

THE LIVING CHURCH

the walk

the frosted road has narrowed
the cabin waits
floured with snow

grand mountains wear it well
the white.
a lack of spring.

rising up, the mist catches
in my throat
and someone
is it you, oh God

sends the word

safekeeping.

Robin Povey Dunagan





Light in the Darkness

As the fall and early winter can be a lousy time. Cold wind and rain along the sidewalks. The return to hard time means for many of us that the afternoon has been abolished: it is dark when we get home from work. Household chores and work around the house aren't easy in the dark. The nights are long, and too often followed by gray, dreary mornings.

In such a season, fatigue is felt. Discomforts, anxieties, and loneliness loom large. Difficulties that were hidden during the cheerful days of summer now return to the surface of life. Our spirits, not just our bodily eyes, need light.

In such a time, the Advent hope of light, "the dayspring from on high," the light of the World, carries powerful meaning, as does the Advent challenge to put on the armor of light," and to "be in the light of his glory." For those in the shadow, for those in the shadow of death, light is what is needed — not just words.

It is so often assumed that anything and everything can be communicated by words. No doubt in part because our religions are summed up in a sacred book, we often assume that words are not only sufficient for all religious communication but even intrinsically superior to other channels of expression.

From this view, it is widely agreed, we have been encouraged by the last 400 years of Western civilization, with its emphasis on printing and the collecting, organizing, and studying of all branches of knowledge in books. Words have indeed been central. This has often been obviously true in our church, with our concern for the words accompanying all sacred occasions.

Meanwhile, the spirit may yearn for other forms of communication — the quiet repose on the head in blessing or benediction, the cool drop of holy water on the brow, the movement of standing, kneeling, or kneeling, the bright color of vestments hanging, the hand held warmly in peace. In such things have been regarded

as mere "ornaments" or "ceremonies" to accompany words. In fact they may convey more than the words.

It is not simply that we were born with

eyes that see, noses that smell, tongues that taste, and skin that feels. These are not simply so many added windows into our brain. Rather they are windows into other parts, other levels of our brain, other levels of our self, of our very soul. They may meet needs which discursive logic and carefully chosen words do not touch.

So it is with candles on the altar or in an Advent wreath. The flame is the thing, not what we say about it. It is light we need, and all these lights point to the one who is the eternal Light, even Jesus Christ, our Lord, to whom we ascribe glory now and ever and to the ages of ages.

H. BOONE PORTER, Editor

POET'S PROPER

St. Thomas Carol

(Feast of St. Thomas, December 21)

In a dim and long ago
he was born in ancient then.
The world has circled oft and oft
and will until he comes again.

His brothers suffer now as then
asking, will he come? and when?

Born in a little bloody land
not so very far away
born to risks, to pain we know —
that grief can rack and terror slay.

Still we ask our where? today —
Where is he? and what the way?

Born a man, he grew with years,
felt what we feel as the years went by,
joyed and hoped and longed and hurt,
feared what we fear when he came to die.

Still we wonder, still we cry,
Who is he? and what am I?

Born from a womb as you and I
son of heaven and son of Eve.
We know not why, we know not how,
to God and to us himself he gave.

Nature must to destruction move
but indestructible is love.

Born in a little distant land
in a dim and long ago
he showed us the people we might be,
asked more than he gave the answer to.

Where is he found? and when the day?
Who am I? and what the way?

Christine Fleming Heffner

THE LIVING CHURCH

Volume 191 Established 1878 Number 24

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; John E. Schuessler, assistant editor; Kirsten V. Reeves, news editor; J. A. Kucharski, music editor; Violet M. Porter, book editor; the Rev. Travis T. Du Priest, Jr., People and Places editor and editorial assistant; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila J. Thurber, advertising manager.

DEPARTMENTS

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

FEATURES

Bluegrass Music	Frederick Quinn	9
Waiting for God?	Thomas Reese	11
Advent Meditation	William Gerhart	11

Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Leonard Campbell, Jr., Milwaukee, treasurer; the Rev. William H. Baar, La Grange, Ill.; William W. Baker, Lake Quivira, Kan.; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; the Rt. Rev. Charles T. Gaskell, Milwaukee; John W. Matheus, Glendale, Wis.; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Most Rev. John M. Allin, Presiding Bishop; the Rt. Rev. Stanley Atkins; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.); the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas (ret.); the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago, (ret.); the Rt. Rev. William R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Executive for Administration, New York, N.Y.; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Donald H. Langlois, Danville, Ill.; the Rev. Canon W. Ward McCabe, San Jose, Calif.; the Rev. Edwin A. Norris, Jr., Chicago, Ill.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchardt, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Ven. Erwin M. Soukup, LaGrange, Ill.; the Rev. Murray L. Trelease; the Rev. Herbert A. Ward, Jr., Boulder City, Nev.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Racine, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; William W. Baker; Ettore Barbatelli; Mrs. Gilbert L. Braun, Eau Claire, Wis.; Jackson Bruce, Jr.; Mrs. Robert C. Brumder; Leonard Campbell, Jr.; Phil deMontmollin, Fort Wayne, Ind.; George H. Gallup, Jr., Princeton, N.J.; Robert L. Hall, Milwaukee; H.N. Kelley, Deerfield, Ill.; Mrs. Terry Kohler, Sheboygan, Wis.; John W. Matheus; Mrs. John W. Hayden, La Crosse, Wis.; Mrs. Baxter Melton, Lexington, Ky.; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Carl E. Steiger, Oshkosh, Wis.; Mrs. C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Wilmot F. Wheeler, Jr., Southport, Conn.

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

Letters from readers are welcomed by THE LIVING CHURCH, but selections for publication are solely at our editorial discretion and those selected may be abridged as we see fit. Letters are sometimes printed without the author's name, but we ask those who wish to be anonymous to still send their name and address to the editor. We urge writers to limit the length and confine themselves to one topic.

Employment

Bruce Alan Wilson's letter [TLC, Nov. 17] about employment practices in the church and elsewhere was somewhat perplexing. As someone who wears both an academic and an ecclesiastical hat, and has undergone more than a few interviews in each setting over a decade (at both ends of the process), I am very sympathetic to both his and Fr. Morris's [TLC, Oct. 20] frustrations about the experience of being interviewed for a professional position in today's economy.

I am more than a little bothered, however, that Mr. Wilson asks "Why should clergy expect anything different?" The answer is that *persons* being considered for positions in churches and church agencies *should* expect something different from that of the world because churches are supposed to be different from the world.

The giveaway, so to speak, here is Mr. Wilson's reference to the "real world." Men and women in Christ Jesus have overcome the world. The real world of Christians is not based upon the same standards of "civil" society.

I do not expect to be treated differently from anyone else when applying for a secular position because I am a clergyman. However, I do expect churches to treat everyone differently because churches have a vision of humanity based on the Christian's friendship with Jesus Christ, whom we meet in all persons.

If all we can expect from our churches is the standards of "the (real) world," then we are indeed in sorry shape, and as a Christian — let alone a priest — I consider it unwelcome.

(The Rev.) WILLIAM SWATOS
St. Mark's Church

Silvis, Ill.

• • •

I fear that Mr. Bruce Alan Wilson is misinformed about the relationship of clergy to their parishes. I am not the employee of my parish; I am its leader. Although I hold myself accountable to my people, I am first of all accountable to God and to the diocese of which I am

WIPPELL'S

SHIRTS SALE

(4 WEEKS ONLY)

STOCK SIZES

ALL STYLES:

SHORT SLEEVES

USUALLY \$28⁴⁵ each

NOW \$24²⁵ each

LONG SLEEVES

USUALLY \$31⁴⁵ each

NOW \$26⁷⁵ each

Black-Blue-Grey-Brown

CUSTOM

— with —

- Exact Sleeve Length
- One, Two, or No Pockets
- Terylene & Cotton (Wash & Wear) in Black, Grey, Blue, White, Brown, Red Purple, Blue Purple, Denim Blue, Blue/White Stripe, Maroon/White Stripe
- 100% Cotton, Black - White
- Longtails, if needed
- Sizes 14 - 18 • Superb Quality

USUALLY \$38⁷⁰ each

NOW \$32⁹⁰ each

OR 3 for \$94⁵⁰

TAILORED

USUALLY \$56⁸⁵ each

NOW \$47⁵⁰ each

OR 3 for \$135⁰⁰

plus delivery



U.S.A. Office:

J. WIPPELL and COMPANY LTD
59 Willet St. • PO Box 1696

Bloomfield, NJ 07003

Phone: (201) 743-1202 & 1203

Dept. LC

New for 1986!



menical FLOATING SEMINAR
 pecially-chartered live-aboard
 use of the Fabled River Rhine
Isseldorf, Cologne, Mainz, etc.
July 5 - 12, 1986
 on the good ship

Basilea

- European theologians
 - all lectures in English
 Write for color prospectus!
 ANOTHER UNIQUE EVENT FROM
International Seminars
So. Fraley St. Kane, Pa. 16735
ISA - Phone (814) 837-9178

CHURCH FARM SCHOOL

COLLEGE PREPARATORY BOARDING SCHOOL FOR BOYS where the natural mother and father no longer live together. Sons of any clergy or active military personnel excepted from this requirement. Grades 7 through 12. Tuition, room and board \$1,300.00 per year. Fees \$100.00. Because of food raising and endowment income, the total cost to parent is one of the lowest in the country. 75% of graduates go on to college. Located 25 miles west of Philadelphia, Pa. Write, Director of Admissions, Box S, Paoli, Pennsylvania 19301. Telephone 215-363-7500.

ST. OLIVY CROSS INCENSE

by Saviour Priory
 Greenville, SC 29468

803/351-4356

TRACTS

Temporary, theologically sound. Concise, non-dogmatic, mainstream. Appeals to intelligent Christians in all walks of life. Send for samples.

Church publications
 Box 1113 / Colorado Springs, Colorado 80901

THE EPISCOPAL CHURCH ANNUAL

an indispensable reference book
 at every phase of
 Episcopal Church.



MOREHOUSE BARLOW
 78 Durbury Road
 Wilton, Connecticut 06097
 203 762-0771

95

a member.

It is unfortunate that Mr. Wilson has had such an unpleasant experience interviewing for a teaching position. Nevertheless, it is equally unfortunate that the system for clergy selection in the church so often undermines the self esteem and morale of my brothers and sisters.

I would hope that Mr. Wilson, and those who might share his views, could agree with me that there is room enough in the "real world" for all who suffer the very difficult circumstances of job interviewing, whether they be professionals, business people, laborers or even clergy.

(The Rev.) ALBERT L. HOLLAND
 St. Gregory's Church

Deerfield, Ill.

• • •

I am moved to respond to the letter of B. A. Wilson. While I agree that clergy are not entitled to shielding from the slings and arrows of outrageous search committees, I would have liked a smidgen more empathy and a tad less scorn from one who has endured. Demeaning does not happen without the object's permission.

As a priest who has been unemployed for a year and has yet to get close enough to a search committee to risk demerit, I still need not give that permission. I have other qualifications. I have a teacher son who has yet to get a contract. I have managed the search process for a campus ministry position. I was an interim rector during a vacancy. In the latter, the same people, who were sweet and generous to me always, designed near fiendish tests for aspirants to the open position. As Bob Rodenmayer was fond of saying, "The nicest people do the damndest things."

Let's face it, the system does bad things to people, to employers and to those who would be employees. The church need not and ought not bend to the ways of the world, nor need it remain quietly silent about what also happens in the world.

(The Rev.) CHARLES W. HUNTER
 Bellingham, Wash.

Standards of Living

After 16 years of humble living as a parish priest, juggling bills prudently every month, having to be delighted to get a boxful of outgrown clothing that fit my sons from a professional family, etc., etc., I gradually came to feel that I wasn't sacrificing material well-being and sufficiency for Christ, but simply so prosperous Americans could have their religion cheaply. I became unwilling to make that sacrifice and left parish work.

Flawed thinking, no doubt: you cannot expect the flock as a whole to reach the example that should be set by its shepherd; any sacrifice can be offered up to

Christ fruitfully; and I could have gone to serve the poor but did not; etc., etc. But I think that that problem is not uncommon. Many clergy in full-time church work aim for cardinal rectorships and bishoprics, which are rewarded very well in this world's terms. Many (most?) of the others supplement their income in some way — an employed spouse or moonlighting of some sort.

The old adage was that an effective minister is poor and humble: the church board prayed for its pastor, "Lord, you keep him humble; we'll keep him poor." Few clergy will accept that double standard today if they can help it. I don't think any should be asked or forced to do so.

On a related subject: applying for a job does have its humbling aspects; but it is an experience most people in our world must have at least several times in their lives. Sharing that reality can deepen a clergyman's empathy with his flock.

To the extent that there is real humiliation at the hands of arrogant interviewers (who, incidentally, are harming their church by such behavior), we all can decide whether we really want to work with people like that. But to the extent that interview questions are persistently probing and challenging, that is an important part of the selection process for any leadership position. Such questions would be offensive and humiliating only to the "touch not the Lord's anointed" stance, which in my view is still quite common, though most inappropriate.

Perhaps those who freely embrace inner and outer poverty deserve that reverential deference; certainly none others do.

NAME WITHHELD

The Anglican Myopia

Recently I attended a diocesan conference where we were told of the difficulty experienced by blacks, Hispanics, and women in obtaining favorable clergy positions in the Episcopal Church.

After studying this problem for some weeks I am left with this question: Isn't the basic cause one of distorted historical perspective? We have allowed our Anglophilia to eclipse our catholicism. Most American Episcopalians grow up accepting (more or less) the myth that Jesus was born during the reign of Queen Elizabeth and that the 12 apostles were bishops of the Church of England. Is it any wonder that they find their role models for clergy in 16th century England: white, male, Anglo-urbane?

The Episcopal Church should begin to teach its children that the roots of institutional Christianity are found in the church catholic. The best place to start this history lesson is the post-apostolic age wherein the church established and

formalized its catholic nature. Note well the "complexion" of the early ecumenical councils. The most famous was held at Nicaea, 325 A.D. Of 300 bishops present *only six were from the west*. No doubt most of the faces were brown or black having come from Alexandria, Ephesus, Jerusalem, Antioch, Athens, etc. (Notice: Canterbury, Cambridge, and Coventry were not represented.)

This is not to suggest that we shouldn't appreciate the contributions made to Christianity by the later branches of the church. The damage occurs when a denomination becomes so enamored with one of the branches that it forgets its roots.

P.S. Episcopalians aren't alone in this weakness. Presbyterians are notorious for their love affair with Scotland. There was a standing joke in my seminary (Princeton) that a pastor with a Scottish burr would expect a salary at least \$1,000 higher than his American-speaking colleagues.

(The Rev.) ELDRÉD JOHNSTON
Columbus, Ohio

Offering Our Best

The writer of the letter "Bridge the Gap" [TLC, Nov. 3] should have waited a week before sending his letter. The articles on J.S. Bach [TLC, Nov. 10] answer some of his questions.

Music and art have always been pinned when dealing with religious subjects. The greatest of all church musicians said "It has been my constant aim that church music should be performed to exalt God's glory." Education should be done at any time except during the worshiping of God. At that time only the best we have to offer is acceptable.

MARSHALL BUSH
Church of the Epiphany
Providence, R.I.

Different Orders

In response to the question raised by Betty Noice [TLC, Nov. 17] about why votes are taken by orders in the synods of the church, I think that several answers may be advanced.

First, the clerical and the lay orders are, in fact, *different*; and they have different functions and responsibilities within the body — which fact, of course, says nothing about their relative value. To extend the Pauline analogy (and to mix the metaphors) the eye and the ear, the heart and the mind, have differing — but complementary — means of perception; and this, at least on occasion, has to be taken into account if a balanced perspective is to be reached.

Second, whether or not it is desirable that it should be so, that fact is that the clerical and the lay orders are not subject to the same (or equally stringent) canonical requirements with regard to

pure doctrine and holiness of life. Again, this is not to say that the lay order does not in practice meet, or even exceed, these standards; it simply is not *required* to do so. Under some circumstances, this could mean a difference in the degree of freedom with which each order casts its votes.

Finally, there is the pragmatic consideration that if (and this has been known to happen) there should be a radical difference of opinion or attitude between the clerical and lay orders with regard to a particular course of action, this fact should be clearly revealed by the results of a vote by orders so that disaster may be avoided.

(The Very Rev.) ALLAN R.G. HAWKINS
St. Bartholomew's Church
Arlington, Texas

'Need' to Worship

In 1984, Pope John Paul II decreed that the 16th century uniform Latin Mass established by the Council of Trent, could once more be used occasionally, under certain conditions. Such use would not be optional to the post-Vatican II decrees on eucharistic worship.

According to Archbishop Daniel E. Pilarczk of Cincinnati, head of the Na-

tional Conference of Catholic Bishops Committee on the Liturgy, it was papal intention to "accommodate people who felt the need for occasional celebrations of the pre-Vatican II eucharistic worship." Further said the bishop, if a bishop granted a petition to so worship, the celebration "must take place exclusively for the edification of those who petition it." His comment was given to the *Catholic Graph*, the Cincinnati archdiocesan weekly.

A NCCB study is being made of many Catholic dioceses to determine what's happening under the new decree. It is planned to make the study public sometime this month.

There are many clergy and laity of every church who have a similar "need" to worship according to the 1928 Rite.

Would it not be possible, since it is not optional, to overcome any difficulty to petition a bishop to grant such use but to be used "exclusively" by such petitioners?

Such a petition, if granted, would serve to calm our continuing controversy over Prayer Book usage.

PHILIP L. SHERIDAN
St. Andrew's Church
Paris, Ill.

TRINITY CHURCH WALL STREET

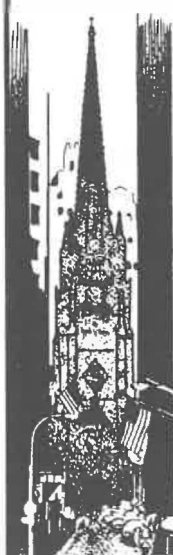
Trinity Church is seeking candidates for three positions within its parish outreach ministry programs:

- **Director of Trinity Center for Ethics and Corporate Policy:** Requires appropriate graduate degree, and professional stature and experience commensurate with this highly visible position working with corporate CEO's/Board. Candidates will have made contributions to field of corporate ethics in academic or business setting and possess skills and experience in consultative process organization development and administration.
- **Associate Director of Trinity Institute:** Produces and edits Trinity Institute publications and promotional materials, manages book subscription service, evaluates and plans programs, assists with conference administration. Requires graduate degree in theological studies or related field and outstanding communications and editorial skills. Ideal candidate will have 2-5 years experience teaching, training and/or writing or publishing background.
- **Assistant to Director of Communications:** Requires outstanding writing and editing skills and experience in developing and implementing public and press relations. Primary responsibility to prepare *Trinity News* (award-winning periodical with national circulation) and assist in overall public and press relations. Ideal candidate will be theologically literate; photography and word processing skills a plus.

For all positions, both lay and ordained candidates will be considered and travel is required. Trinity Church offers competitive salaries and excellent benefits. Send resume to:

Sarah F. Peveler, Personnel Director
Parish of Trinity Church
74 Trinity Place, New York, NY 10006
(212) 602-0840

Equal Opportunity Employer



Episcopalian Leaders Threatened

Lives of two church leaders in Liberia may be under threat because of an attempted coup attempt in the West African country, according to church mission officials in the U.S.

Most Rev. George Browne of Monrovia heads the Diocese of Liberia in the autonomous Anglican Province of West Africa, "is in hiding," according to a source. Rev. Holmes, former Episcopal diocesan official in New York. Archbishop Browne "had contingency plans for the country. He was marked for assassination because he was known to be open to the government of President Sir K. Doe. The archbishop is also a member of the Liberia Council of Churches, which has issued sharp criticism of some of Mr. Doe's policies. A diocesan bishop is also in hiding from the government.

In spite of government turmoil, members for Episcopal, Southern Baptist, and Methodist foreign missions agencies said that the sketchy information had received indicated that their relatives were safe. Telephone conversations have been difficult to establish and some of the church agencies were using radio operators in nearby African countries to maintain contact with missionaries and indigenous church leaders in Liberia.

Holmes, who was on a flight to Monrovia earlier in the week, was diverted to Dakar, Senegal, when the aircraft in Monrovia was shut down and all passengers closed. He was able to reach officials at Episcopal-related Cuttington College in Suacoco, Liberia, who told him the situation was not stable, despite the fact that Doe's claims that he had regained control over the country.

Holmes said that Rudolph Grimes, lawyer who is attorney for the Episcopal Church in Liberia, was among the opposition party members arrested. Grimes headed the commission that drafted a new constitution of Liberia. Earlier reports indicated that his car was shot.

Hunger Award

On the "Help End Hunger" stamp issued by the United States Postal Service in Washington, D.C. October 15, 1985, before World Food Day, Mary Ann of St. John's Church in Tallahassee, Fla., was the only Episcopalian

among the ten Americans receiving certificates for distinguished service from the House Select Committee on Hunger.

Designed by artist Jerry Pinkney, the 22-cent stamp shows the faces of three thin, haggard people of different ages and races. In his letter inviting Mrs. Hardison to the ceremony, Rep. Mickey Leland, chairman of the House Select Committee on Hunger, said "To introduce a stamp bearing the legend 'Help End Hunger' without presenting representatives of how help has been given would be a lost opportunity. Your example has been an inspiration, and it is a pleasure to recognize individuals who have made a difference."

Mrs. Hardison, who flew to Washington for the ceremony, has served for eight years, with her husband, the Rev. James A. Hardison, Jr., as coordinator for the Tallahassee chapter of Bread for the World, a national group working to alleviate poverty and hunger through citizen advocacy campaigns. Under their leadership, the chapter has grown from 25 members to nearly 100, with an age range of from 19 to 75. For the last year, they have also served as diocesan hunger coordinators for the Diocese of Florida.

Mrs. Hardison says that she and her husband have emphasized advocacy because that is an area they feel is frequently overlooked, despite the fact that one piece of legislation can have an impact on millions of lives. However, in their presentations to church and other groups, they offer a multi-faceted approach of prayer, study, education, direct relief, and giving (of both time and money) as well as advocacy.

She said they encourage people to start with one area, and to recognize that the problem is "not so large that they can't do something." She added that an individual approach is important. "The elderly, college students — each have unique things they can do. . . . We try to help people see that it's not a duty but a privilege to become part of the hope for the hungry."

The couple also helped expand the "shop and share" program, which provides collection bins in Tallahassee grocery stores which shoppers fill with an average of 900 cans of donated food each month. Local churches take month-long turns distributing the groceries to food pantries and soup kitchens in the area.

Meanwhile, plans continue for an ecumenical, state-wide Bread for the World

seminar to be held at the diocesan camp and conference center. Mrs. Hardison said, "Our goal has been to assist others in finding effective ways to express compassion."

Marriage Guidelines Developed

A joint agreement between the Rt. Rev. David B. Reed, Bishop of Kentucky, and the Most Rev. Thomas C. Kelly, Roman Catholic Archbishop of Louisville, has resulted in Episcopal-Roman Catholic marriage guidelines for ecumenical couples.

According to the *The Bishop's Letter*, the diocesan newspaper for Kentucky, the guidelines are the result of inter-diocesan clergy dialogues aimed at increasing understanding between the two denominations so that there can be more efficient pastoral care of marriages between Roman Catholics and Episcopalians.

The guidelines include the following agreements:

- pre-nuptial counseling and marriage ceremony preparation should involve pastors from both churches;
- both churches realize the theological understanding of marriage as a sacrament is similar;
- the couple is a sign of Christian unity to both churches.

Dialogue is expected to continue well into next year on the theological questions and care of such marriages.

Computer USERS Group

The Doral Hotel and the office of the Church Pension Fund in New York were the sites of the organizational meeting of the Episcopal Computer USERS Group. Held October 15 to 17, the meeting was attended by 42 diocesan administrators, treasurers and computer personnel as well as parish priests and other computer enthusiasts.

Membership in the group is open to any individuals who are actively engaged in non-profit church-related services, planning, or have acquired or otherwise use computers, software and/or word processing in the service of the church.

The conference included a panel discussion of the different types and stages of computer installations in both dioceses and parishes. Various discussions were presented on computer use in the church environment.

VINCENT CURRIE, JR.

CONVENTIONS

Mission, evangelism and stewardship were the main themes of the 99th convention of the Diocese of Colorado, held November 7-8 at St. John's Cathedral, Denver.

It was also a time when people of the diocese could express their joy at being able to "keep" their bishop, the Rt. Rev. William C. Frey, who had been one of four nominees for Presiding Bishop at the recent General Convention in Anaheim, Calif.

Stewardship was again a major topic. Supported by voluntary pledges from parishes and missions, the diocese has, in recent years, found itself hard-pressed to expand programs and missions at home after paying the national church's full asking. Considerable time has been spent this fall explaining the relationship of each congregation's net disposable budget income to the national asking. In his address, Bishop Frey asked for a review of the voluntary plan, a concept which he has long supported.

Delegates approved a challenge program for 1986 calling for expenditures of \$1,405,353. However, an actual budget cannot be drawn up by the diocesan executive council until voluntary pledges are received early in 1986.

Three resolutions dealing with the situation in South Africa elicited vigorous responses. Two of them passed easily, the first condemning the policy of apartheid and the second expressing solidarity with Bishop Tutu and his colleagues, designating the convention offerings for African relief, and setting aside the First Sunday in Advent as a day of special intention for the oppressed people of South Africa. However, a third resolution, having to do with disinvestment and economic sanctions, was defeated.

BARBARA BENEDICT

• • •

The Diocese of Rochester, meeting at St. Thomas Church in Bath, New York November 9 for its convention, embraced the sanctuary movement as a concept that is "firmly grounded in both the Hebrew Bible and the New Testament and in the history of the Christian Church."

In a measure adopted by the 265 clerical and lay delegates, the convention affirmed and supported the use of local churches as "places of public sanctuary for undocumented refugees from El Salvador, Guatemala, and Haiti," and encouraged the parishes to examine their responsibilities for providing the refugees with "physical, emotional, spiritual and legal aid."

Within the eight counties of the diocese, there are presently only five



"HOLA DIOS! HELLO GOD! — Hispanic Witness and Ministry" is the Church School Missionary Offering study for 1985-86, and the theme of the poster and CSMO order form that has been mailed to every church congregation. Funds collected through the offering will benefit an unusual bilingual summer day camp serving 600 children in the Diocese of Bethlehem. The camp travels to four different inner-city settings and is able to reach a large number of children. A highlight of each camp session is the releasing of many "HOLA DIOS" balloons such as those above.

churches that have declared their willingness to become sanctuaries (none of them Episcopal and all in Rochester), but only one, Downtown Presbyterian Church, is actually providing sanctuary to any refugees.

In other convention action the delegates urged education, prayer, and ministry to the victims of AIDS, their families, and all those who fear the AIDS epidemic. They also urged churches and parishioners to follow the lead of the diocese and consider not purchasing any further securities of companies which have financial investments in South Africa.

They protested government eavesdropping of church meetings to obtain indictments against sanctuary workers, and went on record as supporting the Contadora initiative for a peaceful settlement of the Nicaraguan question.

St. Peter's Church, Henrietta, was admitted to the diocese as a parish church and its vicar, the Rev. Marilyle Sweet Page, was called as its first rector.

A 1986 budget of \$1,076,681 was approved.

In his convention address, the Rt. Rev. William G. Burrill, Bishop of Rochester, called attention to some of the major achievements of the diocese during the past year, including the development of the Rochester plan for stewardship education, increased giving from congregations to diocesan programs, growth of the diocesan youth program and resource ministry, sensible restructuring of the proposed diocesan budget, and the expansion of the Allegany County Episcopal Ministry, a cluster of small rural congregations in the southern tier.

RICHARD HENSHAW, JR.

Iowa was held in Des Moines, November 8-9.

The Rt. Rev. Walter C. Rig Bishop of Iowa, addressed the convention about mission and ministry closed by suggesting that the diocese set a goal of doubling its membership the next ten years. The suggestion later adopted by the convention.

It was reported that the response to the ministry and mission campaign, earlier in 1985, had pledged totaling most \$1.3 million, with many parishes and missions of the diocese having or exceeded their individual goals.

The convention refused to endorse a petition asking the Iowa legislature to declare Iowa a Nuclear Free Zone supported working for verifiable, universal nuclear freeze.

Regarding investments in companies doing business in South Africa, a resolution calling for divestment of stocks by the end of 1986 was rejected. However, the convention endorsed the policy of continuing to hold discussions with such companies with a view to persuading them to cease South African operations, and to divest such holdings only when reasonable and timely efforts of persuasion fail.

Other resolutions were adopted supporting a negotiated settlement or a total American, non-violent resistance to the war in Central America, and a pending voluntary departure status for Salvadorian refugees who have fled the U.S.

In other actions, the convention applauded its two Jubilee Centers, located in Trinity Church, Muscatine, and Paul's Indian Mission in Sioux City, and urged the formation of additional Jubilee Centers in the state.

A diocesan budget of \$910,193 was adopted for 1986.

(The Rev.) THOMAS W. C.

• • •

Idaho State University at Pocatello was the site for the convention of the Diocese of Idaho, held November 10-11. About 200 lay delegates and 25 clergymen from communities in southern Idaho attended.

The Rt. Rev. David B. Birney, Bishop of Idaho, asked participants to divest themselves and put into action a plan for self support, for planting new congregations, for phasing out aid to old congregations, and for finding new ways to carry out Christ's advocacy for the imprisoned or ill.

The bishop's address supported the report of a long range planning task force who presented their planning process to the delegates. Bishop Birney called for implementation of self-support "within a very few years," while the plan-

... expected to last at least nine months.

Following on the bishop's theme debates on the budget and 12 resolutions, calling mainly for commitment to people who are emotionally, spiritually and economically needy. These included resolutions of support for those in Central America, adoption of resolutions of support for recovering alcoholics, a mandate for a task force to study ways of strengthening families, three resolutions on domestic violence and hunger. The diocese approved all resolutions except one calling upon the federal government to increase aid to young Americans.

It was defeated was a measure "congregating the Holy Bible to be the authoritative, inerrant, inspired Word of God."

A budget of \$433,000 was passed for 1986.

(The Rev.) PETER MICHAELSON

• • •

...ing at St. Michael's Church in Newport on November 1 and at Emmaus Church in Newport on November 2, the Diocese of Rhode Island held its convention.

Rt. Rev. George Nelson Hunt, Bishop of Rhode Island, officiated at the convention with Evensong on Friday night at St. Michael's. Dom Helder Camara, former Roman Catholic Archbishop of Rio de Janeiro and Recife, Brazil, spoke at the convention and the Saturday Eucharist. His outspoken advocacy on behalf of the poor in Brazil earned him enmity of the military dictatorship in the 1970s. He told the delegates "blood brothers and sisters, because of our oneness in the love of Jesus Christ."

...the business meetings, the convention directed the investment committee of the diocese to sell all its holdings in mining business in South Africa by November 31, 1986, an action called for earlier in the day by Bishop Hunt in his opening address.

A resolution put forth by the Rev. James Harris, a prison chaplain, for "thanks to God, for the life, witness and ministry" of William Stringfeller, Episcopal lay theologian from Providence, R.I., who died earlier this year, was passed unanimously as well.

The diocese also approved a 1986 budget of \$1,846,295.

• • •

...15th convention of the Diocese of Western Kansas was held October 24-26 in Topeka, Kansas.

...g his address, the Rt. Rev. John Ashby, Bishop of Western Kansas, urged both laity and clergy to recommitment to evangelism and

...stewardship, two of the three workshops held during convention addressed these same subjects. A third workshop introduced some of the music that is to be published in the new hymnal.

Bishop Ashby continued a longstanding tradition when he presented the bishop's service awards to communicants in the diocese. A total of seven recipients were recognized for their outstanding and dedicated work at local, diocesan or national church levels.

A budget of \$271,820 was passed for 1986.

• • •

Congregations in the Diocese of Southwest Florida responded to the call for a million dollar mission trust fund started last year by pledging \$1,492,423 during the 1985 diocesan convention. The pledges represent monies and real estate and will be used to minister to the area's increasing population.

The Rt. Rev. Paul Haynes, Bishop of Southwest Florida, presided at the meeting which was held in the Charlotte County Memorial Auditorium in Punta Gorda, Fla., October 18-19. DaySpring, the diocese's new conference center, was reported as operating at capacity, and is planning a land mortgage burning early in 1986. The diocese welcomed in fourteen new clergy and also instated St. Joseph's congregation in San Carlos Park, Fort Myers, as an organized mission.

A resolution designating the House of Prayer in Tampa, Fla., as a Jubilee Center was approved. In addition, 14 persons were honored for their service to the diocese and were presented with diocesan seal pins from Bishop Haynes.

A budget for 1986 of \$1,622,049 was approved.

JOYCE C. SMITH

• • •

The 108th convention of the Diocese of Quincy met October 18-19 in Warsaw, Ill., hosted by the congregation of St. Paul's Church.

The Very Rev. Jack C. Knight, newly elected Dean of Nashotah House Seminary in Nashotah, Wis., was the speaker for a banquet held the evening of the 18th.

The Saturday business session was marked by three items of special interest, including the admission of St. Andrew's Church of Peoria as a parish; the report that diocesan VIM money is being used for the support of the church in Haiti; and the bishop's call for continued work on the principles enunciated by the diocesan mini-convention of 1984.

The convention accepted the call of the Rt. Rev. Donald Parson, Bishop of Quincy, to pledge itself to work toward regional meetings in the near future in

...discussing the resources and need of the various areas of the diocese.

A budget of \$204,388 was approved for 1986.

(The Rev. Canon) EDWARD J. TOURANGEAU

• • •

A \$1.5 million capital fund campaign to raise money for four diocesan ministries was approved at the 117th convention of the Diocese of Albany held October 13-14 in Albany, N.Y.

The campaign will raise money for the improvement of properties and programs at Beaver-Cross, the diocesan camp and conference center; Barry House, the diocesan retreat and conference center; the diocesan counseling service; and the diocesan headquarters. In addition, a tithe will be made from the final total raised in the campaign to a missionary project outside the diocese.

The Rt. Rev. David S. Ball, Bishop of Albany, spoke to the convention and outlined four goals for his diocese. They include:

- developing vital, vigorous parishes and local churches;
- improving Christian education in all forms;
- reaching 100 percent apportionment giving in all churches;
- successfully reaching the goals of the capital fund campaign.

The convention also approved a resolution calling for a study of the ordination and licensing of women priests, which will begin at the clergy conference in April, 1986.

A 1986 budget of \$859,400 was approved.

DAVID KALVELAGE

BRIEFLY...

The popularity of Sunday professional football games has meant adjustments for a number of churches across the country, especially those located next to major stadiums. According to Religious News Service, the last time the Dallas Cowboys played in the Superbowl, the First Baptist Church in Dallas erected an enormous screen on which worshippers could watch the game immediately after the service. Similarly, in Green Bay, Wis., the Rev. Donn Ott of First United Methodist said his church checks the Packers' schedule in planning church events. "You simply don't take on the team head to head at times they are scheduled — either Sunday afternoons or Monday nights," he said.

Bluegrass Music and Religion in America

We are only beginning to draw on the best of our available traditions, which includes the music of Appalachia.

By FREDERICK QUINN

Life is like a mountain railroad, with the engineer so brave. We must make the run successful from the cradle to the grave. Keep your hand upon the throttle and your eye upon the rail. . . . As you roll across the trestle spanning Jordan's tide, you behold the union depot into which your train must glide. Then you'll meet the superintendent, God the Father, God the Son . . ."

The song titles say a lot about the people and their religion. "Power in the Blood," "The Wayward Traveler," "When I Lay My Burden Down," "Just a Baby's Casket," and "The Gospel Train is Coming." The songs suggest the content of the bluegrass religion. People are lonely pilgrims, moving through a dark valley, like Appalachia, filled with unending hard times. The difficulties of poor health, unemployment, and hard work will be rewarded by life in a mansion over the hilltop, where those who endure will live with God.

Bluegrass music and religion emerged chiefly in the mountainous region of the American south, extending beyond the rich coastal tobacco lands, from West Virginia and Virginia through Tennessee, Kentucky, the Carolinas, and Georgia. The land was slowly populated in the 18th century by indentured servants and small landowners, followed by Scotch-Irish migrants moving south from Pennsylvania. Life was harsh on the hill country farms: the soil was poor, the terrain difficult to cross; the region lacked large towns and industry, except for coal mines and some timbering.

Isolation affected peoples' outlooks and music. Loneliness was part of life, as in "Jesus Walked This Lonesome Valley." Violence, death, transportation wrecks, and crop failures are the subjects of hundreds of songs. It is not a world of many happy endings and successful, upwardly mobile people, nor of many choices for a person.

The musical wellsprings within the Anglican orbit are numerous, and today's English anthem may have been last century's drinking song. It is surprising, given America's rich musical

talent, that we are only beginning to draw on the best of our available traditions: Hispanic, Black, Eastern European, Germanic-Nordic and Appalachian.

Bluegrass religious beliefs are rooted in the history of the people who sang the music. Protestantism came to the southern United States in the 18th century as an evangelical movement, leaving a strong stamp that remains two centuries later. Preaching direct and emotional with sharp distinctions drawn between the wayward and the saved. "He will set your field on fire," a song reminds the undecided.

Few of the pastors were educated; most stayed with dictatorial literal biblical quotations in their preaching, like "I'm Using My Bible Roadmap." Early clergy were farmer-preachers of unpretentiousness, employing their own barns, huts or brush arbors as churches.

Services included congregational singing, intense sermons, and preachers members testifying about their conversion experiences and inviting others to do likewise. The personal encounter

...the heart of religious life, as
Walks With Me and He Talks
Me," "I Saw the Light," and "He's
ck of My Salvation." Other songs
e image of Jesus as pilot, anchor,
a, harbor, or engineer.

Calvinistic and Wesleyan tradi-
nfluenced the music. From Calvin
a grim fatalism about a sinful
filled with tribulation and death.
titles reflect this heritage, "This
is Not My Home," "Just a Wan-
Soul," "The Dying Girl's Mes-
and "Bury Me Under the Weeping
." The music was Wesleyan, too,
lyrics lacked the poetry of one of
s most prolific hymn writers.
do not include the richly-varied
an emphasis on the Holy Spirit or
urgical year, and there is little
ass music for Christmas.

use of the Civil War, forces of
were largely associated with the
and ignored or rejected. Southern
tant churches were thus caught in
warp, holding to a version of Prot-
ism that had been supplanted else-

g "hardshell" was both a source
and defensiveness. Such religion
ed against card playing, drink-
d dancing, but not against racism
tical corruption. It stressed per-
and not civic morality and, faced
he intrusions of an emerging ur-
dustrial civilization, drew up the
s around the warming campfires
at old-time religion." Bluegrass re-
gave social issues vague, neutral
nt. "What a Time We're Living
how one song views with amaze-
he issues facing society. "Keep on
nny Side" is another's response to
eat Depression.

thern school masters moving
and southern educators only be-
make an impact when the Civil
ft a desolate land.

ublic schools were not widespread,
gical studies were even more lim-
dependent seminaries, traditional
for expanding intellectual, reli-
and cultural horizons, were cen-
a northern states. Locally, a hand-
denominational Bible schools
reinforced traditional beliefs.

bluegrass message was musically
ligiously direct, unambiguous,
complicated. The singer's task
hold an audience and tell a story
h song. Powerful music and a sim-
eated message did just that.

ch music was often interchange-
th dance hall tunes, the same mu-
performing in both settings, for
from the church as the tavern,
l store, or barn dance. It was, first
vocal music, to be sung by a local
gation, and not in a concert hall.
sical origins were English and
ngland ballads, hymns, and folk

"The bluegrass
message was
musically and
religiously direct,
unambiguous,
and
uncomplicated."

songs, learned at singing schools held by
itinerant music masters. Generally, a
lead singer carried the tune or lined the
verse in advance. Usually it was the mu-
sic of a duo, trio, quartet or family, sing-
ing a cappella.

Some churches forbade musical instru-
ments, calling the violin "the devil's
instrument," and others employed them.
Stringed instruments, like dulcimers,
banjos, fiddles, and guitars, provided
small ensemble backup for singers.
Groups generally enjoyed local or re-
gional reputations, their composition
subject to frequent change. Some, like
the Carter family, were recorded in the
early 1920s and gained a national
following.

The bluegrass religious repertoire has
much to offer Anglicans, and can be
woven into the regular selection of
hymns and anthems. Much of it, while
powerful, is not difficult to sing or play.
Episcopalians can adopt the long held
Appalachian practice of having a family
(with or without instruments) sing an
anthem. This music fits admirably into
hymn sings with "dinner on the ground."

Bluegrass religious music, like popular
music anywhere, borrowed heavily from
its surroundings. Spirituals, like "My
Lord, What a Morning," and harmonies
and solo styles unique to black singers
were grafted on.

With western migrations, bluegrass
encountered Cajun, Mexican, cowboy
and western swing music. Honky-tonk
piano, jazz, rock, tapes, and electrically
amplified instruments were added by
bluegrass musicians, as they had earlier
learned from Hawaiian bands that
passed through Appalachia on sales
tours in the pre-World War II period.
Although it added from many sources,
bluegrass remained essentially different
from folk music of the industrial north,
which was urban, liberal, and political in
message, while bluegrass remained ru-
ral, conservative, and nonpolitical in
content.

...the single most important source of
spreading this music from 1935 on was
through radio, chiefly the broadcasts of
Grand Old Opry, the Nashville music
program that has featured country and
bluegrass musical groups. During World
War II, thousands of young men from
Appalachia joined the armed forces.
Their music accompanied them across
America and overseas.

Later, with the spread of television
and international radio, bluegrass be-
came a staple in the musical life of many
countries. I once heard a French church
choir of young people sing bluegrass an-
thems in North Africa, and in Prague we
watched a skating competition, the
great ice palace being flooded with the
music of "Amazing Grace" as young
Eastern European performers skated
through their routines.

What can be said, on balance, about
bluegrass music and religious thought?
It is extremely powerful music; it riv-
ets the listener's attention through ca-
dence and rhythm. Its message has both
positive attractions and distinct limita-
tions. There is a fervor, closeness, sure-
ness, and a lack of ambiguity to religious
belief.

It is also a religion that allows its fol-
lowers a means to triumph over hard
times and adversity. Many of bluegrass
religion's followers are from settings like
those described in the music, which ex-
plains its appeal in Third World coun-
tries, where living conditions sometimes
suggest Appalachia in the 1930s.

On the other hand, there are limita-
tions to bluegrass theology. One has to
search hard for a resurrection victory in
it. There are not many songs about the
present life being transformed by the
resurrection; there are numerous songs
about the cross and the hope for a better
life beyond the grave "in the sweet by
and by." One hauntingly beautiful exam-
ple is "The Gospel Train is Coming,"
asking "Now, don't you want to go, and
leave the world of troubles here below?"

"Good in small doses," is how a former
West Virginian rector describes blue-
grass music and religion. As such, it has
a distinct contribution to make to that
patchwork quilt that is contemporary
Anglican culture.

An image that expresses the heart of
bluegrass religion is the great speckled
bird in Jeremiah, the subject of a popu-
lar hit religious song. This beautiful
creature is attacked by other birds (Jere-
miah 12:9) who find fault with it. Still,
the speckled bird represents the Bible,
and when the Savior returns from
heaven, "I'll joyfully be carried to meet
him on the wings of the great speckled
bird." The theme of rejection followed by
salvation is the subject of numerous
bluegrass religious songs of the last cen-
tury, and represents an enduring mes-
sage of bluegrass religion and music.

Waiting For God?

By THOMAS F. REESE

It is late at night. A young child crawls into bed with his parents. He cannot sleep, he tells his father, because what he expects is a nuclear war which will destroy the world.

What do we await? During this season of Advent, do we expect the Christ; or do we just *feel* expected to? We bemoan that God does not act now the way God did in ancient biblical times, with awesome displays of power and unmistakable revelations of divine presence.

This is no modern complaint. It is a cry sounded throughout history and recorded in Isaiah 64: "O that you would tear the sky open and come down, that the mountains might quake at your presence . . . There was a time when you came and did these things . . . But now you have hidden yourself from us and left us to our sins."

Like those ancients, our failure to recognize divine activity makes us wonder about Emmanuel — Is God with us? Peculiarly modern, we then go on to doubt all we have ever heard about God and to question whether God actually exists.

In our world, maybe even in our time, what we expect is tribulation without triumph: a possible end of life; a probable absence of The Son of Man come in glory. In those days the sun will be darkened, the moon will not give its light, the stars will be falling from heaven and the powers in the heavens will be shaken . . . period!

In our age of the hiddenness of God, we see these signs of the times. However, we absent ourselves from reality and, thereby, hide from God. Advent devolves into routine preparation for the birth of the Christ child while little is seriously undertaken to secure the life of that Christ-like child who cannot sleep. We have a crisis of faith for which we blame the God who does not stand out or the times that are so hard. In either case, we lament that we do not have what it takes to call on God or sing the child to sleep.

Nevertheless, the apostle Paul does not let us off so easily: "You are not lacking in any spiritual gifts, as you wait for the revealing of our Lord Jesus Christ" (1 Corinthians 1:7).

As we wait during this Advent — a season, a lifetime — what should we expect? What is this waiting?

Take heed, Watch; for you do not know when the time will come. It is like a man going on a journey. He loses his way in the forest; it is dark and he is afraid. Danger lurks behind every tree. A storm shatters the silence. The fool looks at the lightning; the wise man at the road which lies — illuminated — before him.

Take heed; watch. Allow the signs of

the times to uncover the path of your journey in Christ. Respond to what is happening; come out of spiritual hiding. You have your questions about God; what happened back in Bethlehem? Good. Our own questions often set us on the road sooner than someone else's answers. You have your doubts about the second coming of Christ? Then do not take it for granted. Instead, take heed and watch. Journey in this life with your eyes open; and with your life reveal the meaning of Bethlehem and the hope of the second coming.

Remember, you are in good company with the prophet Isaiah when you wait. God might not be answering your questions. Besides, maybe he is not. It may be that he is too busy preparing you to be able to answer to somebody else's prayer.

Advent — our waiting for God! God is here. God is waiting for us!

Advent Meditation

By WILLIAM J. GERHART

O come, O come, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear.

O come, Desire of nations, bind
In one the hearts of all mankind;
Bid thou our sad divisions cease
And be Thyself our King of Peace.

Lord, the hearts of all mankind are divided . . . anything but one. Everyone is divided . . . the world, nations, cities, neighborhoods, families . . . even your body the church is divided — and that must really hurt you, Lord.

But how in the world can we cure our major problems when we have so much inner turmoil? How can we take the splinter out of our brother's or sister's eye when we ourselves are blinded by logs in our own? How dare we ask you to bind up nations and churches when we *ourselves* refuse to be bound up? How can we bind things up? How dare *I* ask these things, Lord?

There are so many things in my life that I haven't done. There are things I have wanted to say, but have never said them. There are people to whom I wanted desperately to express my love, but they have never received it. There are quarrels I had but have never mended . . . wrongs I haven't made right . . . talents that you gave me and I've never used them. . . .

Lord, your birthday is coming so

fast and we are so ill prepared. Our hearts are full of other things.

We may not have another chance to do the things we *need* to do to prepare our hearts. Your word tells us that "now is the accepted time; *now* is the day of salvation."

We have refused your authority long enough, Lord. How can our divisions cease when we don't submit to the authority of the Prince of Peace?

Lord, help us to use this Advent the right way. Help us to use *today* prepare for you.

You came to bind up our wounds, our broken hearts, so we can become one — with each other — and more importantly, with you.

We are Israel. *I* am Israel. I am Israel, torn apart by war, fear, despair, rebellion, and all manner of dis-ease. I am Israel who is divided from my brothers and sisters in Christ. I am Israel divided and hurt by my own pride, sinfulness, selfishness, avarice, greed. I am Israel, torn apart by the little deaths of lack of kindness, lack of love, lack of appreciation. I am captive, broken, divided, uneasy, at variance with Israel.

Lord Jesus, I need you this Christmas. O come, bind me, Israel, and make me one with my neighbors and with you.

Behold, I bring you good tidings of great joy which shall be to you and to all people. Rejoice! Rejoice! Emmanuel shall come to thee, O Israel! For unto you is born a Savior who is Christ the Lord. Rejoice! Rejoice! Emmanuel shall come to thee, O Israel!

Christmas

Special guest editorial this week is by the Rev. William W. Wier, rector of Emmanuel Church, LaGrange, Ill.

Practically every product advertised on television is "new and improved." Whether it is toothpaste, fast cereal or automobiles, new is better. That is why it came as such a refreshing surprise when the "old Coke" was soundly rejected by so many. The "new Coke" was international when someone in high places decided to improve this most American of all drinks. A chorus stretching from Zanzibar to Hong Kong, New Zealand, to New Zealand intoned, "We want the old Coke back." The old Coke was brought back, and it was good.

It is a strange and amusing episode which is actually a wonderfully hopeful sign. That so many should be so concerned about a soft drink and that the upheaval which they so spontaneously created could bring about a reversal of direction so quickly, should fill us with great elation. Perhaps we can do something after other things that matter to us. The dogma that new is better has been successfully challenged, and that is the point.

I would like everyone who reads this article to join a chorus and shout one clear message, "We want the old Christmas back!" The new Christmas begins just before Halloween with its cheap tinsel and canned carols ringing in on the Church Year before the leaves have begun to fall. Never has a holy day been so completely taken over by commercial interests as Christmas in our time; and the churches have not helped, either. All Advent is, nowadays, is purple vestments and somber lessons. The real message has been lost in the din of choir parties, church school staff parties, children's Christmas parties, all long before December 25.

I do not like the new and improved Christmas. Most of us are so exhausted by the time the real day comes that we are glad to have it over. New Year's Day has almost lost its religious significance, and Epiphany is a quaint drag observed only by the few. We cannot exhaust ourselves. The human capacity for celebration has been fully drained.

We want the old Christmas back. It runs deep, and it reaches to the spirit. It gives us a sense of humanity. That God should take our humanity upon himself, that he should be born of a virgin, and yet to be like us, gives our lives special significance. It makes our lives meaningful. The old Christmas gives meaning to the human struggle for peace. It gives meaning to our tangled lives.

Christmas is candle light, not neon. It is the song of angels, not the blast of omnipresent canned music. It is time with family members, friends, with the Christ Child himself. It brings serenity, not exhaustion; good will, not greed. We will not find the peace of Christmas at the bargain counter or at the office party. When it comes to Christmas, new is better.

Between now and December 25, let's create an uproar. Let's sound off and speak up. The millions who liked the old Coke did it. We number in the millions, too. Let's hear it for Christmas. We want the old Christmas back!

Cards for Christmas

It is not yet Christmas, but it is certainly in the full season for Christmas cards, and most of us are still hastily buying and addressing them. As Christians, let us make it our business to choose cards that really have to do with the birthday of our Savior.

In some stores this is not easy to do. We find ourselves overwhelmed with shelves of cards showing dogs, holly boughs, horsedrawn sleighs, and scenes that relate to the America of Currier and Ives or to the England of Dickens, rather than either to the Palestine of Jesus or to the timeless Christian message.

Still, if we keep looking, we usually can find some cards of the right sort. It adds to the pleasure of shopping to have a goal to pursue in the middle of a sea of the trivial and mediocre. And it certainly adds to the pleasure of sending and receiving Christmas cards to have ones which do, in some measure, express the meaning of the feast.



Advent Expecting

Despite it all
there still is something holy
moving in this season.
Might it be
that never-quite-lost
sense of looking forward
that stirs behind the plastic tinsel
insists
on peering onward
toward light?

J. Barrie Shepherd

BOOKS

Fascinating Art Form

FLOWERS IN CHURCH. By Jane Taylor. Morehouse-Barlow. Pp. xi and 161. \$8.95 paper.

Jane Taylor's *Flowers in Church* is now available in America, as Morehouse-Barlow has recently published a paperback edition of this classic English handbook on church flowers. Richly illustrated with color photographs and drawings, a variety of mechanics are demonstrated and explained. Ms. Taylor's simple directions are especially valuable.

First time flower arrangers will find a detailed, step-by-step approach to this fascinating art form. Experienced enthusiasts will find themselves challenged and inspired.

Flowers are listed according to color. Any special treatment required is clearly outlined. Not least, the religious symbolism of particular blossoms and plants is explained. Long lasting flowers are noted and there is a valuable discussion about the preparation and use of dried materials.

A wonderful chapter urges the planning and execution of flower festivals which should capture the attention of many altar guilds. Flower festivals and flower workshops have, for generations, been an integral part of English village and church life. Ms. Taylor will inspire many in this country to become aware of an important aspect of our Anglican heritage.

Flowers for Christmas, Easter, and Pentecost are suggested as well as flowers to be used generally during the liturgical year. It should not be forgotten that flower arranging can become a rewarding aspect of the spiritual life, a special way of offering a special talent to the glory of God.

There is something for everyone in this book, a must for the library of any altar guild. It should be among the personal books of any member. *Flowers in Church* will be a much appreciated Christmas gift.

MRS. FRANK M. McCLAIN
Winnetka, Ill.

Separation of Church and State

TO SECURE THE BLESSINGS OF LIBERTY: American Constitutional Law and the New Religious Movements. By William Shepherd. Crossroad and Scholars Press. Pp. 155. \$9.95.

Professor William C. Shepherd, University of Montana, author and religion scholar, died in 1982, leaving a book on American constitutional law and the new religious movements incomplete. His wife, Molly R. Shepherd, a practi-

cing attorney, took up where he left off to finish this excellent study of how law separates church and state in America.

The book clearly and professionally traces the development of American law chiefly under the free exercise clause of the First Amendment and the privileges and immunities, due process and equal protection clauses of the 14th Amendment. It also sets out the limits on "de-programming" individuals converted to unpopular religions.

Concern is expressed regarding an apparent swing back in certain 1982-83 Supreme Court decisions towards narrowing the separation of church and state, but since the book's publication, four recent decisions, some with strong dissents, seem to indicate the court's desire to hold to the traditional line.

This is an authoritative, reference work, which should be in every church library.

PHILIP ARDERY
Louisville, Ky.

Growing Eucharistic Consensus

THE SUPPER OF THE LORD: The new Testament, Ecumenical Dialogues, and Faith and Order on the Eucharist. By John Reumann. Fortress Press. Pp. xiv and 225. No price given, paper.

As might be suggested by the title, this work was written by someone deeply involved with the ecumenical movement, both officially and in terms of personal commitment. Essentially it is an in-depth analysis of the background, development, and struggle concerning eucharistic interpretation within the "World Ecumenical Context," and in this analysis Professor Reumann is an expert.

The book itself has two main divisions: the first concerns the Biblical and historical roots of eucharistic doctrine and hermeneutics (chapters 1 and 2). As a New Testament scholar, the author is at his best in that area, given the limitations necessary in covering such a broad field in such a short survey.

His liturgical and historical examples and conclusions are less impressive (as is suggested by the sparse and dated bibliographies for these chapters).

The second division concerns the ecumenical dimension and covers 60 percent of the book. It is a fascinating and very informative study. The *terminus ad quem* is the "Baptism, Eucharist, and Ministry" document issued in 1982 by the Faith and Order Commission of the World Council of Churches, meeting in Lima, Peru. Within the context of this section, Professor Reumann's criticisms and suggestions are incisive, sympathetic and constructive, and his last chapter of "Conclusions and Comments" is pertinent and challenging.

This is not an easy book to read, mostly because it contains so much in-

FOR BAPTISM



PREPARATION

A course of instruction for Parents By The Rev. John O. von Her \$5.95 postage and handling in U.S.A.

"Sound, easy to read . . . may be used by clergy or laity . . . Parents or godparents" LIVING CHURCH Jan. 15, 1984

800-368-3756
703-370-6161

SEMINARY
BOOK SERVICE
900 N. Quaker Lane
Alexandria, VA 22304



11th Annual Season of the
ECUMENICAL INSTITUTE
AT SALAMANCA, SPAIN

July 21-August 1, 1986

Theme: "Competing Allegiances: Challenge the Christian Communicator"

Lectures in English by Spanish & British leader
Optional Spain/Portugal tour & low cost
trans-Atlantic jet flights to Madrid & London

SALAMANCA, gem of a medieval city, ho
one of Europe's oldest universities, founded

Climate: INVIGORATING! Welcome: W.
Prices: LOW!

Advisor: Spanish Secretariat for Ecumenical
Relations, and John XXIII Institute, Salamanca.

Prospectus from:

SALAMANCA INSTITUTE SECRET/
106 So. Fraley St. Phone 814/837-9178 Kane, PA



MARY MOORE

Box 3394-L

Davenport, Iowa 52808
FINEST OLD WORLD CRAFTSMANS!

Fair Linens Chasubles Communion Lin
Chalice Palls Funeral Palls
Needlepoint Pieces

**HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE**

Write for our Catalogue

**THE SOCIETY OF
KING CHARLES THE MARTYR**
Founded 1894

The Rt. Rev. Joseph M. Harte, D.D., Patro
The Purpose of The Society:
To restore Charles to the Book of Common P
For information write the Secretary:
Mrs. Eleanor E. Langlois
814 South St., Apt. 3A • Danville, IL 618:

When writing to advertise
please tell them you saw
their ad in

**THE LIVING
CHURCH**

The perfect

Christmas Gift

for those
special friends
you want to
remember
in a
special way
is a year's
subscription
to



THE LIVING CHURCH

A reduced rate is available to subscribers for gift subscriptions:

\$47.00 per year for the first 2 subscriptions

Only \$22.50 per year for each additional subscription order at the same time

a substantial saving from the regular rate!

Foreign postage, add \$10.00 each

THE LIVING CHURCH
107 E. Michigan Street
Milwaukee, Wis. 53202

Please enter a Christmas gift subscription for one year of THE LIVING CHURCH for the following:

Name _____

Street _____

City _____ State _____ Zip _____

Sign my gift card _____

Name _____

Street _____

City _____ State _____ Zip _____

Sign my gift card _____

Enclose another sheet for additional names and addresses.

My payment is enclosed

Bill me later

Signed _____

Street _____

City _____ State _____ Zip _____

formation in a relatively small scope, but also because the lack of footnotes (they are incorporated in brackets and parentheses within the paragraphs) makes easy reference to citations virtually impossible.

An extended bibliography would have been immensely helpful, too. These, however, are minor criticisms for such a useful work. Anyone who would like to "catch up" on his ecumenical homework would be well advised to include this book.

(The Rev.) WILLIAM E. MARTIN
St. Alban's Church
Fort Wayne, Ind.

Welcome Group Study Resource

USING THE BIBLE IN GROUPS.
By Roberta Hestenes. Westminster. Pp. 118. \$6.95 paper.

While there is evidence of a reawakened interest in the ministry of the laity, a widespread need still remains to provide structures to enable God's people to live more fully into this ministry. Fundamental to this concern is the creation and nurture of small groups within the life of the church.

Using the Bible in Groups is a comprehensive, major work examining all the dimensions of a small group which uses the Bible as a resource. Author Roberta Hestenes is associate professor of Christian formation and discipleship at Fuller Theological Seminary in Pasadena, Calif.

The book provides detailed information about the importance of Bible study groups: how to begin, who can lead, how to prepare, and how to build relationships within them. Twenty field tested Bible study methods are included which offer a stunning resource for different needs and purposes within a parish setting.

For those who might be intimidated by the need to have a mastery of group process, Hestenes writes "In addition to Christian faith, the most important requirement for being a good group leader is willingness to be a responsible servant of the group in order to help it accomplish its goals."

The section on sharing questions as a means to encourage people to talk about themselves and to foster community holds promise not only for study groups, but also for vestries, committees, etc. Hestenes wisely sets a small group ministry within the worship, life, and mission of the church.

Whether you are a beginner who needs to know the basics or an experienced leader who wants fresh motivation and ideas, you will find this book a welcome and indispensable resource.

(The Rev.) RICHARD A. BUSCH
Center for Continuing Education
Virginia Theological Seminary
Alexandria, Va.

CLASSIFIED

BOOKS

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

CHURCH COMPUTER SOFTWARE

NO OTHER church computer software comes close to Romar Church Systems. Already in use by 11 denominations, including Episcopal. Take this important first step. Write or call for information. Romar Church Systems, Att: LLC, P.O. Box 4211, Elkhart, Ind. 46514. (219) 262-2188.

CHURCH MUSIC

SUPPORT GETHSEMANE MUSIC! The Gethsemane Choir on professional live-recorded cassette, featuring Bach Cantata 38; Lenten service music. Contribution of \$11.45 includes postage/handling. Checks to: Gethsemane Church, 905 4th Ave., So., Minneapolis, Minn. 55404. (\$7.50 of your donation is tax-deductible.)

POSITIONS OFFERED

VACATION MINISTRY: Beautiful Idaho near Yellowstone Park. Priest for ecumenical community. Open Memorial Day to Labor Day. St. John's, 270 N. Placer, Idaho Falls, Idaho 83402.

DOCTRINALLY sound, growing 700-member parish using traditional liturgies has opening for an assistant rector with minimum three years' experience. Pastoral and administrative capabilities required. Very attractive compensation package for the right clergyman. Send inquiries, to be held in strict confidence, to: The Rector, P.O. Box 28702, Philadelphia, Pa. 19151.

ST. JOHN'S EPISCOPAL CHURCH, 315 N. 6th St., Lafayette, Ind. 47901 seeks half-time organist/choir director for 200-family church. Commitment to liturgical worship; Episcopal background helpful. Salary based on qualifications; current level is \$10,800. Please send resumé by February 1 to Music Committee.

DIRECTOR OF FIELD EDUCATION and pastor to the School of Theology. Seeking Episcopal priest with experience in pastoral care and spiritual direction with flexible approach to liturgical and pastoral style. M.Div. required plus additional training in counseling. Responsible for administering field education program and arranging CPE placements. Must appreciate pedagogical dimension of field education. Send dossier (including three references) to: Dean, The School of Theology, University of the South, Sewanee, Tenn. 37375-4001 by February 1, 1986. AA/EOE

THEOLOGICAL FOUNDATIONS. Seeking professor of Theological Foundations with specializations in Fundamental Theology (including hermeneutic theory and spirituality) and the theology of the church (including the theology of mission). Ph.D. or equivalent required as well as teaching experience. Episcopal, ordination preferred. Tenure track position. Rank and salary negotiable. Open to team teaching and planning. Send dossier (including three references and sample of scholarly work) to: Dean, School of Theology, University of the South, Sewanee, Tenn. 37375 by February 1, 1986. AA/EOE

PEOPLE and places

Deaths

The Rev. James Ross Flucke, vicar of St. Paulinus, Watseka, Ill., died unexpectedly at the age of 42 on February 28.

Ordained for only four years, Fr. Flucke nevertheless had a full ministry, having been associate of St. Anskar's, Rockford, Ill., from 1981 to 1984 when he became vicar of St. Paulinus, Watseka. A graduate of the State University of New York at Albany and of Seabury-Western Theological Seminary, Fr. Flucke is survived by his wife, Gloria, and two sons.

The Rev. Harold W. B. Nickle, assistant rector of the Church of the Good Shepherd, Corpus Christi, Texas, died on October 9 at the age of 69.

Fr. Nickle was a native of Canada; he attended the University of Toronto for both his B.A. and M.A. and Wycliffe College for his theological studies. He spent virtually his entire ministry in the Diocese of West Texas, having been called to Annunciation, Luling, Texas in 1950 from the Diocese of Niagara where he was ordained. In 1952 he became rector of Epiphany in Kingsville, Texas; and in 1957 he was named rector of Trinity, San Antonio, where he remained until 1982. Since 1982 Fr. Nickle had been serving as assistant at Good Shepherd, Corpus Christi. He was the senior clergyman — both canonically resident and active — of his diocese. Well known for his storehouse of factual knowledge about church history and for his wit, he reportedly ended all staff meetings with, "Remember, we've got to work today to beat hell!"

The Rev. Frederick W. Trumbore, retired priest of the Diocese of Bethlehem and associate at St. Stephen's, Whitehall Township, Allentown, Pa., died at the age of 83 on September 2 in the home of his daughter, Ann Ream of Alburts, R.I.

A 1925 graduate of Lehigh University and a 1928 graduate of Philadelphia Divinity School, Fr. Trumbore was rector of St. Paul's, Troy and St. James, Canton, both in Bradford County, Pa., from 1928 to 1933. For the next 36 years — until his retirement in 1969 — he served as rector of St. Clement's Church, Wilkes-Barre, Pa. In the Diocese of Bethlehem, he was dean of the Scranton convocation and a member of several diocesan commissions. He had been associated with St. Stephen's, Whitehall, for the past 14 years. His wife, Leah, preceded him in death. Fr. Trumbore is survived by a son, the Rev. Frederick Ruhe Trumbore, of Luray, Va., as well as his daughter, Ann, eight grandchildren and two great-grandchildren.

Correction

The Rev. Colin Campbell, Jr., who died Sept. 10, was 54 years old, not 74 as was reported [TLC, Dec. 1].

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 39 Cts. a word for one insertion; 35 cts. a word an insertion for 3 to 12 insertions; 33 cts. a word an insertion for 13 to 25 insertions; and 31 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.05.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 30 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

CLASSIFIED

POSITIONS OFFERED

PART-TIME ORGANIST/CHOIR MA needed for Episcopal Church, Orleans, Cap. Mass. Salary \$8,000 - \$10,000 depending on experience and qualifications. Please send resumé to Music Committee, The Church of the Holy Spirit, Monument Rd., R.R. 1, Orleans, Mass. 02652.

MINISTER OF MUSIC/PASTORAL MUSICIAN for a parish that wishes to grow and renew its commitment to Jesus Christ as Head of the Church. Person should become involved in the life of the parish family and be able to lead us to emerge with music fully in our liturgical tradition. Send your request/info to: The Rector, Christ of Ramapo, P.O. Box 297, Suffern, N.Y. 10900.

POSITIONS WANTED

PRIEST, mature Anglo-Catholic seeks call to minded parish as pastor or curate. Skilled in administration and pastoral counseling. Reg. L-626*.

PRIEST, in early 60s, desires small ecumenical parish or assistant post. Experienced, able preacher, energetic pastor, intelligent family! Excellent references. Reply Box C-6.

TRAVEL

ANGLICAN PILGRIMAGE to British Shri. Holy Places. June 9-25, 1986. Inverness, C. Aberdeen, Edinburgh, Lindisfarne, Durham, York, Walsingham, London, Glastonbury, Windsor, Norwich and Wells. Tour limited to persons. \$1,595 per person, double occupancy. Fr. Charles, Lynch, 833 W. Wisconsin Ave., Waukegan, Wis. 53213 or call (414) 271-1340 or 740-5198.

WOODCARVING

LITURGICAL WOODCARVING. All work done on a commission basis by trained artist. Brochure send S.A.S.E. to: Laura Maria Olin, Ingleside Ave., Catonsville, Md. 21228. Phone 744-0706.

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

Use the classified columns

THE LIVING CHURCH

to BUY or SELL

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose well as new address. Changes must be received at least 10 weeks before they become effective.

When renewing a subscription, please return our current bill showing your name and complete address. Renewal is for a gift subscription, please return our current bill showing your name and address as well as name and address of the recipient of the gift.

CHURCH DIRECTORY

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the
Rev. 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, CSSR, r
Sun 9:15 Mass, 5 EP & B: Sat 5 (Vigil Mass)

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

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Lo-
gan 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 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

IEGO, CALIF. c Beach)

IEW'S-BY-THE-SEA 1050 Thomas Ave., 92109
Robert D. Kelsey, r
30 & 10; Wed Eu 10 & 6:45

OSE, CALIF.

St. John Street at Second on St. James Sq.
1861 — Erected 1863 (408) 293-7953
David A. Cooling, r
8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

INGTON, D.C.

IAL OF ST. PETER AND ST. PAUL
Isetts & Wisconsin Aves., N.W.
8, 9, 10 (Folk Eu), 11; Ev 4. Mon-Sat H Eu 7:30, Int 12
4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2

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

NUT GROVE, MIAMI, FLA.

HEN'S 2750 McFarlane Road
i HC 8, HC 10 & 5; Daily 7:15

NDO, FLA.

IAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
Rev. Harry B. Sherman, dean; Robert J. Vanderau,
i; Ronald F. Manning, Gloria E. Wheeler, Ashmun
i, deacons
7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05,
EP 5:15

NITA, GA.

OF OUR SAVIOUR (ECM) 1068 N. Highland Ave.
udd, r; Fr. R. Pettway, r-em; Fr. J. Griffith, c; Fr. B.
Fr. W. Garrison III
es 8:30, 10:30, 6:30. Daily call 872-4169

NAPOLIS, IND.

CHURCH CATHEDRAL
it Circle, Downtown
Rev. Roger Scott Gray, dean & r
9 (Cho), 11 (Cho Men & Boys). Daily Eu 7 (ex Wed
t 8). HD 12:05

CHVILLE, MD.

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

ON, MASS.

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

ITS 209 Ashmont St., Ashmont, Dorchester
nt Station on the Red Line (436-6370; 825-8456)
J.F. Titus Oates, r; the Rev. Jay James, c
Low Mass, 10 Solemn Mass. Daily Mass 7

BOSTON, MASS. (Cont'd.)

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
The Rev. James W. Leech, r; the Rev. E. Theo. Lottsfeldt
Sun 8 Low Mass, 10 High Mass. Wkdy as anno

LONG BEACH, MISS.

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

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main St.
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.

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

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. R. Morton, SSC, r; the Rev. M. V. Minister
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.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Yang, 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

NEWARK, N.J.

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

BROOKLYN, N.Y.

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

ST. PAUL'S 199 Carroll St. (at Clinton St.)
The Rev. Samuel O. Cross, r
Sun Sol High Mass 11. Tues EP 7, Mass 7:15; Sat Angelus,
Noon Off noon. 1st Sat Requiem Mass noon

LAKE RONKONKOMA, N.Y.

ST. MARY'S Overlooking the Lake
The Ven. Edward A. Wisbauer, Jr., r; the Rev. Robert
Broesler, the Rev. McCreia Cobb
Sun H Eu 7, 8, 9, 10:30. Daily MP 8:30, H Eu 9. Wed Eve H Eu
7:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP
Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC
12:15; EP 4

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

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

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

A Church Services Listing is a sound investment
in the promotion of church attendance by all
Churchpeople, whether they are at home or away
from home. Write to our advertising department
for full particulars and rates.