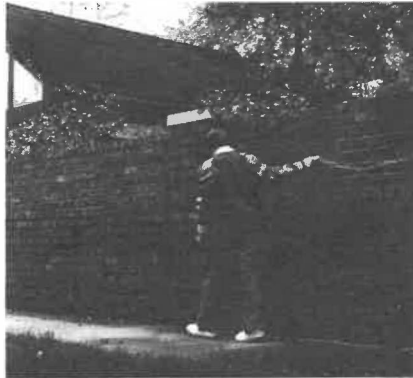
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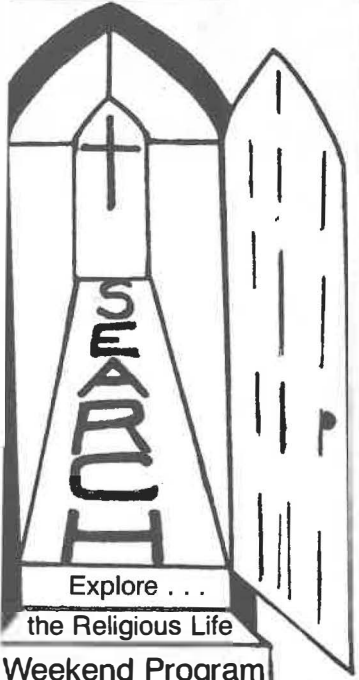
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alive who could do a 50 percent accurate rendition of the canon? Surely all the other parts — the Collect for Purity, Kyrie, Confession and Absolution, Comfortable Words, Humble Access, Gloria and Blessing — are so familiar that, among four people presumably versed in the Liturgy, they could be said without real stumbling.

And if the proper elements were not available at the place (surely, with a bar next door, there would have been at least some wine, if not bread), an Antecomunion, at the least, could have been said.

As laypeople who have often had to say the Office alone, my wife and I can assure you that it is not only possible, but even edifying to pray, even when there is only memory to go by. Omitting Common Prayer for lack of a Prayer Book merely proves the point of anti-liturgical Protestants: that Anglicans can't pray without a book!

LOUIS E. TRAYCIK

Austin, Texas

Immortality

I cannot go along with Benjamin H. Walker in his article, "This Is the Month" [TLC, Dec. 9], in which he talks about a part of us that can never die and the "immortality of the soul."

According to the Apostles' Creed, our Savior died. Also according to the creed, we believe in "the resurrection of the body." If "resurrection" means to be brought back from the dead, how can we be brought back from some place to which we never went?

Only God is immortal and cannot die. My understanding is that we die totally, physically and spiritually, then are resurrected if we are baptized, brought back to life, and given spiritual bodies, as was our Lord, for purposes of identification forever.

According to our faith, am I correct or am I wrong? Either we are mortal creatures, creations, and eternal life is a free gift, or we are immortal, and eternal life is automatically ours.

It seems to me this is a very crucial point that needs some comment!

(The Rev.) LEE M. ADAMS

St. Timothy's Church

Houston, Texas

Treating Depression

The Rev. Everett I. Campbell reviewed for your readers the book, *Coping with Depression in the Ministry and Other Helping Professions*, written by Archibald Hart [TLC, Dec. 9]. The book review "hit me where I live." In it no mention was made of a type of depression that needs pharmaceutical intervention.

This type of depression is caused by a chemical fault in the brain that interrupts the electrical charge that spans the synapse. There is no way that any-

sion without medication.

There is evidence that some alcoholics start drinking as a way of coping with the debilitation caused by this type of depression. I am speaking from experience, not as an alcoholic, but as a depressive. Becoming a zombie-like caricature of myself, I was fortunate enough to realize what was happening and persisted until I found help.

There is a hereditary element in this depression. My father had many of my symptoms. It was the realization that I was falling into the same pattern that pushed me into doing something about my own symptoms. I thank God that I didn't turn to alcohol and that I was able to find help.

My concern with book reviews such as this is that many people may be sent on a guilt trip because they have not been properly diagnosed and can't cope with this type of depression on their own. My prayer now is that more counselors will become aware of this physical aspect of depression, become able to recognize it, and seek out the people who understand and know what it is and how to treat the problem.

MARJORIE H. SMITH

Allentown, Pa.

Do Not Choose

Homosexuals were politely blasted recently in your letters column [TLC, Nov. 18]. Dr. Edmondson and Fr. Sadler took aim and fired away at homosexuality as sin, sickness, apparently.

There is not a hint in either letter that these Christian gentlemen are talking about human beings who love people of the same sex and express their sexuality to each other. Homosexuals are persons. The best evidence these days is that they do not choose to love people of the same sex, any more than straight people choose to fall in love with people of the opposite sex. Our sexuality is a gift given to us by God. Homosexual sex is such a gift to persons.

I hope our debates at General Convention begin from the point of view that we are talking about human beings — and not as sub-human species.

(The Rev.) ROBERT W. CROMEY

Trinity Church

San Francisco

Working in Retirement

In reference to the letter from the Rev. Vincent H. Strohsahl [TLC, Dec. 16] about using retired clergy in marginal congregations that cannot afford a full-time priest, I would say he seems quite unaware of the contents of Section 10, Title III, of Canon 21.

It appears such a priest may accept any position in this church, except the one he resigned from, provided that the tenure in such a position shall be for a

period may be renewed from time to time. There is also provision for clergy who have served in a non-stipendiary capacity and retire.

Lastly, there are still clergy of this church who received low salaries and hence low pensions. This also results in low Social Security income. They are forced to do some work in the church, or elsewhere, as long as they are physically able, just to live decently.

(The Rev.) FRANK W. MARSHALL, JR. (ret.)
St. Petersburg, Fla.

Autocephalous Bureaucracy

The letter from the Rev. Jerome Taylor [TLC, Dec. 9] was incredible. Where has he been? He says Bishop Jenkins has been accused of blasphemy. So what else is new?

Bishop Jenkins hasn't been convicted or deposed, and he will not be. Why so? Because the church, at least that part that puts together its own doctrine under the discipline of an autocephalous bureaucracy, rather than from the Fathers, the councils, and the scriptures, has become, just as Fr. Taylor feared, but for exactly the opposite reason, "a superstitious cult with no redeeming effect in the world."

FREDERICK COOPER
Wayne, Pa.

The letter from the Rev. Jerome Taylor on the debate over Bishop Jenkins of Durham and his views on the Resurrection points out where the real struggle in the Episcopal Church lies: not in "high church" versus "low church," not in new Prayer Book versus old Prayer Book, not in the debate over women's ordination, but in the struggle between historic Christianity and the revisionism of speculative theology, which has cut itself loose from the roots of scripture and has fastened on to the anti-supernaturalistic assumptions of the enlightenment.

I am a 1982 graduate of Virginia Theological Seminary, and I was taught that the Resurrection is not the same thing as resuscitation. I agree with that distinction: both Lazarus and the Lord Jesus came out of their tombs; Lazarus was only resuscitated, and would die again, but the Lord Jesus was resurrected, and (as St. Paul so clearly says in I Corinthians 15) his physical body was transformed into an immortal, glorious, and imperishable body.

However, my professors left open the question of what happened to the *body* of the Lord Jesus, neither affirming nor denying a physical Resurrection. There are many clergy and many seminary professors who believe that the Resurrection of the Lord Jesus Christ can be believed in, while also believing that the bones of the Lord Jesus are still in some Palestinian hillside.

beyond me, but I know that many hold that position, and that most mainline seminaries teach that the Resurrection is only spiritual. Nearly all Episcopal clergy were indeed taught that the Resurrection is only spiritual, but many of us do not believe what we were taught.

Some of us believe that the Lord Jesus came out of the tomb leaving empty grave clothes behind because we have read the books the professors don't mention in theology classes which show the reasonableness and necessity of the physical Resurrection of Jesus Christ.

It is my opinion that if the church fails to hold forth in joy and strength the historic and scriptural position that the Lord Jesus has risen, body and spirit, from the tomb, then the church will become little more than an ethical culture society, sipping cocktails and debating philosophy — while the world yearns for the Good News of the One who has conquered sin and death.

(The Rev.) CHARLES F. SUTTON, JR.
Interim Rector
Zion Church
Rome, N.Y.

The Child in Us

I just wanted to write and thank Fr. Du Priest for his wonderful "First Article," "The Allness of It" [TLC, Dec. 16]. The child in us all cannot help enjoying the allness of Christmas, and I cannot help but believe that the Christ Child in the Risen Lord is enjoying it with us.

(The Rev.) JACK E. ALTMAN, III
The Episcopal School of Dallas
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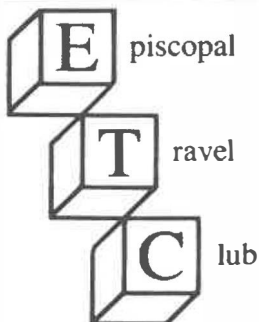
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Why?

According to a Gallup Organization poll published in London in December, a majority of the Church of England's clergy believe that Jesus Christ was resurrected bodily from the dead, that he was a virgin, and that the miracles of the New Testament are historical facts. The majority is not true of laypeople.

52 percent of the Church of England's clergy polled said they believe in a bodily resurrection, compared with 37 percent of the clerics who took part in the poll, which was commissioned by the Evangelical Church Society. The majority of clergy appeared in agreement with the views of the new Bishop of Durham, the Rt. Rev. David Sheppard, they supported him in his belief that the church should be involved in social questions. The bishop has previously criticized the British government for its handling of the miners' strike and the economy.

The survey showed that of those interviewed, Roman Catholics hold beliefs that correspond most closely with those of the majority of Anglican clerics. In fact, 72 percent of the Roman Catholic laity polled responded that they believe in the bodily resurrection as a historical fact.

Concerning the New Testament miracles, 52 percent of the clergy accept them as historical fact, while 32 percent consider them a Gospel writer's interpretation. By comparison, 52 percent of Roman Catholics and only 31 percent of the Church of England members regard them as fact, while 38 percent of Roman Catholics and 45 percent of Church of England faithful consider them interpretations.

The poll, said to be the first of its kind conducted among Anglican churches in England, has been attacked as "logically inept" by the Archbishop of York, Dr. John Habgood. He said the poll enforced an unsophisticated view of helping the church as a whole to move on in understanding the purpose of its existence.

Most Rev. Robert Runcie, Archbishop of Canterbury, warned last week about survey questions "which defy simple yes/no answers." He said the church people would surely realize that it is morally open to them to decline to answer the questions asked rather than to insist on an exercise which, in the end,

may well mislead the general public about the religious beliefs and attitudes of church people."

The survey noted that on questions involving the remarriage of divorced persons in church and the morality of homosexual acts, English Anglican clergy were found to be more conservative than the church's laity. This finding appeared to contradict a common picture of "trendy clergymen who are more progressive and liberal than their people," according to a Church Society spokesperson.

Liverpool Covenant Ahead?

In Liverpool, England, plans are going ahead for what some observers consider one of the most exciting projects in the work of reuniting British churches. The planners envisage the creation of a 200-member regional ecumenical assembly embracing six denominations — Anglican, Roman Catholic, Methodist, and other mainstream Christian bodies in the Merseyside area.

The assembly, elected by the sponsoring churches, would have delegated powers, charged with speaking and acting on behalf of a two million member Christian community on specific issues.

Church cooperation in Merseyside, once the scene of bitter sectarian wrangling, is described today as "warm, close, and practical." Episcopal example is given the credit for the change: the Anglican Bishop of Liverpool, the Rt. Rev. David Sheppard, and Roman Catholic Archbishop Derek Worlock publicly demonstrate personal and religious friendship.

Two years ago, the bishops, leaders of other churches in the area, and the existing Merseyside Ecumenical Council, voted to seek even closer unity and cooperation with one another.

Five areas for joint action have been outlined: ecumenical affairs, social responsibility, education, international affairs, and ministry, both lay and ordained. The proposed assembly will have its own Free Church section, enabling the non-episcopal members to elect a president to sit with the bishop and archbishop. Observers feel the plans have an excellent chance of success, pointing out that the failure of the churches to covenant at a national level has had the effect in many places of reinforcing local communities' desire to succeed at ecumenical endeavors.

Enough Suffering

The Rt. Rev. John T. Walker, Bishop of Washington, appeared at an "emergency news conference," on December 13 and issued a joint statement with the Rev. William Sloane Coffin, senior minister of Riverside Church in New York City, the Rev. Theodore Hesburgh, president of Notre Dame University, and Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations, calling for active opposition to the Reagan administration's recommendations for deep cuts in federal programs for the poor.

The appeal marked the start of a widely-based interfaith campaign against efforts to reduce the federal budget deficit by further cutting government aid to the increasing number of people below the poverty level.

"We simply cannot countenance the further tightening of our national belt around the necks of the poor," Rabbi Schindler said. "The poor have suffered enough."

"President Reagan wants the \$200 billion federal deficit cut. We agree: the situation mandates reductions, but the deficits must be reduced without further harming those of low income," the statement said in part, noting that the poor "face a budget-cutting axe which, if it falls as the administration intends it to fall, will make their lives even bleaker than they already are."

Before the news conference, the religious leaders were briefed by economist Robert Greenstein, whose Center on Budget and Policy Priorities issued a report showing that programs for low income people will make up one-fifth of the reductions proposed by the administration. The amount of new cuts proposed would be equal to all of the budget cuts enacted by Congress in 1981 and 1982, according to Mr. Greenstein.

Black Leaders Meet in Haiti

The Episcopal Commission for Black Ministries met in Port-au-Prince, Haiti, in November in an effort to strengthen ties between black Episcopalians in the U.S. and those overseas.

The commission, a 15-member advisory board to the Office of Black Ministries at the Episcopal Church Center, met in Haiti at the invitation of its diocesan bishop, the Rt. Rev. Luc Garnier, and as the culmination of talks that be-

Harold T. Lewis, staff officer for black ministries.

Citing the founding of the Episcopal Church in Haiti by the Rev. James Theodore Holly, a black priest from the U.S., who was consecrated the first Bishop of Haiti in 1874, Bishop Garnier expressed delight that the commission had come to learn something of Bishop Holly's legacy. "I can't really welcome you, because black Americans have always been part of our life," the bishop said, "so I welcome you back." Haiti's 120 parishes and missions make up the largest missionary diocese in the Episcopal Church.

The commission members visited Holy Trinity School, St. Vincent's School for the Handicapped, and the diocesan seminary at Montrouis. At St. Vincent's, the Rev. Orris J. Walker, rector of St. Matthew's and St. Joseph's, Detroit, presented five braillewriters and wheelchairs on behalf of the commission.

The equipment was accepted by Sr. Joan Margaret, SSM, founder and director of St. Vincent's, the only facility of its kind in Haiti for the last 50 years.

Canon Lewis noted that it was the first visit to Haiti for most of the commission's members. In addition to the poverty, they were impressed by "the sense of joy, commitment, and hope on the part of church people and the school-children. The education the church is giving them is such a strong sign in the face of that poverty," Canon Lewis said.

The commission was honored at the Sunday Eucharist in Holy Trinity Cathedral, at which Canon Lewis celebrated and preached in French. He told the 500-member congregation that the work of the church in Haiti bespoke a commitment to the radical Jesus of the Gospel, who expressed a concern for the physical and material, as well as the spiritual needs of humankind.

WCC Stance Assailed

The Rev. Michael Bourdeaux, director of England's Keston College and winner of this year's Templeton Prize for progress in religion, recently told the World Council of Churches that its policy towards the Soviet Union has failed and that it must stop appeasing Soviet churches.

Dr. Bourdeaux said in London the WCC has misled its membership on the real situation of persecuted believers in the U.S.S.R., and called on the council to take a stand that would help these people.

In Washington, D.C., at a luncheon meeting sponsored by the conservative Institute for Religion and Democracy, Dr. Bourdeaux also made critical comments regarding views expressed by evangelist Billy Graham about freedom in the Soviet Union.

The British scholar was completing a

known the work of Keston College, a research institute on religion and Communism. He also offered a briefing to members of Congress.

Dr. Bourdeaux criticized a paper that was prepared for the WCC's Sixth Assembly in Vancouver in 1983. He said that because of the paper, "Human Rights on the Ecumenical Agenda," and what the Church of England priest called a "propaganda ploy" by the delegation attending the assembly from the U.S.S.R., the Vancouver meeting sidestepped the issue. "Not a single document on repression in the Soviet Union was circulated, and nearly all the potential Soviet authors were under arrest," he said.

Dr. Bourdeaux's assessment was chal-

lenged, not only by WCC officials, but by an officer of the World Council of churches, Roger Williams, who said he hoped further dialogue between the WCC and Keston College would take place on the issue.

The priest admitted that in order to speak openly to the churches in Europe it would be necessary to speak against the statements of some important members of the World Council, he said, in so doing, the council would strengthen the hands of the representatives of those churches in standing up to their own governments.

"More important, there is abundant evidence to show they will be met with the ardent wishes of the vast bulk of believers in Eastern European countries," he said.

BRIEFLY...

The Rt. Rev. William C. Wantland, Bishop of Eau Claire, will head the board of directors of the Wisconsin Conference of Churches during 1985-86. Bishop Wantland served the past two years as vice president of the board before succeeding American Lutheran Bishop A.C. Schumacher to the presidency in December. The Rev. John D. Fischer, a minister of the United Church of Christ, is the organization's full-time executive director.

In 1908, Pearl Pfeiffer graduated from the Syracuse School of Music and began playing the organ in St. Mark's Church, Jamesville, N.Y. On November 11, 75 years later, Mrs. Pfeiffer stepped down as organist during a visit from the Rt. Rev. O'Kelley Whitaker, Bishop of Central New York. Mrs. Pfeiffer's parish church has come to the end of the road, too — St. Mark's soon will become the property of the local historical society.

Cooperation between the members of a Lutheran church in Pennsylvania and an Episcopal church in North Carolina has resulted in a successful and innovative job program. Members of St. Paul's Episcopal Church in Cary, N.C., a suburb of Raleigh, which has one of the lowest unemployment rates in the country (3.5 percent), opened their homes to jobless people sent by Mt. Calvary Lutheran Church in Johnstown, Pa., where the unemployment rate is one of the highest (11.3 percent). The hospitality and encouragement offered by their North Carolina hosts resulted in finding jobs for seven out of the 12 people who participated since October.

A conference on children in the liturgy was convened by Judith Carlson, coordinator for ministries with children, at the Episcopal Church Center in New York City, Stony Point, N.Y., from December 1-3. The gathering of liturgists, Christian educators, and musicians from across the country reached the consensus that children are worshipers and the norm for their worship is full participation in the regular Sunday Eucharist. "No 'kiddieland liturgies,'" the participants agreed. "Children through their baptism are full members of the church and should be treated that way."

A half-hour film documenting the 1974 irregular ordination of the women priests in the Episcopal Church won a silver medal from the International Film and Television Festival in New York in November, according to the December *Witness* magazine. The Episcopal Church Publishing Commission, which publishes the *Witness*, had commissioned Ideal Image, Inc., to produce and produce "A Priest Indeed." The film incorporates dramatic scenes and documentary interviews. The central characters are fictitious, with actors portraying them, but interspersed throughout are actual appearances by key participants in the 1974 ordination.

Religious organizations could lose an estimated \$8 billion in contributions in 1985 if a new Reagan tax simplification plan is approved, according to a report released recently by Independent Sector, a coalition of charitable organizations. The study's author, Charles G. Clatter, economics professor at Duke University, concluded that religious donations would decline by 18 percent, from \$45.8 billion to \$35.8 billion, if treasury recommendations unveiled on November 1 are accepted by President Reagan.



James W. Kennedy— an ecumenical pioneer

ady: The pace hasn't slowed but some of the activities have changed.

By DAVID E. SUMNER

u may find him in retirement at his daily workout at the gym, or writing a book. Or during the winter months, you may find him on a beach at his winter home in Fort Myers, Fla. Kennedy maintains the active, productive life he has had throughout his years as priest, ecumenist, author, and

one of the ecumenical pioneers of the Episcopal Church, Dr. Kennedy was primarily responsible for the establishment of the Joint Commission on Ecumenical Relations in 1949. He served as a member until 1953, and as its secretary for the next 25

has been ordained for 51 years and

David E. Sumner is the editor of the publication of the Diocese of Southern and news correspondent for THE LIVING CHURCH.

married for more than four decades. He lives with his wife, Frances, in Cincinnati between April and November. In November, they travel to their winter home in Fort Myers, and return to Cincinnati's Mt. Adams in the spring.

Dr. Kennedy was editor and director of Forward Movement Publications for 13 years and is the author of many books, among them *Holy Island*, a classic Lenten devotional guide. Dr. Kennedy retired from Forward Movement Publications in 1978. "It was the longest I have ever held a post in my life," he says. "But I enjoyed my years there and hope I did a good job."

However, his ministry spans the nation and the globe. He attended the first Assembly of the World Council of Churches in Amsterdam in 1948, and each WCC assembly through Nairobi in 1975. He missed the Vancouver Assembly last summer — "I deliberately

stayed away from that one, because, after all, I was retired."

James William Kennedy was born in Denison, Texas. After ordination in 1933, he served parishes in Texas and Georgia before being called to All Saints, Richmond, Va., in 1939. In 1945, he became rector of Christ Church, Lexington, Ky., where he served until 1955. For the next ten years he was rector of the Church of the Ascension on Fifth Avenue at Tenth Street in New York City.

While at Christ Church, Lexington, he went to England in 1948 on a clergy exchange program. "I heard about the World Council assembly to be held in Amsterdam that same summer and thought it would be nice to get in on that."

He got appointed an accredited visitor and obtained press accreditation, went to Amsterdam, and wrote a book about this founding assembly of the World Council of Churches — *Ventures of Faith*. "I had it finished by the time we landed: most of us came back on the Queen Elizabeth I. Cliff Morehouse [of Morehouse-Barlow Co., and at that time editor of THE LIVING CHURCH] was at the

in print within a month.

"That was my first and most exciting ecumenical experience. I had a wonderful time. From then on out, I was a gung-ho ecumenist."

That led to the 1949 General Convention in San Francisco, and its vote to establish the Joint Commission on Ecumenical Relations: "I asked several who had been to Amsterdam what we were going to do about ecumenical relations. Well, nobody seemed to have any ideas, so I said I'd draft a resolution. I did. Bishop Angus Dun [of Washington, D.C.] presented it. It was passed. Then I had to use all my wiles to get on the commission, which I did.

"Floyd Tomkins, who was secretary of the old Faith and Order Commission, was made the secretary. Bishop Dun was the chairman. Floyd and I had worked together on a number of occasions, and he asked me to help him as secretary, so I took the minutes for him and wrote the first triennial report. [The Rev. Floyd W. Tomkins was secretary of the Faith and Order Commission, 1927-53. He retired from the active ministry in 1959.]

"The next year they were going to select a new secretary, since Floyd did not want to serve any longer. He put up my name. And Angus Dun said, 'Jim doesn't know enough about the work of the ecumenical commission,' and the reply was, 'Well, he's been doing all the minutes.'

"I was secretary of the Joint Commission for 25 years. I enjoyed every minute of it until it got so complicated and began to enlarge. After all, I was still rector of my parish. We took on approaches to unity, relations with the Orthodox, relations with the Roman Catholics and the Lutherans. The work continued to expand. I carried on until I retired in 1978. Now, a standing commission carries on the complex work."

After leaving Christ Church, Lexington, he became rector of the Church of the Ascension in New York City. "Having been rector of a few good parishes, I thought I knew all the answers to everything. But, when I went to Ascension, it was a totally new experience. So I had to learn all over again how to run a parish, this time in the unique environment of New York City."

However, he liked New York. "The exciting thing to me was the professional competition. Everything the church did in New York had to be of the highest caliber. Every time you preached a sermon, you realized you were up against the best preachers in the world, and you couldn't allow yourself to get slack. You had to be at your top level all the time, which was a bit of a strain, but invigorating and stretching."

How did he come to the Forward Movement? "Bishop Hobson thought I might be a good person for it. He wrote

that he wanted me to leave this prestigious New York parish where I was rector and come to Cincinnati to head up what I, in my ignorance, considered to be a small-time operation. So I said, "Thank you, but no, thank you."

But the retired Southern Ohio bishop and chairman of the executive committee of Forward Movement Publications wouldn't give up. "A year later Henry Hobson wrote that he was going to be in New York, and wanted me to have lunch with him. So we met and he really sold me on the opportunities for a wider ministry. And so I finally agreed.

"It was everything he said it was, and more — writing, shaping the writing of others, visiting the seminaries and theological colleges in the U.S. and Canada, and keeping some 300 new and old titles in print. We had a good 13 years in it."

Dr. Kennedy was the first person to be both editor and director of Forward Movement Publications. "Up until then, they had two operations, an editorial side and a business side. The editor had nothing to do with the business, and vice versa . . . I was the first director/editor with responsibility on both sides of the fence."

He feels his greatest accomplishment was expanding Forward Movement into book publishing. "I realized that while we concentrated on small booklets, there were times when it would be good to have something a little longer. So I thought up the idea of miniature books, smaller than a paperback, but larger than a booklet. That was the most significant thing I did while I was there. The books provided extensive reading matter for the laity, leading them into deeper waters in terms they understood."

Today, in his late 70s, he works out five days a week at a gym in Cincinnati's University Club, and "hits a little tennis" with a pro once a week. "I don't play tennis in the competitive sense because I can't twist my knee." He explained this was caused by a plane crash during the time he was flying as a private pilot.

Dr. and Mrs. Kennedy have two children, a son and a daughter. His son is a physician, as well as his son-in-law. "They give my knee a lot of sympathy, but they can't help it much," he remarks. "One is a plastic surgeon and the other a general surgeon."

After he and I finished lunch, we went to the coatroom at the University Club, where he picked up a battered hat. "My wife keeps telling me I need to buy a new hat, but there's nothing wrong with this one," he laughed.

A week later, he and Mrs. Kennedy left for the drive to their Fort Myers home. The ecumenical pioneer hasn't slowed his pace — just changed some of his activities.

A Saint Held My Hand

By VINCENT PARIS FISHER

About the turn of the century in Kingston, N.Y., there were Episcopal churches: Holy Spirit, Cross, and St. John's. My father, Rev. Paul Rogers Fish, was rector of the Church of the Holy Spirit, the Charles Mercer Hall was rector of the Church of the Holy Cross, and the Lewis Wattson was rector of St. John's. Fr. Wattson felt called to found a religious order which later became known as the Society of the Atonement. It was located on the east bank of the Hudson River, and its buildings became known as "Graymoor" — after two persons closely associated with its beginning: the Rev. Dr. Gray and a Prof. Mook at Columbia University.

Fr. Wattson took Paul James Francis as his religious name, and, in the 1920s, much of his time was devoted to raising funds for Graymoor, frequently necessitating his absence from the monastery. On many occasions, he asked his father to cross the Hudson River via rowboat in order to celebrate Mass for lay brothers. A close friendship was formed that lasted many years.

Fr. Paul James Francis was vitally interested in Christian unity, and

The Rev. Vincent Paris Fish is chairman of the Northern Illinois Medical Council in McHenry, Ill. He has often been in charge of local arrangements for the Week of Prayer for Christian Unity.

an annual octave of prayer for
in unity, beginning with the Con-
of St. Peter on January 18, and
with the Conversion of St. Paul
uary 25. He became convinced
ristian unity must come about
the leadership of the Roman
c Church, and to that end he en-
to correspondence with the Vati-

correspondence resulted in the
al journey of Fr. Paul James Fran-
l the Society of the Atonement
anterbury to Rome. At the same
ie grounds and buildings of Gray-
hich were under the control of Fr.
ere destined to become the prop-
the Roman Catholic Archdiocese
York. Both the spiritual journey
e loss of the property which had
ed to the Episcopal Diocese of
ork aroused a certain amount of
ess on the part of Episcopalians
hout the country.

the Week of Prayer for Christian Unity
took on new life and growth under the
aegis of Rome, and today Graymoor is a
highly respected leader in the field of
Christian unity and ecumenicity.

Time has healed the wounds resulting
from the loss of Graymoor and the Soci-
ety of the Atonement, as is evidenced by
the dignitaries who gathered on October
19, 1971, for the reinterment of Fr. Paul,
who had died February 8, 1940. His new
burial place was atop the Mount of the
Atonement, overlooking the glorious
Hudson Valley.

Present were dignitaries of both the
Roman and Anglican churches — bish-
ops, priests, religious, and laity. Both
Anglican and Roman rites were used.

In 1915, my father and his family
moved to Elizabeth, N.J., where for
many years he was curate at Christ
Church. It was here that I, a boy of nine
or 10 years, made the acquaintance of

my parents, staying overnight on his
journey to various speaking engage-
ments.

Fr. Paul traveled by train. After he was
refreshed by a too short visit and a good
night's sleep, my father and I would
walk with him to the train station. He
would always hold my hand as we
walked. Wearing his habit, he made a
striking appearance as we walked three
abreast through the main street of the
town. At the railroad station we sat and
talked until the train arrived.

One particular time, I noticed that Fr.
Paul did not stop at the ticket window; I
figured that he had a return ticket. He
bid us both goodbye and climbed
aboard, waving to us as the train pulled
out.

On the way home, I asked my father
why Fr. Paul did not seem to have a
ticket. He explained that Fr. Paul never
bought tickets because he never carried
money, and that someone always volun-
teered to pay his fare. Meals and lodg-
ings were likewise taken care of. I was
entranced by the whole procedure, learn-
ing years later that from the moment Fr.
Paul began life as a monastic, he never
carried money.

There were several such visits from Fr.
Paul James Francis. Even as a small boy,
I found that he fascinated me. Out-
wardly, he did not fit my preconceived
ideas of what a monk should look like: he
had a determined countenance and a no-
nonsense chin that seemed to me to be
more like that of a prizefighter than that
of a mystic.

Furthermore, he and my parents had
many long discussions that were liber-
ally sprinkled with smiles and laughter.
He seemed to me to be more human than
many of the secular priests with whom I
became acquainted in my father's study.

As the years go by, I often think very
fondly of Fr. Paul James Francis. This is
particularly true each year when time
draws near for the annual Week of
Prayer for Christian Unity.

I have become aware that the mem-
bers of the Society of the Atonement
have petitioned the Holy See to abandon
the machinery which was about to be set
in motion to canonize Fr. Paul, based
particularly upon his great work in es-
tablishing the force that has spread
around the world through the Week of
Prayer for Christian Unity.

The brothers felt that Fr. Paul would
have objected very much to the vast sum
of money that would have to be ex-
pended to achieve his canonization. That
set me back, for I had looked forward to
the day when I could truthfully say that
a saint had held my hand!

But, of course, he is a saint, and the
necessary formalities do not change that
fact. A saint *did* hold my hand! May he
rest in peace.

Abraham and Isaac

Life-sized images in stained glass —
Towering Abraham with knife unsheathed
Cowering Isaac — or so he seemed to be —
Awaiting the dread stroke from a
Bewildered Father obeying a heartless
God.

Strange discordant message from the side
While from the pulpit mount straight on
Came convincing words of a God whose
Love led him to sacrifice himself
In his only Son. Beyond reason, this
Love.

Half a lifetime seems too long a space
For the stereopticon to come in focus
For the in-depth vision — unified, glorified,
Of the God of Abraham, Isaac and in Jesus
To summon me in immediate, direct
Call.

Yet 40 years of wandering seems right
In retrospect, as preparation for that
Moment, that Kairos in which I have
“a Son, an only son whom I love”
To offer for the altar of twin freedoms, his
And mine.

“Here am I, God.” Responding to your Love,
I ascend the mountain with my son
Shedding in transit by your Grace
The me-in-him idolatry, long nurtured
Close by my heart, now transformed in
You.

Jlm Gill

Hearing What Goes On

As congregations grow older, the need to make everyone hear grows more and more important.

By BRUCE E. WHITEHEAD

Fast reading, soft talking, and inarticulate speaking make it difficult or impossible for 25 percent of Episcopalians to appreciate services of worship. This is my conclusion after having become one of those people who do not have perfect hearing. My own experience and reading about the subject have convinced me that many people are not able to hear much of the service.

Of course, they don't hear half of a TV show either and have trouble with conversation. But that's another matter. What can be done about helping all of us to hear better in church?

Don't tell us to move up or get hearing aids. Many people have already moved up, others won't, and for many a hearing aid is not the answer. The solution, at least in part, is better reading of the service and clearer articulation.

Because clergy are familiar with the liturgy, they tend to hurry through it with very little change in tone of voice. Some have a bad habit of mumbling, especially when facing away from the congregation in the absence of a public address system.

Readers of lessons tend to read much too fast, because they are nervous, or want to show how well they can read, or are thoughtless. Preachers often depend too much on the microphone or the acoustics. They have a maddening habit of dropping their voices at critical points and garbling punch lines.

The solution is not only simple but will also deepen the devotional aspect of the service for those who are speaking. A few suggestions are offered here by one who wants to hear it all without straining and lipreading.

Any priest or deacon who has the privilege of saying the liturgy ought to read it with feeling, in a clear and loud voice

as though God had called him or her to that special vocation. This means every service, however small the congregation.

Preachers should articulate clearly, especially when dealing with unusual or new ideas. If the idea is really important, repeat it or use an example. *Preach* when you get to the crux of the message; don't turn your head away and mumble. We want to hear the Good News.

Readers of lessons are not reading to themselves; they are declaring what the Word of God is for God's people at this time. Read it, announce it for the timeless, vital message that it is. Liturgists suggest a one sentence introduction to the lesson which is most helpful. How we

need to hear the Bible read for us: *read it* actively and with a loving tongue and heart!

When in doubt, please don't hesitate to ask, "Can you hear me well enough everyone? Raise your hand if you can't. Bless you!"

Every person who speaks during service should occasionally listen to his or her voice on tape. It is our most useful giving critic and a necessary one.

As our congregations grow older the increase of older people in the culture, the need to make everyone hear grows more important. It is time to help everyone to hear all of that beautiful service and sermon.

Epiphany

He comes
Heralded by song
Through heaven's proscenium
In an epiphany of splendor.
Here on our stage
Where we are strangers all,
God's beauty shaped in ultimate perfection:
A baby
Complete in every part;
Here, in our flesh, God's Word
Lies seeded
To reap a harvest in our hearts reborn:
A loveliness
Surprising and surpassing.
We meet:
We feel:
We are aflame.

"Let your light shine —"
And see, reflected in the mirror
Of time's very Being
Your face transformed,
Made like a little child.
You greet yourself
And find yourself
Amazed.

Charles Austin Joy

The Rev. Bruce E. Whitehead is a retired priest of the Diocese of Southeast Florida. He spends much of his time in Knoxville, Tenn. This is the second in a series of articles on preaching which began last week.

of Prayer for Christian Unity

In this issue we recognize the annual Week of Prayer for Christian Unity. Extending from the Feast of the Confession of St. Peter (January 18) through the Feast of the Conversion of St. Paul (January 25), this week summons all of us to put Christian unity in our hands, that he may bring it about in his way. Fr. Paul of Graymoor was one of the main instigators of this observance and we include an interesting description of him in this issue. We do not choose his model of Christian reunion; namely, submission to the Pope of Rome, but we cannot fail to admire his sincere devotion to the cause of unity of Christian believers.

Reveal Its Unity"

The ecumenical movement has meant many things to many people during the past hundred years. In America, it has tended to emphasize practical cooperation between different Christian bodies. This, no doubt, is our national tendency to be doers.

In Europe, on the other hand, ecumenical relations have been more theological and theoretical, as scholars have attempted to go behind present divisions to older traditions and more classical theological positions. In Europe, ecumenism has often been seen as a high church movement, finding its mandate in the creedal affirmation of "one holy catholic and apostolic Church."

The movement for Christian unity involves innumerable different dimensions and ramifications. Some of them are reflected in this issue. How does all this fit together? In any easy sense, it doesn't.

Yet, extraordinary progress has been made. During the past decades, almost all churches have discovered that they really do have many things in common, things which all need to affirm. This is as it should be, for Christian unity is ultimately God's gift, not something we ourselves devise or fabricate.

As the Nicene Creed says, the unity is there: it is waiting to be apprehended. As a great prayer says, "Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace" (BCP, p. 375).

The Young Men

By MILLER M. CRAGON, JR.

Read Bishop Swing's recent article with great interest. He asks where all our young men have gone [TLC, Dec. 2]. One of us in the Diocese of Chicago has been asking the same question. A major component of my work is the Commission on Ministry, and I facilitate an annual BACAM (selection and ordination) for some of our applicants. A recent examination of the records from the last three years conducted in 1982, 1983, and 1984 provided some data which our Commission has looked at with interest. These figures describe what happened in my diocese only, but I have the feeling they may be of more general application. At the three BACAMs, there were

38 applicants, 26 males and 12 females. Their average age at the time was 38 years; only seven or about 20 percent were in their 20s. Their marital status was as follows: eight were single, sixteen married, five divorced and nine remarried after a divorce. Sixty-three percent were recommended to the bishop to proceed toward ordination, 58 percent of the men and 75 percent of the women.

Time

"... when it is past"

Let not yestereve be gone
 a vigil lost in dulled sight
 Yestereve is tomorrow's dawn
 alive with lumen candlelight.

Ray Holder

These figures back up the observation of Bishop Swing. If this small sample has any applicability to the church at large, it is clear that the future ordained ministry of our church will be made up substantially of persons who have chosen this as a second career, without necessarily having been successful in the first, as Bishop Swing implies.

There simply will not be any more young priests around and the priests we have will be those who are engaged in this ministry for the last decades of their active lives, truly the elders of the community.

This data also points up where the excess of clergy in the church is coming from, since as recently as 15 years ago neither women nor men remarried after a divorce would have been allowed to be applicants for ordination. Another trend which I see is the large number of older persons who are discovering the Episcopal Church at the same time they discern what they see as a vocation for ordination.

Many of those who were not recommended to proceed at this time had been confirmed members of this church for less than a year. One cannot but wonder why the parish churches are ready to push them along this path so quickly, but, at their age, every year makes a great difference.

Another trend is the man whose wife

Rev. Miller M. Cragon, Jr., is Canon of the Ordinary of the Diocese of Chicago.

sional prospects with a high income. As one man from our diocese said to me, "I have both the time and the income available to go to seminary and to be a priest, as long as it will be where my wife is." We, of course, have Seabury-Western Theological Seminary, which makes this possible, but how can he be well deployed if he must remain in Chicago?

There used to be an annual flock of bright young bachelors swooping out of the seminaries each June to try their wings and learn to be priests by working in parishes that could not afford anything more than a young bachelor. The church at large will be the poorer for ministry as this situation continues to decline or disappears completely.

There have always been older men with a vocation to ordination, but they have been the exception until recently. Now they have become the rule, and it is the younger men who have become the exception.

The church has not chosen this; rather, the church has allowed this to happen. We as a corporate body do not choose our priests. Individuals choose to be priests, and the church either affirms or denies them this office.

In another month, I will have been a priest for 34 years. My long experience has not necessarily brought wisdom, but it has brought a sense of confidence that can only come from more variety in ministry than any person being ordained at age 40 or more can expect to have.

You need a lot of experience to do many of the things that I and my contemporaries do now with the ease that only a broad experience with theological thinking and the time to let that theology mature can bring. With the trends in the church today, it will be theological maturity more than anything else that will suffer.

Light

The stars are making merriment
A-twinkle in the sky,
Winking at two angels
With their trumpets, passing by.

The angels give scant notice —
Their task is just begun:
To pale a dawn for earthlings, and
To announce the sun.

So the heavenly trumpeters
Of old their task begun,
Still pale away each dawning doubt
When they proclaim the Son!

Katharine Yow Bond

BOOKS

Call to Battle Satan

THE COMMUNION OF LOVE. By Matthew the Poor. Foreword by Henri J. M. Nouwen. St. Vladimir's Seminary Press. Pp. 234. \$8.95 paper.

We look for interesting publications from St. Vladimir's, and again we are not disappointed. The interest of this volume is augmented by the identity of the author. Matthew the Poor (Matta el Meskin in Arabic) is the monastic name of an educated and well-to-do Coptic Orthodox Christian, who, following in the path of the Egyptian saints of old, gave his goods to the poor and retired to the desert.

He has led the rebuilding of the monastery of St. Macarius in the legendary Wadi El-Natroon, an area sanctified by the heroic asceticism of the ancient desert fathers. In subsequent years, he has become a leading figure in the monastic, spiritual, and evangelistic revival of the ancient indigenous Church of Egypt.

This book, published by a press of Russian Orthodox background, with the foreword by a well-known Roman Catholic, attests to the widespread appeal of Fr. Matthew. The front cover has a photo of this striking looking man.

Many of his sermons and talks have been transcribed and printed in Egypt. The present volume contains 20 essays and sermons, arranged according to the themes of the church year. All, we assume, are translated from Arabic but read very smoothly in English.

As someone said of the Bible, the problem is not with what one misunderstands, but with what one understands all too well. Coming from a Christian culture in which monasticism, fasting, and fervent prayer are taken as normal practices, Fr. Matthew calls on his readers, in no uncertain terms, to battle against Satan with the weapons of the Spirit and the assurance of triumph in Christ's name. H.B.P.

Independence of Mind

THE EUCHARIST IN BIBLE AND LITURGY: The Moorhouse Lectures, 1975. By G. D. Kilpatrick. Cambridge. Pp. vii and 115. \$29.95.

Prof. Kilpatrick is best known as an independent-minded textual critic and editor of the British Bible Society's Greek New Testament, but he has also written in the field of liturgy.

His independence of mind shows itself here in his departure from the usually accepted view that the institution narrative in I Corinthians 11 is more primi-



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Refer to Key on page 16.

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David A. Cooling, r (408) 293-7953
8, 10:30; Wkdy H Eu 12:10 Mon-Wed-Fri

SOUTH CALIF.-SANTA CRUZ Santa Cruz

Center and Lincoln
Judith Ain, chap
8, 10; Thurs HC & HS 10; Wkdys ex Thurs MP 8:30

DELAWARE

UNIVERSITY OF DELAWARE Newark

DOMAS'S PARISH IN NEWARK
Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W. T. TSF, Univ. v
8, 10:30; EP daily, Mon 7, Wed 12:10. Anglican Student
ip Wed 7

FLORIDA

FLORIDA SOUTHERN COLLEGE COMMUNITY COLLEGE

145 Edgewood Dr., Lakeland
Rev. Robert B. Cook, Jr., r; the Rev. James P. Coleman,
e Rev. Dr. John Santosuosso, d
10:30 HC. Tues & Fri 7 HC; Wed 10 & 7:30 HC and

GEORGIA

EMORY UNIVERSITY Atlanta

1790 Lavista Rd., N.E.
Rev. J. Chester Grey, r; the Rev. Nancy Baxter Sibley,
10, 6. Wed 10:30, 7. Fri 7

ILLINOIS

WESTERN ILLINOIS UNIV. Charleston

CAMPUS MINISTRY
v. Donald J. Schroeder, chap
week & holidays as announced. 345-8191

LAKE FOREST COLLEGE Lake Forest

OF THE HOLY SPIRIT
v. J. Clark Grew, r
10, 11; Tues 7; Wed 9:30; Thurs 6:15

SOUTHERN ILLINOIS UNIV. DeKalb

CANTERBURY EPISCOPAL COMMUNITY
Lucinda Ave.
Rev. Charles E. Hoffacker, chap
services as anno. Full-time active program

IOWA

WESLEYAN COLLEGE Grinnell

ST. PAUL'S CHURCH & STUDENT CENTER
v. Bob Towner, chap
Sun 8, 10:30, Wed noon, Fri 7

KANSAS

KANSAS STATE UNIV. Manhattan

ST. FRANCIS AT KSU
The Rev. Ron Clingenpeel, chap
Sun 5; Wed 12:10; HD 7
1801 Anderson
537-0593

UNIV. OF KANSAS Lawrence

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

MARYLAND

UNIV. OF MARYLAND College Park

MEMORIAL CHAPEL
Canon Wofford Smith, chap
Sun HC & Ser 10; Wed & Fri HC noon. A ministry of the
Diocese of Washington

MISSISSIPPI

UNIV. OF MISSISSIPPI Oxford

ST. PETER'S
The Rev. Paul E. Stricklin, chap
Sun HC 8, 11, 5:30; Wed HC 12:05, 5:30. Wkdys as anno
9th and Jackson

NEW YORK

SKIDMORE COLLEGE Saratoga Springs

BETHESDA CHURCH
The Rev. Thomas T. Parke, r & chap
Sun 6:30, 8 & 10. Tues 6 Wilson Chapel
Broadway at Washington St.

SYRACUSE UNIVERSITY Syracuse

EPISCOPAL-ANGLICAN CAMPUS MINISTRY
The Rev. Canon K. Dennis Winslow, chap
Hendricks Chapel
Mon-Fri 8:10 MP; Thurs 5:10 H Eu
Syracuse, N.Y. 13210

OHIO

MIAMI UNIVERSITY Oxford

HOLY TRINITY
The Rev. John N. Gill
Sun 8, 10:30. Wkdys as announced
Walnut & Poplar

OHIO WESLEYAN UNIVERSITY Delaware

ST. PETER'S
The Rev. Clark Hyde, r; the Rev. Donna Rosa, c
Sun H Eu 8, 10:30; Wed 7:15
45 W. Winter St.

OKLAHOMA

OKLAHOMA STATE UNIV. Stillwater

ST. ANDREW'S
The Rev. William V. Powell, r; the Rev. David Ottsen, chap
Sun: HC 8, 10:30, 5. Wed 10
516 N. Third

TEXAS

SAM HOUSTON STATE UNIV. Huntsville

ST. STEPHEN'S—Epls. Student Center
Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap
Sun 8:30, 10:30, Canterbury 6. Wed 6:45. Tues Canterbury 6.
Fri 12:05.
1603 Ave. J

VIRGINIA

WASHINGTON AND LEE UNIV. Lexington

VIRGINIA MILITARY INSTITUTE
R.E. LEE CHURCH
Sun 8:30 & 10:30. Wed 4. Sun Even. 6:30
The Rev. Peter J. Bunder
123 W. Washington St.

WEST VIRGINIA

MARSHALL UNIVERSITY Huntington

CAMPUS CHRISTIAN CTR.—Canterbury Fellowship
Fifth Ave. & 17th St. 25701
The Rev. Philip G. Browne, chap

WEST VIRGINIA UNIV. Morgantown

CAMPUS MINISTRY CTR.—Canterbury Fellowship
293 Willey St. 26505
The Rev. George D. Moses, chap

WISCONSIN

UNIV. OF WISCONSIN-PLATTEVILLE

HOLY TRINITY
The Rev. J.R. Hector
Chestnut & Market
(608) 987-3019

word) than the Marcan, and in his plea for the originality of the shorter text of the Lucan institution narrative.

He rejects Gregory Dix's now commonly accepted interpretation of *anamnesis* (recalling the past event so that it becomes presently operative by its effects). The correct meaning, he maintains, is given by Paul in his comment: "You *proclaim* the Lord's death until he comes."

After analyzing the New Testament accounts, Kilpatrick devotes three lectures to the study of the nature of the Eucharist. It is both sacrifice and sacred meal. The institution narrative does not function as consecration. Like most liturgiologists, he deplores the ceremonial that grew up around the bread and cup words and, with our own liturgical commission, understands the function of the institution in the Great Thanksgiving as "charter narrative."

Appended to the lectures is a draft for a liturgy from the kiss of peace to the communion. Oddly, in view of his interpretation of *anamnesis*, he is strongly opposed to an acclamation after the institution narrative. He seems to think that implies that the *verba* are the moment of consecration. It could be argued that it is precisely the *anamnesis* as proclamation, which is what he desires.

It ought to be mentioned that the interpretation of *anamnesis* as proclamation does not rule out the Dix interpretation of making the Christ event present by its effects. For as Bultmann has argued from Paul's theology of the Word, the effect of proclamation is precisely that: to make past events effectively operative in the present. Fortunately, we can combine Dix and Kilpatrick.

Kilpatrick's conclusions are provocative, even if not always convincing. The book should be read by all who are interested in eucharistic origins and in liturgy.

(The Rev.) REGINALD H. FULLER
Virginia Theological Seminary
Alexandria, Va.

Books Received

THE PAULINE LETTERS. By Leander E. Keck and Victor Paul Furnish. Abingdon. Pp. 156. \$8.95.

TEAR CATCHERS: Developing the Gift of Compassion. By Harold Ivan Smith. Abingdon. Pp. 160. \$8.95.

AGENDA FOR BIBLICAL PEOPLE. By Jim Wallis. Harper & Row. Pp. 109. \$6.95 paper.

WHAT ARE THEY SAYING ABOUT THE SOCIAL SETTING OF THE NEW TESTAMENT? By Carolyn Osiek. Paulist Press. Pp. vi and 93. \$3.95 paper.

ACHIEVING THE IMPOSSIBLE. By Charles M. Sell. Ballantine Books. Pp. 275. \$2.95 paper.

AMERICA, CHRISTIAN OR SECULAR? Readings in American Christian History and Civil Religion. Edited by Jerry S. Herbert. Multnomah Press. Pp. 313. \$10.95 paper.

THE RESTLESS WOMAN. By Beverly LaHaye. Zondervan. Pp. 144. \$5.95 paper.

PEOPLE and places

Appointments

The Rev. Norval Curry is rector of St. Matthew's Church, Glendive, Mont. Add: Box 1391, Glendive 59330.

The Rev. Arthur Dasher, IV is rector of R. E. Lee Memorial Church, Lexington, Va.

The Rev. John Harris Harper is vicar of Christ Church, St. Mary's, Ga., and St. Mark's, Woodbine. Add: 311 Wheeler St., St. Mary's 31558.

The Rev. Wendell Phillips is vicar of the Church of the Holy Nativity, Whitefish, Mont. Add: 214 Second, Whitefish 59937.

The Rev. Robert Kahle Pierce is rector of St. Paul's Church, 218 S. Second St., Smithfield, N.C. 27577.

The Rev. Steven L. Schuneman is assistant priest at Trinity Church, Wauwatosa, Wis.

The Rev. Terence L. P. Wilson is vicar of the Church of the Holy Angels, West Chatham County, Ga., and the Church of St. Elizabeth of Hungary, Richmond Hill. Add: Box 576, Pooler, Ga. 31322.

Ordinations

Priests

Fort Worth—Charles Williams, curate, St. Mark's Church, 2024 S. Collins, Arlington, Texas 76010.

Paul's Church, Milwaukee, Wis. Add: 914 E. Knapp, Milwaukee 53202.

Oregon—Kathleen Casey Long, assistant to the rector of the Church of St. Michael and All Angels, 1704 N.E. 43rd Ave., Portland 97213.

Rhode Island—Mary Fabian Blakney, chaplain of St. Elizabeth's Home, Providence. Add: 165 Brown St., Providence 02916. Miguel D. Espinal, priest-in-charge of the Hispanic Mission. Add: 93 Tryon Ave., Rumford 02916.

Western North Carolina—Robert C. McMillan, non-parochial. Add: Route One, Box 42-B, Bamboo Rd., Boone, N.C. 28607.

Permanent Diaconate

Fort Worth—Lynn Lundelius, on the staff of the Church of Christ the King, 3290 Lackland, Fort Worth, Texas 76116.

Deacons

Fort Worth—Andrew Gunn, on the staff of St. Andrew's Church, Fort Worth, Texas.

Lexington—Edward Vernon Dorsey, in charge of St. Barnabas' Mission, Nicholasville, Ky. Thomas Darst Noe, who will transfer to the Diocese of East Carolina.

Retirements

The Rev. T. Stewart Matthews, rector of Camp Allen, the camp and conference center of the Diocese of Texas, has retired. Add: Route One, Box 118, Navasota, Texas 77868.

The Ven. Robert Y. Davis, 87, retired of the Diocese of the Rio Grande, died October 3 in the Veterans Administration Home in Hampton, Va.

Originally from Monticello, S.C., Fr. Davis graduate of the Universities of Colorado and of St. John's Seminary in Greeley, Colorado. Years of active ministry were spent serving parishes and missions in Colorado, New Mexico, and He served the Navajo Indians in various capacities for 20 years, and from 1945 to 1950 was archdeacon of the Navajo Indians in Farmington, N.M. Fr. Davis published his autobiography, *The Passage*; he was also listed in *Who's Who in America* and is survived by his wife, Mildred E. Davis, and four daughters.

Ernest E. Pratt, who was extremely active in his parish church in whatever part of the world his work with the Simmons mission firm took him, died in Florida on October 14 at the age of 65.

His church activities on a major scale began at St. Andrew's Church, Kenosha, Wis., where he was vestryman, layreader, and Sunday school superintendent. Occasionally as he moved to a new parish he would be senior warden, the teacher of the confirmation class, organizer of the Every Member Catholic League or leader of a prayer group. He was associate pastor of Episcopal or Anglican churches in Dallas, Texas, St. Petersburg, Fla., and Pinellas, Fla., among others. He is survived by his wife, Mildred, two daughters, and five grandchildren.

CLASSIFIED

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

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EPISCOPAL CHURCH OF THE ASCENSION, 01 Orange Avenue, P.O. Box 10057, Clearwater, Fla. 33517, seeking organist — music director. (813) 47-3460. Tom T. Edwards, rector.

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TRAVEL

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

WANTED

SERVERS VESTMENTS and church furnishings needed for new mission in Newfoundland. Will pay postage. Box 218, St. Anthony, NFLD, Canada AOK 450.

*In care of *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202.

DEATHS

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WANTED

BRASS or wooden altar cross. For new Boy Scout chapel. Write: St. Paul's Church, 390 Main, North Andover, Mass. 01845.

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WILMINGTON, D.C.

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

MIAMI GROVE, MIAMI, FLA.

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

CHICAGO, ILL.

ST. RICHARD OF ST. PAUL 2nd and Lawrence
y Rev. Church A. Pugliese Near the Capitol
ss 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
es, Thurs, Fri. 5:15 Wed

INDIANAPOLIS, IND.

ST. MARY'S CATHEDRAL
ent Circle, Downtown
y Rev. Roger Scott Gray, dean & r
8, 9 (Cho), 11 (Cho, men & boys). Daily Eu 7
12:05, Sat 8). HD 12:05

MOBILE, ALA.

ST. MARY'S 8833 Goodwood Blvd., 70806
v. Clarence C. Pope, Jr., r; the Rev. Donald L. Pul-

Eu 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

AMHERST, MASS.

ST. JOHN OF THE ADVENT 30 Brimmer St.
v. Donald R. Woodward, priest-in-charge
masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

ST. ANTON'S 209 Ashmont St., Ashmont, Dorchester
mont Station on the Red Line (436-6370; 825-8456)
ev. J.F. Titus Oates, r; the Rev. Ronald E. Harrison, c
30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.

ev. Emmett Jarrett, v; the Rev. Margaret Rose, c
of Eu 10:30. Daily as announced

MISSISSIPPI BEACH, MISS.

ST. PATRICK'S 200 E. Beach
ev. William R. Buice, v
Masses 8 & 11, Ch S 10:30, C by appt. Ultreya 1st Fri 7

PASS CHRISTIAN, MISS.

HISTORIC TRINITY on the Gulf Coast
Sun The Holy Communion 8 & 10

KANSAS CITY, MO.

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

ST. LOUIS, MO.

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

OMAHA, NEB.

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

NEWARK, N.J.

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

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George Charles Hoeh, r
the Rev. Henry Solem, c
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service
10. Eu scheduled with all services

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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

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

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

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)

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Wm. Maurice Branscomb, r; the Rev. Samuel
Fleming, r-em; the Rev. Nutt Parsley
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HU & Eu 9:40; Sat Eu 9

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. 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. Crary, 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 Commings, 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

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. June
The Very Rev. Frederick F. Powers, Jr., dean 271-771
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

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