

THE LIVING CHURCH



Parishioners of the Cathedral Church of St. John the Divine in New York led their animals up to be blessed by the Very Rev. James Morton, dean of the cathedral, and other clergy at the conclusion of a celebration of St. Francis Day [October 4] on October 6.



Coincidence or Providence?

By GEORGE B. McADAMS

Many people assume that there is a mutual exclusion between chance happenings and those attributable to providence. This is not so. For example, scientists make use of a single event only as it occurs by coincidence as part of a pattern of many, observed under a strictly maintained set of circumstances. The results lead hopefully to conclusions based on probabilities. On the other hand, when God acts in providence, he focuses on one isolated occurrence and ignores completely what might have happened but didn't. The event, construed by the scientific community as attributable to pure chance, may be considered by the religious community to be the result of the direct action of God acting in judgment or in revelation.

Coincidental actions are unique in that they take place so often at most striking moments to change the direction of history at crucial points, whether on internal or individual levels. An example was the nine-day cloud cover over Dunkirk keeping the Luftwaffe out of the sky to allow the successful evacuation of 300,000 soldiers of the British Expeditionary Force at the end of May.

Depending on one's orientation, an event may be considered a coincidence or, without contradiction, a mighty act of God. Each opinion is allowable.

People often associate the action of divine providence with the healing process, cat-

alyzed by prayer. I think of the conversion of disease into health as a quantitative affair. On the negative side of the balance, there is the illness — physical, mental, spiritual, singly or in any combination. The weight thereof may be increased by unhealthy influences by family or friends or by the patient himself, such as apathy, self-pity, lack of faith, etc.

On the positive side I include all the marvelous scientific advances applicable to combat the particular sickness and the dedicated, caring concern of the health team. Finally, there is God's healing power waiting to be asked into the situation through intercessory prayer. Remember St. Augustine's admonition — "Without God we cannot, without us God will not."

The efficacy of our prayers depends in part on how sincerely and fervently we pray. If among those praying, perhaps even the patient himself, there are serious doubts that some sort of healing can occur, this will dilute the whole effort. Remember that Jesus "could do no mighty work" in his own village of Nazareth because of the people's unbelief. I once told my congregation after a service that God probably gave us a C+ for our collective prayer efforts; they didn't appreciate it.

What follows is an example on a modest scale of the healing power of prayer. As a pathologist I had been searching through a microscope for an hour and a half for tubercle bacilli in a section of a lymph node from an arm. The surgeon had thought it was a benign cyst and accordingly all of it was put in formaldehyde, and so there was none left in the

fresh state for bacterial culture. This meant that the entirely unsuspected and tremendously important proof of active tuberculosis could be made only by my finding the bacteria in the fixed tissue microscopic sections using special staining techniques. This is a much more difficult, time-consuming and so often unrewarding procedure compared to the culture method.

The patient worked as a food handler in our own hospital cafeteria, no less, which enhanced the importance of making a definitive diagnosis in order to institute anti-tuberculous treatment for the patient's healing and subsequent return to his job. When I first examined the specimen the preceding day it looked highly suggestive of tuberculosis, and this impression was borne out on first sight under the microscope. I, thus, began the tedious search.

After 90 minutes of no success with only the last, tiny unexamined area of the last of six slides to be searched with my fatigued eyes, I suddenly found myself silently praying:

"Oh God, if it's there, let me see it." Within 45 seconds, the striking, even beautiful, brilliantly red, beaded bacillus came into view, standing out unmistakably against the dark blue background of the lymph node structure!

Chance? Was it just a bunch of circumstances coming together, or plain luck? I can never prove it otherwise. But I will go to my grave with the conviction that divine providence acted in redemption, occurring at a strikingly opportune time to change the course of history at a crucial point, this time on an individual level.

LETTERS

Rudeness of Employers

With reference to Fr. Morris's letter [TLC, Oct. 20], I wish to comment on one of his points: "The current system of deployment requires clergy to apply for... positions. That... is demeaning... to put one's self 'on the block'... only to be rejected... a serious undermining of self-esteem and morale."

I am a schoolteacher. I have just gone through the process of finding a new job. I know what Fr. Morris means. I have a question: Why, in this respect, should clergy be any different from any other professionals?

Parishes are employers. They have the right to interview prospective employees, unless we go to the Roman or the Orthodox system of the bishop making the appointment unilaterally, which I think none of us want. I have heard stories from clergy of our own and other churches of pain induced by the process of seeking a position, of the greater or lesser degrees of rudeness displayed by parish search committees. These stories, painful as they are, are as *nothing* to what I or some of my fellow teachers experience with principals and superintendents. Nobody writes solicitous letters to the editors about the "cruelty to 'our' sensitive souls." Nor should they.

Members of other professions could tell similar stories. Why should clergy expect anything different? If they do, members of secular professions quite properly say: "Welcome to the real world."

BRUCE ALAN WILSON

Greenfield, Ohio

Specific Mission

Thank you very much for John Borrego's fine article on cursillo [TLC, Oct. 20]. One thing I would add is that while the cursillo community is not a secret society within the church, it is a distinctive community with a specific mission and ministry which does, in fact, set it apart. This mission is to train Christian leaders to live within the discipline of Christian community and to bring the good news of Jesus Christ into every environment in which they live.

Sadly enough, this often means our parishes are the place we start. For as Borrego points out, "many candidates experience a living, giving Christian community for the first time..." and "find a discipline they can take home..." Were this ministry of training for living in Christian community carried out as a part of normal parish life, there would be no need for any renewal movement.

As things stand, cursillistas often re-

what it is about. This means that part of their mission is to be witness of the risen Lord to their home parishes. This is what often sets them apart, not as "scribes and pharisees," but as missionaries!

This specific ministry is why the cursillo community is often so distinct in the life of a parish, and I believe this is why so many find the movement so disturbing, and even threatening. For it challenges the church to return to the way of the Lord and to live out the good news, just as Jesus challenged the pharisees.

(The Rev.) JOEL B. REED
St. Joseph's Church

Grand Prairie, Texas

Ashippun River Postscript

I have relived life on the Ashippun River with the articles you have written about that beautiful little river [TLC, June 23-July 21].

I was born and grew up on a farm that the Ashippun ran through, until I was married. I was brought up an Episcopalian and was a member of St. Paul's, Ashippun, until we moved to Ludington, Mich., in October 1940. My father inherited our farm, and my mother was born on a neighboring farm, just south of a bridge over the Ashippun. The river ran through that farm also.

I never ever thought of comparing the river to anything in the Bible, except when I was going through the long thick grass that was between three and four feet tall and cut our arms and legs awful, I would think of Moses in the bulrushes. One could have hid a baby well in that thick grass!

Another thing about the river was it



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was always so peaceful. Oh it could get a little wild in the spring when the rains and thawing came but it always settled down in a few days. Then we would spear suckers in it. We lived almost completely off the land. I was never an outdoors girl but I did like to spear suckers.

I think I must have been some kind of a "klutz." I got punished more for getting wet or dirty or taking too long to get home from school because I just loved that river. It was so beautiful raging or just twinkling along, and never the same any two times you looked at it. Sometimes within its bounds and others over the banks, sometimes muddy sometimes crystal clear. You could see the pretty stones, the clams, crawfish, pollywogs so clearly.

You mentioned the flowers on the banks; the cowslips, mayflowers, and richly colored violets, wild iris (flags we called them). Funny, as I write this to a stranger, I can again see that river "crystal clear."

JEANNETTE SWITKOVITZ

Grand Rapids, Mich.

Three Cheers!

Never have I heard the majority of our Episcopal churches so accurately described and in so few words as in the letter by James D. Chipps [TLC, Sept. 29]! Likewise our "true spiritual" needs expressed without reservation. God speed; Spirit feed.

NANCY H. TIER

St. John's Church

Lakeview, Conn.

Voting by Orders

Is there any good reason, beyond "tradition," for voting "by orders" at diocesan and General Conventions? Does the Holy Spirit speak differently to clergy and laypersons?

From a practical standpoint I can see why bishops, our chosen leaders and spokesmen, need to choose and vote separately at General Conventions. For the rest of us, lay and ordained, voting by orders seems like an unnecessary, and often divisive complication of the process.

Yes, I confess, when I first voted as "clergy" ten years ago, it was kind of fun. Now I find the distinction an embarrassing relic of an ecclesiastical caste system we are trying to do away with. Perhaps the time has come to re-examine the canons on voting procedures.

(Deacon) BETTY NOICE

Telluride, Colo.

Disappointed

Since I am irritated by the national church, it is not surprising that I am not wholly pleased with your publication. May I quickly make some comments on the contents?

that you are most disappointing. Not too long ago you chided church members for not being explicit about their disagreements. You asked for candor. People have been telling the church for about 20 years now, explicitly, what they don't like, what they don't want, but the church hierarchy closes its ears. So, people leave the church. And some actually claim that this is good. We are gung ho on ecumenism but can't maintain bonds with our own people.

Short items about conventions, ordinations, etc., are neutral, usually. What the magazine needs are longer items on theology. How does the church's social activism square with Martin Luther's justification by faith? Are heresies all in the past? Or is there evidence of heresy in today's church?

The church is "trendy." You have had a full page (a lot for you) on AIDS and another on homosexuality; but only a brief editorial expressing a differing view. And in this age of sexual permissiveness, why the restraint in talking of homosexuality as an "affectional preference?"

REGINA D. KENWORTHY

Pelham, N.Y.

We are grateful for this reader's candor. Since this is an independent publication and not part of the "national church," we take no responsibility for the shortcomings of the latter. We have always attempted to report the news in an honest manner, even if some readers find "neutrality" distasteful. Our editorial staff does not use the phrase "affectional preference." If it has ever occurred in this publication, it has no doubt, been in a letter, in quotation, or in an article written by someone outside the staff.

Ed.

Notice

The Church Pension Fund is calling for help in locating survivors of deposited clergy. Beginning in January 1986, surviving spouses who were married to former clergy at the time of deposition and dependent children born at that time may be eligible for benefits. The deposited minister must have had ten years of credited service and been deposited before age 60.

The fund has lost contact with many of these people. Help is needed to identify and locate them. Please write or call the Church Pension Fund (Clergy Pension Services) if you have any information, 800 Second Avenue, New York, N.Y. 10017. Toll free (800) 223-6602, or in New York state (212) 661-6700.

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BOOKS

Sharp Dialogue

AMERICAN REFUGEE POLICY: Ethical and Religious Reflections. Edited by Joseph M. Kitagawa. Winston-Seabury. Pp. x and 170. \$9.95, paper.

So many of the central figures of biblical faith have been refugees — Adam and Eve, Moses and Aaron, and Jesus. Whether stemming from the Exodus, the Exile, or the flight into Egypt, our concern for victims, or our primary commitment to international community, refugee policy has been a central concern of the people of God.

This is a timely and an excellent book commissioned by the Presiding Bishop's Fund for World Relief. Compiled from speeches at a recent conference, there are stirring addresses, ethical analysis, clear review of our laws and immigration history, as well as some unintended examples of the moral myopia that has made much of U.S. immigration policy as tragically politicized and unfair over the years.

Many churches have had recent experience with refugee resettlement. Others would benefit from the experience. This book sets our experience in the broadest context — the "why," not the "how to" — and it is exciting to read. It is sad, though, with such sharp dialogue among so many viewpoints, that the omission of extended discussion of the sanctuary movement, a specific and prophetic religious response to U.S. immigration policy and practice, dates some of the discussion.

(The Rev.) THOMAS B. WOODWARD
Chaplain, St. Francis House
Madison, Wis.

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Episcopal-Lutheran Mission

A new mission in Westminster, Colo., was recently started under joint Lutheran-episcopal sponsorship. The Diocese of Colorado started thinking about a new mission in Denver's burgeoning northern suburbs, the Rev. Robert Stiefel, rector of the Church of Christ the King, Arvada, went to talk with Lutheran friends about their plans for the area.

"We discovered the ALC was way ahead of us," he said. "They'd not only been at the same spot but had done some preliminary studies and made financial arrangements."

With the approval of their two respective bishops, Fr. Stiefel was named to lead the Episcopal Church's presence in the mission's early stages, and the Rev. Stan Grotegut was called by the Episcopalians. While the Episcopalians at the time did not have money to support the project, members of Christ the King provided their time. Pastor Grotegut devoted most of his time to door-to-door calling, and a group of eight people from Christ the King joined him each

in mid-August, some 2,500 calls had been made, and a mailing list of 230 families compiled, most of them interested because they didn't have a church home. The mission's doors opened — in a local elementary school — on September 8, with weekly attendance averaging about 60 persons.

Participants use a booklet containing materials excerpted from both the Book of Common Prayer and the Lutheran Book of Worship. The Episcopal liturgy is used one Sunday, the Lutheran the other.

When putting the booklet together, Fr. Stiefel and Pastor Grotegut — who regard themselves as "orthodox" in their own community — commented that they found the issues almost exactly the same, both in content and theology.

BARBARA BENEDICT

Church Helps Housing Ministry

In Newark, Del., housing ministry is working to open a shelter for the homeless this week, and a key factor in its availability was the work of Episcopal Church Center officers.

In mid-1983, the Newark Housing Ministry, a coalition of churches, synagogues and civic groups, found itself

confronted with a growing number of area homeless in motels.

At the urging of the Rev. William Merrill, whose St. Nicholas Episcopal Mission was one of the founders of the ministry, they contacted Howard Quander of the Episcopal Church Center who handles both community leadership and development and housing programs. Officers of the Newark group met with Mr. Quander's assistant, Brian Walker, who arranged contact with operators of other shelters.

Elizabeth Hunsperger, vice-president of the Housing Ministry, praised the work of Mr. Quander and Mr. Walker. "They were certainly helpful to us right in the beginning. Other churches and synagogues gave money, but it was the Episcopal Church that put us on the right track and pointed us toward the sources we needed."

Ms. Hunsperger announced recently that the organization had closed on a residence in the heart of the city and had hired a full-time director. In addition, the ministry owns the property outright, so "all our funds now can go to support the program, rather than to a mortgage," she said.

St. John's Celebrates 170th

Historic St. John's Church, on Lafayette Square across from the White House in Washington, D.C., traditionally known as the "church of the presidents," celebrated its 170th anniversary as a parish October 13 and 20.

St. John's was built from a design by Benjamin Henry Latrobe, the architect who restored the Capitol and the White House after they were damaged by fire in the War of 1812.

Every president since Madison has at one time or another attended services there, and some have been communicants of the parish. The church has also been the site of other national occasions, such as services held in commemoration of people and events in American history.

The Rev. John C. Harper, rector of St. John's since 1963, said, "Almost a thousand people of all ages and from all over the metropolitan area consider St. John's their spiritual home. They come to this place and find here not only a reminder of a glorious tradition but something of the vitality of today's church."

Special anniversary services were held

Schism Threat in Australia

The Anglican Church of Australia is facing the threat of schism following the defeat of a proposal to ordain women priests [TLC, Oct. 20].

Bishops who favor women's ordination have hinted that despite the synod's action, they will go ahead and ordain women priests for service in their dioceses. They say they are not rebels but would be acting in accordance with a decision of the Appellate Tribunal. That panel, the church's highest legal body, declared that women's ordination would not violate principles embodied in three authoritative documents — the Book of Common Prayer, the Ordinal and the 39 Articles of Religion.

Opponents of women priests, led by the Sydney Diocese, claim that women's ordination would violate these documents and that unilateral action by a bishop or diocese could lead to lawsuits and even schism.

Bishop Celebrates Anniversary

Presiding Bishop-elect Edmond L. Browning was the guest preacher at the celebration October 12 of the fifth anniversary of the Rt. Rev. C. Shannon Mallory, the first Bishop of El Camino Real.

A large crowd gathered in the plaza of the old Spanish mission of San Juan Bautista, where the bishop was installed five years ago, for an outdoor mass. The mass was read and sung alternately in English and Spanish.

In informal remarks, Bishop Mallory observed that diocesan stewardship has increased 150 percent in the past five years, there have been 43 ordinations, and appreciable growth has been registered here in baptisms and confirmations. In addition, five mission congregations have been founded (four of them Hispanic) as well as an urban mission.

The celebration was Bishop Browning's first function in anticipation of his future service.

(The Rev.) WARD McCABE

Frankfurt Parish Buys Building

Thirty years ago, American and British church members in Frankfurt, West Germany, moved from a small building near the Frankfurt army complex, into a new modern building on the residential Sebastian Rinz Strasse. The new building was a landmark ecumenical effort: a joint project between American Episco-

furt congregation of the Old Catholic Church. Their ecumenical goals were defined as "one church, two congregations, one liturgy, two languages."

Unfortunately, anticipated joint programs and worship declined over the years and last fall the Old Catholics decided to relocate to a multi-purpose structure in another part of town. The Episcopalians of the congregation of Christ the King made the decision to buy the church for themselves.

The parish faces several problems, however, the first of which is that urban planning has isolated the church with the construction of a four-lane highway which shunts traffic away from the building.

"We call ourselves 'the church worth finding'," said the Rev. Tyler Strand, rector of Christ the King. The parish is part of the Convocation of American Churches in Europe.

The lost ecumenical link with the Old Catholics will be compensated by increased involvement with the German Evangelical Church and its urban ministry.

"We need to be part of the city's ministry," Fr. Strand added, "and not just live for ourselves."

formed and elicited hearty applause. It was performed by *Dramatis Personae*, a theatrical group from St. Luke's Church, Madison, under the direction of Carol Dietmeyer.

As Nicaragua is the companion diocese of Milwaukee, there was strong interest in expressing support for the aspirations of this diocese and other dioceses of the ninth province. Prolonged debate ensued, however, as to whether the resolution should imply criticism of U.S. actions in regard to Nicaragua. Efforts to soften the resolution failed, however, and the reference to the U.S. was retained.

Another resolution called on Episcopal congregations to work for better understanding between American Indian communities and the rest of the population.

H.B.P

• • •

The 12th convention of the Diocese of Alaska was held October 10 to 13 in Fairbanks, Alaska, with the opening service at St. Jude's Church, North Pole, and business sessions at St. Matthew's Church, Fairbanks. The closing Eucharist was a concelebration in Fairbanks Lutheran Church.

The convention welcomed St. Brendan's Church, Juneau, as a new mission and accepted Christ Church, Anchorage, as a parish.

Among resolutions approved were those to establish a committee to examine and evaluate the structure and planning of the diocese, to provide facilities for the handicapped in church buildings, to amend the canons to permit the election of vice-chancellors, and to adopt a constitution and canons from which all sexist language had been removed. The convention also directed the committee on constitution and canons to study possible amendments of the canons to allow title to property to be held by incorporated parishes. In addition, it should report on means and advisability of transferring church lands in a native village to the congregation.

Adopted was the 1986 budget of \$609,400.

(The Rev.) NORMAN H.V. ELLIOTT

• • •

The Diocese of Wyoming held its annual convention October 3-6 in Rawlins and was hosted by St. Thomas' Church. The Rt. Rev. Shannon Mallory, Bishop of El Camino Real, was spiritual leader for the convention, and he spoke on his past missionary work in Africa. A 1986 diocesan budget of \$470,000 was passed.

The Rt. Rev. Bob Jones, Bishop of Wyoming, asked the convention to attempt to reach a "common stance" on the issues of abortion and capital punishment. He also called for the use of invested diocesan funds to finance a pro-

gram for clergy sabbaticals, and universal approval of a companion diocese relationship for Wyoming.

The convention responded to bishop's address by urging parishes missions of the diocese to spend the studying abortion and capital punishment. Papers on each of these subjects were presented by the diocesan concerns committee to assist churches in their task.

The convention then approved a rate resolution opposing capital punishment in the state of Wyoming, forwarded this resolution to the governor and state legislature. There are presently two persons scheduled to be executed by lethal injection in the state.

• • •

A vote to divest diocesan holding corporations with business interest in South Africa and Namibia and a visit by Presiding Bishop John M. Allin were highlights of the 148th convention of the Diocese of Indianapolis meeting in Indianapolis October 10-12.

The divestment resolution passed 78 after two hours of debate and rejection of several substitute motions.

Bishop Allin preached at the conclusion of the Eucharist on faith as a relational prayer and offering, and said, "The genuine joy and laughter we experience tonight, generated by love, defined by faith, is what the world needs most."

The diocese also voted to lend some of its endowment funds to banking institutions to be made available in low-interest loans to the poor and aged for maintenance and purchase of their houses.

The convention approved a budget of \$1,766,652, which contains \$300,377 for outreach programs, including \$50,000 in grants for congregations to do urban ministry. Before the budget vote, a resolution to limit diocesan assessments to ten percent of each parson's operating budget was overwhelmingly defeated.

(The Rev.) EDWARD BERCELOTTI

BRIEFLY...

The Diocese of Olympia has developed a Hispanic Ministries Committee to investigate the needs of the Hispanic community. "We wanted to see if we could clarify what areas of need we might focus on in terms of our diocese and our response to them," said the Rev. Timothy Nakayama of St. Peter's Church, Seattle, chair of the committee. Census figures from 1980 indicate there are over 120,000 Hispanics in the diocese. The committee recently received a grant of \$3,600 from the National Office of Hispanic Ministry to continue its work.

A 300-Year Legacy

French Protestants in England and America were often befriended by Anglicans.

By TRAVIS Du PRIEST



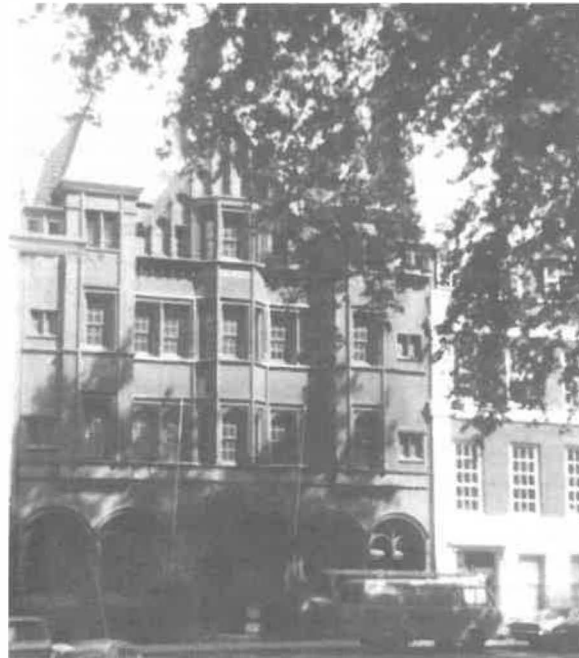
Manakin Church, founded near Richmond, Va., in 1700 by French Protestants.

... a friend of mine, a native Parisian and recent graduate of the Sorbonne says, the Sun King, Louis XIV, did everything in a big way — build, gain, govern and, yes, revoke religious freedom.

... of his “biggest” acts of state — or blunder depending on one’s religious perspective at the time — took place exactly 300 years ago, in 1685: the revocation of the Edict of Nantes. With that revocation came the end to 87 years of religious tolerance in France.

In 1598 Henry III had promulgated the Edict of Nantes which stopped persecution, recognized religious freedom, and which allowed French Protestants, or so-called Huguenots, to worship as they pleased, with a simplified liturgy allowing for extemporaneous prayer and reformed the Mass, and, of course with an emphasis on singing metrical psalms, the heart of reformed worship. Jean Calvin (1509-1564) never had, in fact, compiled his *Servetus* in the 1530s; that text became the model for subsequent French Protestant worship, even that used today in France; at the French Protestant Church, Soho Square, London; or at Huguenot Church, Charleston, S.C.

Even though Protestants had left France in the 16th century, prior to the revocation of the Edict of Nantes, an enormous exodus of Protestants occurred in the 1680s, a few years before and a few years after 1685. Literally



The French Protestant Church of London, Soho Square.

Rev. Travis Du Priest, an editorial board member at THE LIVING CHURCH, is president of the Wisconsin Huguenot Society and chaplain general of the National Huguenot Society. For references to names and dates in relation to Huguenots, readers are directed to W.T. Whitcomb, “Huguenots,” Encyclopedia of Religion and Ethics Scribner, 1959, pp. 222-228.

thousands — numbers range around 300,000 but it is difficult to know — of Huguenots left France under the threat of death. They fled to port cities in northern Europe, particularly Amsterdam where a free-church, pluralistic environment welcomed them; others found their way into the Netherlands and Germany; others to South Africa, Australia, Canada, and some to the Caribbean.

Many Huguenots had fled across the English and Irish channels in the 16th century, establishing colonies in Canterbury, Rye, Norwich, London, and Dublin in particular. French commercial connections in these British cities made immigration to the British Isles all the more natural in the 17th century.

Early on, prior to 1550, the Huguenots were allowed freedom and access to

worship, in their native French, in the crypt of Canterbury Cathedral — a tradition still kept in remembrance to this day through services in French in a Canterbury crypt chapel. A French Protestant Church, Threadneedle Street, London, was chartered in 1550, and its lineal descendent, the French Church, Soho Square, still has a flourishing congregation to this day; it also houses a library of important documents related to French and Anglican relations of the 16th and 17th centuries.

Several summers ago, my wife and I attended Holy Communion at *Eglise Protestante Francaise de Londres*, while our son, who could then only count to ten and read a few phrases from the *Babar* stories, attended the French Sunday school. We were all very warmly welcomed and cared for.

Indeed, the history of French congregations' associations with various English monarchs and bishops of Canterbury and London makes lively and interesting reading: the overwhelming tradition has been one of hospitality. King Charles II granted letters of denization from 1681 on and appointed the Archbishop of Canterbury and the Bishop of London to aid the refugees. Large amounts of money were raised. Even Archbishop Laud, determined to achieve absolute conformity in the 17th century, was unable to convince the crown to suppress French Protestant worship in England. When William of Orange became King of England many of his *aides de camp* were French Huguenots.

In the English colonies along the eastern seaboard of America, Huguenots established numerous places of worship — particularly in New Rochelle and New York City; in Manakin-Towne (near Richmond), Va., and in Charleston, S.C. Among the more prominent French congregations in America, are *Eglise de Saint Esprit* in New York City, the Huguenot Church in Charleston, S.C., and the French congregation of St. John's Church, in Washington, D.C.

The Huguenots became quickly acculturated and nothing like real colonies survived for much longer than 50 to 75 years in most American colonies. In the case of the church of my own ancestors in King William Parish, Va., Manakin Church, on the upper James River, west of Richmond, the entire congregation became Anglican almost immediately upon arrival in the years 1699 and 1700.

There were numerous political, socio-economic, practical and religious reasons for such a move. By 1750, even the church register had ceased to be kept in France. This parish still exists today, as an Episcopal church with a French heritage. To reach the church from Richmond? Drive out *Huguenot* Road, cross *Huguenot* Bridge, go past *Huguenot* High School (in *Ray Air Va*) into *Pow-*

tan County and eventually you will reach the lovely country church — the fifth to house the congregation of French-heritage Episcopalians.

My first pilgrimage there to the church of my paternal and maternal ancestors, Guillaume De Priest and Pierre Le Grand, who settled in Virginia in 1687 and 1699 respectively, was a moving experience. Still to this day, the rolling hills above the James River remind one of the difficulty of refugee life, especially on the "frontier" border, precariously located between the native American Indians to the west and the already well-situated English settlers to the east.

Yet Manakin Church, as numerous other Episcopal churches of French heritage along the east coast, reminds us of

the lively contribution made to our country by such people of Huguenot lineage as President George Washington, Chief Justice John Jay, Matthew Fontaine Murray, the "Path Finder of the South" and countless others. Episcopalian especially indebted to the fine tunes of Huguenot composer Louis Bourgeois whose melodies appear numerous times in our *Hymnal 1940* and in our *Hymnal*, and to one of our finest translators, William Porcher DuBose [Feb. 17] who is now commemorated in *Lesser Feasts and Fasts* and who visited South Carolina French Huguenot ground.

This small church, and others like a quiet reminder of French and Anglo-American comradeship during times of hard and religious intolerance.

St. Hilda

Kings and princes,
as well as the
monastics under her
rule, sought her counsel.

By ROBERT CLAWSON AND LES BUNDY

Though the Episcopal Church reserves November 18 on its calendar as a day of commemoration for St. Hilda, Abbess of Whitby, for most of us she remains an obscure saint left over from our ancient Celtic/Anglo-Saxon tradition. Closer attention to her special contributions, however, would give us a fine example of Christian life useful to our present day.

Robert C. Clawson is a lawyer and an active layman living in Columbia, S.C. The Rev. Les Bundy is department chairman and professor of religious studies at Regis College, Denver, Colo., and assistant at St. Stephen's Church, Longmont, Colo.

In 596 St. Augustine was sent from Rome to evangelize the British Isles. To his surprise he and his followers found Christianity present in what is generally referred to as the Celtic church, which had been founded in the second or third century by missions from Rome or the East. The coming of the Saxons to Britain in the fifth century overwhelmed Celtic culture and the Celtic Christian church was forced to withdraw to Celtic strongholds in Wales, Cornwall and Scotland. In the seventh century, at the time of the Saxon invasion, Saxon England was in the process of being evangelized by the Celtic missionaries from the north and the British church from the continent.

Of royal lineage. St. Hilda ca-

St HILDA



Abbess of WHITBY



November
18

ited her often and provided her with steady and diligent instruction in the Celtic tradition. Her administrative skills, and her teaching of justice, devotion, peace and charity caused her counsel to be sought by kings and princes as well as the monastics under her rule. The benefits of her instruction cannot be denied, for at least five young monks under her teaching became bishops of the church.

The fact that the Celtic church differed from Rome in the setting of the date for Easter created a great deal of tension among British Christians. To resolve this problem it was decided that a synod would be held at the Whitby convent which was under the administration of the abbess who had displayed such holiness, energy and devotion to God. Clergy of the Roman and Celtic traditions gathered, taking their respective sides. Among them was the young priest Wilfrid, former student of the Abbess Hilda and future Bishop of York who, though having had extensive exposure to the Celtic tradition, nonetheless argued for the Roman observance.

The abbess gathered her nuns about her and sat to watch and listen. Though she took no part in the discussion, her sympathies were with the Celtic tradition. However, due in no small manner to the arguments of her former pupil Wilfrid, the synod adjourned with a decision to follow the Roman calendar. Though disappointed, Abbess Hilda conformed for the sake of peace in the church.

During the last years of her life, St. Hilda suffered from constant and painful illness and fever. Even so, she continued her devotion to God and her instructions to those in her charge. On November 17, in the year 680, after receiving her last Eucharist and instructing the nuns of Whitby to preserve the Gospel among themselves and others, the Abbess Hilda died.

The Venerable Bede reports that on the night of Hilda's death, in a monastery some 13 miles away from Whitby, a nun named Begu saw in a dream the soul of St. Hilda being transported to heaven, "attended and guided by angels."

"O God of peace, by whose grace the Abbess Hilda was endowed with gifts of justice, prudence, and strength to rule as a wise mother over the nuns and monks of her household, and to become a trusted and reconciling friend to leaders of the Church: Give us the grace to recognize and accept the varied gifts you bestow on men and women, that our common life may be enriched and your gracious will be done; through Jesus Christ, Our Lord who lives and reigns with you and the Holy Spirit, One God, Now and Forever. Amen" (The book of Lesser Feasts and Fasts, page 282)

ianity through the teachings of a mission of St. Augustine, Paulinus of York. In 627, at the age of 13, she was among the multitude baptized by Paulinus on the eve of the observance of Easter. She spent time in prayer and works of charity she developed a strong inclination to devote herself entirely to the religious life. Because convents for women were little known to Celtic Christianity in northern Britain, Hilda first journeyed south, where she entered a convent administered under Roman tradition. She had intended eventually to travel to Gaul and there enter a religious life but prior to departing she was rebuffed by her bishop, Aidan, as a part of his plan to establish monastic life for women in his own Celtic diocese in northern England.

After having lived in monastic life for only two years, Hilda was made the second Abbess of Hartlepool, a monastery located in what is now the county of Durham. In 657, St. Hilda was given the task of founding, organizing and serving as the first abbess of the monastery at Streaneshalch (later to be called the monastery of Whitby).

During her vocation as nun and abbess, St. Hilda exhibited grace and ability which won for her the admiration of Christians throughout Christian England. Both Hartlepool and Whitby were "double monasteries," which meant that they were inhabited by both men and women. In administering the monastic life of both monks and nuns, the Abbess Hilda came to be respected both as a student and as a teacher. Bishop Aidan and other scholarly and devout men visited

Creative Preaching

Attention to the brain's right side can cause better sermons

By RICHARD C. MADDOCK

Often we are told that we can improve our preaching through extended study, Bible reading, prayer and meditation. But we rarely hear much about the content of an effective sermon. What must go into a sermon in order to make it more effective and motivating?

Good preaching will enter the right side of the brain as well as the left. Recent psychological research is showing that the right side of the brain is the intuitive, irrational, emotional, visual, artistic and feeling side. It is, for instance, the side which deals with music (which is emotional), and this is why people who stutter when they speak (like Mel Tillis) can sing without stuttering. The left side is the center of speech.

Conversely, the left side of the brain — which we have known about for a long time — is the more rational, logical, intellectual and problem solving hemisphere.

Preaching which is exciting, motivating and memorable should go to the right side as well as to the left side of the brain. The following are five rules to go by to help make the content of each sermon more effective.

Concrete vs. Abstract

Children think in concrete terms. That is, they think only in terms of what they have experienced in their lifetimes. When a concept is introduced, they must be able to relate it to their own experiences, or it does not make sense to them.

Adults are often given too much credit for being able to think in the abstract. Most adults are limited, just like children, in their ability to think in the abstract, especially within the spiritual realm. Terms like love, hope, faith, belief, etc., are abstract terms. Concepts like the sovereignty of God, the Trinity, the atonement and the resurrection, these are especially difficult to relate to everyday life experiences.

The Rev. Richard C. Maddock is rector of All Saints Church, Memphis, Tenn.

One man said, "I go to church and hear about the sovereignty of God. It means absolutely nothing to me. I have a wife who has bone cancer, a daughter who is a drug addict, and I am about to lose my job. What do I care about the sovereignty of God?"

Possibly this man has more problems than most, but everyone has their own struggles, and they want to know what Christ and Christianity have to say to them. What does Jesus say about depression, fear, despair, discouragement, or disappointment? More importantly, what does he do about them?

We get into trouble when we give people credit for being capable of more abstract thinking. Conversely, we never get into trouble in getting too concrete.

For example, during the family service it was my custom to have both a children's sermon and another sermon for adults after the children were excused. During the children's sermon I would use many props and ordinary objects so that they could relate the Gospel to their own experience. These props included magic tricks, hats, toys, dolls, TV characters, animals, etc. I even wore battery cables in place of a stole one Sunday, to illustrate what it means to be "charged up on God."

Interestingly, when I carried out informal studies on recall one year later, the adults were able to remember the children's sermons four times better than they remembered the homilies that were "meant for the adults!"

Good News vs. Bad News

When the good news is preached by itself, it falls on deaf ears.

Imagine going home and saying to your wife, "Good news today, honey, I didn't lose my job." It would fall on deaf ears. Why? Because she never anticipated you losing your job. If she had anticipated it, however, the good news would bring considerable relief and even cause for celebration. But in order to have something to celebrate, the bad news must come first.

Television uses this paradigm and over and over again. Television drama is simply the pairing of good evil with good winning out in the end. Most people say "Well, TV is too simplistic. Life just isn't like that." It isn't. But TV draws 60 million viewers every evening, in spite of its simple repetition. When the movies stopped using this blueprint (good over evil) during the 70s, people stopped going.

The whole blueprint involves preaching is to create tension, and relieve it. Only then can we anticipate emotional response and what follows — the commitment and application behavior.

The bad news is the human condition which leads to all of the problems we mentioned above, and more: disappointment, depression, despair, fear, discouragement, anxiety, nervousness. When we preach the bad news we fulfill the requirements spelled out above — that is, we will be preaching directly to human experience. People need to know and want to know that these problems are normal, and that everyone has them. More importantly, they need to know that the Lord speaks to them about these problems. Only then does the good news make any sense.

Form vs. Substance

In formal research and in interviews that I have conducted with people who have become unhappy with the church, one thing that comes across over and over again — is what they mean by an "empty" or "hollow feeling." They say that "something was missing;" they are unable to tell what it was. What they are talking about, it seems, is the emphasis upon form rather than content. An emphasis which often shows up in preaching and teaching.

Form refers to tradition, ritual, liturgy and methods, and often to the theology which is divorced from experience.

Continued on page 13

EDITORIALS

Major Responsibility

One of the least publicized but most important duties of the Presiding Bishop and the president of the House of Deputies is the appointment of members of the numerous committees and commissions of national church. These bodies are extremely significant.

Not only do they provide most of the resolutions which will be given to the next convention, but they are involved in many ongoing activities and programs which directly affect our parishes and dioceses.

As a new triennium begins, we believe that the greatest care must be given to these appointments. Each committee and commission needs certain bishops, other clergy, and lay leaders who have the respect and influence to bring about results in the General Convention and in the Executive Council. Such appointments, however, are not enough. Each committee and commission also needs qualified experts in its field of responsibility.

Expertise is not necessarily the same as a successful minister. A good preacher may know nothing about training students to preach, or how to raise seminary standards in this field. The bishop of a large and affluent diocese may have no transferable knowledge about church growth or stewardship. An Episcopalian who loses friends in other churches may know nothing about the technicalities of present-day ecumenics. Ministers are valuable, but national leadership also requires professionals.

Training in different fields of responsibility requires different experts who have detachment, a broad view, and practical knowledge. Such expertise is demonstrated by published writings, earned graduate degrees, recognition by colleagues, and involvement in pertinent professional societies and academies. Sometimes we have such individuals, and sometimes we have not. Out of the hundreds of members of convention eligibility committees, and the hundreds of thousands of church people throughout the nation eligible to serve on commissions, there is no reason to settle for national church bodies which do not have a reasonable number of individuals with the highest qualifications.

Special Price Offer

As prices continue to rise all around us, we trust it will not surprise our readers to learn that increases place a heavy pressure on this publication. We have no intention at this time of raising the single-issue price on the cover. We have, however, been forced to evaluate the very considerable discount we give for subscriptions of varying durations.

As of the first of the year, these discounts will have to be revised so that introductory, one-, two-, or three-year gift subscriptions will be more in line with actual costs of publication and postage. A one year subscription, for instance, will be increased by several dollars at

The good news is that we do not wish to place any increased expense on present subscribers at this time.

those who now have current subscriptions paid up may renew at once, at the present very low rates, even if their subscriptions are not now expiring. This unusual offer will apply to one-, two-, three-year renewals and gift subscriptions which are accompanied by check or money order and which are in the mail on or before December 16 of this year.

In other words, if your present subscription expires, for example in May of 1986, you can send the prepaid renewal now, at the present low rate, and it will automatically be applied to your account in May.

Furthermore, you can have a super-saver by renewing now for two or three years at the additional extra discount which is presently given for two- or three-year subscriptions. This also applies to gift subscriptions, which can be purchased with, or in addition to, personal renewals.

Although your magazine needs the money which increased prices will provide, we do sincerely hope that all our present subscribers will feel free to take advantage, at once, of this special offer for prepaid renewals. THE LIVING CHURCH will never again be as inexpensive as it now is. Renew now, for years to come, and do so without delay.

The subscription envelope included in this issue can be used to send in your check. Write the word RENEWAL on the left hand edge of the form. And never omit your zip code; it is essential for circulation mailings.

Domine, Deus

Squirrels on strong hind legs pause nervously and grasp for one more morsel. Staring, an eye-corner stare at winter's approach through the fall, and piles leave wind-blown crackling under soles walking across the gray grass toward the time of raw-boned bitterness where, only months before leaves flourished. Winter's raw edge cuts a close in a

contemplated walk. Squirrels watch from hidden holes, natural gift of knowing — the tree is safe for animals.

The change of season calls out the colors: burnt orange and red, yellow in brilliance before death, now brown by frost's first silver blade. No photosynthesis, no, not any is seen by squirrels and shattered remnants are left to be ground down

by souls journeying across the year to court a warm spot safe from winter's chill. Death through the fall leaves leaves like ashes scattered. Where are the birds? Flown like smoke and cries of absence. Some sing psalms by day and night, awaiting the snow cover over the grave and the sun to give light to those who sit in darkness, in the shadow of death.

J. Pittman McGee

PREACHING

Continued from page 11

cation or from experience can be considered to be form, not content. The man who said that he heard the sermons on the sovereignty of God was referring to form. Similarly, sermons on church traditions, doctrines, disciplines and belief systems that do not relate to human experience are examples of sermons that are based on form.

Substance refers to the Gospel messages as they relate to our experiences in life. What Jesus had to say about discouragement or worry; God's plan for greatness; his plan for prosperity and happiness; what it means to inherit eternal life; how eternal life is achieved; the reality of sin and how it is forgiven — all of these are issues of substance which do relate to human experience.

When a church offers a personal relationship with Jesus, it is dealing with substance and not form. However, such an offer may threaten, intimidate or "run off" many loyal and faithful parishioners. The answer, then, is not a total emphasis upon either substance or form, but a concerted effort to balance the two in teaching, in preaching and in practice.

Excitement vs. Education

Teaching and preaching have two entirely different functions. Teaching educates. Preaching excites.

In word association tests that were conducted over the telephone, the one word associated most often with church is boring! It is most unfortunate that the most dynamic man who ever lived — Jesus Christ — is the head of an institution which is associated with boredom.

Attempts to be educational in sermons often result in boredom and lack of interest, and this becomes fairly obvious halfway through the homily in the faces and activities of the congregation. They are expecting something exciting. And indeed, the Gospel should be exciting, and not boring. But education is boring. We've all had more than our share of it, and know how boring it can be.

Excitement is generated, in part, in the method of delivery, and this is difficult to change. But there is more to it than this. For example, preaching both the good news and the bad news can be very exciting, just as it is on TV.

Preaching both the good and bad is probably the major way sermons become exciting. The tension builds as listeners hear about their depraved and hopeless condition. But then hope is offered, and as it is, tension is relieved. There is nothing more exciting and yet, at the same time more satisfying, than the relief of tension.

If there is any confusion about what constitutes education versus what is exciting, watch an evangelist. Evangel-

ists don't educate — they excite, and it is that excitement that often leads to commitment.

Visual vs. Verbal

The emotional side of the brain thinks in pictures, not words. A dream or a day-dream is always in the form of pictures, and both are examples of right brain "thinking."

Visual preaching does not always have to be in the form of visual aids, although such aids are extremely helpful. But it can be in the form of getting people to simply visualize something in the "mind's eye." And, of course, the easiest or simplest things that they can visualize are common, ordinary and everyday experiences, such as some of the following:

- being placed on "hold" while urgently attempting to get through to a person;
- waiting at a traffic light with only minutes to spare;
- dealing with a bureaucratic organization, where a mistake has been made but there is no one to blame or accuse;
- waiting for an important piece of mail;
- being informed that one is the lowest bidder, and has just received a major contract!

Visual aids are helpful also. One year while I was living in Florida there was a bumper crop of oranges. I had oranges in the bedrooms, in the bathrooms; oranges were everywhere. In spite of that, one afternoon I saw a young boy stealing oranges from my trees and thinking that he was getting away with something!

I compared this in my preaching to God's blessings, which are abundantly available but which we are often afraid to ask for. I then asked each person in the congregation to consider the blessings that they had received from God during the past year, and then come forward to take an orange for each blessing. This concrete, visual and memorable demonstration of an abstract concept — God's blessings — was recalled by members of that congregation over five years after it was given.

Why should we attempt to reach the right side of the brain in our preaching? Because when we reach it, our preaching becomes more memorable, more motivating and more rewarding. We can begin to see results, as people attempt to apply what they have heard to the way that they live. And we also see results in terms of numbers.

Pure right brain preaching would be emotional, disorganized and irrational. The left side is also very important, because it organizes everything, and makes sense out of it. What is being suggested then, is a very critical balance; that is, preaching which reaches both sides for maximum impact.

BOOKS

Continued from page 5

in the last chapter) are as understandable to an American as "putting a sner in the boot" (putting a wrench in car's trunk).

The thrust of the book is past strategy: an orthodox conversation of the past, present and future, looking what Newman called the development of doctrine (Bishop Marshall does not use that phrase). It is popular in intent, an academic treatise. Renewal is the word for most of the chapters, although the past is listened to, it is just a return to the past. The author uses the words of the creed, "one, catholic and apostolic," as the framework for his observations on past applications.

The book is a good read, but arguably without mention of much recent theological writing about the church. One misses signs of the thought ministry given by Karl Rahner, Congar or Bernard Cooke.

Formerly Bishop of Woolwich, Kent, the author now devotes his time to preaching, teaching, and writing under the auspices of the Anglican Institute based in St. Louis.

(The Rev.) STEELE W. MA
Christ Ch
Weymouth, MA

The Good Queen

QUEEN ANNE. By Edward Gregg. Routledge & Kegan Paul, Inc. Pp. 256 and 483. \$25.

The legendary Vicar of Bray remembered her as "the Church of England glory;" and Reginald Bunthorne, the fleshly poet in Gilbert and Sullivan's *Patience*, exhorted his followers "convince them, if you can / That reign of good Queen Anne / Was cultured palmiest day." On the other hand, the vicars of the original *Masterpiece Theatre* series, "The First Churchills," will remember her as weak and indecisive, most totally dependent on her capricious general and groom of the stole, John Sarah Churchill, whom she raised to the title of Duke and Duchess of Marlborough. That, of course, was precisely the picture that Sarah Churchill — once queen's best friend and later her bitterest nemesis — wanted to give when she published her memoirs 28 years after the queen's death.

It was partly to correct this distorted image that Edward Gregg wrote this present biography. In the process he was able to draw on the Blenheim archives, recently made public, which include over 1,000 letters of the queen, the bulk of her extant personal correspondence. The resulting portrait is

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anced and objective. It shows her physical, emotional and political limitations on the one hand. At the same time, it shows her successfully steering a middle course of moderation between "High Tories" and "Junto" Whigs; between those who wished to bring in her half-brother, the pretender, as king, and those who wanted to establish the electoral prince of Hanover as a resident focus of opposition to the government. It also credits her with the successful conclusion of the Act of Union and the Peace of Utrecht, showing that on many occasions her political instincts were more shrewd than those of her chief ministers.

The first sovereign of a united Britain, Anne was also the last English sovereign in more than the technical sense: she was the last to preside over the cabinet directly, rather than through a prime minister; the last to veto an act of Parliament; and the last to appoint ministers of both church and state without consultation.

In view of her reputation for piety, it is unfortunate that Gregg says so little of her religion or her relations with the church to which she was so devoted. Even the controversial appointment of bishops, such as Francis Atterbury of Rochester (about whom an entire book — *The Tory Crisis in Church and State*, by G. V. Bennet — has been written) is glossed over briefly.

We are told that Anne, as princess, steadfastly refused her father's pressures to follow him into the Roman obedience, despite hints that he might name her his immediate heir, in place of her older sister, if she did so; and that, as queen, she was consistently committed to the Protestant (Hanoverian) succession, despite rumors to the contrary and the secret negotiations of her ministers with the pretender.

Since the emphasis throughout is on politics and government, the non-specialist reader would be well-advised to begin with the "Epilogue," in which the author traces a clear outline against which his lucid but complex narrative can best be understood. The notes and bibliography at the end attest to his thoroughness. This will undoubtedly be the definitive biography of "Good Queen Anne" for many years to come.

(The Rev.) LAWRENCE N. CRUMB
Librarian, University of Oregon
Eugene, Ore.

The Living Church Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$31,748.94
Receipts Nos. 28,511-29,174,	
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PEOPLE and places

Appointments

The Rev. Paul A. Burrows has been appointed vicar of St. Luke and All Saints, Union, N.J.

The Rev. James F. D'Wolf is now interim rector of St. Matthew's Cathedral, Hunter Hall, 104 S. 4th St., Laramie, Wyo. 82070.

The Rev. Richard Elberfeld is now rector of Christ Church, Box 389, Richmond, Ky. 40507.

The Rev. Lawrence B. Hardy is rector of St. John's, Box 963, Marion, N.C. 28752.

The Ven. Ward McCabe has been appointed arch-deacon for non-stipendiary clergy in the Diocese of El Camino Real and will assist Bishop Mallory in the oversight of all deacons.

The Rev. Brian McHugh is now interim rector of St. Anne's-in-the-Fields, Box 6, Lincoln, Mass. 01773; his home address is Box 366, Lincoln 01773.

The Rev. James K. Minshew is rector of St. Luke's, Box 178, Port Salerno, Fla. 33492.

The Rev. Donald C. Muth is assistant of St. Martin's, 2216 Metairie Rd., Metairie, La. 70001.

The Rev. David F.K. Puckett is now rector of the Church of the Heavenly Rest, 602 Meander St., Abilene, Texas 79602.

The Rev. George J. Smith is rector of St. Stephen's, 4700 Poplar St., Casper, Wyo. 82601.

The Rev. Vernon E. Strickland is rector of St. Luke's, Box 909, Buffalo, Wyo. 82834.

The Rev. Robert Swinea is rector of Christ Church, 411 Center St., Douglas, Wyo. 82644.

The Rev. Robert L. Swope is rector of St. John's, Box 321, Green River, Wyo. 82935.

The Rev. Lynn C. Wright is vicar of St. Thomas', Dubois and St. Helen's, Crowheart, Wyo. Add: Box 735, Dubois 82513.

Ordinations

Deacons

Chicago — Jean Parker Vail, curate, All Saints, Western Springs, Ill. Margaret Silk Young, curate, St. Mark's, Glen Ellyn, Ill.

Georgia — Susan Wolfe Harrison, Christ Church, Savannah, Ga.

Kentucky — Donald Brown, 2402 Glenview, Louisville 40222. John R. Johnson, 6101 Fegenbush Ln., Louisville 40228.

Minnesota — Orlando Guertin, supply deacon for several parishes; add: 7035 W. 148 St., Prior Lake, Minn. 55372.

New York — Carol Dinger Gadsden, curate, St. Francis, Stamford, Conn.; add: 24 Central Ave, Rye, N.Y. 10580. Carolyn Frances Gibson, S.T.M. candidate, Episcopal Divinity School, 5 St. John's Rd., Cambridge, Mass. 02138. Richard Ringe McKeon, Jr., curate, St. John's, Yonkers, N.Y. Denise Pariseau Mantell, working in the Diocese of Newark; add: 459 Victory Blvd., Staten Island, N.Y. 10301.

North Carolina — James Ralph Fouts, 212 Ridge Trail, Chapel Hill, N.C. 27514. Lisa Goodwin Saunders, assistant, St. Philip's, 1142 Coral Way, Coral Gables, Fla. 33134.

South Dakota — Ruth Potter, a retired teacher and the first Indian woman ordained in South Dakota, Christ Church, Chamberlain, S.D.

Virginia — Robert L. Tedesco, Olivet Church, 6107 Franconia Rd., Franconia, Va. 22310.

Wyoming — Lawrence S. Perry, deacon-in-charge, St. James's, Kemmerer; St. Bartholomew's, Cokeville; and Ft. Bridger Mission, Wyo. Add: 1329 3rd St., Kemmerer, Wyo. 83101.

Permanent Deacons

Kentucky — Donald Miles, 5099 Margo Ave., Louisville, Ky. 40258.

Oklahoma — James Glass, 922 S.E. Cherokee, Bartlesville 74003. Patricia Joyce Hardy, 314 S.E. 11, Pryor 74361. James E. Knowles, Box 1304, Seminole 74868. Andre Lefebvre, Rte. 4, Box 3225, Stigler 74469. Patrick H. Beak, Box 2566, Bartles-

ville 74005. Charles Woltz, Box 1098, Oklahoma City 73101.

Rhode Island — Janet Macbeth Broadhead, chaplain of the Ladd Center for the Retarded and deacon at St. Matthew's, Jamestown; add: 292 E. Shore Rd., Jamestown, R.I. 02835.

West Missouri — R. Joe Sullivan, assistant, St. Paul's, Maryville and St. Oswald's-in-the-Fields, Skidmore, Mo. Add: Box 188, Maryville 64468.

Seminaries

The Rev. Allen Bradford Purdom assumes the position of associate dean for planning and development at Seabury-Western Theological Seminary, Evanston, Ill. on Oct. 1.

Deaths

The Rev. Willie C. Bingham, vicar of St. James, Vincennes, Ind., died at the age of 59 on Sept. 29 shortly after having entered the hospital in Vincennes.

Fr. Bingham went to Vincennes in 1983 after having served churches and university chaplains in Arkansas and Colorado. He had spent several years of his ministry in Australia where he completed his theological education. He had attended Westminster College for his B.A. and enrolled at St. Francis College in Australia in 1957. During his career, he helped establish three schools for the mentally retarded; he also worked in the clowning ministry at summer camps. He is survived by his wife, Eileen, and sons, Wyatt and Andrew.

The Rev. Dale W. Blackwell, director of the Episcopal Pastoral Counseling Center and assistant at St. Timothy's, Ft. Worth, died at the age of 59 on August 14 in Ft. Worth, Texas.

Fr. Blackwell received his education at North Texas State University, General Theological Seminary, the University of Texas, Texas Christian University and the Fielding Institute. He was a member of numerous local, state, and national professional associations in the fields of pastoral counseling, psychotherapy, and mental health. From 1960 to 1968 he was an officer in the Texas Hospital Chaplains Association, and during the same period of time served as adjunct professor of pastoral theology at the Southwestern Baptist Seminary and Texas Christian University. From 1966 to 1970 Fr. Blackwell was on the board of the Child Guidance Center. He was a member of the American Academy of Psychotherapists and a licensed social psychologist. The author of several articles, Fr. Blackwell also served on numerous diocesan-level boards and commissions in the Diocese of Fort Worth; from 1976 to 1979 he was on the commission on ministry. He was ordained a priest in 1954 and had been assisting at St. Timothy's since 1964. He is survived by his wife, Margaret, and three children.

The Rev. Winfield Davis Smith, a retired priest of the Diocese of Upper South Carolina, died at the age of 69 on Sept. 27.

A native of Lead, S.D., Fr. Smith received both his bachelor's and master's degrees from the University of North Carolina and later served in the Army Air Corps as an intelligence officer during World War II. He attended Episcopal Theological School, before which he had taught and served as a high school principal in North Carolina. After an active ministry in the Diocese of Western North Carolina, Fr. Smith became assistant at Trinity Cathedral in Columbia in the Diocese of Upper South Carolina in 1957. In 1959 he became the organizing priest for a new congregation in the Cayce-West Columbia area, later to be named All Saints'. In 1962 he joined the bishop's staff as director of Christian education. He returned to All Saints' as rector in 1967 and remained there until his retirement in 1978; he was named rector emeritus in 1980. Active in numerous diocesan activities and a trustee of St. Mary's College, Raleigh, N.C., Fr. Smith is survived by his wife, the former Lois Lowry Wilson, and four daughters.

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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, v; the
Rev. Robert Stafford, c; the Rev. Gordon Hurst-Barrow; the
Rev. James P. Nicholls; the Rev. Leslie Lang
Sun Eu 8, 9, 11 (1S), 12:05, MP Sung 11, Choral Ev 4. Tues HS
12:10, Choral Ev 5:30, Eu. Wed Choral Eu 12:10. Daily MP &
Eu 8, 12:10, EP & Eu 5:30

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

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Mass, 5 EP & B: Sat 5 (Vigil Mass)

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)
American Shrine of Our Lady of Walsingham
The Rev. Keith L. Ackerman, SSC, r; the Rev. Jack V.
Dolan, d
Sun Masses, 8:30, 11. Daily; as announced.

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8:30 (Low), 10 (Sol High). C 1st Sat 12 noon. All
Masses Rite I Daily as anno

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.
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sun 12:40)

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 Masses 8 (Mat & Low I), 9:30 (Cho, II), 11:30 (Sol, I), V 6.
Daily Mat 6:45, Mass 7, V 6:45. Sat Mat 10, Mass & HU 10:15,
V 6

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan
Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.
Scott Davis, the Rev. John F. Daniels, parish visitor
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

LEXINGTON, VA.

R.E. LEE MEMORIAL W. Washington St.
The Rev. Arthur Lee Dasher, r; the Rev. Nancy R. Taylor,
ass't/chap college ministry to W&L and VMI
Sun 8:30 & 10:30. Wed 12:35 Eu & HS

MADISON, WIS.

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

MILWAUKEE, WIS.

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

BOSTON, MASS. (Cont'd.)

ST. JOHN THE EVANGELIST 35 Bowdoin St.
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Sun Sol Eu 10:30. Daily as announced

ST. PAUL, MINN.

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

LONG BEACH, MISS.

ST. PATRICK'S ON-THE-GULF 200 E. Beach
The Rev. Meredith Spencer
Sun Mass 11, Ch S 10:30, C by appt. Ultreya Wed 7

KANSAS CITY, MO.

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

ST. LOUIS, MO.

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strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; the Rt. Rev. Michael Marshall, Director,
Anglican Institute
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

OMAHA, NEB.

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Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15.
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HACKENSACK, N.J.

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P 4. Tours: Mon-Sat 10:3-15, Sun 12:30 & 2

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r. Canon James R. Daughtry, r
Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also
Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
P 6:45, EP 6; C Sat 5-6

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& HC 8, HC 10 & 5; Daily 7:15

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y Rev. Harry B. Sherman, dean; Robert J. Vanderau,
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rn, deacons
In 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05,
1, EP 5:15

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d B. Rudd, r
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ent Circle, Downtown
y Rev. Roger Scott Gray, dean & r
8, 9 (Cho), 11 (Cho Men & Boys). Daily Eu 7 (ex Wed
Sat 8). HD 12:05

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

CHARLOTTE, NC.

CATHEDRAL OF THE ADVENT 30 Brimmer St.
v. Andrew C. Mead, r
Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

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mont Station on the Red Line (436-6370; 825-8456)
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10 Low Mass, 10 Solemn Mass. Daily Mass 7

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Mass; anno, announced; A-C, Ante-Communion; appt,
intent; B, Benediction; C, Confessions; Cho, Cho-
rh S, Church School; c, curate; d, deacon, d.r.e.,
director of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; EYC, Episcopal Young Church-
ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy
Union; HD, Holy Days; HH, Holy Hour; HS, Healing
ce, HU, Holy Unction; Instr, Instructions; Int, Interces-
sion; LOH, Laying On of Hands; Lit, Litany; Mat, Matins;
Morning Prayer; MW, Morning Worship; P, Penance; r,
r-em, rector emeritus; Ser, Sermon; SM, Service of
c; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
Young People's Fellowship.