

THE LIVING CHURCH

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Evelyn Keddle of Stockton, Calif., was the official representative of the Episcopal Church Women of the U.S. at the consecration of the Very Rev. Edmund Kodjoe Yeboah as second Bishop of Kumasi (Ghana) on January 20. The Rev. Connor Lynn, rector of the Church of St. Anne, Stockton, attended as the personal representative of Presiding Bishop John M. Allin. Mrs. Keddle is shown above with the Rt. Rev. Francis Thomson, Bishop of Accra (Ghana), following Bishop Yeboah's consecration in St. Cyprian's Cathedral, Kumasi.



Freedom and Law

How pleasant it is to dream of a life with no rules or regulations, no restraints or obligations, no laws! It is

so tempting to suppose that there was once some golden age, in Eden or somewhere else, where people could do just

The Eucharist

I knelt at the Altar Rail, waiting to receive the wafer. Suddenly, I was hurtled backward in time. I found myself in the company of those seeking the man who carried the jug of water. He led us to the house. We mounted the stairs, and we reached the Upper Room. He baked the unleavened bread, obtained both the bitter herbs and the wine. The sun sank in the west with a mighty burst of color. The Master came. The Passover began. We sat with him to celebrate God's act of bringing us from bondage in Egypt.

It suddenly there was a new dimension added to the Passover Meal. Jesus of Nazareth rose from the table, removed his robe, and knelt upon the cold, rough floor, to wash the dirt from our feet. He returned to the table. After giving thanks to God he broke bread and gave it to us saying, "This is my body given for you." After again thanking the Father, he shared with us the cup of wine. He said, "Divide it among yourselves. I shall not drink again of the fruit of the vine until the Kingdom of God comes."

It was suddenly as I had been lifted from the Altar Rail that I was returned to the softly padded cushion on which I had been kneeling. The priest came and placed in my hands a wafer from the silver paten. He repeated the words the Christ had used. He returned, and gave me to drink from the highly polished chalice saying, "The blood of Christ." He rose and left the Altar decked with fine linen and purple hangings. But in the chambers of my heart, I had not been served from silver vessels, but from pottery by the very presence of the Christ. Not from a sumptuous altar, but in that bare Upper Room.

V. Craig Dyer

no families, no traditions or pressures to infringe on human freedom.

Actually, of course, it would have been hell. One person's free wishes would constantly conflict with another's. Understated by law or social restraint, the Cains would slay all the Abels and then attack one another.

We simply cannot survive without law, as everyone has discovered from the most primitive savage tribes to the loftiest civilized cities. Opinions may differ as to which particular laws were created by God, but it is quite certain that he created us as beings which need laws of some sort.

The Ten Commandments have been a very good thing in human history. Yet, as St. Paul says in the Epistle to the Romans, the problems come in keeping commandments. One side of us recognizes the need for law. Another side of our personality likes to rebel. The very fact that a rule is laid down immediately tempts us to break it. We not only come into conflict with our neighbors, but also with ourselves.

Hence, the apostle concludes law is good, but law is not enough. Fear of disobeying a law is not a sufficient basis for living rightly. We also need a power beyond ourselves to draw us to what is good. This, too, is a basic fact of human experience, although we try to resist it and argue against it.

Lent is the time for each of us to recognize the seriousness of our shortcomings and the urgency of our need for God's help.

Coming from a Jewish background in which the law of Moses was constantly exalted, perhaps Paul had grown up expecting too much from rules and regulations. We on the other hand, as citizens of a nation that developed in the shadow of Romanticism may expect too little from rules and regulations. The truth is obedience to law is part of freedom.

I can drive my car *more freely* if both I and others respect stop signs, speed limits, and center lines. I can enjoy my home more freely if my neighbor is restrained from trying to take my livestock, my goods, or my spouse. I can live more freely if my community is forbidden to pollute the air, land, and water. My children will live more freely if they grow up understanding that obedience to certain rules is an integral part of life.

None of these things, however, is the Kingdom of Heaven. That requires something more, which only God can give to those who love him. May we be fortunate enough to be subject to good laws and have the grace to obey them. May we also recognize that having obeyed them is the beginning, not the end, of our existence.

H. BOONE PORTER, Editor

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DEPARTMENTS

Books	15	Letters	3
Editorials	14	News	6
First Article	2		

ARTICLES

Church Growth	Robin Luethe	9
Allentown Churches	Malcolm MacMillan	11
A Reluctant Penitent	Christine Dubois	12
Two Sermon Imperatives	William Sydnor	13

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LETTERS

Pipeliners and Foxes

I disagree with your editorial, "Where Have They Gone?" [TLC, Feb. 3]. As a person who entered seminary later than right out of college, I found living in the "secular world" has greatly enriched my theological perspectives as well as my ministry.

Though I was not all that old (27) when I entered seminary, I felt time spent pursuing another vocation (urban planning) gave me time to mature, grow, and start to deal with some other issues prior to entering theological training, which is demanding by itself.

I also gained an appreciation, first hand, of the workaday world of the laity. This I have found lacking with many (not all or most) "pipeline priests" (college, seminary, ordained, first job).

By no means do I argue one form is better than the other, but the fact that today so many priests have done something other than be priests can greatly enhance the life of the church, not detract from it. Men and women have given time to develop other gifts, many of which can be incorporated into their ordained ministry.

ily develop the skills of administrative planning, group dynamics, etc., v most clergy will need in parish mini Other vocations and/or careers can develop those skills that are bro into the priesthood.

There are many "pipeline priest have encountered who feel they ar capable of doing anything else. Mo them are incapable because they done nothing else. I sense a frustr: with them, and consequently they unhappy and ineffective priests.

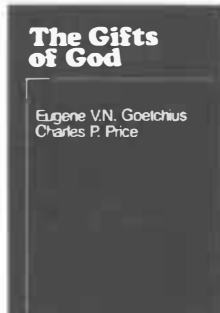
Others who had done something to entering seminary and were co tent in another career know they are to perform elsewhere.

On the other hand, they believe can't do anything other but be pr because they are called to it. They tested the call in different realms fi

This way we get capable, mature, developed priests, who know their ing, and not so many who have ch priesthood because they know not other or are unskilled to do anyt else. Sad to say, that happens, thankfully not as much as in the p

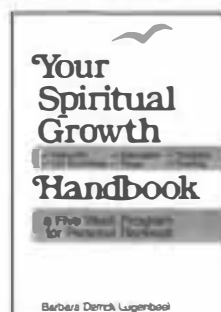
It may be sad to see the "old-boy work" fade somewhat because mer women come into it later than those were chums way back in their early I would still rather see that net

books



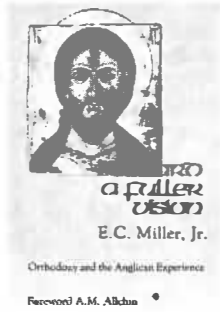
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... to do.

Many who go straight from college to
seminary lack that focus. To know where
you are going, it helps to know where
you are. I believe most men and women
in their early 20s, no matter how bright,
do not know themselves as well as older
adults.

Finally, seminary can help test one's
calling and teach self-knowledge, but
worldly experience can go a long way in
teaching a fox's wisdom.

(The Rev.) PATRICK A. PIERCE
Church of the Transfiguration
Braddock Heights, Md.

COCU Proposals

Letters to the editor [TLC, Feb. 3]
from Frank Hawkins and David Garrett
voice fears over actions taken at the
December Plenary of the Consultation on
Church Union (COCU) as reported in the
religious and secular press.

They worry lest Episcopal participa-
tion will settle for "denominational
reconciliation" bought at the price of al-
leged compromise on one or more arti-
cles of the Chicago-Lambeth Quadri-
lateral. They also fear COCU confuses
"organic unity" with "organizational
unity."

It is not surprising that misunder-
standings arise since the documents as
edited at the plenary and adopted with-
out dissenting vote have not yet been
made available in quantity for general
study.

As one of the nine Episcopal repre-
sentatives at the COCU Plenary, I can give
assurance that the fears voiced by these
two letters are unwarranted and that
careful study of the COCU theological
document "In Quest of a Church of
Christ Uniting (Revised)" as well as the
report of the COCU Church Order Com-
mission (on which I represent our
church) will make this clear.

Nothing envisaged in COCU planning
is being projected which does not ul-
timately envision the inclusion of all ex-
pressions of catholic Christendom. The
intent is not denominational merger but
the reuniting of Christ's holy church.

Roman Catholic, Lutheran and other
consultants were present at nearly all
meetings of the theological and church
order commissions. So far as I know, all
are generally commending of what is be-
ing proposed.

Both documents commit the cove-
nanting churches at the very beginning
to a three-fold ordained ministry of
bishop, presbyter (priest) and deacon
partaking of the same historic succes-
sion we claim as Anglicans. The pres-
ently ordained ministries in each church
would be recognized and then reconciled

... into a common ministry through liturgi-
cal rites that inaugurate the new
relationship.

The Church Order document proposes
a way for the historic episcopate to be
received into each of the covenanting
churches.

The historic creeds are also to be em-
braced and used liturgically. Baptism
and Eucharist are to be the central sac-
ramental acts. The holy scriptures are
pivotal as a source of doctrine. Thus, the
Quadri-lateral is honored.

There is no plan being advanced in
either document for complete organiza-
tional unity. Rather, as the Anglican
Consultative Council has advised over
and over again, we are to commit our-
selves to "grow our way into unity."

The vehicle proposed for enabling that
growth is "a council of oversight" (pat-
terned in part from the apostolic council
in Jerusalem described in the Book of
Acts) which will be constituted in each
local community as well as at state and
national levels. They will be far more
than councils of churches for they will be
ecclesial in nature.

All "orders" of ministry will be elected
to them — laity, deacons, presbyters and
bishops — and they will oversee colle-
gially the work and witness of the
churches (which will retain their sepa-
rate identity throughout the entire cove-
nanting period). Bishops (in historic suc-
cession) will preside at ordinations and
engage in the laying on of hands.

It is the intent of COCU to encourage
widespread study of its proposals in
each of the nine churches presently coop-
erating in this search for unity. So, Epis-
copalians at the grass roots level will
have plenty of opportunity to scrutinize
what is being proposed.

Indeed, it is the COCU hope that the
current proposals will be so appealing to
other churches that many of them will
affiliate with this movement before the
covenanting process is inaugurated.

(The Rt. Rev.) JOHN H. BURT
Retired Bishop of Ohio
Marquette, Mich.

• • •

How is it possible that anyone in the
Anglican Communion could seriously
contemplate joining with COCU (I had
hoped it was dead before now). Whatever
happened to the apostolic succession?

FLORENCE STIMSON
Doylestown, Pa.

Pruning and Prayer

Thank you for the beautiful and mean-
ingful First Article on pruning the apple
tree [TLC, Feb. 3]. I have a few apple
trees and often think of the necessary
pruning as a primary metaphor of spiri-
tual life and prayer.

Too many nominal Christians and min-
isters I've seen in therapy have never

pruned anything in their spiritual lives," so there is a helter-skelter bramble bush, with no clear growth or strength anywhere, and little fruit.

I've often thought that any serious Christian should have an apple or peach tree to prune. What lessons therein! And what a difference a lopping shears makes, as I discovered this past year. If only we were willing to radically cut out spurious and unnecessary growth.

I want also to say "Amen" to the Rev. M.L. McCauley's suggestions on good preaching. Allow me to add that to preach well, one must be a person whose prayer life and spiritual growth has first priority. Without this confrontation of oneself in the divine presence in solitude, one is not likely to bring a holy inspiration and the fruits of one's own prayer to witness. I doubt that any Christian can do this (be serious about their witness) without one-half to one hour per day of private prayer.

Beyond this, if one considers that the sermon is the only explained word of God that most Christians will hear for the next 168 hours, then I suggest that five to ten hours per week in sermon preparation is not unrealistic. Religion which stresses comfort (Eucharist) without confrontation (sermon) is as much a one-sided and false religion as would be the Torah without the prophets.

I also appreciated the "Third Testament" by the Rev. Carl Carozzi. Excellent issue!

PASCHAL BERNARD BAUTE
Lexington, Ky.

Thanks

Thank you very much for publishing the article on South Africa by Mpho Tutu [TLC, Jan. 27], and for the fine editorial on Nicaragua — clear and unequivocal, both of them.

(The Rev. Sr.) RACHEL HOSMER
Convent of St. Helena
New York, N.Y.

'Whole World Out There'

My thanks to the Rev. Albert L. Holland for his letter [TLC, Feb. 3]. As the wife of a former non-stipendiary priest, as the wife of a later rural vicar whose mission covers 5,000 square miles, as a community college program developer, I repeat as if with pyrotechnics, "There is a whole world out there to be ministered to!"

Some examples of imagination in nurture and deployment include: campus ministries, community development, and collaboration with Roman Catholics.

First, it can be demonstrated that students who have not budged a church door in years (or ever) will participate in campus ministry joyfully, thanks to its appropriate style for inquiring minds. Second, enablers are needed wherever a group of people is shaping or reshaping

lives, neighborhoods, and professions. These possibilities for ministry stretch from the power centers to the community centers.

Third, who will be the first Episcopal bishop with an oversupply of clergy to find the first Roman bishop with a shortage of clergy? Once found, who will be the first to collaborate beyond mere pomp and circumstance?

How does anybody think that Jesus will accept our feeble alibi concerning the oversupply of clergy? To add that "the politics are not right" is to reject the need, ignore the Spirit, and play the ostrich.

JOAN COOK CARABIN
St. Matthias Church

Devine, Texas

At a later date, TLC hopes to have an article explaining technical reasons why Roman Catholic bishops will not use Anglican clergy without reordination.

Ed.

Understanding

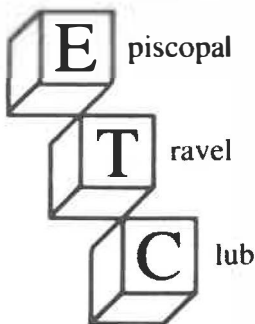
Yea, Lord, I greet Thee!"
So he prayed.

God wondered.

Then, on bended knee:
"Lord, save me!"

So he touched Eternity.

Mark Lawson Cannaday



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Nicaragua Consecration

February 9, the Rev. Sturdie Downs ordained and consecrated as the first elected bishop of the Episcopal Church of Nicaragua (La Iglesia Episcopal de Nicaragua). The service was held at the César Augusto Silve Convention Center in Managua and was attended by a congregation of Nicaraguan Episcopalians from both the Atlantic and Pacific coasts of the country.

At the service, the altar, lectern, and vestments of the cross from St. Francis House in Managua were moved to the new sanctuary center.

Coconsecrating Bishop John Allin asked the Rev. Leonardo Romero, Bishop of the Diocese of Mexico and president of Province IX, to be the chief consecrator. Coconsecrators were Bishops Roger White, Bishop of Milwaukee (Nicaragua's diocesan bishop), Emilio Hernandez of Cuba, Telésforo Isaac of the Dominican Republic, and Cornelius Wilson of Costa Rica.

Bishop Wilson has been the bishop of the Diocese of Nicaragua since 1980. Other consecrators present were Bishops Leo Fradeduras, Armando Guerra of Guatemala, Donald Davies of Fort Worth, Armando Merino of Colombia, Edward Esmerworth, executive for world mission in the church and society who was bishop of Nicaragua from 1969-79, and Consecrating Bishop John Allin.

Present in the sanctuary were 15 priests from the U.S. and Nicaragua and Msgr. Paul Schmitz, auxiliary bishop in Catholic Bishop of Zelaya, a diocese comprising most of the eastern coast of Nicaragua.

The master of ceremonies was the Rev. Robert Campbell, OHC, a native of Cornwall off the east coast of Nicaragua, who is now in charge of St. Mark's Church in Bluefields. The music was provided by the choir of St. Mark's.

Readings sent in the congregation were seven government officials including Dante Gaitanega, the president of Nicaragua. The service was in Spanish, but the Gospels were read in three languages: English, Spanish, and Misquito, the language of the majority of East Coast Indians.

The sermon was delivered by the Rt. Rev. Bernardo Merino of Colombia who emphasized that this was an historical moment for the Nicaraguan Church, and that it carried a tremendous responsibility for the new church.

Fr. Davis said, "It is your task . . . to dry the earth, to stir up hope, to raise fallen peo-

ple, to be a support for those about to fall, and to be a symbol of peace, resurrection and life for people of every social status."

Quoting I Timothy 4:12 he said, "Let no one despise your youth [Bishop Downs is 37 years old] but set the believers an example in speech and conduct, in love, in faith, in purity."

The Diocese of Nicaragua has been preparing for several years to become an independent diocese of Province IX and the consecration was the realization of the hopes and dreams of the people of the diocese. When Bishop Romero presented the just-consecrated Bishop Downs to the people for their acclamation and applause the congregation broke spontaneously into song — repeating several times "Praise the Lord, Alleluia!"

The new bishop was born May 5, 1947, on Corn Island. He was reared and educated through high school in Bluefields. For one year he studied theology at Casa San Miguel in Bluefields under the direction of the Rev. David McCallum, and then attended St. Andrew's Episcopal Seminary in Mexico for two years.

He was ordained to the diaconate in 1976 and the priesthood in 1979, and was elected bishop on the first ballot at a special convention held September 9, 1984 in Bluefields. Bishop Downs and his wife, Eufemia, have three young sons, Sturdie, Herselle and Ryan.

VIRGINIA PILLSBURY

Parish Leaves Diocese

Grace Church, Louisville, Ky., has voted to sever its connection with the Diocese of Kentucky over what its rector, the Rev. Roy B. Davis, Jr., called a string of disputes with Kentucky's diocesan bishop, the Rt. Rev. David B. Reed.

"The thing that moved them was that Reed appointed the head of Integrity [an organization of gay Episcopalians] as chairman of the department of religious education of the diocese," Fr. Davis told Religious News Service. "That was the straw that broke the camel's back."

Fr. Davis said members of his parish were upset with Bishop Reed over "a whole slew of things," not just the education appointment. "It's been moving this way. I've held them in for three years." Other complaints, he said, include Bishop Reed's remarriage on Palm Sunday after having been divorced several years ago, his honeymoon during Holy Week in the People's Republic of

China, his authorship of four proposed canons for the church which allegedly "destroy traditional or scriptural concepts of Anglicanism," according to the priest.

Fr. Davis said that he does not plan to leave the church. "I'm staying in the Episcopal Church because I've spent almost 40 years as a clergyman in that church, and 30 were great and glorious under great traditions and great bishops. That's the church I'm retiring into."

While there may be a dispute over the property, Fr. Davis said leaders of the congregation believe they will retain the land because it was incorporated by the Kentucky General Assembly in 1869 and the property was never turned over to the diocese. He said he understood the church plans to affiliate with the Diocese of Christ the King, a separatist group headed by Bishop Robert Morse.

Response to Arrests

In response to the recent arrests of some workers in the sanctuary movement, the Rt. Rev. Roger J. White, Bishop Coadjutor of Milwaukee, released a statement to the press on January 20 in which he expressed strong and continuing support for the sanctuary efforts of the congregation of St. Francis House in Madison, Wis.

St. Francis House, the Episcopal student center at the University of Wisconsin in Madison, first began accepting refugees from El Salvador and Guatemala in June 1983.

"We believe our involvement in the nationwide sanctuary movement conforms to the heart of our church's concern for justice and for fairness and compassion," Bishop White's statement said in part. "We are concerned when the U.S. government arrests priests, ministers, nuns, and laypeople who are acting compassionately and responding to the best in their religious traditions and to the highest ideals of this nation."

"We plead with our government to enforce our immigration laws fairly instead of jailing those who protest the Justice Department's disregard for the letter and spirit of those laws. . . . We will not be intimidated by this recent attempt to intimidate and silence the church's ministry to the refugees in our midst."

The Rev. Thomas B. Woodward, Episcopal chaplain at St. Francis House, said upon his return from several consultations on the sanctuary movement that workers in the field and their legal advi-

accomplishing three goals: silencing refugees living in the U.S., intimidating churches, and beginning "the process of bankrupting the sanctuary movement by having us defend ourselves in countless lawsuits."

Fr. Woodward said that government persecution was helping the sanctuary movement to spread. "This response is nothing new," he said. "The church, under the threat of intimidation, has always become stronger and more dedicated. There were 1,700 people at the meetings in Tucson — only 150 had registered prior to the indictments in Tucson and Phoenix.

"It has always been our contention in the sanctuary movement that we are not disobeying the law, that the laws are clear and that it is the Immigration and Naturalization Service along with the Justice Department who are subverting the laws in regard to refugees from Central America."

Computerized Cathedral

Ancient York Minster is about to become one of the first computer-run cathedrals in Great Britain, and as a result, costs are expected to amount to much less.

A British computer firm presented a system valued at £12,000 to the Marquess of Normanby, high steward of York Minster. The system will take over the tasks of recording all gifts made to the Minster. It will compile the cathedral's accounts and even send out thank you letters to people who make special donations, according to the *Church Times*. Computer experts at the University of York will help train the Minster's staff to use the computer.

The director of the York Minster Fund, Major General John Ward-Harrison, said that the system "will make a tremendous difference and take away the sheer hard labor of writing everything out by hand."

The cathedral needs to raise £400,000 annually for the next 17 years if it is to complete a 30-year program of repair and restoration. A complicated fire prevention plan has been developed in the wake of last summer's devastating blaze, and the costs for this are additional.

Commemorative Service Held for King Charles the Martyr

Members of the Society of King Charles the Martyr gathered recently at St. Paul's in Washington, D.C., for a service commemorating his life and witness. They came from as close as Maryland and as far as Wisconsin for the second annual meeting of the society.

Organized around the turn of the century and lately experiencing a marked

this country, including some 50 clergy. The Rev. Barry Williams heads the society in England.

The group at St. Paul's is the largest, with 26 members headed by Everett Courtland Martin. King Charles is depicted in a lancet window of the nave there, next to the Lady Altar. A solemn High Mass was offered with a congregation dedicated to the beatification of England's martyr king. The Rev. Robert Waggener, senior curate at St. Paul's, was celebrant, with the rector, Canon James Daughtry, as deacon, and Christopher Cantrell, seminarian-in-residence from Nashotah, sub-deacon. The crimson vesture of altar and clergy attested that "the blood of the martyrs is the seed of the church."

Save for the chant, the music would have been unfamiliar, but its quality, and the spirit and ceremonial would have been pleasing to a monarch who loved the ritual of the church. The choir setting of the mass, sung by the Lanham-Greenbelt (Maryland) Chorale, was a first performance of the *Communion Service in D Minor* by its composer-director Edmond J. Lewis, a member of St. Paul's. Charles Callahan, choirmaster of the local Church of the Epiphany, served as organist.

The Gregorian propers began with the introit: "The king shall rejoice in thy strength, O Lord . . . for thou hast presented him with the blessings of goodness and set a crown of precious stones upon his head."

In his sermon Fr. Daughtry reminded his listeners that Charles I came to the throne at a time of strong Calvinistic views that would abolish the episcopate, which he regarded as inseparable from the faith. There was also the controversy between historic Anglicanism and the radical congregationalism of the Puritans, who abhorred all things catholic and liturgical.

At the luncheon meeting following the service Mrs. Eleanor Langlois, national secretary of the society, spoke about its organization and aims. She is the mother of the Very Rev. Donald Langlois, rector of Grace Church, Rice Lake, Wis., also a member of the society, which includes some non-Anglicans.

Among those present was a delegation from Grace and St. Peter's in Baltimore, headed by the Rev. Frederick Thomas. "It is fitting that Maryland be represented," he said, "for Charles I granted the charter for the colony, named for his queen, Henrietta Maria."

A resolution is to be presented at the forthcoming General Convention, for the inclusion of "Blessed Charles, King and Martyr" in the calendar, and a Collect, Epistle and Gospel for his name-day in *Lesser Feasts and Fasts*.

The collect, used in the service, was written by Canon Charles Guilbert, cus-

and the resolution is being prepared by the Rev. Donald Garfield, a member of the calendar committee of the standing liturgical commission.

DOROTHY MILLS PA

Non-Violence Explored

The issues of non-violent resistance and preparation for war brought a small group of Episcopalians together for a January conference to share experiences and begin building network response.

The Henry Chauncey Conference Center in Princeton, N.J., was the site of the event January 17-20 which was sponsored by the public issues office of the Episcopal Church Center in New York. The conference's purpose was to explore the ethical, educational and pastoral implications of two resolutions passed at the 1982 General Convention.

One of the resolutions called for "Christian people everywhere . . . engage themselves in non-violent action for justice and peace and to support others so engaged." The second affirmed that the decision of whether or not to participate in war or war preparatory activities is a faithful response and as such, deserves "the respect and ministry of the church."

The Rev. Denis O'Pray of All Saints Church, Pasadena, Calif., said that the conference was to "affirm the serious commitment of many around the country to institutional changes as a fulfillment of the two resolutions the General Convention has already voted. Now we live into an understanding of that commitment."

Other planners were the Rev. Clive Cesaretti, the church's public issues officer, and the Rev. John Palmer of Trinity Church, Manhattan.

Conference participants included lay peace coordinators, members of peace parish, diocesan, and other church groups, seminary professors, and others who have been involved in non-violent resistance, such as tax resisters, conscientious objectors, and those who work for sanctuary for Central American refugees, and many who have taken part in vigils and demonstrations at defense installations.

Keynote speakers were the Rev. William Teska of Minneapolis; the Rev. Canon Paul Oestricher, director of the International Relations Division of the British Council of Churches; Jim Vetter, editor of *Sojourners* magazine; and the Rev. Scott Paradise, Episcopal chaplain at the Massachusetts Institute of Technology.

The final plenary session passed several resolutions. The first was sponsored by the Rt. Rev. John B. Coburn, Bishop of Massachusetts and chair of the committee to nominate the next Presiding Bishop. It asked that those nominated have an understanding of and support

to the witness and ministry of disobedience" to the nuclear arms

her resolution recalled that much New Testament had been written and urged Episcopalians to live with "divine disobedience/civil disobedience."

Dialogue in Australia

Anglican and Roman Catholic churches in Australia have launched a program designed to implement a dialogue begun in 1966 by Pope Paul VI and then Archbishop of Canterbury, Michael Ramsey.

A joint news conference held recently in Sydney, the local Roman Catholic and Anglican archbishops introduced a study booklet entitled "Living Together," and the tapes will accompany it for use in the dialogue.

Anglican Archbishop Donald Robinson commended the booklet as easy to read and "open ended." "We are not trying to force answers down people's throats, but we want to evoke a genuine response from people encouraged to look at things together," Archbishop Robinson said.

A 64-page guide was prepared by the Roman Catholic Bishop of Sydney, Heather and the Rt. Rev. Donald Gerber, one of the Diocese of Sydney's bishops. Its contents are based on reports from the first Anglican-Roman Catholic International Commission, which found that substantial differences existed in several key areas, including the Eucharist, the ministry, and authority.

Anglican Catholics and Anglicans will be invited to hold joint meetings in churches of both bodies, and a pilot program has been initiated, according to a spokesman for the Diocese of Sydney.

Prisoners Released

London: The Archbishop of Canterbury moved quickly to counteract an attempt by Prime Minister Margaret Thatcher to capture some of the credit for the Church of England's success in freeing four Britons who were captive in Libya for the past nine years. The four were brought home on February 7 by Dr. Runcie's personal envoy, Terry Waite.

Dr. Runcie took the unusual step of issuing a blunt statement declaring that he had initiated Mr. Waite's series of visits to Tripoli more than two and one-half years before Mrs. Thatcher wrote to suggesting that he do so.

The statement from Lambeth Palace said "The Archbishop of Canterbury's letter to Col. Qaddafi, concerning the release of British detainees, was written

active negotiations were underway to arrange for Mr. Waite's Libya visit.

"When Mrs. Thatcher wrote to the archbishop on October 17, she did indeed suggest that Mr. Waite should visit Libya. In doing that, she encouraged an initiative which was already underway." The archbishop's statement added that the British Foreign Office had been kept informed of Mr. Waite's plans throughout and of the progress made on each of his four protracted visits.

Dr. Runcie's firm rejection of Mrs. Thatcher's maneuver was believed to have been prompted in part by concern that the church not be seen as a tool of the government. The archbishop also moved determinedly to avoid anything belittling the success of his envoy. The incident has been hailed as a personal triumph for Mr. Waite.

"Four Years On — and Terry Waite

CONVENTIONS

In an area steeped with Tennessee tradition and local church history, the 34 parishes and missions of the Diocese of West Tennessee gathered in mid-January in Jackson for the third convention of the diocese.

Meetings were held in the Jackson Civic Center and at the host church, St. Luke's, Jackson.

The main order of business was the overwhelming approval of the Capital Funds Drive, a special campaign to raise funds for the expansion of mission and ministry in the diocese.

The drive, "A Call to Action," has a goal of \$2 million to be allocated for four five-year programs: revitalizing existing congregations, establishing new congregations, expanding ministries for human needs, and improving diocesan facilities.

A memorial resolution was passed in honor of James A. Scheibler, who died December 7, in appreciation for his bequest of additional property adjacent to St. Columba Conference Center. His sister who survives him, Beatrice Scheibler Gerber, was also honored in the resolution.

It was also resolved that the church should address itself to the imperative peace issue.

The highlight of the first two-day convention of the Diocese of San Diego, January 25-26, was the setting aside of St. Paul's Church, San Diego, as the diocesan cathedral to be known as the Cathedral Church of St. Paul.

This was accomplished through the unanimous adoption of a resolution amending the canons of the diocese as the first order of business on January 25.

Church Times, which referred to Mr. Waite's successful mission to Iran in 1981, when he negotiated for the release of several Anglican missionaries. The six-foot, eight-inch Mr. Waite has been described as the church's Henry Kissinger — a comparison he is said to dislike intensely. Mr. Waite is emphatic that most of his work calls for quiet diplomacy away from the glare of publicity. His skill has earned the gratitude of the freed British citizens and their families.

Terry Waite "single-handedly worked a miracle," said Carol Russell in an article in the *Church Times*; her husband Alan, an English teacher, was arrested in Libya last May. The other three Britons are Malcolm Anderson, an oil engineer; Robin Plummer, a telecommunications engineer; and Michael Berdinner, a lecturer. None of the four belongs to the Church of England.

The action was followed by a Eucharist at the beginning of which the Rt. Rev. C. Brinkley Morton, Bishop of San Diego, who headed a procession of diocesan clergy and clergy of other denominations, requested admission to the new cathedral.

The sermon was preached by the first bishop of the diocese, the Rt. Rev. Robert M. Wolterstorff (ret.) who said, "this cathedral is more than a church. It is a statement reaffirming our unity, sanctity, and catholicity. It is more than a building, it is a living organism central to our life as a diocese."

The business of the convention resumed on January 26. It welcomed St. Thomas Church, in the developing vineyard region of Temecula; St. Stephen's Church, Sun City; and St. Timothy's Church, San Diego, as organized missions.

The convention adopted a budget of \$690,724 of which 23 percent is allocated to mission beyond the diocese.

• • •

The annual budget convention of the Diocese of El Camino Real, meeting at Trinity Church in San Jose, Calif., adopted a budget of \$709,754 for 1985. The budgets of this diocese and of its parent Diocese of California, both have tripled since the two divided four years ago.

The Rt. Rev. William M. Okodi, Bishop of Lango in the Anglican Church of Uganda, addressed the convention. The diocesan Venture in Mission campaign was extended for a year after having been reformulated.

The Diocese of El Camino Real has three conventions yearly: a convention for renewal in late spring, a program-planning convention in October, and the budget convention in February.

Keeping a Congregation Healthy and Growing

By ROBIN L. LUETHE

America is peopled with small, stable Episcopal churches in its towns, cities, countryside, and wilderness areas — congregations which reached their current size generations ago.

The saga of these churches is their heroic and effective coping with failure. Almost no blow is mortal to these congregations; their coping power with disaster is incredible.

More distressing, though, is that, while they are able to rebound from every local disaster, they are unable to enjoy the fruits of such victories. Time after time such churches creep ahead to new highs in attendance, only to slip safely back into their more accustomed "sub-viable" size a few months later.

I see a catch-22 situation. We have lots of very small congregations whose internal dynamics seem to have permanently limited them to a particular size. We do not start new churches in other than newly exploding suburban areas unless the existing church is filled to overflowing.

Let me repeat: Unless a particular church experiences great growth, we will simply not start another congregation. But our existing churches may well have internal structural reasons for limiting further growth.

These problems are not merely diocesan-wide; they are nationwide. Unfortunately, local congregations internalize these structural difficulties, and we

consequently end up with demoralized church members across the nation.

Because people tend to identify with success, our Episcopalians, who are otherwise a pretty successful group of people, tend to distance themselves from their congregations. This may be, in fact, the main source of the fairly low level of commitment we have.

We need to note some of the traits about small congregations which turn newcomers away — welcoming warmly the visitor but discouraging many who would be new members. I found these works particularly helpful in discovering such traits:

Unique Dynamics of the Small Church, by Carl S. Dudley, 1977, The Alban Institute; *Assimilating New Members*, by Lyle E. Schaller, 1978, Abingdon, \$5.95 paper; and *Sizing Up a Congregation*, by Arlin J. Rothauge for the Education for Mission and Ministry Office.

Consider the idea of franchises; it is not as farfetched as it seems. They deal with local ownership, national standards, control from above, local initiative. In short, many of the leadership variables the Episcopal Church deals with are identical to a typical franchise. I suppose that we tend to copy unsuccessful franchises rather than successful ones.

A successful franchise counts on a small number of variables, and it has very high standards in those limited things it keeps track of. Oddly enough, most franchises do not make the bottom line the main counting tool. Rather, items relating to customer satisfaction and service are considered the key to

producing results.

The diocese has inadvertently fallen into counting only assessment. With the exception of conspicuous moral lapses, no other variable will grab the attention of the diocese like an unpaid assessment.

Franchises are concerned with money. It would be unacceptable for a successful franchise to permit local units to conceive of themselves as small, struggling and failing. Whole sections of the Episcopal Church have known nothing. This negative cloud over our church is fatal to building a climate for growth.

We pay a price for being hierarchical. Assessments are expensive. Loyalties are directed toward the larger unit as well as the smaller. Most of us like it that way. That's why we are Episcopalians. Yet it seems to me that putting as much energy into the hierarchy, we need to know how it can function to create optimum growth at the local level.

If our congregations had a free choice of polity, dissidents would be going off to establish new churches from time to time. Some of these new churches would have the internal dynamics appropriate for much growth.

As a hierarchical church we need to consciously plan our way around these dilemmas. One way would be to establish many small churches in an area and see which ones survive and thrive. Another possibility is to see whether it is feasible to change the internal dynamics of existing congregations.

By intention, we in the Diocese of Olympia place a high value on evaluation. Yet, a repeated disappointment is that despite our meetings, resolutions, and conferences, we do not experi-

growth except in new situations, few other situations. The blame, as it does not belong with persons nor intentions. It is structural and until we consciously make the entire structure to work for us it will continue to work against us.

The inherited structure is not adequate for the task in these later decades of our own century. We inherited it from a time when for centuries evangelism was superfluous because everyone had been Christian for a millennium or more, and at least was thought to be. Even in the 19th century talk about being the people of God was an implicit assumption too often forgotten. We are the sum total — obviously a distorted view of reality.

Active church programs, evangelism, church school, incorporating new ministries — all are areas in which we are so congregational, accountable to no one outside the parish. Our concerns and solutions are individualistic. That is not good enough to make change in our Episcopal Church. We are taught at confirmation and we learn in seminary that the basic unit of the church is the diocese. Free church models of evangelism do not work effectively in our time, nor I suspect, will they.

More specifically, the leadership needed to get out of this is not going to come directly from the parishes. If it were the models to escape would be readily available all around us. They are not. In addition, a parish or mission in itself cannot restructure itself. Clergy, lay members, tenure, medical and pension issues, and the assessment take away any possibility of drastic reorganization.

Leadership must at least find a champion at the diocesan level. The diocese is the only structure in the church with the authority and power to intervene. I am aware here that dioceses are without successful models for intervention and leadership.

The problem after such a diagnosis is to find a solution after making the assumption that the diagnosis is somewhat correct or at least on the right track, what shall we or what can we do about it? I am offering some proposals which are tentative, yet they include elements which in one way or another are essential.

So, there are recognizable points in church growth when the internal dynamics must change if current growth is to be consolidated, let alone sustained. In a growing church in an hierarchical structure should give monthly attendance reports.

When a new record of attendance is approached, assistance should be given in changing organization so that the church can continue to grow. It is unrealistic in the absence of evidence to the contrary, to assume that a small church has the necessary skills to do this unaided. This is a most crucial point, for it

“When a new record of attendance is approached, assistance should be given in changing organization so that the church can continue to grow.”

is here where we fail to cope with success time and time again.

So, I propose:

- That a group of small congregations form an association for evangelism, assisted by the diocese, for evangelism to one another for encouragement and accountability.
- That initial assignments be simple and countable. Namely, that names, addresses, and phone numbers of all visitors be collected. Within a specified period, letters should be sent, clergy called, and two to four lay calls should be made on any visitor attending more than once (or even once if the visitor is a good prospect for membership).
- That the diocesan connection be emphasized for newcomers by a diocesan official writing a letter to all who appear to be settling into the local congregations. Further, that every quarter an area meeting be scheduled for these newcomers. Let them get to know some leaders in the diocese and each other.
- That exit interviews by someone from outside the parish be held by telephone for all two-Sunday visitors to find out why that person chose not to come back.
- That all newcomers be offered realistic and significant opportunities for ministry within four months, and that any “displaced” oldtimers be offered the same. This, like the others, would be reported monthly.
- We probably need to come up with far more recognition systems than we currently have. Everyone thinks these things are corny, especially me . . . except when I get the reward!

The forms would be the very model of brevity. I do not propose a complicated bureaucracy for all of this. For a small congregation, one page would probably have room to spare.

I suspect we are about to pay the price for paying attention only to the bottom line. My perception is that parishes and missions are increasingly going to have difficulty with their assessments. We should not be surprised. The number of staff positions in the larger churches is

going down as is the number of full-time clergy. When one subtracts the few fast-growing churches from diocesan statistics, the remaining statistics are unmasked as more pessimistic than they first seemed.

The solution is not to suppress or combine small churches. Our church sociologists assure us that this has never worked, nor will it. Even from a dollar point of view the diocese will get more from the current order than it will from those sorts of changes.

If the Episcopal Church is near the top in producing good sociology, we are surely near the bottom in applying it. The clergy are without the skills to engineer the sort of social change needed for church growth. It goes without saying. Otherwise, at least a fair percentage of our small congregations would have grown into larger churches, and local lay leadership has not been more effective.

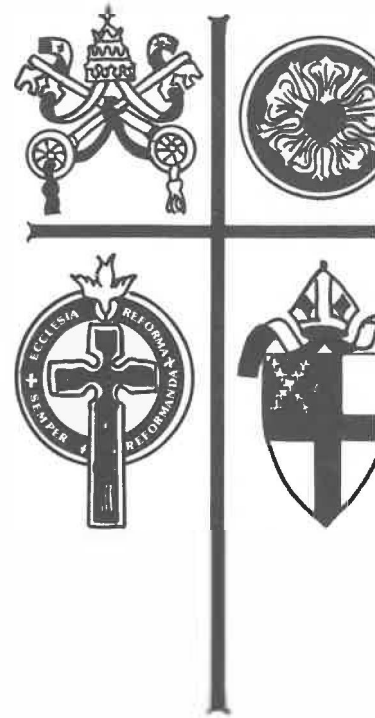
I do believe that our folk are as committed as any in America. Our clergy can be weighed against any and not found wanting. But we are demoralized. We are burdened with a sense of failure to a far greater degree than we normally want to admit. This aura of pessimism deeply affects our attractiveness. It feeds on itself, and it demoralizes the most committed members first and hardest.

We are faced with the usual paradox of our times: The next few decades promise either a golden age or a cataclysm. As much as the future seems not with the Episcopal Church, most of us could be happy and satisfied nowhere else. Ours is a church which takes seriously 20 centuries of Christian experience, yet is also alive to the real issues of the day.

With courage to go where the religious lions of our age fear to tread, with our compassion and willingness to speak for those who have no voice, yes, for the world's sake we need to be strong. But we need confidence and apostolic success. We have the tools and we have the people. The question is whether or not we have the will to apply them.

Churches Work Together

By A. MALCOLM MacMILLAN



Episcopal Church of the Mediator
First Presbyterian Church of Allentown
Saint Thomas More Roman Catholic Church
Saint Timothy's Evangelical Lutheran Church

In January, many Christians participated in local observances of the Week of Prayer for Christian Unity. There were joint services, pulpit exchanges, and receptions for the sprinkling of the faithful troubled by the divisions in the body of Christ and moved by the Holy Spirit to reach out to Christian neighbors of other denominations.

Then, the observance over, most returned to customary patterns of congregational life which perpetuate the divisions among Christians, and forgot the scandal of separation until next year's Week of Prayer.

God, however, will not let the matter rest there. A vague sense of frustration will move a few to remark, "Is brotherhood to be confined to Brotherhood Week, and Christian unity to be remembered but one week out of the year?"

A faithful remnant will seek to find some way to continue what was done together during the designated week. Unfortunately, this inspired group will most likely discover indifference and apathy within the Christian community which will soon dampen their resolve, and another year will pass with nothing done since the last observance.

Those concerned about the ecumenical scene are aware that Christian unity is a high priority for only a few within the church, and even they gradually accept that local congregations are difficult to move toward sustained ecumenical activities; furthermore, periodic observances are seemingly the most that can be expected from churches which have settled rather comfortably into their own traditions.

Four congregations in Allentown, Pa., had experienced all these realities over a number of years, but were moved by a

series of circumstances and experiences to try something different.

The result is a vital covenant relationship which involves hundreds of members of the Episcopal Church of the Mediator, the First Presbyterian Church, St. Thomas More Roman Catholic Church and St. Timothy's Evangelical Lutheran Church in programs and activities throughout the year. All four parishes remember each other Sundays in prayers during public worship.

The covenant had its roots in several different activities. Among the earliest of these were the efforts of the Rev. William P. Barker, senior minister of the First Presbyterian Church and myself, rector of the Church of the Mediator, to draw people of Scottish descent from their two parishes into a joint observance of St. Andrew's Day.

Over the years this led to a deep personal friendship between the two of us which resulted in the founding of the Scottish Society of the Lehigh Valley and led to a recent three-week Episcopal/Presbyterian Churches heritage pilgrimage to Scotland and England which involved 32 members of the two congregations.

Dr. Barker and Msgr. Robert Coll, then pastor of St. Thomas More Parish, also shared a deep personal friendship which developed out of a joint visit to Northern Ireland to find ways to relate in a healing way to the sectarian violence in that troubled province.

Later, Msgr. Coll, Dr. Barker and I spearheaded an ecumenical effort to respond to the famine in Pakistan, India and North Africa. This led to the founding of Operation Rice Bowl which raised hundreds of thousands of dollars in the Lehigh Valley for direct relief through overseas church agencies.

Operation Rice Bowl was later adopted by the Philadelphia Eucharistic Congress of the Roman Catholic Church

and was developed nationally. It has produced several million dollars for hunger programs and led to the choice of Msgr. Coll to head hunger program of the Catholic World Relief. He is now mentioned in Rome, but his successor, John Murphy, has come into the covenant with great enthusiasm and a spiritual commitment.

Dialogue between members of St. Thomas More and St. Timothy's Presbyterian Church (of which Robert Bohm was then pastor) led to the request of St. Timothy's to join the ongoing relationship among the Episcopal Presbyterian and Roman Catholic churches.

The covenant was the outgrowth of a retreat and workshop for the three congregations held at the Graymoor Ministry of the Atonement in Garrison, New York. The friars at Graymoor had their special apostolate the promotion of the Week of Prayer for Christian Unity and the encouragement of ecumenical dialogue [TLC, Jan. 20].

During the past year a choir featured by the Covenant Church attracted over 1,000 people to a Saturday afternoon service at which the Covenant Choir presented major choral work prepared by the adult choirs of the churches. In addition, several choirs participated, including those

The Rev. A. Malcolm MacMillan is rector of Church of the Mediator, Allentown, Pa.

Principles for Unity

While I do not pretend to speak for the clergy of the Covenant Churches in Allentown nor the lay ecumenical council, I do believe that I can identify some basic principles for local efforts to heal the divisions among Christians. I share them with the hope that they will be helpful to others who wish to serve the cause of unity among Christians:

Some principles for grass roots efforts towards unity:

1. There must be a shared conviction, rooted in prayer and Bible study, that unity is God's will for his church.
2. The clergy must be committed to Christian unity as a high priority in their ministry.
3. Personal relationships of trust and friendship are essential for clergy and laity alike.
4. Regular occasions for fellowship, study, and activity are necessary. (Our covenant clergy meet for lunch monthly and the lay council meets on a set monthly schedule.)

5. Responsibility for planning should be vested in an officially designated council of lay people from the various parishes.

6. Clergy should be resource persons to the lay council. (Our lay council rotates among the four churches for meeting places, and the host pastor is expected to be present when the council meets at his or her parish.)

7. The search for Christian unity should be officially sanctioned by the diocese or judicatory of each participating parish.

8. Limitations on participation (such as restrictions upon intercommunion) should be openly acknowledged, understood, and respected. Differences should be expected and, when encountered, explored for purposes of understanding.

9. Relationships should aim at joint ministry whenever possible. Study, fellowship and worship must issue in action.

represents sustained efforts by the clergy of the several churches and commitment by a loyal group of lay leaders. The activities which have culminated in the formal covenant relationship among

the four Allentown congregations have been going on for ten years and provide important learning for those who wish to go beyond an annual week dedicated to the search for Christian unity.

Confessions of a Reluctant Penitent

By CHRISTINE DUBOIS

thing I've always dreaded most out Lent is having to fend off milinglo-Catholics extolling the virtue of the sacrament of reconciliation. A funny thing happened to me last I discovered they were right.

g to the sacrament of reconciliation just above taking up skydiving list of things I planned to do I died.

Imagine having to kneel with a in an empty chapel and really adyour sins. Imagine having to look e in the eye and tell what you're ike. How does that make you feel? ed? I was.

God works in mysterious ways. e my reservations, I found myself in Seattle morning kneeling in apel saying, "Especially I confess and to the church. . ."

t was it like? Agonizing. Every hard as I had known it would be

and worse. ("No Easter," the priest had said, "without Good Friday.")

All the while I kept saying to myself, "This is going to be worth it because I'm going to feel so good when it's over."

And then — with a warm embrace — it was over. Only I didn't feel good. I didn't even feel relieved. I was numb, stunned; like you'd feel if a tornado had just knocked the house down and you didn't know whether to be thankful to have lived through it or to say, "My God, what happened?"

Still, I thought, you don't have to feel it emotionally to know there's been healing in your soul. Surely the Lord wouldn't put me through all this for nothing!

Before long, I began to notice a change. A beautiful peace settled over my soul. Things that used to frustrate me didn't bother me anymore.

When the printers overcharged us by \$400 for the third month in a row, I just shrugged and said, "Well, it's easy to make mistakes now that everything

has been computerized."

When our layout artist called and said she couldn't do the next issue because she was going to Peru with the Maryknoll missionaries, I said, "Olivia, what a wonderful opportunity!"

Criticism that previously would have ruined my whole week no longer fazed me. I learned to say, "I appreciate knowing how you feel" — and really mean it.

People who had always intimidated me didn't seem so frightening anymore. I felt a longing to be reconciled with people I wasn't getting along with — and even found the courage to tell them so.

Friends said, "That isn't like you" or "I didn't think you had it in you" or, more tactfully, "I can see you've changed."

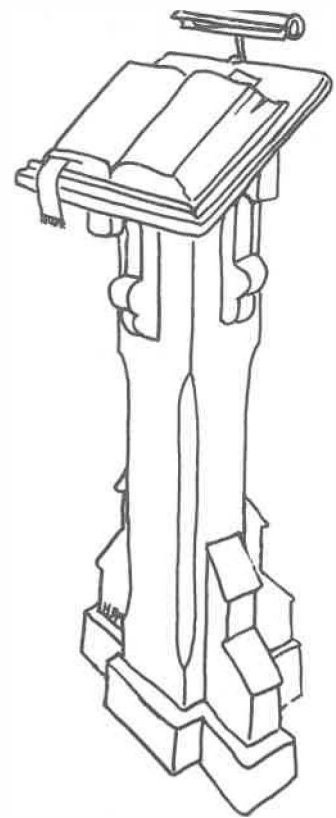
I have. And I've changed my ideas about confession.

Next time a militant Anglo-Catholic tries to tell you about the wonders of the sacrament of reconciliation, listen to her. It may be just what you need for a beautiful Easter.

Christine Dubois is editor of The Olymurchman.

Two Sermon Imperatives

By WILLIAM SYDNOR



Significant sermons are like precious gems — hard to come by. Careful preparation is the road to travel if one is seeking such treasures and has good road maps which point the way.

Bishop Higgins' recent article "Ten Commandments for Preachers" [TLC, Jan. 13] is an excellent example to which I say, "Amen, amen." But think past preparation to what the person in the pulpit can do for his or her hearers.

Beyond varying the subject and skillful teaching, there are two things the preacher not only can but *must do* if he is to touch the lives of his hearers and inspire loyalty to the Lord. Indeed, they are imperatives regardless of season or subject.

First, the preacher can convince his hearers that he or she is sincere. If one does not really believe what he is saying, that will be heard like a bullhorn. There are doubting people in the pews who literally ache to hear a sincere word.

The air waves and the ocean of printed words which inundate all of us every day are infected with political propaganda, advertising salesmanship, brainwashing. The voices and pens of expert persuaders are mercenaries seeking to get hearers and readers to march under their

banners not one of which is necessarily truth.

People yearn to hear someone who is really sincere telling them why he believes what he does — especially when that involves life's fundamental questions.

So take a hard look, friend preacher, at what you plan to say and who you quote (even when it's the Bible!): Do you really believe it?

If you have any reservation, say so. Be an honest, sincere proclaimer. For you can be assured that unless your hearers are convinced you are sincere, no amount of preparation is going to be looked upon as anything more than an act, like that of the TV automobile salesman — sound and fury signifying nothing.

The second thing you can do is make your hearers think.

Bishop R.E.L. Strider of West Virginia was one of the great preachers earlier in this century. Once when he conducted a preaching mission in Beckley, W. Va., the local afternoon newspaper said of him in an editorial, "When the Bishop speaks he makes you feel like you are sitting on the other end of the log."

In other words, the hearer felt as though he was in a situation in which the bishop was talking directly to him and causing him to think hard about what he believed and why. That's what one remembers. That's what one takes home with him. That's what influences his life.

Pretty word-pictures are nice and a place in any well-tooled sermon, they are like fireworks — there is a beautiful display; we say, "Ahhhh!"; then comes down a dead cinder and is gotten.

But the presence and witness of sincere preacher cause one to ret what he believes and how he beh. This inspires the self-preached sermon which is the truly effective one — sermon which changes lives.

Neither of these imperatives is easy come by. The first requires more courage than I often have . . . alone. The second requires waiting and prayerfully listening which, in my impatience, I find I

Then I remember the Lord's coming to his first disciples when their impatience was so obvious. He said, in effect this cannot be accomplished by anything but prayer (Mark 9:29).

So start the actual preparation of sermon on your knees. Whatever words, the gist of your prayer was ten a hundred years ago by Fra Havergal:

Lord, speak to me that I may speak

In living echoes of thy tone.

And as the last page comes out of typewriter, be polite — thank the for his help and guidance. Be humble submit your fallible best shot to him pray that he can use it to his honor glory. And be thankful — what a gift we have in Jesus!

ish Administration Number

ie opportunities and obligations of parish leadership continue, whether it be Lent or any other al season. We hope our readers will both enjoy and it from the topics covered in this spring Parish nistration Number and we hope it will speak both ose in large and small parishes. Subscribers may to share their copies with friends and fellow- hioners. We hope they will.

Jenkins Affair

hen the Rt. Rev. David Jenkins was consecrated Bishop of Durham in England last summer, it f a round of debate which goes on and on. He had eld a position of high respect as one of England's aratively younger theologians, and he had a wide of admiring former students.

recent unorthodox comments on television about ffirmation of the creed have been felt to be highly ropriate for a bishop. Fear that other bishops arly sit loose on the faith has led conservative sh evangelicals to propose that bishops be asked firm the historic faith before being invited to con- in parish churches. Correspondence in our own s growing out of the Jenkins affair has indicated oncern of American churchpeople.

hop Jenkins, if we understand his quoted and bly misquoted statements correctly, would argue one can be a Christian while only believing in the s resurrection in a "spiritual" sense — that is to hat the apostles might have met the risen Lord ut his tomb having been actually empty. [Bishop ins was interviewed for TLC Oct. 21.]

is kind of question, which some professional theo- ns love, is obviously complicated. There is the er of what might have happened versus what r did happen. There is the issue of the substantial acy of holy scripture. Were the apostles certain t the empty tomb because they knew they had met isen Christ, or were they certain about the risen t because they knew the tomb was empty? Is it a thing for a theologian to trivialize the greatest eries of the faith with chicken/egg arguments?

would not expel from the church individuals who a less than orthodox view of some of these mat-. We all have our moments of doubt and uncer- y. Whether TV programs are the best setting for g such feelings is another matter.

though such discussions begin with questions t Christ, they end with questions about the h. If the church is primarily an assembly of more ss religiously inclined individuals, then different iduals can be expected to hold every different e of belief. So too may the individuals whom Her sty is advised to name for the episcopate.

on the other hand, the church is the family of God, ody of Christ, and the temple of the Holy Spirit,

then we may expect a degree of consensus, a collec- tively held faith that is greater than the belief of any one individual. Within such a setting we can rejoice that divine truths are not subject to our own individual doubts, misunderstandings, prejudices, and errors. This collective faith is what we profess when we say or sing the creed. It is what we call the catholic faith.

Does It Matter?

From time to time we have discussions of details of Christian theology, or of the interpretation of the Bible, or of canon law, or of the rubrics of the Prayer Book. Some things are said to be right and some wrong. Inevitably, someone is offended by such discus- sions.

After all, it is asked, even if someone has said or done something technically wrong, why bother? Is it not judgmental or uncharitable to worry about details? Surely we are all nice people and a nice magazine should not question the words or actions of nice people. Does it matter?

It is ironical that some individuals have no regard for the rubrics of the Prayer Book or the details of the Bible, yet they regard it as a personal affront if an uncommon word is inadvertently wrongly spelled, or if the organist strikes a wrong note. The fact is that every community or interest group (including the community of good spellers and the community of musicians) has rules, customs, and traditions regulating the signs, sounds, and symbols by which it expresses and com- municates its values.

The rules may sometimes be changed, and may be applied with varying stringency in varying situations. An amateur pianist, for instance, is not expected to play a classical masterpiece as well as a professional concert artist. If an inexperienced lay reader is sud- denly called on to lead Morning Prayer in the unex- pected absence of a priest, no one is angry if the wrong psalm is announced. But occasionally modifying the rules is not the same as disregarding them. If the rules, customs, and traditions are simply ignored, the values which they represent cannot be communicated.

A result of habitual sloppiness is that it closes the door to excellence. Those who play a game just for fun, while ignoring the details, will not become champions. Those who play the piano without seeking to correct their errors will not discover, or express to others, the greatness of Bach. Preachers who do not work at un- derstanding the New Testament will not lead their con- gregations to climb the sublime heights of Ephesians or Philippians. Priests who do not study the fine points of the church year will not be able to unfold for their parishioners the full drama of the annual pilgrimage to which the calendar invites us.

We have all failed in many of these areas at one time or another — from how we spell to how we worship. Lent is a good time to identify our faults and try to do better.

BOOKS

Inspiration of Enduring Work

MEETING CHRIST IN HANDEL'S MESSIAH: Lent and Easter Messages Based on Handel's Texts and Music. By Roger T. Quillin. Augsburg. Pp. 95. \$4.50 paper.

What a novel idea to use the "Messiah" as inspiration for meditations and sermons. Also included are information concerning Handel, details of early performances, comments about the music, and prayers.

The "Messiah" is such a venerable and enduring work that it almost seems to be on the way to becoming nearly as enduring as the love of God. This book will be found interesting to all who love the "Messiah," whether professional, amateur or listener.

It is suggested by the author, pastor of Northridge Presbyterian Church in Dallas, Texas, that others may want to follow his format by use of different "Messiah" music. The sermons are excellent. One can almost imagine this being a complete Good Friday Three Hour Service.

In the spirit of Handel, I say Amen! To explain: actually the "Messiah" concludes with a six-page Amen. This is rarely heard. What a pity. With those magnificent sounds ringing in my ears I say: Buy the book!

HARRISON WALKER
Wilmington, Del.

Early English Art

ANGLO-SAXON ART: From the Seventh Century to the Norman Conquest. By David M. Wilson. The Overlook Press. Pp. 224. \$50.00.

COLLECTED WRITINGS I: Studies in Medieval Art from the Sixth to the Twelfth Centuries. By Francis Wormald. Oxford University Press. Pp. 253. \$59.00.

For those who love the arts of the church, the art of the Anglo-Saxons has a special appeal, for it is the oldest level of artwork to be found in English churches still in use. It represents one of the starting points for the distinctive artistic heritage of Anglicanism.

Although the Anglo-Saxons came to Britain as barbaric pagans, like many other primitive peoples they valued fine craftsmanship. With their conversion to Christianity following the mission of St. Augustine (A.D. 597), a whole new range of artistic opportunities was opened, and the production of magnificently decorated manuscripts began.

Early Anglo-Saxon art, which has survived mainly in books, carved stone

with the Celtic and Scandinavian styles: influences flowed in both directions.

In the tenth century, there developed in Winchester and elsewhere a more classic and "humanistic" style which had enduring influence on later medieval illuminated manuscripts. There also developed a uniquely English style of uncolored line drawings. Something of the high gothic spirit was sometimes anticipated.

This story is told in two different ways in the two volumes under review. David M. Wilson, director of the British Museum, has written a comprehensive but comparatively non-technical survey of the topic in a richly illustrated "coffee table" volume. Over 70 of the illustrations are in color.

Francis Wormald, a British antiquarian and paleographer who died a dozen years ago, wrote more technical and critical studies of specific manuscripts and other surviving objects. This first volume of his writings collects 11 of his essays dealing with the Anglo-Saxon period, and they show in a fascinating manner the relations of manuscripts to various art objects all over Europe.

Except for the frontispiece, the many illustrations are black and white, but they illustrate very clearly the points the author is making, and the iconography is explained in interesting fashion.

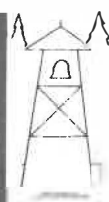
Near their conclusions, both authors speak of the Bayeux Tapestry, the amazing 230-foot-long "moving picture" of the Norman Conquest in 1066. Although it celebrates the defeat of the Anglo-Saxons, the tapestry was probably designed and executed by Anglo-Saxons for Bishop Odo of Bayeux, for use in his cathedral. H.B.P.

New Passover Texts

THE SHALOM SEDERS: THREE HAGGADAHS. Compiled by New Jewish Agenda. Intro. by Arthur Waskow. Adama Books. Pp. 104. \$12.95 paper.

A *Haggadah* is a book which retells the story of the deliverance of the Jews from slavery in Egypt, and which is read at a Passover meal called the *seder*. Through this custom, Jews have sought to be faithful to the command to help each new generation understand that they are part of the "we" who were freed from slavery. The task of communicating that sense of belongingness is difficult, as any who have ever tried would testify.

Noting that "The Haggadah teaches us to rewrite the Haggadah," the New Jewish Agenda, an organization devoted to the furtherance of a sense of Jewish unity, has produced three new Haggadahs, each of which is truly impressive. Both Jews and Christians who are familiar with the traditional Haggadah may be startled to hear such powerfully moving words as, "Let us recite the names of



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This book is for *all*. Buy it! Read it!

(The Rev.) ALFRED T. K. ZADIG
St. Mary's Church
Rockport, Mass.

Living at a High Level

NO OF ENTRY. By Archimandrite Simeon. St. Vladimir's Seminary Press. Pp. 138. No price given, paper.

One of the great surprises of the religious world is the dynamic revival of monastic life on Mt. Athos after decades of stagnation and decline. The author here has been intimately involved with this revival; reading *Hymn of Entry* gives us a window into the inner inspiration and the sources of this new life.

As the first in a series, "Contemporary Orthodox Theologians," it is a little gem, and sets a very high standard for the

series. It speaks of theology and liturgy and the structure of the church as an initiation into the Trinity.

The author tells us of God's love for the world which Christians should emulate. "If we love the world, following the Lord's example, we have to turn toward the Church and not toward the world. The Church is the Kosmos, the order and beauty of the world. In it the whole world finds meaning and harmony."

Or again, "The Church is God's Christ himself . . . its heaven on earth. The Church's aim is to remain on earth, and not to leave the world until such time as it can take the world with it. . . ."

Speaking of the unity of the church, an eschatological event, Fr. Vasileios says, "The unity of the Church is not an administrative system or a method of procedure which can be seen with the naked eye and arranged in human fashion."

In fact, he says it is a theanthropic mystery. It is the coming together of heaven and earth, "If Christ had wanted simply an administrative unity . . . he could have provided as an image of the Church's unity the Roman empire, saying, 'Father I desire that the faithful may be united as the Roman empire is united.'"

The author finds great fault with the papacy, because it does not reflect the image of the Trinity.

"We cannot keep a worldly administra-

...ive service . . . spiritual sermons. . . Our life is genuine and healthy if, in all its values, it has God as its principal and motivating force. . . ."

(The Rev.) WILLIAM H. BAAR
Emmanuel Church
LaGrange, Illinois

Reasonable Accounts

WHAT I BELIEVE. Edited by Mark Booth. Crossroad. Pp. 142. \$8.95 paper.

Thirteen prominent people of our time have attempted to give reasonable accounts of the faith that is in them. Both atheists and orthodox believers reveal in most interesting fashion how they got that way.

Least effective in this, surprisingly, is poet W. H. Auden. Very successful are Albert Einstein, Malcolm Muggeridge, Jacques Maritain, Bertrand Russell and H. G. Wells. As the lone voice on the distaff side, Rebecca West gives a fine essay on the subject of cruelty and sees much of it in the battle of the sexes.

There is so much here that is both informative and persuasive and one can be grateful for the testing of one's own beliefs. Not unexpectedly, the greatest exponent of old-time religion is Robert Schuller of Crystal Cathedral fame. Except for his emphasis on the reality of hell ("without it heaven would be a hell of a place"), many could feel comfortable in his beliefs.

Altogether, Editor Booth has gathered a large room full of reasoning folk. Couldn't he have found more women?

(The Rev.) WALTER R. HAMPSHIRE (ret.)
Miami, Fla.

Baking for Lent and Easter

FESTIVE BREADS OF EASTER. By Norma Jost Voth. Illus. by Ellen Jane Price. Herald Press. Scottsdale, Pa. Pp. 78. \$3.25 paper.

The author has collected recipes, known for Shrove Tuesday, hot cross buns for holy week as well as recipes for breads for Easter, from over a dozen countries. The 20 recipes are accompanied by a memoir of the season by the contributor and an explanation of the religious customs of the different holy days. The old-fashioned black and white illustrations add a period-piece charm to this pocket-sized cookbook. V.M.P.

Books Received

THE MARDI GRAS SYNDROME: Rethinking Christian Sexuality. By Joan Timmerman. Crossroad/Continuum. Pp. xvi and 128. \$8.95 paper.

PREACHING CHRISTIAN DOCTRINE. By William J. Carl, III. Fortress Press. Pp. 167. \$8.95 paper.

I NEED SOULS LIKE YOU: Sharing in the Work of Mother Teresa Through Prayer and Suffering. By Kathryn Spink. Harper & Row. Pp. 96. \$10.95.

A PRIMER FOR CHURCH WORSHIP. By Hoyt Hickman. Abingdon. Pp. 107. \$7.95.

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ABOUT THE SACRAMENT OF HOLY BAPTISM. Channing L. Bete Co. (South Deerfield, Mass.). Pp. 15. 69¢ each for minimum order of 25, paper. **ABOUT THE SACRAMENT OF THE HOLY EUCHARIST.** Channing L. Bete Co. Pp. 15. 69¢ each for minimum order of 25, paper.

Two scriptographic booklets, using simple line drawings and brief question-and-answer annotations, in the "What every Episcopalian should know" series. Both pamphlets give brief but helpful information on the origins, meanings, and administration of, as well as preparation for, the two sacraments.

CULTIVATING OUR ROOTS: A Guide to Gathering Church Women's History. Edited by Sandra Hughes Boyd. The Episcopal Women's History Project. (General Theological Seminary, 175 Ninth Ave., New York City 10011). Pp. 111. \$5.00 paper (includes postage).

Papers from various conferences and task forces collected under the headings of Personal Accounts, Why and How to Begin, Oral Histories, Conferences, and Resources. A must for anyone interested in methods for researching the role of women in the church. Includes a bibliography.

TOBACCO COAST: A Maritime History of Chesapeake Bay in the Colonial Era. By Arthur Pierce Middleton. The Johns Hopkins University Press. Pp. 508. \$14.95 paper.

Episcopal priest, well known historian, and retired director of Colonial Williamsburg, Arthur Pierce Middleton builds an exciting economic history of a unique region, the Chesapeake Bay. Though the book is not concerned with the history of the church, many of our readers will enjoy this reprint of a book originally published in the 50s by the Newport News, Va. Mariner's Museum.

THE BENEFIT OF CHRIST. By Juan de Valdés and Don Benedetto. Introduced by Leon Morris. Multnomah Press (Portland, Ore. 97266). Pp. xxxiii and 198. \$9.95. **RELIGIOUS AFFECTIONS.** By Jonathan Edwards. Introduced by Charles W. Colson. Multnomah Press. Pp. xxxiv and 226. \$11.95.

Two new titles in the *Classics of Faith*

Houston for the Multnomah Press. Both are abridged and edited texts of little known but important historical pieces of theology. The former title by Valdés and Benedetto includes early expressions of justification by faith. The latter title is by the seminal American theologian, Jonathan Edwards, who searches for authentic expressions of the Christian life.

THE WAY TO CHRIST: Spiritual Exercises. By Karol Wojtyla. Translated by Leslie Wearne. Harper & Row. Pp. ix and 139. \$10.95.

Two sets of retreat meditations given by Pope John Paul II to university students in Krakow, Poland, one set in 1962, the other in 1972. The meditation entitled "Human Development" is quite interesting, as the pope develops the comment that "Christianity is not only a religion but is also a humanism."

THE WORLD MISSION HANDBOOK: A Practical Guide to the Overseas Work of the Episcopal Church. Mission Information and Education Office (815 Second Ave., New York 10017). Pp. 157. \$5.00 paper.

This album of material provides a brief but relatively comprehensive survey, dealing with the biblical basis for mis-

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1. T F The Episcopal Church believes in abortion on demand.
2. T F The Episcopal Church teaches and practices "open communion," the position that any baptized Christian may routinely receive Holy Communion in the Episcopal Church.
3. T F The ordination of women to the priesthood is the law of the Church with which every loyal Episcopalian must comply.
4. T F It's permissible for Episcopal parishes to use the so-called "inclusive-language lectionary" Sunday services.

If you answered "False" to all four questions, believe it or not, you were right! (1) The Episcopal Church regards abortion as a grave matter — a cause for penitence, not for acceptance as a means of birth control. (2) She opens her altars to other churches members who believe in the Real Presence of Jesus in the Eucharist and on a basis of their spiritual need without abandoning the expectation of confirmation or reception for those who plan to communicate at her altars regularly. (3) The House of Bishops recognizes the right of *any* Episcopalian to decline to accept the ordination of women on grounds of conscience. (4) The "inclusive language lectionary" is no way authorized for use in this Church.

In spite of what you may have heard and read, this is what the Episcopal Church *really* and *officially* teaches. The job of THE EVANGELICAL AND CATHOLIC MISSION is to tell the truth in and to the Episcopal Church and to recall the Church to her roots in the Bible and the tradition of the ancient and undivided Church. If you like to learn more, or you want to help ECM, please fill out the coupon below.

The Rev'd Canon Charles H. Osburn
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alphabetical listing of famous missionaries with biographical summaries from Roland Allen to St. Willibrord, a director of the Anglican Communion, descriptions of mission fields, missionary structures and agencies in our church, budgets, statistics, and much else. Anyone planning a program relating to overseas missions for a parish, diocese, or province will find this very helpful.

H.B.P.

PEOPLE and places

Other Changes

The Rev. David J. Peacock is now non-parochial. Add: Rte. 3, Box 3168, Blairsville, Ga. 30912.

Deaths

The Rev. Canon Melville Harcourt, a priest of the Diocese of Long Island, died in December at the age of 75 in Bath, England, where he had retired after 35 years as rector of St. Ann's Church, Brooklyn, N.Y.

Born in Hampstead, England, Canon Harcourt attended General Theological Seminary and was ordained priest in 1936 by the Bishop of New Zealand; between 1935 and 1945 he served in both England and New Zealand. He was chairman of the American committee for reconstruction of All Hallows, London, England from 1947-49; from 1949-60 he served as chaplain of City College of New York, Brooklyn. Canon Harcourt received numerous honors for his work on various civic and church boards; he also was the author of several books, including *Short Prayers for the Long Day*. He is survived by his wife, the former Letitia Sidford, and their two children.

Response to an Ethiopian Photograph

Giacometti-thin, he takes his son as Christophe carried Christ, each step a step toward death.

The child sags upon his father's back, brown skeleton, eyes glazed, made in his father's image.

I shudder, turn away from this lost least one, remembering the health of my own child's flesh. But clear behind my eyes, the vision of his need, the vision of my guilt.

Caryl Porter

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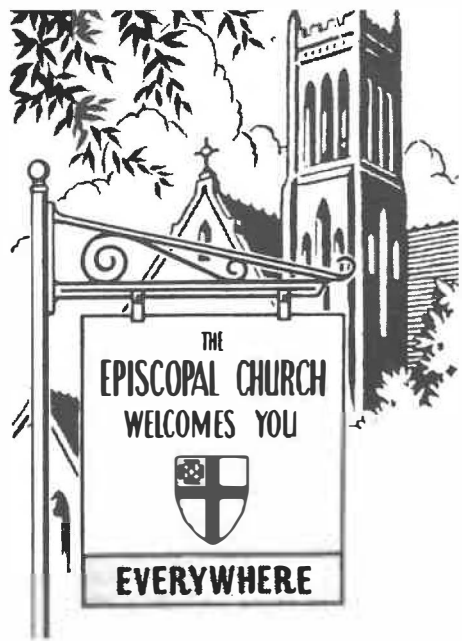
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TUCSON, ARIZ.

ST. ANDREW'S S. Fifth Ave. & 16th St.
The Rev. Charles O. Ingram, Ph.D., r
Sun 10 Solemn Mass. Daily as announced

SAN DIEGO, CALIF. (Pacific Beach)

ST. ANDREW'S-BY-THE-SEA 1050 Thomas Ave., 92109
The Rev. Robert D. Kelsey, r
Sun Eu 7:30 & 10; Wed Eu 10 & 6:45

SAN JOSE, CALIF.

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

STOCKTON, CALIF.

ST. STEPHEN, DEACON & MARTYR 3832 Plymouth Rd.
The Rev. Donald A. Seeks
Sun H Eu 8 & 10, Ch S 9. Eu wkdy as anno

WASHINGTON, D.C.

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

COCOA, FLA.

ST. MARK'S 4 Church St.
C. Christopher Epting, r; Cecil D. Radcliff, c; James Brush,
organist; Roger Norman, youth dir.
Masses: Sun 8 & 10; Mon 12:10; Tues 5:30; Wed 12:10; Thurs
10; Fri 7. Parish supper & Christian ed Wed 6. Organ recital
Thurs 12:15. Stations Fri 5. C Fri 5:30

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau,
Jr., Thomas A. Downs, canons; Ronald F. Manning, Gloria
E. Wheeler, Ashmun N. Brown, deacons
H Eu Sun 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05,
MP 7:30, EP 5:15

WEST PALM BEACH, FLA. (Wellington)

ST. DAVID'S-IN-THE-PINES 465 W. Forest Hill Blvd.
The Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8; 9:30; 11 (with MP). Wed & HD, HC 8. Daily offices 8
& 5

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave.
The Rev. W.D. McLean, III; the Rev. Vincent P. Fish
Sun H Eu 8 & 10; Daily MP and Mass: 9:15 Mon, Wed, Fri; 6:15
Tues & Thurs, 7:45 Sat. Daily EP 5

CHICAGO, ILL.

ASCENSION 1133 N. LaSalle St.
The Rev. E. A. Norris, Jr.
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily
Office 6:40 & 6. C Sat 5-6

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL 2nd & Lawrence
The Very Rev. R. A. Pugliese, dean
Sun Mass 8, 10:30 (summer 8 & 9:30). Daily Mass 12:15 (ex
Sat)

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 6630 Nall, 66202
The Rev. David F. With, r
Sun Eu 7:30, 10, noon

BATON ROUGE, LA.

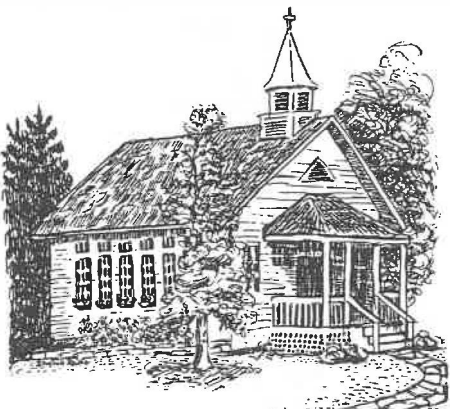
ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H Eu
9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

CHURCHVILLE, MD.

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

ELLICOTT CITY, MD.

ST. PETER'S 3695 Rogers Ave.
Sun: H Eu 7:45, 9, 11:15 (Sol Eu), 6. Sat H Eu 6. Daily as anno



St. John's-in-the-Mountains, Stowe, Vt.

GLENWOOD, MD.

ST. ANDREW'S MISSION Rt. 97 and Union Ch
Sun: H Eu 9:15

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampst
The Rev. Richard G. P. Kukowski, r
Sun 8 H Eu, 10:15 H Eu (with MP 2S & 4S); Daily MI

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brin
The Rev. Donald R. Woodward, priest-in-charge
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Do
At Ashmont Station on the Red Line (436-6370; 8;
The Rev. J.F. Titus Oates, r; the Rev. Ronald E. Har
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST

35 Bow
The Rev. Emmett Jarrett, v; the Rev. Margaret Ros
Sun Sol Eu 10:30. Daily as announced

PITTSFIELD, MASS.

ST. STEPHEN'S Park
Sun 8, 10 & 5:30. Sat 5:30. Daily Eu as anno

DETROIT, MICH.

ST. MATTHEW'S & ST. JOSEPH'S 8850 Woodw
The Very Rev. Orris G. Walker, Jr., D.Min., r; the Rev. A.
A. Trippensee, the Rev. Harold J. Topping, the Rev. Re
Koski, the Rev. Darryl F. James, associates
Sun 8 H Eu & sermon, 11 Sol Eu & sermon. Wed 10 L
& Healing, 5:30 Sta of the Cross & Mass

FLINT, MICH.

ST. PAUL'S 711 S. J
The Rev. Peter A. Jacobsen, r
Sun Masses 8 & 10. Daily Mass 9 (ex Wed 7 & 12:10)

MINNEAPOLIS, MINN.

ST. LUKE'S 46th & C
The Rev. George H. Martin, r; the Rev. Cynthia P
Wlosinski, c
Sun 8 H Eu (Rite 1), 10:30 MP and H Eu. Thurs 7, H
Mon-Fri 5:45

ST. PAUL, MINN.

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

LONG BEACH, MISS.

ST. PATRICK'S 200 E
The Rev. William R. Bulce, v
Sun Masses 8 & 11, Ch S 10:30, C by appt. Ultra 1

KANSAS CITY, MO.

ST. MARY'S 1307 Holmes St. (Dow
Sun Sol Mass 9. Wed-Fri Low Mass 12:05. Sat Low
Devotions 10:30. Fri Sta 7:30

ST. PAUL'S CHURCH & Day School 40th & M
The Rev. Murray L. Telease, r; the Rev. Donald D. H
d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S
Eu (2S, 4S), Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

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

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

Continued on next page

(Continued from previous page)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30, 9 & 11:15; Sun MP 8:30, EP 12:40. Daily Eu several times; Daily MP 8:30, EP 5:30

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 Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Comings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. Scott Davis, ass't r; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

ALEXANDRIA, VA.

ST. PAUL'S Duke & Pitt
Sun 8 HC, 10 HC (1S & 3S), MP (2S, 4S, 5S), 5 HC. Healing Sun 8 (1S & 3S). Thurs HC 10:30

RICHMOND, VA.

ST. MARTIN-IN-THE-FIELDS near Parham & Broad
The Rev. W. Frisby Hendricks, III, r
Sun Eu 8 & 11, MP 9:15. Wed Eu 10, P.B. Holy Days 7:30

STOWE, VT.

ST. JOHN'S-IN-THE-MOUNTAINS Mountain Rd.
The Rev. H. James Rains, Jr.
Sun 8, 10 H Eu & Healing (1S, 9); Sat 5, H Eu; Daily MP, 8:30 (HD Eu)

BREMERTON, WASH.

ST. PAUL'S 700 Callahan Dr.
The Rev. Norman S. Johns, III
Sun 8 H Eu, 9:30 Ch S, 10:30 Cho Eu. Wed 6:30 H Eu, 10 H Eu HS

SEATTLE, WASH.

TRINITY PARISH 8th and James
A.C. Parker, Jr., r; W.N. Thompson, assoc; P.C. Peterson, d
Sun H Eu 8, 10:30. Wed H Eu 11, 5:30. Fri H Eu 7. Tues-Sat MP 8:40

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

ALABAMA, NEB.

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

NEW JERSEY, N.J.

IONY OF PADUA 72 Lodi St.
Marshall J. Vang, SSC, r
es 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEW JERSEY, N.J.

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

NEW JERSEY, N.J.

JTS' 438 Valley St.
es 8, 10:30 (Sung). Masses Tues & Wed 7:30, Thurs 10, 9. Thurs special 7:30 Sta & B

NEW MEXICO, N.M.

HEW'S 7920 Claremont, N.E. (at Texas)
Thomas C. Wand, r
es 7:30, 10, 12 noon; Wed H Eu 6:30, 9:30, 7

NEW YORK, N.Y.

I'S—The Church of the Generals
Canon George Charles Hoeh, r
Henry Solem, c
h Year 9818 Fort Hamilton Parkway
8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service
heduled with all services

NEW YORK, N.Y.

S OF JERUSALEM W. Penn & Magnolia
Martin Leonard Bowman, v Founded 1880
w Mass, 10 Sol Mass. Daily as anno

NEW YORK, N.Y.

RAL CHURCH OF ST. JOHN THE DIVINE
and Amsterdam Ave.
l, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP rs (Choristers: in school year). Sat MP 7:15, HC P 4

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

IAL CHURCH CENTER OF CHRIST THE LORD 2nd Ave. & 43d St.
harist, Mon-Fri 12:10

ITUS 87th St. and West End Ave.
Howard T.W. Stowe, r; the Rev. Edmond Hawley,
ses 8:30, 11 (Sol); Weekdays as anno

Y THE VIRGIN (212) 869-5830
6th St. (between 6th and 7th Aves.) 10036
Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
ses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-0, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, of mo. 12:45-1:15

MAS 5th Avenue & 53rd Street
John Andrew, D.D., r; the Rev. Gary Fertig, v, the Rev. Don Duggins, the Rev. Dorsey McConnell, the Rev. ang
3, 9, 11 (1S), 12:05, MP 11, Coral Ev 4. Mon-Fri MP 8, 12:10 & 5:45, EP 5:30. Tues HS 12:10, Choral Ev Wed 12:10 Choral Eu

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

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 (exSat) 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

NEW YORK, N.Y.

ST. PETER'S 138th Ave. & 244th St.
The Rev. J. Patrick Hunt, p-i-c
Sun Masses 8, 10 (Sung); Wed 8; Sat Healing Mass & HU 10

NEW YORK, N.Y.

ST. ANDREW'S Richmondtown
The Rev. Geoffrey Skrinar, r;
the Rev. Frederick Schraplau, c
Sun 8, 10, 12 noon; Thurs HC & healing 12 noon

PENNSYLVANIA, PA.

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

PENNSYLVANIA, PA.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu. Mon-Sat 12:05 H Eu ex Fri 1. H Eu Wed 7:30

RHODE ISLAND, R.I.

CHRIST CHURCH Broad & Elm Sts.
The Rev. David B. Joslin, r;
The Rev. Lawrence C. Provenzano, c
Sun H Eu 8, 9, 11

SOUTH CAROLINA, S.C.

ST. HELENA'S (Est. 1712) Church St.
Sun 8 HC, 10:30 HC (1S & 3S), MP (all other Sun). Tues 12 noon, Wed 5, Thurs 11

TENNESSEE, TENN.

ASCENSION 800 Northshore Dr.
The Rev. Jon C. Schuler, Ph.D., r; the Rev. Louis Oats
Sun H Eu 7:45, 9, 11:15 (MP 2S & 4S). HD H Eu 12 noon; Wed H Eu & LOH 10:30

TEXAS, TEXAS

ST. CHRISTOPHER'S 2600 Westminster, 75205
at Exit 11, North Central Expwy.
The Rev. Lawrence C. Bowser, priest-in-charge
Eu Sun 7:30 & 10; Wed 9:30; Thurs 6

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8:30 (Low), 10 (Sol High). Daily & C as anno
"An Anglo-Catholic Parish"



St. Mark's Church, Cocoa, Fla.