

THE LIVING CHURCH



The silver anniversary reredos at Church of the Redeemer in Irving, Texas: concludes five years of capital improvements [p. 2].

Visits with English Bishops • page 8



THE LIVING CHURCH

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All Saints

is not easy to define sainthood. The New Testament of course speaks of the holy people of God as saints. Apostle Paul can cheerfully address us "to the saints and faithful brethren in Christ at Colossae" (Colossians 1:2) or "all the saints that are in the whole of Achaia" (II Corinthians 1:1) usage which is partly, but not entirely, explained by the fact that in Greek, Latin, and some other languages, the word is the same word as holy. We generally today use saint as a special title because in fact some people are special. Some people need a special term to describe them. Yet, paradoxically, this is one of the most democratic! Of thousands of individuals who have eventually come to be known as saints, there are kings and queens but plenty of others; great and famous figures but many lowly and obscure ones. There are people who lived to a very great age and people who died heroic deaths as children. There are great scholars and utter ignoramuses who knew "nothing except Jesus Christ and him crucified." Whatever they were, in whatever walk of life, occupation or condition, they are a step further than most of us. They went beyond the limits of what we normally call common sense. They reached the borders of what we call reasonable possibility. They broke the ribbon on the finish line of life and set new records for human attainment. We cannot really know what the miracle is until you consider them. They were not simply better than the rest of us; they bring to light a dimension of human existence which we would otherwise have scarcely noticed. They enabled us to be proud, rather than humbled, to call ourselves human beings. The Bible is quite serious about all people, men, women, and children being created in the image of God. Most of us, however, would not give an objective specta-

tor a very good idea of what that image is. The saints, on the other hand, can part their garments and, like Jesus, point to wounds, "those glorious scars," physical, mental, and spiritual, which are the radiant marks of those who have bravely followed him.

Here is the great surprise. Those who have lost this world's goods, those who have given up what so many of us strive for, those who have been rejected and scorned, those who have been scarred, mutilated, and killed — these reflect, in a way the world cannot understand, the glory of God their creator, and of his Christ. So we rejoice in their triumph. In spite of ourselves, in spite of our shortcomings, in spite of everything, may we be drawn along with them to the gates of that blessed land where the Lord will wipe away every tear, and death shall be no more.

H. BOONE PORTER, Editor

On the Cover

The congregation of the Church of the Redeemer in Irving, Texas, has a new reredos which was made to commemorate its 25th anniversary. Dedicated on Easter Day, the reredos was part of a \$500,000, five-year expansion program for the church and was financed almost entirely from within the parish. Church member Waldo Cecil designed and supervised construction of the reredos, which features 12 textured beams representing the Apostles. The Rev. G. Douglas Eberly, rector of Redeemer, said "Mr. Cecil spent so many days in the sanctuary on the scaffolding that we nicknamed him 'Cecilangelo!'"

LETTERS

Trial Not Scheduled

Regarding "Denver Priest Faces Trial" [TLC, Sept. 29], apparently much of the information in this article came from the secular press. Corrections need to be made. Discipline of a priest or deacon in the Diocese of Colorado is undertaken by Canon 26 of the Diocese of Colorado. Violations of any canon of the General Convention of the church or of the Diocese of Colorado can be reported in writing by any three communicants of the church in good standing and 21 years of age or older. The accusation is given to the bishop who, if he thinks the charges demand investigation, appoints two priests, not members of the ecclesiastical court, to investigate and report their results in writing to the bishop. If the bishop believes a trial is advisable, he gives a certified copy of the report to the clerical members of the standing committee (4) and if they are satisfied that a trial is desirable, shall present the accusation for trial with a presentment outlining the charges and specifications. The presentment must be signed by not less than three of the clerical members of the standing committee.

The four members (clerical), on August 26, did vote that it was desirable to bring the priest to trial and so informed the bishop. *However*, the presentment has *not* been prepared and presented to the bishop. According to the canons of the Diocese of Colorado, the bishop cannot convene the ecclesiastical court until the presentment is given to him. After the bishop convenes the court, the ac-

cused must be given written notice of the time of the trial and a copy of the presentment. Incidentally, the court consists of seven priests of the diocese, elected in diocesan convention. The bishop or a designated bishop or priest appointed by him is president of the court.

Your article states that a decision was made by the standing committee to try the priest. The decision is made by the bishop, not the standing committee.

At this writing, many of us in the diocese, including Bishop Frey, Bishop Wolfrum, our suffragan, and all members of the standing committee, clerical and lay, pray that this situation can be resolved without a trial.

DON S. MOORHEAD
Secretary, the standing committee
Diocese of Colorado
Estes Park, Colo.

Musicians at Anaheim

A viewing of the videotape of the main General Convention service further urges my enthusiasm to express nationally the gratitude of many present and absent to the musicians of the LA diocese who put together the liturgy with their brothers and sisters of the clergy. Having planned and conducted such a liturgy (with my rector as co-chairman for 7,000 Episcopalians in Upper South Carolina), I can attest to the fact that it is an enormous effort to plan and perform music for the liturgy under such circumstances, and, despite the odds, make it function beautifully in the liturgy.

Tom and Carol Foster, Craig Cansler, and William Wunsch provided the lifeline of the liturgy that day. Bringing to-

gether general gifts from 10 parishes is no feat, and neither is the selection of ev-thing from organs to brass arrangements. Hats off, too, to Manuel Ros for the pipe organ and Richard Pro for the brass and percussion arrangements. I hope my colleagues will accept this appreciation on behalf of legior supporters.

DAVID M. LO
V.P., Association of Anglican Music
Church of Our Sav
Rock Hill, S.C.

Convention Coverage

Thank you for your coverage of the General Convention, faithfully meeting stacles as interestingly summed up in "After the Storm" [TLC, Oct. 6]. Accompanying is your usual broad coverage of profundities such as Mr. Beals' dissertation on organ music as related to liturgy which probably all church organists will applaud and can gain from; moreover, "Whose Party at Prayer?" in your interesting letters section; late bulletin *Hymnal 1982* update, and church calendar additions. Inspiration from coverage.

LEON D. METTLE
St. James' Church
Oneonta, N.Y.

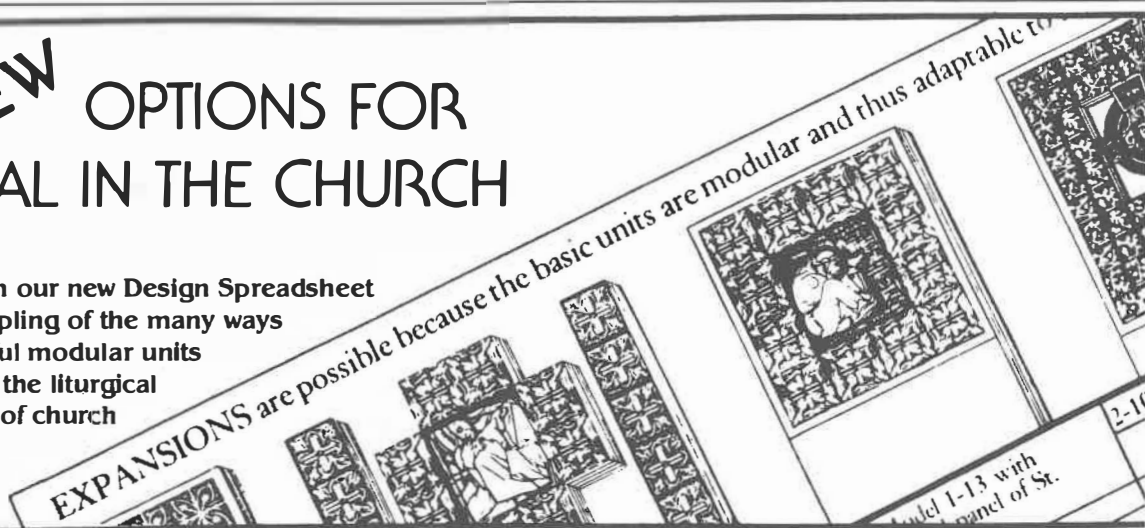
Signing for the Deaf

The account of the General Convention opening service should have mentioned that the entire service was interpreted into American Sign Language.

Ms. Betty Bray of California and Rev. Robert Grindrod, president of Episcopal Conference of the Deaf vicar of St. Thomas' Church for

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St. Louis, interpreted. An adult interpreter, Mr. David Chapman, stationed in the balcony where deaf people were seated. The gospel reading for the day about Jesus' healing the deaf man, service took on special significance only for us deaf people, but also for anyone who could see the sign language interpreters.

(The Rev.) JAY L. CROFT
First Vice President

Episcopal Conference of the Deaf
Phi, Md.

are glad to have this important feature noted.
Ed.

Bridge the Gap

Beals, in "Organ Music and the Organist" [TLC, Oct. 6], makes a balanced and peaceable plea for higher appreciation of organ music. No doubt we could do better, but it's hard.

Not everyone can carry a tune in a devotion; fewer know an instrument, let alone read notes. Hymns, if played by an organist who wants to draw the congregation with him, can be the highest musical expression we ever achieve.

Organ hymns are the least part of music in larger churches. Sung responses are more likely to be in unfamiliar settings. The

organist, possibly reaching beyond its (and the organist's) grasp, sings mangled words to music enjoyed possibly by a few, unnoticed by some (reading their bulletins) and alienating to others.

At preludes and postludes we get Bach, Buxtehude, Britten, Hindemith, Willan et alia, like as not in a fugue mode, all stops and pedals racketing. Such works assault the sensibilities of people whose music appreciation peaked at Meyerbeer and Mendelssohn. One does not hear a proclamation of the gospel but rather a performance of art for The Knowing Few, a distraction from prayer, meditation or a quiet spirit.

Organists/directors need to bridge a gap of their own making. They should lead, educate their congregations, not patronize them: introduce an unfamiliar hymn or canticle, have early comers sing it before the procession enters: cultivate appreciation.

To avoid any hurt or disruption in my own parish I omit my name.

NAME WITHHELD

Aelred and His Monks

I believe John Boswell was misrepresented in the reporting of the matter of St. Aelred's homosexuality [TLC, Oct. 6]. Nowhere in his book does Boswell make a claim that the monks of

rieuvaux were gay, nor does he make a claim that Aelred's attitudes are representative of medieval monastic life.

He does state that in his opinion according to the written works of Aelred himself that the abbot was sexually active before taking his vows and chaste after entering the religious life (pp. 221-26 of Boswell's book).

It is important not to read into St. Aelred's reporting of his own life more than is there; equally it would seem important not to take out what he himself willingly suggests. And it is just as important for the church to admit that one of her saints was homoerotic and for part of his life, active.

NAME WITHHELD

} A further indication that debate in the House of Bishops is not always well founded or well documented. Ed.

Right State, Wrong Diocese

Medical Lake, Washington, where the 82-year-old-deacon Emma Smith was recently ordained [TLC, Oct. 6] is in the Diocese of Spokane, not Olympia.

(The Rev.) ROBERT BURTON
Chaplain, Rogue Valley Manor
Medford, Ore.

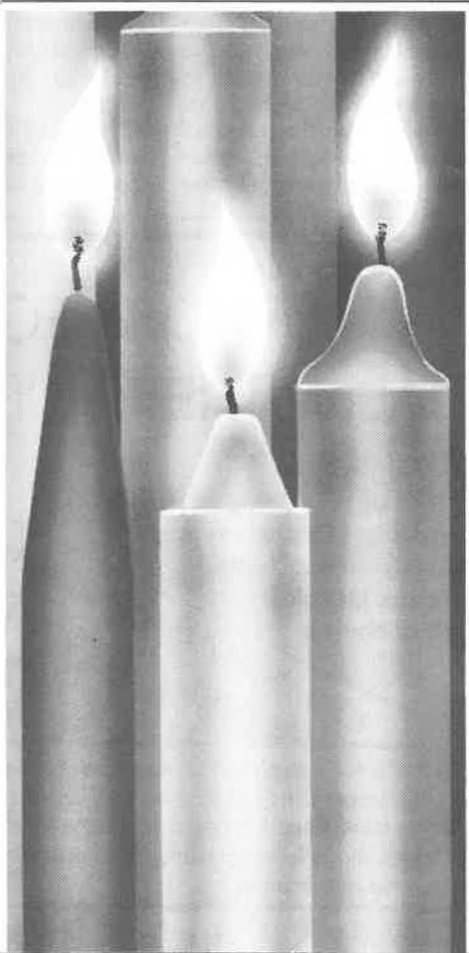
} We regret error. Ed.

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BOOKS

Biblical King Analyzed

KING SAUL, THE TRAGIC HERO: A Study in Individuation. By John A. Sanford. Paulist. Pp. 144. \$6.95 paper.

This is a vivid, perceptive, accurate recapitulation of the biblical account of Saul who was an engaging yet tragic and maligned figure: a man at once brilliant, puzzling, sensitive and neurotic, overwhelmed by circumstances and overshadowed by Samuel and David. The Bible leaves us free to interpret the story in different ways.

This book's author gives us a Jungian analysis of Saul, an analysis some may be rewarded in pondering and others may find uncongenial. *King Saul, the Tragic Hero* is a helpful book for Bible classes, homilists and all serious readers of scripture.

(The Rev. Canon) JOHN O. BRUCE (ret.) Shawano, Wis.

Massive Inequalities

THE MORALITY OF CAPITAL PUNISHMENT: Equal Justice Under the Law? By Michael E. Endres, Ph.D. Twenty-Third. Pp. 152. \$5.95 paper.

Most examinations of the morality of capital punishment weight arguments which are either theological, often based on scripture, or humanitarian, founded on philosophy. Though Dr. Endres surveys these issues (accurately I believe), he concludes that absolute theological and humanitarian arguments are invariably found to be equivocal and inconclusive.

He opts instead to focus on what he calls "operational" arguments. The professor of criminal justice at Xavier University does this through careful study of the relevant moral issues within the legal system as it is actually operating.

This work can be valuable for Christians who wish to understand more fully this important and controversial ethical issue. As an attorney with personal experience in the field, I agree with the author that we cannot have confidence in our theological conclusions about the death penalty, or in our opinions, without understanding the sort of data he presents. One does not have to be a member of the bar to understand the information and the arguments offered; he has written for the broader public. Indeed, there are questions for group discussion following each chapter which would be helpful for parish study groups.

In sum, the book argues that capital punishment is immoral because it fails to serve valid purposes of punishment, because it is no more effective than less severe sanctions, and because it has not

been, and can never be, raiy appued. Endres effectively challenges the most prominent of the arguments in favor of the death penalty, namely its effectiveness as a deterrent to crime.

Through an examination of the case history, laws and the concrete operation of the legal system, the author compels the reader to consider the massive inequalities inherent in the criminal justice system.

Morally superior, yet equally effective, alternatives to capital punishment are recommended.

(The Rev.) JOE MORRIS DOSS
St. Mark's Church
Palo Alto, Calif.

Books Received

THE TALE OF TWO TESTAMENTS. By William Riley. Twenty-Third Publications. Pp. 150. \$7.95 paper.


GLAD REUNION: Meeting Ourselves in the Lives of Bible Men and Women. By John Claypool. Word. Pp. 160. \$8.95.

SMALL GROUP EVANGELISM: A Training Program for Reaching Out with the Gospel. By Richard Peace. Inter-Varsity. Pp. 190. \$5.95 paper.

WHAT ARE THEY SAYING ABOUT VIRTUE? By John W. Crossin, OSFS. Paulist. Pp. v and 129. \$4.95 paper.

NOTHING TO FEAR: Unleashing the Power of the Resurrection. By Carol Luebering and Robert E. Schmitz. St. Anthony Messenger. Pp. 99. \$4.50 paper.

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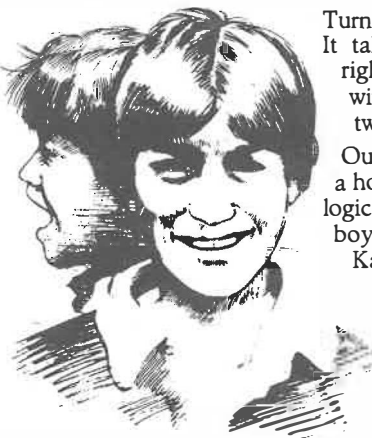


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September 3, 1985
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Coadjutor Massachusetts

A ceremony marked by strong ecumenical participation, the Rev. David Johnson was consecrated Bishop Coadjutor of the Diocese of Massachusetts on October 5. Attended by over 100 people, the service was held in the Roman Catholic Cathedral of the Holy Spirit in Boston's south end. Leaders from all the major Christian denominations in Massachusetts were present. Presiding Bishop John M. Allin was chief consecrator, with 25 bishops as far away as California and Florida participating in the historic laying-of-hands ceremony.

During the service, Bishop Johnson received a stole which had been presented to him by the children and youth of the diocese at the annual diocesan youth festival held at the Cathedral Church of St. John a week earlier. It was signed by over 100 of those participating as they welcomed him to the diocese.

The Diocese of Massachusetts, which is the largest in the country, has been led by the Rt. Rev. John B. Coburn since 1980. Bishop Coburn will retire in 1986. Bishop Johnson will then become the 4th bishop of the diocese. Bishop Johnson, 52, has degrees from Tufts University in Hartford and Virginia Theological Seminary. He was ordained to the priesthood in 1962 after having served several years as captain in the Air Force. He was rector of Calvary Church in Columbia, Miss., from 1972 to 1977 and has served as rector of St. Bonaventure Church in Sarasota, Fla., for the past nine years.

Bishop Johnson has been very active in church and community activities for over 17 years in several dioceses. He is married to the former Joyce Jeanne Johnson and they have three grown children.

BARBARA BRAVER

Foundation Elects Stanley Atkins

The annual meeting of the Living Church Foundation, Inc., held in Milwaukee on October 1, and in the subsequent meeting of the board of directors, elected Stanley Atkins as president of the foundation.

Stanley Atkins was Bishop of Eau Claire from 1969 until 1980 when he and his wife retired to Oconomowoc,



Wearing his signed stole, the Rt. Rev. David Elliot Johnson (left) is presented to his new diocese by Bishop Coburn (right) as Presiding Bishop John M. Allin (background) looks on.

Wis. For the past two years he has served as dean of Nashotah House. He has just retired from that position and has been succeeded by the Very Rev. Jack C. Knight [TLC, May 26]. As president of the Living Church Foundation he succeeds William W. Baker of Lake Quivira, Kan., who announced his retirement after four years as president.

Other business of the foundation included the election of five new members: the Most Rev. John M. Allin, Presiding Bishop; Mrs. Gilbert L. Braun of Eau Claire, Wis.; the Rev. Donald Langlois of Danville, Ill.; Mrs. Baxter Melton of Lexington, Ky.; and the Rev. Herbert A. Ward, Jr. of St. Jude's Ranch, Boulder City, Nev.

The meeting heard, with satisfaction, of the successful publication of the 29th edition of the *Episcopal Choirmaster's Handbook*. Over 6,300 copies have been sold and the first printing is nearing exhaustion, business manager Peter Dayman reported. The *Handbook* appears to be in use in most Episcopal churches.

Future planning for the development of THE LIVING CHURCH was an important topic of further discussion.

The foundation is the non-profit Wisconsin corporation which publishes THE LIVING CHURCH and the *Episcopal Choirmaster's Handbook*. The foundation itself has no independent source of funding, but accepts tax-free grants and gifts from individuals, churches, foundations, and other agencies.

Dispute Splits L.A. Church

In a dispute that has made the secular press stand up and take notice, a small church in the Echo Park district of Los Angeles has its congregation divided over whether the Rev. Ian D. Mitchell should continue to be its rector.

The situation began when St. Athanasius Church started searching for a new rector in 1983 after their rector of 15 years, the Rev. Frank Kelley, retired. According to the Los Angeles diocesan newspaper, the *Episcopal Times*, some members of the congregation bypassed the usual search procedure and invited Fr. Mitchell, who had been serving at St. Stephen's Church in Hollywood, to serve as rector. The congregation apparently did not know at the time that Fr. Mitchell had been placed on the Secretary of the House of Bishops' list of clergy by the Bishop of Utah for failing to file canonical reports after embarking on a musical career in New York. He had worked under the Bishop of Utah several years earlier when he served in Navajoland. Fr. Mitchell was well-known in the 1960s as composer of the popular American Folk Song Mass.

The Bishop of Los Angeles, the Rt. Rev. Robert Rusack, had apparently not known of the listing either until the congregation called Fr. Mitchell. He also learned that Fr. Mitchell had divorced and remarried in the Los Angeles diocese without notifying the bishop or receiving permission. Fr. Mitchell told the *Los Angeles Times* that the diocese was aware of his remarriage when he was working as a substitute for St. Athanasius. He maintains the matter was raised only because "the bishop had his own man he wanted to be rector" and added that the vestry is free to choose outside the selection list.

According to canon law, both the vestry and the bishop must be satisfied with the priest before the election process is considered to be complete. However, the congregation initially sup-

spite of the bishop's different view of the matter.

On September 8, some members of the congregation changed their minds and asked Fr. Mitchell to leave.

Fr. Mitchell, 58, said he was being forced out by a small minority of the congregation because of his work with street gangs and the fact he has brought minorities and homosexuals into the parish.

The diocese maintains he never had a license to lead the congregation from the beginning and that the diocese has a considerable history of ministering to both minorities and gays.

A number of people stood by Fr. Mitchell and defied the bishop, who appointed Archdeacon Terrence E. Lynberg to lead the congregation. When Fr. Lynberg arrived to conduct services on September 15, he was met by a bodyguard hired by Fr. Mitchell.

"I asked the guard to leave," the archdeacon told the *Episcopal Times*. "He refused and pushed the 71-year-old rector emeritus of the parish [Fr. Kelley, who was at the service] whereupon I asked all to leave, called the police, terminated the guard's services and moved to conduct a service in the parish house."

At that point, Fr. Mitchell and his supporters threatened a lawsuit against the diocese and the vestry. The result was a suit filed by the vestry September 20 against Fr. Mitchell, requesting that he be relieved of any duties of St. Athanasius.

Judge John Cole told the vestry that the problem would have to be solved within the church, as it was not a civil matter. He did order that there be two services held each Sunday so that both factions could attend mass either in the parish hall or in the church. A court hearing is scheduled for October 30.

England Forecasts Split

The first clear rumblings are being heard in the Church of England about the setting up of an alternative, breakaway Anglican Church if plans go ahead for the ordination of women to the priesthood.

A private conference of about 100 clergy took place in Oxford recently to consider what opponents should do if the newly elected General Synod gives final approval to the admission of women to the priesthood. Queen Elizabeth II is due to open the synod in November.

Most of the clergy who attended the conference from different parts of England were high churchmen, totally opposed to the concept of any female participation in the traditional catholic orders of the episcopate and priesthood. It was confirmed that a number of bishops attended the conference as well.

The organizing secretary of the conference, the Rev. Ross Thompson, rector of

St. Andrew's Church, said he was surprised to find that those pressing for the ordination of women wrongly thought that their opponents would go over to the Roman or Orthodox churches.

"The real alternative," he said, "will be to have a Church of England that is not ordaining women. We hope it does not come to a split, but I feel that if they push the thing to its ultimate, we cannot be in the same church with them."

Fr. Thompson said the decision of the Episcopal Church in the United States to sanction the consecration of a woman bishop brought to a head the whole doctrine of the ministry. It was totally unacceptable to many Anglicans, and could not be tolerated. Loyal Catholic Anglicans in England could be forced to separate from Mother Church and create a separate parallel body, he said.

By coincidence, news of the Oxford meeting broke on the church as members of the Movement for the Ordination of Women were holding their annual meeting in London. One of the meeting's main purposes was to organize a service in Canterbury Cathedral next April to give thanks for the ministry of women. The movement now has among its allies members of the Catholic Women's Network, who are working for women's rights in the Roman Catholic Church.

The *Church Times* in England reported strong reactions to the conference, especially to the statement made by the Bishop of London, the Rt. Rev. Graham Leonard, who stressed that the split was a possibility.

Representatives of the group Priests for Women's Ordination issued a statement which said, in part, "We are astonished at such an apparently divisive statement from a senior diocesan bishop at this sensitive time."

The Church Union agreed with the Bishop of London, and a spokesman added that "those who support the ordination of women must understand that there is a considerable group in the church which believes there are some quite fundamental theological questions which have not been answered."

Yale Accepts Sherrill History

An oral history of the late Rt. Rev. Henry Knox Sherrill, Presiding Bishop from 1947-58, has been donated to the Yale Divinity School library by the board of directors of the Episcopal Church Foundation, of which Bishop Sherrill was a founder. The history joins the bishop's papers, which were donated to Yale by his family.

In a letter to the library describing the genesis of the project, Frederick L. Redpath, executive vice-president of the foundation, said, "In the year following Bishop Sherrill's death in May, 1980, several of our directors suggested that steps should be taken to perpetuate the

the life of our church. While much of subject matter for such a memorial matter of record in the archives of organizations he has served, the personal testimony of men and women knew and worked with the bishop during his lifetime would add inestimably to the vividness of any presentation of record."

Columbia University's oral research office was contracted to do the history and in December, 1981, the Rev. Job Mason, Jr., a retired Episcopal priest selected for the job by Columbia, began conducting taped interviews with 40 Sherrill family members and friends.

In addition to the transcripts donated to Yale, another set was sent to church archives in Austin, Texas. According to Mr. Redpath, it is the foundation's hope that these transcripts serve as both a resource for scholars as a memorial to a "remarkable man

Relief Efforts in Mexico

The Presiding Bishop's Fund World Relief has been one of many organizations helping Mexico back on its feet after devastating earthquakes racked the country in September.

Initial relief grants from the fund include one for \$10,000, sent at the request of the Rt. Rev. Samuel Espinoza, Bishop of Western Mexico, to aid homeless in his diocese; and one \$30,000, sent at the request of the Rev. Jose Saucedo, Bishop of Central and South Mexico, to aid the homeless in Mexico City.

Assessment of the damage is continuing, and requests for further relief will come from Mexico as the needs are identified. Bishop Saucedo reported that staff members in New York that it is a "tremendous" situation.

Many people are homeless. St. Andrew's Theological Seminary in Mexico City is one of many boarding facilities taking the homeless in and providing sleeping areas, food, clothing and medicines. The seminary is currently caring for about 100 people. Other theological communities will also be open to the refugees.

The Rt. Rev. Leonardo Romo, Bishop of Northern Mexico and president of Province IX, reported that the government of Mexico is coordinating the work to be done. Many buildings were destroyed and at least 40,000 people were left homeless.

The Rt. Rev. G. Edward Haynes, executive for World Mission at the Episcopal Church Center stressed that money should be sent by mail or transferred to Mexico. All monies are to be sent through the fund, which will forward them through safe channels. He also requested that the bishops advise the congregations of this procedure.

Visits with English Bishops

By DOROTHY MILLS PARKER

During the past two years, Dorothy Mills Parker, Washington correspondent for *THE LIVING CHURCH*, has had the opportunity to visit with a number of influential persons in the Church of England. What follows are three recent interviews, one with the Rt. Rev. David Jenkins, Bishop of Durham, whose statements on the physical resurrection of Jesus have fueled disagreement. Another is with the Rt. Rev. Graham Leonard, Bishop of London and a staunch conservative theologically who recently issued a widely publicized warning that the Church of England will be split in two if women are ordained to the priesthood. The third is with the former Archbishop of Canterbury Donald Coggan, who comments on several topics, with concern for the present and the future of the church.

Bishop Leonard of London

The Rt. Rev. Graham Leonard, Bishop of London, was interviewed this summer at the time of the General Synod of the Church of England. The interview took place at his episcopal residence in Westminster, just behind the Abbey.

DMP: Bishop Leonard, the opponents of the recent synod action opening the door to women in the Church of England contend that this constitutes a departure from catholic order. As a leader in a catholic position, how do you feel about this?

GL: I don't think it does, actually. There is evidence in patristic times for the use of deacons. I voted for the measure in principle, but regret that we did not clarify the diaconate as an order in its own right rather than a probation for priesthood. For that reason I abstained from enabling canon because I don't think this is the right time pastorally, as we are bound to be problems as the deacons go on to priesthood.

DMP: Do you think the female deacons will feel discriminated against if that happens?

GL: I'm sure some of them will, and those who want to be priests won't be satisfied to remain deacons.

DMP: Do you think the advocates of women in the priesthood will keep up the pressure, and will the opening of the diaconate to women further their cause?

GL: Not necessarily. In speeches at the synod they emphasized very strongly that they don't see it as a step toward priesthood, but I think that is somewhat unrealistic. I feel certain they



The Rt. Rev. Graham Leonard

will continue to press for it.

DMP: Do you think ordination of women to priesthood, if and when it comes, will have the polarizing effect it has had in the American church?

GL: Yes I do, and this has got to be faced. I think it would have a very polarizing effect, and not purely on party lines. For the issue has cut right across the traditional divisions. There are those for and against, among both Anglo-Catholics and Evangelicals, as well as the middle-of-the-roaders.

DMP: I was surprised that the catholic group in synod was so divided on the Deacons Measure.

GL: I think they were more split over this than the issue of women priests, to which they are pretty solidly opposed.

DMP: I understand that so far the Roman Catholics in England have voiced no opposition to your admission of

women to the diaconate, but how will it affect the ARCIC conversations?

GL: That's hard to say, not least because of the divergent views within the Roman Church. I've met Roman Catholics in America who are ardent advocates of women's ordination, in particular members of the theological faculty I addressed at the University of Chicago.

DMP: What about the effect on the Orthodox?

GL: I think it will affect them very seriously. I was on the Anglican-Orthodox Commission for seven years, and you will remember the famous meeting in Cambridge [just after women were priested in some Anglican provinces], when the conversation nearly stopped. They did agree to continue, but made it clear that it was now a different operation. They will go on talking, but I can't see it developing into anything further. What really concerns me now is the possibility of a woman bishop in the American church.

DMP: It's not beyond the realm of possibility. I have reminded advocates of it of the agreement at Lambeth '78, to do nothing unilaterally in this respect, but have been reminded in turn that Lambeth is not binding and that a good many bishops who made that agreement are now deceased or retired.

GL: Some of us aren't! If a woman is ordained to the episcopate it will create a totally different situation, because episcopacy is the source of all other ministry, and the bishop is the focal point and sign of unity. I can't say now what I would do, or what would happen here, but it would be grave, and would intro-

relationship with the American church.

DMP: What is the reaction here to increasing divorce and remarriage among the clergy?

GL: I am, for my part, deeply disturbed, and quite frankly, am appalled when I hear the figures in America. I cannot see how a priest, much less a bishop, can remarry after divorce; how they can take a line that says "I am now discharged from my obligation and free to enter into another relationship," which by its very nature is a denial of the first one. For I cannot see how you can be, as it were, the sacramental sign of the eternal gospel when by your own condition you are, in fact, denying it.

DMP: The rationale seems to be that the clergy are only human, and what applies to lay people should apply to them as well.

GL: I find it quite impossible to accept that as right. They seem not to consider the idea of sacrifice at all, but you cannot remove sacrifice from the scriptural understanding of the Christian life, in particular the life of a priest.

DMP: How would you describe the state of the Church of England today?

GL: When I think of the mechanics of the church I get very depressed, but when I think of the faithful in the parishes I am encouraged. It's not as though people really *want* all this laxity. I think it is significant that my little book, *Firmly I Believe and Truly*, is now in its fourth printing.

Part of the problem is that the clergy today do not sufficiently teach the faith. So often the sermon is about some sociological issue. St. Paul is very clear that the way Christians behave springs from what they believe, and what they are by grace. If you don't teach them that, they won't see the point of living a sacrificial life.

DMP: What was the subject of your recent radio dialogue with the Bishop of Durham?

GL: I think the real focus was the relationship between the spiritual and the material in our Christian belief, and the question of whether our belief is, in fact, anchored in events that really happened. It seemed to me (though he would probably deny it), that whenever Bishop Jenkins spoke about what happens in our minds, in a kind of purely spiritual way, it did not really reflect a fundamentally sacramental view of life as embracing both mind and body, as well as spirit. I think that was the basic difference.

I think there is a general feeling that the Church of England has somehow lost its base, its framework.

DMP: What, in your opinion, is the greatest problem the church faces today?

GL: This, plus the fact that the synod seems to think it can change the doctrine of the church. The Church of En-

gland has traditionally claimed it has no faith of its own, only the catholic faith enshrined in the catholic creeds. What is so tragic is that it is this catholic doctrinal framework which actually enables one to be free to explore. Once that framework is lost, you just wander about, you don't know where you are going. It is the loss of that doctrinal basis that is, I think, our greatest problem.

DMP: What do you think continues to bind the Anglican Communion together, since we no longer actually have a common liturgy, or in one sense, a common order?

GL: It's very difficult to answer that one. But I think it is still true that what binds us together is a particular under-

standing of authority. We don't talk in terms of a single head, like Rome, simply of the will of the majority. Rather, that authority lies in a communion of things: in scripture, the structure and tradition of the church, which has always been the Anglican position. A recognition that it is a commitment to something and beyond the Anglican Communion itself — that it is the catholic faith which we are committed. It may be understood, it may be that it has weakened . . . but I still think that what binds us together. If and when goes, there will *really* be cause for concern, but I think it still exists, and that we can all be thankful.

Bishop Jenkins of Durham

While in England during the summer, 1984, Mrs. Parker interviewed the Rt. Rev. David Jenkins, Bishop of Durham [TLC, Oct. 24, 1984]. This past summer, while covering the General Synod of the Church of England, she met with him briefly, for the following observations.

This Bishop of Durham, despite his controversial and sometimes disturbing statements, is a genial and accommodating person, highly regarded by many people of different positions. He very kindly took time out from the synod sessions to come up to the press gallery to renew acquaintances, and later, to answer a few questions.

DMP: Bishop Jenkins, it has been almost a year since I interviewed you last summer. Have you changed your stance on any of the doctrinal matters that were causing so much controversy at that time?

DJ: No, not at all. My position on those issues remains unchanged. It is clearer to me than ever, that the central issue is an understanding of the nature of biblical records and the role of symbolism in religious language.

DMP: Do you feel that the flak has subsided, and if so, to what do you attribute this, since your views haven't changed?

DJ: I think it may be that it has leveled off because things have broadened out. People, both within and outside the church, are seeing that those questions are important and worth debating, not only for deepening faith but for extending Christian mission.

DMP: What is your reaction to the passage of the measure allowing women to be ordained to the diaconate? Were

you in favor of it, and do you think it inevitably lead to women's ordination to the priesthood?

DJ: I am in favor of it, yes. But I do think it necessarily will lead to ordination to the priesthood and episcopate. I rather think it is more likely help stabilize a sort of perpetual diocese such as you have in the States both men and women.

DMP: What do you regard as the greatest problem facing the church today?

DJ: Bewilderment and uncertainty both in church and society, so that much time and energy is spent in coping with internal and backward-looking matters, and not enough in response to God, in the problems themselves.

DMP: Why is that?

DJ: Because too many people think that real faith is being certain about answers to many questions, rather than trying to develop a *living* faith that relies with it the grace to live hopefully and creatively with the questions.

Asked about the spread of Liberation Theology, he rather surprisingly that "We must, of course, be concerned with liberation, but also with the ship of the transcendent God who is cloud of mystery and the pillar of fire. I think the mysterium is bound to come back, because without it there is no mate motivation for liberating the oppressed."

Bishop Jenkins joined the Bishop of London (a staunch conservative theologically) recently on Radio World Service to debate their beliefs. Bishop Jenkins said both felt the debate to be posi-

Lord Coggan, Former Archbishop of Canterbury

pose of the church if you feel them on tidbits.

DMP: What effect have the new rites had, in the Church of England? I noted a general pattern, in the cathedrals I visited, of 1662 for Matins and Evensong, and the ASB for the Eucharist.

DC: I think, if I may say so, that we did wisely in calling our new book the *Alternative Services Book*, for it is just that. Nobody is bound to use it. They can vote, in their parish council (the equivalent of your vestry), for what they want, ASB or 1662. I pass no judgment on you over here, but I think it was wise, on our part, to allow a choice. Having said that, I believe the new book is bringing a lot of new life and lay participation, a certain freedom along with the modern language, which is greatly welcomed in many circles. In my own little village church the early service is 1662, the main service ASB. This is a common, though not a universal, pattern.

DMP: There has been much confusion over here, in the whole matter of women's ordination in the Church of England.

DC: Since my retirement I am no longer a member of the synod, but I can say that we have been very slow in going forward toward the ordination of women. Some years ago the synod passed a resolution saying that there is nothing, theologically, against it. And at the last session they voted to set in motion the legalities that are necessary in order to bring it about. It will still be a number of years before the question can come to vote, but I think we are moving in that direction, and my own personal view is that it will undoubtedly come to pass, though as to when, I can't say.

DMP: From your frequent visits to this country, what is your view of the state of the Episcopal Church today — its particular strengths and weaknesses?

DC: I doubt I'm in a position to answer that question, since my travels so far have been only in the eastern part. But I think there is a generosity which I always find — an openheartedness which warms me very much. I welcome every sign I see, of outreach to the neglected, the poor, the oppressed. I want to learn more about whether the church is sending a steady stream of people to serve Christ in the underprivileged parts of the world, for if not, that is a sign of very radical weakness. After all, it is comparatively easy to give dollars, and costs much more to give a son or daughter or one's self, to go and work and preach the gospel in what is called the Third World.

DMP: A matter of deep concern to many people in the church is the decline of moral standards and discipline, even among the clergy. How do you feel about this? Should the clergy still be expected to set an example?

DC: Of course they should. I would



Most Rev. Donald Coggan, (left), and the Rev. Canon Charles Minifie (right), president of the College of Preachers at the college in Washington, D.C.

The Most Rev. Donald Coggan, former Archbishop of Canterbury, was interviewed while in residence at the College of Preachers, Washington, D.C.

DMP: Your Grace, I would be grateful for your comments on some of the issues of the church today. Since you have been giving a seminar on preaching, here at the college, what do you think has caused the general decline of good preaching? Could the renewed emphasis on the sacramental, in which we all possibly see, be one factor, in that it has resulted in too little emphasis on the word?

DC: I would like to say two things to you. First, if there is this decline in the church, and I believe there is, I think the failure of theology in our seminaries is largely to blame. A thorough grounding in the theology of preaching ought to be of supreme importance. The importance of preaching, though secondary, is also very important. There are sermons whose delivery would make even the victory of David and Goliath sound

to the second point, I think you

have touched on a danger here, for I believe that Anglicanism is only at its best when it is what I call bifocal; that is, when there is tremendous stress on the preaching of the word, and equally great stress on the sacrament of the body and blood of Christ.

DMP: You mean when these two are held in the right balance?

DC: Absolutely. In the last few decades the Eucharist, to my joy, has become the main service of the week, but I think this is only right when, central within that Eucharist, there is a reasonably leisurely exposition of the gospel: the word that is *seen*, as the bread is broken and the wine poured out, and the word that is *heard*, in the mind and heart, through the preaching ministry. We must keep these two together, for a strong Anglicanism. But whatever the service, a central place must be given to the ministry of the word, because if not, there is a failure to educate, and when the laity are asked intelligent questions about their faith, they can't give intelligent answers. I have been saying this here at the college — that you can't make great saints (and that is the pur-

think it must be very difficult for a priest who himself has been divorced to expound the doctrine of the lifelong union of one man and one woman — for those who engage in the joining of two people in holy matrimony to train that couple and take that service, against the background of their own defaulting.

DMP: How do you relate traditional Anglican theology to the so-called Liberation Theology — the idea that salvation is achieved, not so much through penitence and forgiveness by a transcendent God as through serving the underprivileged and freeing the oppressed — the social gospel. Do I make myself clear?

DC: I understand your question very well. It is a false antithesis, isn't it? The church that does not teach freedom from

sin and deliverance from evil is not preaching the gospel. On the other hand, there was a facet to the teaching of Jesus which might well be called Liberation Theology. When he preached his first sermon in Nazareth, his text was from Isaiah 61: "The Spirit of the Lord is upon me because he has anointed me to preach the gospel to the poor, and liberty to those in prison. . . ." The trouble comes when we identify the social gospel with the gospel. The social gospel is a part of the gospel, but only a part of it. So I will not come to terms with an either/or. I want a gospel of redemption through the work of Christ, done once for all upon the cross, and the power of the Holy Spirit, the living God. If Liberation Theology does not include that,

gospel which, having made that abundant clear, goes out in compassion to those who are not liberated.

DMP: What do you think of the demonstrations here at the South African embassy, against oppression in your country — protests in which our bishops and many of our clergy and lay people have participated, even to getting themselves arrested for breaking the law?

DC: Apartheid is abominable, and I think the church must make its voice quite clearly heard about this. I will respect the judgment of your bishops whom I know and love, and if, in your local set-up, that is the best way of doing it, and they have the courage, good on them!

The Real Cemetery

By BRUCE WILLOUGHBY

For several years, during my teens, I accompanied my mother and grandmother to the cemetery on Sunday afternoons; my mother had promised my grandmother she would take her to the cemetery each Sunday to visit my grandfather's grave site. I chose to be "chauffeur" primarily because I did not like the neighborhood in which the cemetery is located. Should they be accosted by a hoodlum, I wanted to offer protection.

From the start of our weekly visits, the cemetery impressed me as a beautiful place. A variety of shrubs and trees grace the rolling grounds and the flowers which honor the deceased create a lovely display.

Since one expects to find tombstones but not necessarily beauty, I did not immediately notice the imposition which the tombstones make on the cemetery grounds. Of course the scenery about is too expansive and attractive to be usurped; nevertheless, the stones do impose a foreign element, even in all their

marble splendor. They often stop the path of the eye or the foot, and though one may always look or step around them, their cold immovable form seems to say, "whatever regard you have for us is of little importance — we are here to stay." Thus, they leave the living with a simple reminder that death — though it often goes unnoticed at some times and yet seems distinctly foreign and unwelcomed at other times — is everywhere that life and its beauty are found. The imposition of the stones is often overlooked for this very reason. They are an ugly, even cruel, reminder to some of a reality which they intend to forget. Yet are they ugly or cruel?

A cruel reminder can only cause suffering, but the cemetery stones can cause happiness as well. To those who will listen, the stones simply say that death is a part of living. The cemetery stones are no more cruel or cold than their viewer. As they have existence in this world, so do we.

One cannot avoid death, but one can accept its inevitability without becoming cold and lifeless, leaving that person no more lively than the tombstone. One can enjoy the beauty of life without hav-

ing to suppress the knowledge of death. The epitaphs which I enjoy reading on tombstones are those which speak to people who accepted the challenge to live more lively than a tombstone during their lives. A simple epitaph such as "He Faced Every Day" transform a tombstone into an eternal monument.

One hopes that all cemeteries will one day be beautiful places where a tombstone is not a foreign imposition on the landscape but a monument to those who lived to the utmost.

Beautiful or not, cemeteries always reflect the life and mettle of the past generation; and they contrast and judge the mettle of the present. If people are ashamed to look to the past, or afraid that the past is being swallowed up by the present, if they are afraid of the symbolism of the cemetery, then perhaps change is in order. If one does not respect the cemetery, maybe one does not respect the "living" world either. One does not have to accept death as a sour inevitability. Living a life of hope and accepting life's challenges, while remembering the past and its message for the present, can reveal the beauty in any environment including a cemetery.

Bruce Willoughby is a student at Oral Roberts University; his hometown is Clinton, Md.

Foundation Meeting

At the recent meeting of the Living Church Foundation, Inc., which is the corporation which publishes this magazine [p. 6] there was both regret and faction.

Regret was expressed for the retirement of William Baker as president. He has served in this capacity since 1981, having previously been on the foundation. A lay leader he has served on the Executive Council in over half a dozen General Conventions. As a journalist he was for many years editor and then president of the *Kansas City Star*. Since his retirement from the paper he has taught journalism at the University of Kansas. Your editor is personally deeply grateful for his readership in strengthening every part of our operation during these past years. It is a pleasure to be informed that he will continue as a board member.

Strong satisfaction was expressed that the Rt. Rev. Dale Atkins is the new president. Bishop Atkins is one of the elder statesmen of our church who brings to the office long experience in ecclesiastical matters, a love of learning, and a profound concern for the spiritual life. Your editor is grateful for the privilege of working with him in the future.

Our foundation is now a strong one, including highly respected bishops, other clergy, and lay people from many parts of the country. We hope that with the generous support and enthusiasm of our readers we can move forward into an increasingly wider circulation, a larger readership, and can have the necessary money, place of work, and staff to do so.

British Ordination Questions

We are pleased this week to record comments and opinions from three important British bishops interviewed by Mrs. Parker, a correspondent whose previous contributions to this magazine merit our sincere gratitude. These interviews reflect a variety of points of view, but some of the same topics.

Some references to women deacons call for some explanation. In the past, the Episcopal Church had a small number of highly dedicated women who served as deaconesses. The solemn ceremony in which a bishop "set apart" a woman for this ministry was not referred to as ordination. In 1970, however, it was decided that laying on of hands with prayer by the bishop was in the equivalent of ordination and all deaconesses are now counted as members of the diaconate, and the option of calling themselves deacons or deaconesses. Thereafter female candidates for this office were and are ordained in the same manner as male deacons. This has been a matter of little controversy in this country, and dioceses which do not accept women deacons have often welcomed them as deacons.

In England, on the other hand, there are many deaconesses and their "setting apart" is called ordination. They often wear blue cassocks and serve much as male deacons — except that there are virtually no deacons in the Church of England apart from the

new graduates of theological colleges who will be ordained to the priesthood within a year. The permanent or perpetual diaconate is generally unknown.

It has now been decided by the English Church that to become the equivalent of a male deacon, a deaconess should undergo a second rite of ordination. The permission for this to be acted upon was granted by the General Synod this year. Although many of these women wish to be permanent deacons, the concept of such a vocation is puzzling to English churchmen. Since virtually all male deacons expect to be ordained soon to the priesthood, it will hardly be surprising, as Bishop Leonard points out, if some of the women nourish the same expectations. Conversely, the sudden coming into existence of a corps of long-term or permanent deacons may open this vocation to men (who have been denied it in the past) as suggested by Bishop Jenkins.

The biblical, historical, and theological bases for equating the diaconate of men and of women are open to varying interpretations, but most scholars are satisfied that there are at least sufficient grounds for treating them in a similar way.

Meanwhile, in the Church of England, the entire question of the diaconate is overshadowed by the question of ordaining women as priests. The issue is more burning and more bitter, on both sides of the fence in England where a sense of tradition is stronger, than in this country. It may be argued that most of those opting strongly for the traditional position are in fact priests. In America this meant little, because of our overplus of clergy. If the ordination of women caused ten or 20 priests in an American diocese to leave the Episcopal Church, or to take early retirement, or quietly to disappear in non-parochial work, then the bishop and archdeacon could heave a sigh of relief. In England, on the other hand, there is a severe shortage of clergy. In villages and rural areas, one priest may serve several small churches. The departure of 20 priests in one diocese could mean virtually closing 70 or 80 churches.

Alert for Handbook Purchasers

We respectfully advise our readers that the first printing of the 29th edition of *The Episcopal Choirmaster's Handbook* (1985-86) is sold out. Those desiring copies now are urged to see page 14 and to place orders immediately so that a second printing can be undertaken.

The Month Ahead

November may be a gloomy month out of doors, but it should be a cheerful month in church, beginning with the Feast of All Saints and closing with Christ the King, Thanksgiving, and St. Andrew's Day. It will also be a very busy month for THE LIVING CHURCH.

Next week, we have our annual Music Issue. Specially devoted this year to the memory and music of J.S. Bach, it should be of wide interest. Make sure your choir director and organist see it.

Our issue of November 24 will be the Christmas Book and Gift Number, again a popular one. We hope our readers will find every issue helpful and interesting.

BRIEFLY...

The Diocese of Indianapolis has raised almost \$50,000 to fund world relief projects through the Presiding Bishop's Fund. The Rt. Rev. Edward Jones, Bishop of Indianapolis, wrote to parishes and mission in August 1984, urging them to consider making Advent a time of action for the people of Africa. In response, gifts poured in, not only during Advent, but through Lent and into the summer of 1985. The diocese is also sponsoring Volunteers for Mission, a team of medical personnel treating African refugees, through their 1979-82 Venture in Mission campaign.

The annual synod of priests of the Society of the Holy Cross (SSC), the oldest Anglo-Catholic association for clergy, concluded a three-day meeting September 19 at St. Jude's Ranch for Children in Boulder City, Nev. Over 30 priests of SSC were in attendance and the Rev. Theron Hughes, rector of Epiphany Church, Concordia, Kan., was reelected to a three-year term as vicar provincial. Speakers at the synod were the Rev. Peter Geldard, secretary of the English Church Union, and the Rev. David Schofield, rector of St. Columba's Church, Inverness, Calif.

Javier Perez de Cuellar, United Nations Secretary General, and members of the international community participated in an ecumenical religious ceremony asking God's blessing on the U.N. 40th General Assembly, which began September 17. Sponsored by the Vatican Mission to the U.N., Holy Family Parish and the Episcopal Church of St. Thomas, New York City, the interdenominational service was held at Holy Family Church and was hosted by Cardinal John O'Connor, Archbishop of New York. Also attending the service were members of church-related organizations, diplomats from the 159 U.N. member states, and members of New York's international community.

St. Michael and All Angels Church in Mission, Kan. has given a \$15,000 gift to the village of Torbec, Haiti for the construction of a multi-purpose rectory. The Rev. David With and members of his congregation visited Haiti several times and were asked by the Bishop of Haiti to focus their efforts in Torbec, where the need for food, medical care and education is especially pressing. The rectory will be used to house the local parish priest and his family as well as a school and clinic.



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PEOPLE and places

Appointments

The Rev. Edward C. Claxton is rector of a three-point ministry: St. Andrew's, Cloquet; Christ Church, Proctor; and Holy Apostles, Duluth, Minn. Add: 204 8th St., Cloquet, Minn. 55722.

The Rev. John Wesley Downing is now interim vicar of St. Mark's, 305 Bassett St., King City, Calif. 93930.

The Rev. Thomas Ehrich is rector of St. Stephen's, 33 N. Clay St., Ferguson, Mo. 63135.

The Rev. Russell W. Johnson, Jr. has been appointed priest-in-charge, Christ Church, 204 Fountain St., Albert Lea, Minn. 56007, as of Oct. 1.

The Rev. Sarah Motley is interim chaplain at Princeton University while continuing her duties as editor of the *Church News* in the Diocese of New Jersey.

The Rev. David K. Ottsen became canon at St. Paul's Cathedral, 127 N.W. 7th, Oklahoma City, Okla. 73102 on Oct. 1.

Calendar of Things to Come

This calendar is provided as a service to readers normally in the first issue of every month. We regret space does not permit inclusion of detailed information. Organizations and agencies submitting information for the calendar should send it to us at least six weeks prior to intended appearance in print. Material selected is at our editorial discretion.

November

- 4-7 Conference of the Association of Diocesan Liturgy and Music Commissions (Rochester, Minn.)
- 8-9 Convention of the Diocese of Iowa (Des Moines)
- 8-9 Convention of the Diocese of Western Massachusetts (Pittsfield)
- 15-16 Convention of the Diocese of New Jersey
- 15-17 Convention of the Diocese of West Missouri (St. Joseph)
- 22-23 Convention of the Diocese of Missouri (Jefferson City)
- 28 Thanksgiving Day

December

- 1 First Sunday of Advent
- 5-8 Annual Meeting of Episcopal Society for Ministry on Aging (Orlando, Fla.)

January

- 11 Enthronement of the new Presiding Bishop (Washington, D.C.)
- 23-25 Convention of the Diocese of Atlanta (Athens, Ga.)
- 31-Feb. 1 Convention of the Diocese of Florida (St. Augustine)

February

- 6-8 Convention of the Diocese of Texas (Austin)
- 8 Convention of the Diocese of San Diego (La Jolla)
- 12 Ash Wednesday
- 28-Mar. 1 Convention of the Diocese of Arkansas (Helena)

1 Love came down at Christ - mas, love all love - ly, love di - vine;
 2 Wor - ship we the God - head, love in - car - nate, love di - vine;
 3 Love shall be our to - ken; love be yours and love be mine,

love was born at Christ - mas: star and an - gels gave the sign.
 wor - ship we our Je - sus, but where - with for sa - cred sign?
 love to God and neigh - bor, love for plea and gift and sign.

Words: Christina Rossetti (1830-1894), alt.
 Music: Garton, melody from *Petrie Collection of Irish Melodies, Part II, 1902;*

67. 67

New Hymn of the Month

HYMNAL 1982

As a prelude to the delivery of the *Hymnal 1982* to congregations across the country shortly before Christmas we have chosen a short, but profound hymn for the Feast of the Nativity of Our Lord as the final "New Hymn of the Month."

The text, "Love came down at Christmas," by Christina Rossetti (1830-1894) first appeared in her *Time Flies; a Reading Diary*, 1885. Its first appearance as a hymn came in 1925 in *Songs of Praise*. In 1927 it was included in *The Church Hymnary* wed to the Irish tune, "Garton," arranged by the Welsh composer, editor and conductor, David Evans (1874-1948). It is in this form that the hymn will be found in the *Hymnal 1982*. The poet, Christina Rossetti is best known to Episcopalians as the author of the text, "In the bleak midwinter."

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Editor's Note

This is the final "Hymn of the Month." We are grateful to Raymond E. Glover, editor of Hymnal 1982, and his fellow workers for arranging the hymns of the month for the past three years. This column has provided us with an interesting sample of the new hymns, various ones of which have been used in many places.

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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. 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. 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)

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

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev. Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30] Daily: Matins 6:40; Mass 7. (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

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. Cray, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45 (Thurs 6:15), EP daily 6. Wed Eu 10

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun 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

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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

MADISON, WIS.

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

MILWAUKEE, WIS.

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

BOSTON, MASS. (Cont'd.)

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
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Sun 8 Low Mass, 10 High Mass. Wkdy 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.

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Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

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

HACKENSACK, N.J.

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The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

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DIEGO, CALIF.

St. Ignace Catholic Church (St. Ignace)
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v. Canon James R. Daughtry, r
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