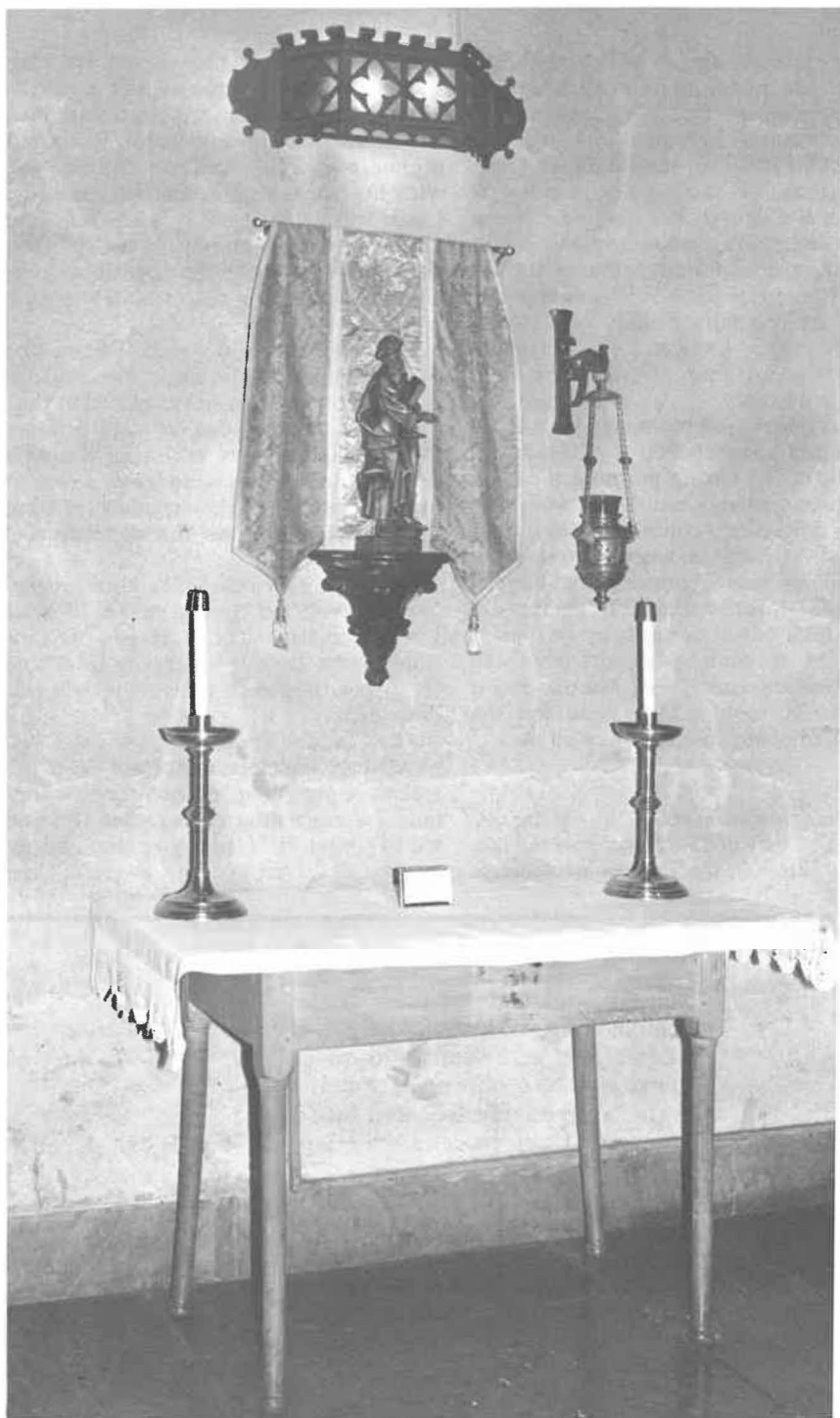


THE LIVING CHURCH

**Speak, Lord,
Your Servant
Hears**

• page 10



"The Seabury Altar," said to be the first altar consecrated by a bishop in the U.S., Bishop Samuel Seabury in 1786, is kept at St. Paul's on the Green Church in Norwalk, Conn. The church is holding a series of celebrations ending next year to honor the 250th anniversary of its founding by the Rev. Henry Caner of the Society for the Propagation of the Gospel. One of the rectors of this parish was Bishop Jackson Kemper who was there at the time of his election as first missionary bishop.



The First Article

Owls

By SUSAN MANGAM

As months ago on a clear cold day. Icarate hues modulated the sky, scrunched underfoot, my dogs' ere raised in happy arcs, noses to yund enjoying the smells of a new lmost as hearing my own heart-me a sound that made me pause owl calling over near the creek. were descending notes of the fel held my breath. Where was her the one who usually begins the ? Again her call. A third time. ss. And then the low, muffled, ated reply.

As been three years now that these nices have blessed my life, and I it of the spring morning a couple s ago when I heard the two — the initiating, quite insistent, and le coming in with a word edge- There was a growing excitement vls) into overlapping voices. At high tentative squeaky quaver. A On and on into the summer these essons continued; Mama, Papa, s. It took a long time for the : to begin to sound like an owl.

est columnist, Susan Mangam, Solitary of The Resurrection), is a sister in the Diocese of Albany.

Tracks of a field mouse, not wasting time in the cold, crossed my path. A humorous little pattern unrolling into the brush. I stop and listen. A muted higher song, higher than Mama, yet with her same sure descending melody. Could this be Squeak? It is nesting time and the young one may be making the ritual farewell to childhood with her parents before seeking with whom to sing a new song.

The week before my walk I knew the owls were around the creek. For a different ribbon of mouse tracks ended in that poignant, almond-shaped sign left by flared wing feathers enclosing a single fiery red dot. A foot or so away, a second faint impression of the downbeat of wing tips could be seen as the sacrifice was raised up.

Now, circling through the woods, nearing the creek and the owl songs, I feared I would disturb them. It is a fearful thing to be seen as an enemy by fellow creatures, to hear their scream when you draw near.

The Jesus Prayer broke into my breathing consciousness. Lord Jesus, it is not simply to become non-threatening, (and I am learning not to want to tame wild things), it is more to come and go unnoticed, to become one, aware of One.

Lazarus' Hound-Dog

You are banished from the rich man's holy kennel-race his groomed and manicured queen abandoned to sleepy-eyed dream at the suppurating feet and face of derelict Unclean but happier all long ears enfolding master's call to savor his gift of summer gall wagging your tail with endless affection love immune to human infection Creation's rarest pedigree born forever free.

Ray Holder

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LETTERS

Letters from readers are welcomed by THE LIVING CHURCH, but selections for publication are solely at our editorial discretion and may be abridged as we see fit; 100 to 250 words are preferred. We request that all letters for publication be signed and each indicated as a "Letter to the Editor"; also, please include an address and phone number.

A Wider Issue

The articles on pornography by T. John Jamieson and Fr. Robert J. Stewart [TLC, Sept. 21] certainly fulfilled the intention expressed in your editorial as "useful in generating thought on this topic," at least for me.

If I see any problem in these presentations, it is the nearly tacit assumption that dealing with pornography is primarily a Christian responsibility. Certainly Christians need to be opposed to the dissemination of this kind of material; but, to treat the problem as though being Christian places us in a superior position is unwarranted. No doubt there are a great many "secular humanists," Jews, perhaps atheists and others who are equally opposed. In a pluralistic society some values transcend our particular religious commitments.

Pornography is a problem of the whole society — a social problem, not one of Christian morality, *per se*. I think Mr. Jamieson is on the right track when he suggests natural law as a basis for facing the problem. Murder, rape and mayhem are also contrary to the standards of Christian morality, but our society deals with them on grounds that are more universal than a Christian rationale alone provides. Good citizenship and common sense ought to be sufficient grounds to generate a demand that child pornography be outlawed, and that there be rigid restrictions on the freedom to peddle smut without restraint.

Our society deals with the problems of alcohol, drugs, and tobacco by means of law and enforcement, not because this is Christian society, but because it is a matter of welfare. Despite the difficulties in definition, it seems to me that pornography belongs in the same category of limitation as other items which affect our national welfare.

For Christians dedicated to fighting pornography, it seems to me an even greater danger than pornography itself is the danger of self-righteousness which corrupts the soul as well as the mind.

(The Rev.) RICHARD H. ASH
St. Matthew's Church

Mexico, Mo.

Abandonment of Sunday School

Three cheers for the article by Gretchen Wolff Pritchard [TLC, Sept. 14].

Episcopal Sunday School," states what we all know but can't admit. The bold-face title, "Unnurtured Nurturers," is more gentle, and also suggests what can be done when the church faces this historic reality.

Historically, the work of nurturing — transmitting the values and beliefs of our culture from one generation to the next, "the pinching and prodding of little minds," as Lewis Thomas says it — has been done by women. (Sunday school directors were men and clergy but the vast army of foot soldiers, the teachers in the trenches or the church basements, were 99 percent women.) At least part of our neglect of Christian education in the late 20th century is because it is lumped in with things in our culture we didn't (still don't) recognize or value, institutionally: women and children.

Tragically, the stance which educator Pritchard documents reveals just how captive our church is in its own (adult) self-absorption. In that, we Episcopalians perfectly reflect our culture (see *Habits of the Heart*, 1985, Bellah, et al). The generous self-giving required of a teacher, or a parent — a nurturer — is not something our society rewards, admires, votes for, strives toward, is willing to spend money on; in other words, it is of no *real* value as our era sees value. Where your treasure is, there shall your heart be also, etc. Thank God for the prophetic ministry of Gretchen Pritchard and countless others like her who haven't given up on "the rising generation" (our forefathers' term) in spite of no help from the rest of us.

JOANNA B. GILLESPIE

Episcopal Women's History Project
East Greenwich, R.I.

• • •

I must (happily!) congratulate you again — the article on "Nurturing" and the Episcopal Church is first-rate. We're making it the basis of a study session for our supervisor and teachers.

(The Rev.) WILLIAM H. RALSTON, JR.
St. John's Church
Savannah, Ga.

• • •

Why not do what so many parishes are doing and have the clergy either teach a Christian education class on Sunday morning or at least work as a resource person to help coordinate one? This involvement gives invaluable insight, teaching experience, and limits the view of education as "someone else's job." Education is the job of everyone who loves Christ and his church. (B.C.P., p. 855 "ministry").

(The Rev.) SCOTT ANDERSON
Excelsior Springs, Mo.



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Dom & For Msn Soc PECUS

op Leonard's acceptance of Fr. and his congregation into his pas- are [TLC, Sept. 28], and sending iragan for an episcopal visitation n, has apparently caused an out- m the liberals. Yet the same ones ncourage women priests from A and elsewhere to go to England gal celebrations in defiance of the f the Church of England.

ITATED AMERICAN CHURCHWOMAN

More Study Needed

ie late 1940s I was on the board of ers of a summer camp. About e had as a chaplain a Zulu chief, ned 20 acres of land and a house ed from his father who was also a r of parliament. Additionally, he rded Congregational clergy- is name was Albert Latuli, the s friend of Alan Paton.

explained the limited apartheid ad at that time . . . each person pass; much like a passport. The h were prominent in the govern- and allowed more freedom to the than the Afrikaners, who were dants of the Boers. About 1950 in ction, the Unionist Party, which ted cooperation between the and British, was overthrown by tionalists, who at once began to

All this in spite of the fact that South Africa is part of the British Parliament. All the voting rights, non-white ownership of property, segregation of selling areas, changing of election districts — all was done to assure Nationalist control, despite receipt of a minority of votes.

Albert Latuli was kept in his home under house arrest. We had kept up a correspondence to this time; but I did not write to him, fearing that it would be of harm to him or his family. In fact, he was given the Nobel Prize for Peace, but was not allowed to go to receive it.

More study of history and what happens when we leave our obligations to soft-hearted criers of doom, would not be remiss. Let's become knowledgeable!

VIOLA C. MCCONNELL

Minneapolis, Minn.

Caving

I was struck by your "First Article" of September 21.

While at seminary a number of us took up caving. We enjoyed the exploration and exercise, but more and more we did it in order to know the confidence of a God of whom it can be said that "in his hand are the caverns of the earth." Deep down in a mountain, perhaps a mile or more, so far from light and wind and green things and chance meetings with

and sit. After a while, one comes to know that if God is there in that utter darkness and foreign, dripping silence then God is everywhere always.

I remember one time we had to make a long crawl. The ceiling was less than a foot high for a distance of 150 yards. I did all right on the way in, but on the way out I was exhausted. I could feel the first signs of hypothermia. Panic was very close to the surface. My classmate, Phil Glick, was ahead of me. I could see the soles of his feet. That was all I needed to know that God was there: those vibram soles struggling ahead of me. Funny how comforting and graceful a pair of ugly, worn, muddy boot soles can be, but only if one knows that cold darkness first.

As a counterpoint, we used to go to a cliff to watch the sun set. We said the Phos hilaron with new meaning. One winter evening the sky was exceptionally beautiful. As we sat on the cliff, awe-struck, cars would drive by and stop. They never stayed more than a minute or two. Why? The sunset lasted almost an hour.

One of the barriers to appropriating the scriptures is the ever increasing gap between the experience of biblical peoples and that of our own time. There just isn't the same range of experience available to us since we have wrapped ourselves in our technological cocoon.

(The Rev.) ROBERT C. SCHWARZ
St. Clement's Church

Greenville, Pa.

Corn Palace and Johnnycakes

I enjoyed your essay "Corn" [TLC, Aug. 31]. It brought back memories of our years in North and South Dakota and gave me some new information and insight for reflection. It is true we have no "corn man" or "corn lady" but there is the Corn Palace in Mitchell, S.D. I must say that the very idea seemed so silly at the time that I avoided visiting it the few times I was in Mitchell. However, others may, probably do, feel differently.

In Rhode Island the unique association with corn is eating johnnycakes made by mixing boiling water with white cornmeal and frying. The purists say to use white *flint* corn, an old-fashioned southern New England variety which is rarely found today but still used by one of the local makers of johnnycake meal.

(The Rev.) LAWRENCE BRADNER
Saunderstown, R.I.

Bread Unpleasant

My *first reaction* to "Real Bread" [TLC, Sept. 14] is, "Oh no, not again!"

My *second* is "If one accepts 'Real Presence,' why should there be difficulty with a wafer being 'real bread?'"

My *third*: Where has Fr. Caldwell been

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time or another been troubled about wafers being "real bread"? Most communicants I have known find receiving a piece of bread bothersome if not just plain unpleasant. As often as not they accept it reluctantly and/or out of love for the priest who thinks it's the way to go.

(The Rev.) PAUL C. BAKER (ret.)
Alexandria, Minn.

• • •

The article by Fr. Caldwell in "Feasts, Fasts and Ferias" about "real" bread at the Holy Eucharist certainly jells with my own experience over the past 18 years. Amongst all of the positive aspects, he raised a few objections. The first one deals with crumbs. I am reminded of a Roman Catholic theologian who said, "Bread is bread, and crumbs are crumbs, and we need to focus on the bread, rather than the crumbs."

The second concern the author reflected is that it is not suited for reservation. I have found that using a small tupperware-like container that can be fit within a regular breadbox has alleviated the difficulty. That has preserved the bread well into the week following the Sunday celebration.

The third concern was the issue of intinction. Although not many in this congregation choose to use intinction, we do have on the altar during the distribution a spoon which is "holey" in the bowl, which allows the bread to be removed from the chalice conveniently.

(The Rev. Canon) J. FLETCHER LOWE, JR.
Immanuel Church
Wilmington, Del.

• • •

In response to Fr. Caldwell's remarks about "real" bread used in the Eucharist, it seems to me that there are two extremes; the first tends to disregard the symbolism inherent in the liturgy, and the other tends to wring every bit of meaning out of it.

Having used both, I still prefer the wafers. After all, is Jesus really more present in the home-made bread than in wafers? That sounds rather sentimental to me; perhaps a good idea in the semi-

ish life. Such overwrought sincerity often does little more than to call attention to itself, instead of pointing to Christ.

(The Rev.) STEPHEN POWERS
Holy Trinity Church
Spokane, Wash.

Wondrous Variety

In the guest editorial of September 7, the Rev. Ronald R. Peak has noted the inconsistencies of both garb and posture when groups of clergy are gathered together for a service. Any of us who have fallen in line to process at such affairs have noted how wondrous is the variety of vestments available to us today.

And then, when we get inside the church, we can really start having fun: it is there that we can demonstrate how terribly high or how incredibly low we are, or even how indifferent we are to the whole service. Some politely nod to the cross, others genuflect to the blessed sacrament, and the balance do something in between or nothing. And we share in deciding who is more pious than whom by noting who stands, who kneels, and who squats!

But, one misses the whole point of it all when one argues for some diocesan guidelines on what is appropriate garb and posture at gatherings. One of the hallmarks of Anglicanism is that we differ both in thought and action, and yet our common bond is our complete commitment to our Lord and to his church. When the bishops start telling us what we need to wear and when we should be standing or kneeling they put themselves on mighty shaky ground.

(The Rev.) TRAVERS CLEMENT KOERNER
New Orleans, La.

Firm Foundation

The statement of witness in the issue of September 7 is a good witness with which I heartily agree. The apostolic succession should not be turned into an apostolic apostasy which does not rest on a firm foundation, Jesus Christ being the chief cornerstone.

MARY ABRAHAMS
Trumansburg, N.Y.

Late Lesson

In a healthy fear of dragons there's survival.
In a healthy awe of God there is delight.
But cringe too long at dragons
and you're terrified of cows
and finally go hungry all your days.
Cringe before God and you run from life himself
and the only place to run is into death.

Christine Fleming Heffner

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THE LIVING CHURCH

Bishops Face Explosive Issues

First meeting of the House of Bishops under the presidency of the Rev. Edmond L. Browning faced disagreement over women bishops number of other serious questions. Over 170 active and retired bishops present, it was the largest meeting on

Bishops convened on Friday, September 19, in San Antonio, Texas, and business sessions Saturday. Degree temperatures soon made hirs the order of the day. Pleas-commodations, not far from the sque walks along the river in own San Antonio, contributed to a it atmosphere.

The first morning, Bishop Brown-sented an address of some length nting on his first year in office en going on to discuss seven characterizing his approach to his abilities of leadership. These were e on collegiality, the building of he practice of dialogue, the appre-of diversity, the witness of Chris-inciples to secular society and the he relating of prophetic witness pastoral ministry, and lastly, while ying himself with "the liberal a conviction of the need for r emphasis on the traditional val-he bishops then discussed this ation in small groups, and con-with a plenary discussion in the on.

Major Appointments

ng specific topics touched on by esiding Bishop was a listing of new appointments at the Episco-urch Center:

- McGonigle — Senior Executive er
- Menuet — Executive for Mission ram
- Donald Nickerson — utive for World Mission
- Francis — Executive for munication
- Earl Neil — Executive for onal Mission
- Charles Cesaretti — Deputy nglican Relations
- Richard Chang — Deputy for inistration

Sunday the house was in recess. esiding Bishop preached at St. s Church, a large downtown

Bishop Cilley Dies

The Rt. Rev. Roger H. Cilley, retired Suffragan Bishop of Texas, died suddenly in San Antonio on the final night of the House of Bishops meeting September 26. He was 68.

The burial service was held in Trinity Church, Galveston, where he served as rector for 14 years.

Bishop Cilley held degrees from New York University and received his divinity degree from the Episcopal Theological Seminary of the Southwest in Austin in 1956. Prior to entering seminary he taught drama at both NYU and the University of Texas. He had served as deputy to six General Conventions, and was a consultant to the Prayer Book Revision Committee from 1967-1973. He is survived by his wife, Louise, a son and a daughter.

LUCY GERMANY

church. Basing his sermon on the Old Testament lesson from Amos, he spoke of his recent visit to South Africa for the enthronement of Archbishop Tutu, and the urgency of the situation he witnessed there.

On Monday business continued with the schedule to be followed through the rest of the meeting: Morning Prayer at 9 a.m., then a theological and devotional address, followed by a plenary session. The Holy Eucharist was celebrated at midday in St. Mark's Church, with the Rt. Rev. John Coburn, Bishop of Massachusetts, as preacher. The liturgy was in Spanish on Wednesday. Business resumed from 3 p.m. until shortly before dinner.

Monday morning was devoted to information about the Lambeth Conference in 1988. A film was shown entitled *Lambeth 88 — The Call* produced by the Rev. Robert T. Browne, the American priest who is now assisting the General Secretary of the Anglican Consultative Council in London. The film is available in this country through the Episcopal Radio-TV Foundation.

Monday the prelates faced what many considered their most problematical topic: the grave difference of conviction over the ordination of women to the episcopate. The Rt. Rev. Clarence Pope of Fort Worth read a statement expressing the sentiments of a number of bishops who cannot in good conscience accept this deviation from universal catholic tradition [see box, p. 7]. "Is there a way,"

he repeatedly asked, whereby unity can be maintained with justice to the consciences of all?

The bishops divided into small groups for discussion and later reported back to the plenary session. It was generally agreed that the Episcopal Church must not impose on its members the choice of either leaving the church or violating their consciences in this matter. It was also repeatedly stated that Bishop Pope and others should clarify in the future what particular safeguards they would desire. Bishop Coburn suggested that an appropriate act of restraint would be that, if a diocese elects a woman as bishop in the next year or two, no consecration take place until after the next Lambeth Conference. No specific course of action was adopted.

A number of other matters were also dealt with prior to adjournment on this very busy day. The resignation of several bishops was approved. The Rt. Rev. Richard Grein of Kansas reported for the General Board of Examining Chaplains, and the Rt. Rev. FitzSimons Allison of South Carolina stated that the academic attainments of many seminarians continues to be inadequate.

Ecumenical Concerns

The Rt. Rev. Theodore Eastman of Maryland reported on ecumenical relations. It was proposed that the silencing of the Rev. Professor Charles Curran of Washington, D.C., by the Vatican be brought up in the Anglican/Roman Catholic dialogue. The Rt. Rev. Arthur A. Vogel of West Missouri, however, who has long been involved in these conversations, said that the internal operation and discipline of each church was deliberately excluded from the agenda. The Rt. Rev. Harry Shipps of Georgia surveyed the current practice of the Roman Catholic Church in America in receiving former Episcopalians who wish to retain certain Anglican practices, and reported on a conference with Cardinal Bernard Law in Boston in July. Twenty-six former Episcopal priests who are married and three celibates have been re-ordained. Four others have had such ordination approved and 17 others are under consideration. Thirty-three are in some preliminary stages of contact. Five parishes have been formed of former Episcopalians, located in Las Vegas, Nev.; Columbia, S.C.; and Houston, Austin, and San Antonio, Texas. No further parishes of this sort are currently in

BCP 1979 is used. Cardinal Law emphasized that this whole arrangement was in response to Episcopalians who wished to join the Roman Catholic Church, and was not a proselytizing strategy of the latter.

On Tuesday morning, September 23, the bishops heard Rabbi Edwin Friedman of Bethesda, Md., a counselor and family therapist, discuss problems of family and congregational relationships. Dr. Friedman met with bishops' wives in the afternoon.

Tuesday afternoon was given to a variety of matters. A standing ovation was given to the Rt. Rev. Scott Field Bailey who retired as secretary of the House of Bishops as well as Bishop of West Texas. The Rt. Rev. Herbert Donovan of Arkansas is the new secretary.

The Rt. Rev. Vincent Pettit, Suffragan of New Jersey, reported for the Standing Liturgical Commission, of which he is chairman. A packet of materials on Christian initiation and the communion of children had been distributed, and group discussion took place, with reports returned to Bishop Pettit.

An animated debate took place over whether to make some statement on sexual morality. Some bishops urged the need for a clear affirmation of Christian standards at once. Others argued for a future statement with a greater view toward present complexities. In the end,

Human Affairs of the General Convention was left to carry on its work of developing an appropriate statement.

On Wednesday morning the special speaker was Edmond A. Powers, a theologically educated member of the faculty of the training institute of the American Management Association. He spoke of training executives, and reported on his experience with an experimental workshop this past spring for seven bishops. The seven bishops also spoke with appreciation of the experience and the Rt. Rev. David Richards of the Office of Pastoral Development invited applications for further workshops.

Philippine Prelates

At a press briefing Wednesday, the three Philippine prelates present, Bishops Manuel Lumpias, Robert Longid, and Narciso Ticobay, and Bishop Luc Garnier of Haiti, spoke of the position of the church in these nations after the recent revolutions, and of the urgent need for rebuilding unity and restoring democratic government.

Wednesday afternoon, a number of short announcements were made, including statements on opposition of pornography by Bishops William Frey of Colorado and Alexander Stewart of the national church headquarters. Bishop Cornelius Wilson of Costa Rica received applause after reporting on the Roland

and urging bishops to take Allen's seriously. The widely acclaimed mayor of San Antonio, Henry Cisneros, received a standing ovation after a mated speech welcoming the bishops and briefly outlining the affairs of the city.

Later Wednesday afternoon the of parliamentary activity quick Support for comprehensive economic sanctions by the U.S. against Africa was approved. In response to a request from Archbishop Tutu, the Episcopal Church will provide funding for sabbatical leaves for certain exiled South African clergymen. A resolution deplored U.S. efforts to supply arms training to Nicaraguan contras. A resolution deplored Russian and Chinese involvement in the struggle. Support was expressed for the Episcopal Church in the Holy Land and particular for the Rev. Riah El-Assal of Nazareth whose charitable and humanitarian activities have been attacked.

Of particular interest was a speaker of business devoted to Oklahoma. The Rt. Rev. Gerald McAllister, Suffragan of the diocese, described a long-standing controversy over the funds and assets of Michael's Church, Arrowhead (a suburb of Tulsa), and the ensuing trial and conviction of the Rev. John Pasco. Copies of the letter of the Bishop of London to the Rt. Rev. Graham Leonard, ex-pr

Statement by Bishop Pope

My Brothers of the House:

The Presiding Bishop has asked that I share the essence of a conversation with Bishops Stevens, Rivera and I had with him in New York in early July so that consultation with you might be undertaken as soon as possible. It should also be noted that we represented other Bishops and constituents at that meeting, as I do at this time.

The concern we expressed to our Primate has to do with the expected election and consecration of women to the episcopate and related matters. The question we put to him was how to provide for those Bishops, Dioceses and hundreds of isolated parishes and clergy who cannot in conscience accept this new development. We are in severe pain and anxiety and represent many within the Church who have been holding on since 1976 trying to live with the decision of the Minneapolis General Convention without compromising firmly held beliefs. The time is rapidly ap-

proaching when this will be impossible.

It is because of our love of and devotion to the Episcopal Church that we ask your help to seek a solution to our dilemma. We have remained faithful to the Episcopal Church and have not followed the path of schism. An end run around the problem and into schism would be a quick and easy thing to achieve as the interest, the strength and the finances are available in ample quantity. But that is not what we want.

What we are asking for is a mode of accommodation for our position within the Episcopal Church. To quote my brother, Jack Spong, from his recent paper on the subject of women in the priesthood and the episcopate, "... it is important that the leaders of the Church be aware of those who cannot accept the decision of the body, but who want to continue as part of the body and assist them in finding ways to do just that." Newark goes on to say that this can be done in a limited and partial way, leaning heavily upon canonical imperatives.

But we hope for a more positive solution — one which will allow for the

nurturing and growth of those who are called to our position and one that does not have to be maintained in a trench and moat.

Is there a way we may maintain the covenant of fellowship even though we must differ fundamentally on this issue concerning the episcopate? Is there a way of satisfying the consciences of all parties and trespassing upon none while keeping lines of communication and bonds of communion service open? Is there a way of laying the foundation of good will which will greatly ease future reconciliation once the mind of Christ in this matter has been made clear to us all? Can we not find solutions grounded in past principles be seen as a gift from God which would greatly enhance our ability to comprehend the comprehensiveness, and the serenity, of the past decade, bring peace, and strengthen the Church witness? It is our hope that you will help solve this grave problem that we undertake to manage through control events rather than to be nagged by them in the heat of emotion.

The Rt. Rev. CLARENCE F. ...
Bishop of Fort Worth

ted [TL; Sept. 28]. Bishops of efforts to contact the Bishop of 1 and the difficulty of eliciting a se or explanation. Bishops ex- l particular surprise at an an- nement that Dr. Leonard might suffragan to Oklahoma to admin- onfirmation. After considering latter overnight, on Thursday on the bishops adopted a resolu- rrmally requesting the Bishop of 1 not to intrude into the territory Episcopal Church. [More informa- be given later.]

Thursday morning the special r was the Rt. Rev. Bennett Sims, Bishop of Atlanta who now heads stitute for Servant Leadership at University. After Bishop Sims on the responsibilities of bishops lers, some other bishops offered nts.

Thursday afternoon, the bishops led their parliamentary business. ; the course of the meeting the tions of eight bishops were ap- , all for the purpose of retirement; our future consecrations were ed.

table feature of the meeting was resses given each morning by Dr. e Koyama. Born in Japan, he as a Church of Christ missionary land and has held various other ns. His is now a professor at Theological Seminary in New With unusual images and para- he challenged his listeners to a global view of Christianity, point- a goal of "eucharistic shalom."

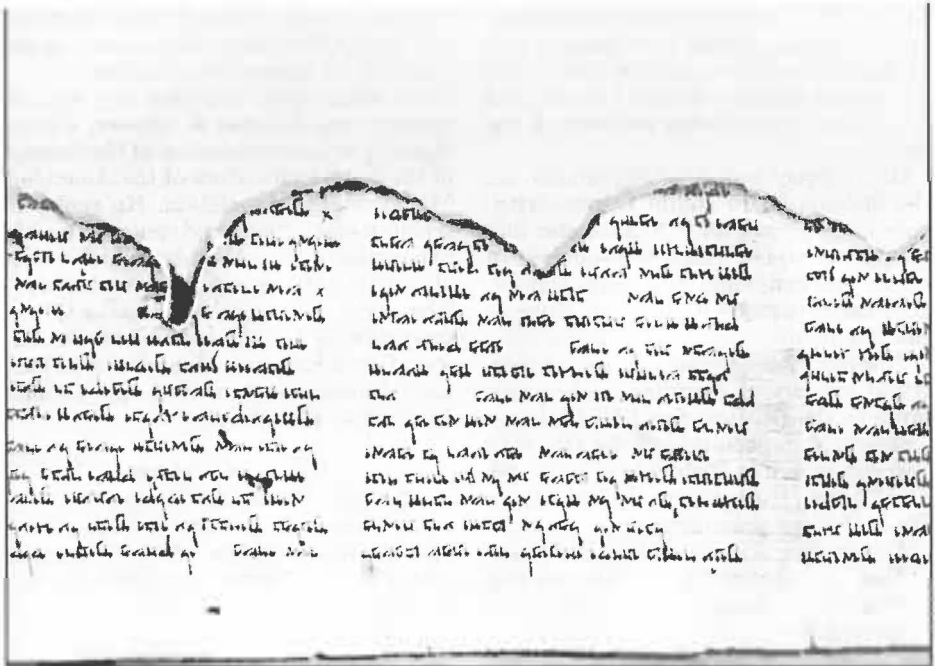
House of Bishops concluded its ies Thursday evening with a din- noring retiring bishops and their The next meeting is planned to be ar Chicago, September 25 - r 2, 1987. H.B.P.

1 Bishop Seeks Help

st Rev. Edmond Browning, Pre- Bishop, recently received an rter from the Most Rev. Elinana nu, Archbishop of Sudan and of Juba, outlining the desperate ons of the Southern Sudan. The rg are excerpts from the letter.

Brother, world has not known, could not own, and therefore could not lped. The people of Southern Su- e being denied fundamental hu- ghts . . . All this has been done of an ongoing effort by the gov- it of the Sudan to pressure the of the south to accept Islamic ad culture . . .

Southerners are forbidden from ; high government office and yet oject to the Islamic justice sys- hich is inherently unjust to Chris- The imposition of Islamic Law, a," in 1983 put the force of law



Included in a major exhibition of nearly 200 artifacts from Israel is a portion of the Dead Sea scrolls. The exhibition, which is presently at New York's Metropolitan Museum, will be touring the U.S. next year.

behind the government's policies . . .

. . . The previous civil war was ended in 1972, after 17 years of fighting on exclusively southern territory, during which time over one million southerners perished. At that time, the south was granted autonomy within its region. The agreements were immediately abrogated by the northern government. As a result, the civil war began again in 1983 . . .

. . . The response from the north during the past year has been one of extraordinary cruelty. Today, between two and three million southerners are in immediate danger of starvation due to the resumption of the war in the south. The food situation is so desperate because relief services are currently being prevented from entering the region. As yet, there have been no public appeals from outside governments or church organizations on behalf of these starving millions.

. . . I implore you to support the following short-term actions:

- the people of the world must be alerted to the critical situation existing in the Southern Sudan;
- the United States government must be pressed to apply whatever means possible to bring the Khartoum government and the Southern People's Liberation Army together to negotiate means by which food may be brought into and distributed within the south . . .;
- the Sudan must be kept under world-wide public scrutiny until this immediate crisis is brought under control . . .

If pressure is not applied and action not taken, the deaths of these many people will be on the conscience of Christians throughout the world . . . Please

pray for God's guidance.

Archbishop ELINANA NGALAMU
Nairobi, Kenya

Lambeth Study Issued

The Anglican Consultative Council (ACC) has just published a major work on inter-faith dialogue for Anglican Churches around the world.

Towards a Theology for Inter-Faith Dialogue is substantially a reprint of a book by the same name produced in 1984 by the Church of England's Board for Mission and Unity (BMU) inter-faith consultative group. The revised book takes into account the developments in the debate since 1984 and includes an essay by the Rt. Rev. Michael Nazir-Ali, past Bishop of Raiwind, Pakistan; a report from the sixth ACC meeting in Nigeria and an updated bibliography.

The revised book is intended as a discussion guide for the Anglican Communion in preparation for the Lambeth Conference in 1988 and is being printed through the Inter-Anglican Publishing Network.

The book evaluates the principal stances which Christians have taken towards people of other faiths. In the main section, there is an extended reflection on the scriptures, including detailed interpretation of the texts which have been stumbling blocks for dialogue.

Commenting on the publication, Canon Samuel Van Culin, the secretary general of the ACC, said, "The conflict between Christian and non-Christian communities over the centuries has left us with a history that none of us can be proud of. . . Theology, mission, evangelism have very practical consequences,

the denial of basic human rights. But they also have very basic consequences if they can contribute to the building of a common hope, a deeper understanding, and a common bond of affection. That is what we hope this study can help to bring to life among our churches."

Averell Harriman Honored

Secretary of State George P. Shultz, representing the Reagan administration and the White House, headed the dignitaries assembled at Washington Cathedral in mid-September for a memorial service for the Hon. W. Averell Harriman. Mr. Harriman died July 26 in Yorktown Heights, N.Y. at the age of 94. Following funeral services at St. Thomas Church in New York City, he was buried at Arden, [TLC, Sept. 7].

The cathedral rites drew over 800 participants, who came to pay tribute to a man whose service to this country spanned the tenure of nine presidents and who had been an advisor to every Democrat in that position since President Roosevelt.

Attendees included Lady Bird Johnson; Helena Shultz and Barbara Bush; Edmund Muskie; Supreme Court justices Thurgood Marshall and Byron White; Mario Coumo, governor of New York; as well as many other notables.

Highlights of Mr. Harriman's career were remembered in the eulogies by Senator Edward M. Kennedy; former Secretary of State Cyrus Vance; historian Arthur Schlesinger, and presidential advisor Clark Clifford.

The grandson of an Episcopal clergyman, Averell Harriman was born in New York City in 1891, the son of railroad tycoon Edward Henry Harriman, and was educated at Groton School in Massachusetts and Yale University in Connecticut.

Among his outstanding achievements were negotiating the Geneva accords in Laos and the 1963 Nuclear Test Ban Treaty with the Soviets, as well as serving as chief of the delegation to the Vietnam peace negotiations in Paris in 1968 when he was nearing age 80.

Perhaps his main contribution was his work for better relations with the Soviet Union. He had known many Russian leaders, and his final mission was in 1983 at the age of 91, when with failing eyesight and hearing, he journeyed to Moscow to confer with Soviet leader Andropov.

In reference to his efforts at Russian relations, Senator Kennedy noted, "Each time we press on once more toward that peace he sought, we have a guiding star to follow."

Mr. Harriman is survived by his wife, Pamela Digby Harrison, whom he married in 1971 when he was 79. Other survivors include two daughters from a

a stepson.

DOROTHY MILLS PARKER

National ECW Meets

The Convent of St. John Baptist in Mendham, N.J. was the site of the September 5-12 meeting of the national Episcopal Church Women's board.

Evelyn Keddie, vice president, announced that the Triennial 1988 meeting is planned for July 1 through July 9, 1988. A large part of the committee work was spent in forming the initial plans for the 1988 meeting and progress was made towards a theme.

Board members also considered some 50 entries in the logo and hymn contest announced last February. An original logo designed by Sylvia Slayton from the Diocese of Massachusetts was chosen, and Kay Snodgrass and Bobbilyn Mitchell from the Diocese of Arkansas collaborated on the winning hymn. Both the logo and hymn will appear in the fall issue of the ECW newsletter.

The 1987 budget was developed with information from all the working board committees.

Marcy Walsh, ECW president, was one of four lay people who accompanied the Most Rev. Edmond Browning, Presiding Bishop, to Capetown, South Africa for the enthronement of Archbishop Desmond Tutu. She presented Mrs. Leah Tutu with the gift of a picture on behalf of the women of the Episcopal Church.

Church Periodical Club

Thirty-three recipients from around the world will share over \$17,000 awarded by the national books fund committee of the Church Periodical Club in September.

Meeting in Menominee, Wis., committee members considered 36 requests. Grants include gifts to libraries in Korea and South Africa, in the Phillipines and Brazil, as well as money to buy Bibles for a prison ministry in Texas and a deacons' training program in Navajoland.

The CPC, which will celebrate its 100th anniversary in 1988, provides books and related materials free of charge to anyone engaged in the mission of the church.

The September meeting was chaired by Barbara Braun from the Diocese of Eau Claire, who heads the national books fund committee. Other CPC business was considered by the executive board following the granting session. Louis H. Gill, treasurer, presented a financial report, and a budget of \$56,000 was approved. Annual reports were accepted and tentative plans were discussed for a gala anniversary celebration at the CPC Triennial in Detroit, just preceding the 1988 General Convention.

HELEN FERGUSON

DNIEL7...

Results of a study conducted in France found only 11 percent of a surveyed say they attend religious services weekly. In contrast, 40 percent of U.S. adults claim to attend weekly services. The study, which was conducted by a Paris affiliate of the Gallup organization, also found that 53 percent of French adults consider themselves religious.

Churchwork, the Diocese of Louisiana's paper, recently reported that Luke's Church in Baton Rouge donated a number of used candles to the Bird Perkins Cancer center. The candles will be part of a 48-pound wax mold of a human torso which will be used by a Louisiana State University graduate student to study the effects of radiation on living patients.

The diocesan council of the church in Idaho met recently in Salmon, to discuss plans of the strategic planning force. Proposals included calls for more time professional deans to be appointed to deaneries. New professional deans in the diocese will be assigned to clusters or deaneries rather than congregations, and continuing clergy will be assumed into this structure. Most of the approved changes will be considered by the diocesan convention planned for Twin Falls in November.

Correction

In our September 14 issue, we reported on the meeting of the Joint Standing Committee on Nominations. We regret that in the processing of the article, the listing of offices for nominations was garbled. The following shows the information as it should have appeared.

"Offices for which nominations will be made to General Convention by the committee are 12 persons for six-year terms on the Church Pension Fund; ten members of the Executive Council — two bishops, two clerics and six members for six-year terms; members of the General Board of Examining Chaplains — two bishops, three presbyters with pastorate, three theological seminary faculty or other educational institutions, and three laypersons; six members of the board of General Theological Seminary — two bishops, two clerics and two laypersons."

Speak, Lord, Your Servant Hears

there
connection
between your
daily work
and God's
calling?

By TRAVIS DU PRIEST

Approximately 50 percent of the American people are unhappy with jobs or occupations, so the surveys say maybe more.

Why successful businessmen would rather be in a heart of hearts rather be in a cave, perhaps even in blue jeans, stays behind a desk. Many school-boys would rather be working with groups of people under less trying circumstances. Many know they do not have the patience to be teachers.

Why housewives would really have liked to have worked outside the home perhaps at a job which paid a sal-

Travis Du Priest, an editorial writer at THE LIVING CHURCH, is a professor of English at Carthage College, Mt. Pleasant, Wis., and an assistant at St. Joseph's Church, Racine, Wis.



ary or provided security for old age. Some men, unbeknownst to most of their friends, would have enjoyed working in the home. Many women who had to work outside the home would have preferred to have worked in the home full time.

It is dangerous to generalize though. Many of us can't exactly explain why or how we end up doing what we do in life. Much of life is circumstantial; the cards are dealt and we play the hands. Yet many of us know that, as human beings with active minds and hearts, we do choose and do make decisions which affect our job choices and changes.

Recently, I was engaged in an interesting experiment, through my college teaching. During January we teach somewhat more experimental classes than usual — something outside our

major field of proficiency. This past January I taught a course on monasticism — partly because I like monasteries and the sort of quietude one finds there which is lacking almost everywhere else in life.

Another reason for the course, however, was to introduce at least a few students to a deeper, perhaps richer, concept of vocation. Not that I wanted to make monks or nuns out of my students or that I even wanted them to consider a specifically religious vocation, but that I did want them to consider at least the meaning of *vocation* — as opposed to an *occupation* — and to be exposed to some alternative viewpoints for a week or two.

I hadn't planned anything in particular on this topic, other than a study of origins of words and some interviews with various brothers and sisters in the

would be intrigued to hear from people who consider their whole life and the way they live to be their vocation.

I was pleasantly surprised. Indeed, my wildest dreams were, in a sense, surpassed. First of all, they heard that the word *vocation* comes from the word *vocare, to call*. A vocation is not, strictly speaking, an occupation, but a *calling* — something one responds to with one's life. "Let everyone lead the life which the Lord has assigned to him, and in which God has called him," says Paul in I Corinthians 7:17.

From one woman: I started off life doing this or that, but I perceived such a *need* in the world. *Such a need*. "Follow me and I will make you fishers of men," says Christ to Simon and Andrew (Mark 1:17).

When I heard this comment about "need" I was reminded of the informal survey that I do in class every semester, which includes the question, "What would you most like to do in life?" When I started teaching I got a healthy number of "fill a need in the world" or "help other people" for answers. Slowly, but surely, the answers have changed to "have enough money to buy a sports car and a sailboat."

I too like good things and luxury and sailboats, but I've long since passed believing that any of life's externals has the power to make me happy or to bring pleasure to me. I decide that. The pleasure will come from within, directed outward. And the inward decision, or disposition, is bound up with my sense of vocation.

Perhaps most interesting of all, though, was this comment by the former Mother General of the Episcopal Community of St. Mary: "I think people should be happy. You know, though, most people are not happy with their lives. And you young men and women had better watch out or else your parents, your teachers, your peers will all convince you that the only thing to do in life is to get one full-time job and earn a lot of money."

"And immediately they left their nets and followed him," writes Mark about Simon and Andrew (Mark 1:18).

Often we hang onto our nets. Our jobs, our occupations, can become preoccupations, they can entangle us and bind us and enclose us precisely because, like the rich young ruler in the gospel, we have no vision of less, no vision of giving up, no ear for the call even when it is presented thoughtfully and clearly. Society tells us the measure of life is money and material possessions. So most of us go for that.

The Episcopal tradition especially affirms the goodness of plenty, the joy to be found in the use of the material. Yet our tradition also upholds the sanctity and value of wholeness and honesty and

*“. . . What
we do isn't as
important
as why we
do it."*

personal relationship: We affirm with St. Paul that our lives are in a sense assigned to us. Each Sunday we leave church "to do the work (God) has given us to do."

The truths in all these bits of wisdom are that what we do isn't as important as why we do it. If the *why* is in response to a need, or if the *why* is to fulfill our innermost yearnings, then we're often on the right track. It is too easy, all too easy — far too easy — to become "slaves of men" (I Corinthians 7:23).

Not many of us hear a distinct clarion call. My rector, in telling of his vocation to the priesthood, recalls the Sunday morning, when he was 11 or 12 years old, that his parish priest said that since the founding of the parish some 90 years ago no one from there had gone into the priesthood. My friend thought to himself, "Someone from here has to." He did, and is certainly one of the finest parish priests in the church.

Similarly I remember the very street corner when my parents, in response to a comment I had made, said, "Son, you

of the world," to which I replied, "My body needs to be."

Often, our calls in life, especially calls which frame and shape our lives, are the great desires of our hearts — the voice of our interior lives called and nourished by God. Seldom are these calls dramatic and extraordinary.

Indeed, the tradition of mystical spirituality has had its reserves about such voices, visions, and appearances. Alan Jones, formerly at the center for Christian spirituality in New York City and now dean at the Cathedral of San Francisco, relates the story of a young sister who tells St. Teresa of Avila that Christ has appeared to her. "I have a vision of Christ," she said. To which St. Teresa apparently replied, "Don't worry, my dear, it'll go away."

Most of us hear small, inner whistles at best, and often we are uncertain of our wishes link up with the desire of God for us. Yet scripture reveals time and again that even barrenness and dryness can be productive: Those of us who receive our lives as responses to a call, even a quiet inner tingle — can begin to exercise the virtuous ingredient which is at the center of faith itself — trust.

To trust in God is not always the easy certainty that some assure us we have. Often trust manifests itself in a willingness to wait, when no answers seem to come.

The mystery and the paradox lie in our willingness to interpret our lives as responses, not in precisely what we do for a job. "And immediately, they left their nets and followed him." We live and we pray in trust — in the great trust that God wants good things to happen to us and because of us, and in the great trust that God is with us no matter what we do, often in spite of what we do.

Augustine in the Garden (Confessions VIII)

A twelve-year pilgrim sighting Truth, I stood
In dusty habit of lust and learned pride,
Unwashed, unwilling to change — and yet I would,
So finally, Save me Lord, I desp'rate cried!
Will-Not and Will did swear till death to wrest —
Torn thus apart I battled myself, a wretch.
Though not, alas!, my straining soul to rest,
My will could move by body to stretch:
I fled from burning Carthaginian flame,
Not looking back on home of error's trance,
With stopped-up ears against her Siren claim;
Yet stuck in mire, unable to advance.
Cry bursting forth: On Christ I cast myself in need;
Then hearing heav'nly order come: Take up and read.

William Bonnell

This year marks the 1600th anniversary of St. Augustine's conversion.

ible Bishops' Meeting

1e recent meeting of the House of Bishops in San Antonio, Texas, [p. 6] was of exceptional interest. ppenness to face the crisis which the ordination of nan bishop may create was welcomed by many. ery restrained and courteous statement of Bishop [p. 7] was received in the spirit in which it was d, and some of the most liberal bishops affirmed eed for restraint and tolerance of views differing their own. The involvement of the Bishop of Lon- with a congregation in Oklahoma was an unusual to say the least. Discussions relating to South a and Nicaragua were not unexpected, but still of st.

o daily addresses by Dr. Koyama were a memora- ture of the meeting. He may be described as ant, dynamic, irrepressible, and sometimes imp- oyama-sensei, to use his Japanese title as teacher, ecome widely recognized as one of the outstand- eological lecturers in the United States.

Our guest editorial is by Mary Moon Hemingway of Kittery Point, Maine.

It may not follow, but it seems to me that four years in college and three years in divinity school should somehow sharpen awareness of correct grammar. Not so. I am frequently appalled by what comes forth from the pulpit. "I want to thank all of you for your kindness to my wife and I." "Let us not forget that you and me are responsible to God . . ." "That was the year I married Tom and she." "God loves you and I." I am not exaggerating nor am I being a verbal elitist.

Our worship, our sacraments are based on the use of words.

Logos, the word is the transcendent application of this understanding. Scripture is words. Eucharist, baptism, reconciliation, marriage, all depend on the sacramentality of words. Why then are we allowed to misuse them in church?

Bad grammar is shabby, particularly if one considers that it is Almighty God who is being treated so lazily and casually and thoughtlessly.

ts, Fasts and Ferias

Pumpkins, Fonts and Graves

By H. BOONE PORTER

ryone loves a jack-o-lantern, but hat do you do with one in church? uestion, and several others, pose elves as we approach the Feast of All Saints', and its preliminary, Hallowe'en.

year Hallowe'en is conveniently Friday, with All Saints' Day on Saturday, November 1. Many parishes serve the feast on Sunday, November 2 (in place of Proper 26) as allowed in the Prayer Book, p.15. Although the rubric makes no provision for transferring the feast to Letter Days, in parishes where All Saints' Day receives emphasis, it will be transferred to Monday, November 3, and the Hooker will be skipped this year and moved to Tuesday. Others will include the commemoration of the departed on Wednesday.

ere are so many themes associated with this feast, and the adjacent days,



that considerable thought can be given to exploring the possibilities.

Hallowe'en is an attractive time for programs geared for both children and adults, and activities on Friday evening can end, if desired, with the All Saints' Eucharist. *The Book Of Occasional Services*, pp. 104-8, provides both a serious vigil leading to Holy Baptism, and another rite geared to Hallowe'en, complete with biblical witch and skeletons. The latter service might be used or adapted in a number of ways for a program on this evening.

One of course wants to include pumpkins in a Hallowe'en program, with some time when the space is darkened and the mysterious glowing eyes, noses, and mouths can be seen to best advantage. As an entertaining activity, the church can have a pumpkin contest, with prizes given to the biggest, the smallest, the

lieve such pumpkins should be carved at home and brought to the parish house in completed condition. (Having them carved on church premises makes an awful mess, not to mention the risks of children using knives.) People often have trouble getting a candle to stand up inside: for a contest a vigil light could be supplied for every pumpkin. Jack-o-lanterns could appropriately be displayed in a semi-darkened church during the Hallowe'en vigil.

Christian Symbols

I have seen pumpkins carved with Christian symbols used in the sanctuary on All Saints' Day. Somehow, this does not quite seem to me what it is all about. Yet what is it all about? The American jack-o-lantern is a vivid symbol in search of a meaning. Unlike "the Guy" (i.e. Guy Fawkes) which British children enjoy on November 5, no known historical or legendary character is depicted. Yet it seems an impish, puck-like or sometimes even a demonic figure. One question is whether the sanctuary is the place for it. It is not easy to carve a pumpkin into a saintly or angelic visage! We would welcome suggestions from readers.

For the feast day itself, or the Sunday on which it is observed, Holy Baptism is, if possible, the distinctive ceremony of the day. As on other major feasts when this sacrament is administered, the area around the font can be enhanced with flowers, candles, and other ornaments. It is a good time for Eucharistic Prayer D, with its opportunity to remember the departed and its commemoration of the saints at the end. Our hymnals provide plenty of suitable hymns.

All Souls' Day

For the celebration of All Souls' Day as a separate occasion, besides the Requiem propers, pages 202 and 253, material from the rites for funerals may be used. We suggest the Rite 1 intercession, pages 480-1, which has a suitably comprehensive character for this occasion. The proper post-communion, pages 482 and 498, will commend itself. Some of the anthems from the funeral service may also be incorporated at suitable points.

The custom of visiting graves of relatives at this time, cleaning the stones, and getting rid of dead vegetation and so forth is commendable, and people can be encouraged to take a Prayer Book and recite an appropriate prayer or two. A useful service can be performed by arranging rides to cemeteries for older, infirm or handicapped parishioners.

With resourceful planning parishes can make these events both enjoyable and meaningful for all concerned.

BOOKS

Fascinating History

THE OXFORD DICTIONARY OF POPES. By J. N. D. Kelly. Oxford University Press. Pp. xiv and 347. \$24.95.

A scholarly reference book is not usually looked to for entertaining reading, but this one is fascinating. Here is an abundance of tales including not only the pious and edifying, but also the scandalous, the violent, the strange, and the humorous. Each pope has an article, usually several paragraphs in length, and they are arranged in chronological sequence. St. Peter and the alleged early popes are given, as in the traditional reckoning, although it is acknowledged that some are shadowy figures. In later centuries, the so-called anti-popes (the dissident or rival popes, not acknowledged as part of the official succession) are also given as they occur.

J. N. D. Kelly is an Anglican scholar of the best tradition — a master of classical



Short & Sharp

By TRAVIS DU PRIEST

FROM GENERATION TO GENERATION: The Story of Youth in the World Council of Churches. By Ans J. Van Der Bent. WCC Publications (World Council of Churches Distribution Center, Box 348, Rte. 222 and Sharadin Rd., Kutztown, Pa. 19530). Pp. xi and 136. \$7.50 paper.

Traces the role of young people from the 1933-1939 ecumenical youth commission up through the present in various World Council of Churches activities. Most interesting are the attempts to synthesize and interpret the contemporary youth involvement with mainline and cultic religious manifestations. Bibliography of publications, conferences, and consultations.

THE PRESENT CHRIST: Further Steps in Meditation. By John Main. Crossroads. Pp. iv and 121. \$7.95 paper.

Those readers who know John Main's *Word into Silence* will welcome further thoughts of this perceptive Benedictine brother. This posthumous book, a collection of his "newsletters" on prayer and meditation, is a sequel to *Moment of Christ*, and continues the ancient tradi-

tion of exploring the interior experience of Christ.

his conclusions, open-minded, and pathetic (when possible) with the whom he writes. His *Early Christian Creeds*, first published over 35 years ago, has long been recognized as the authoritative work in English on the Apostles and Nicene Creeds. Dr. Kelly was an ideal author for this dictionary — in a few other scholars in the world have attempted it, involving as it ecclesiastical history, different theological movements, and the different pean monarchs, wars, economic developments and so forth from Roman times to the present.

Many of the popes and anti-popes are colorful figures with good and bad qualities in generous portions. Boniface in the late 900s, had his predecessor Benedict VI imprisoned and then killed by a priest. After a decade of exile Boniface returned to Rome and had the current pope, John XIV, deposed and killed. Boniface only reigned 11 months, perhaps being murdered himself. A different type was Sixtus V.

tion of exploring the interior experience of Christ.

ENGLISH SPIRITUALITY. By M. Thornton. Cowley (980 Memorial Drive, Cambridge, Mass. 02138). Pp. xx and 330. \$11.95 paper.

This "classic" of Anglican spirituality first published in England in 1963 is again available in paperback.

THE JESUS TRADITION: Images of Jesus in the West. By Gerard S. Sloyer. Twenty-Third Publications (Middletown, Conn.). Pp. vii and 121. \$5.95 paper.

Through the prism of time, Sloyer shows us the varied "images" of Jesus portrayed by such greats as Irenaeus, Origen, Francis of Assisi, Julian of Norwich, Luther, Calvin, Schweitzer, Kierkegaard, and Schillebeeckx. Fascinating to see side by side creed and ecumenical theologian and contemplative mystic.

HARD CHOICES: Federal Budget Priorities in the Gramm-Rudman-Holt Era. Interfaith Action for Economic Justice (110 Maryland Ave., Washington, D.C. 20002). Pp. 25. \$3.00 per pamphlet.

Recommended by the Interreligious Task Force on U.S. Food Policy, well-organized, simply written pamphlet is concerned with economic and social issues in such areas as foreign aid, agriculture. With a personal background as a citizens' group coordinator in a congressional district, I recommend this practical booklet to all parishioners and missions.

(The Rev.) PRESCOTT L. LAUR

PEOPLE and places

Appointments

The Rev. Douglas Alford is vicar of St. Simon's, Box 8193, Fort Worth, Texas 76124.

The Rev. James B. Allen is interim priest at the Church of the Advent, Hatboro, Pa.

The Rev. Radford Allen is rector of St. John's, Box 26, Brownwood, Texas 76801.

The Rev. Edwin P. Bailey is chaplain at the Church Farm School, Paoli, Pa.

The Rev. John D. Bartle is diocesan intern at St. George's, Ardmore and chaplain and instructor at Episcopal Academy, Merion, Pa.

The Rev. Ann Mallonee Clevenger and the Rev. Mark Clevenger are chaplains in a shared ministry at Canterbury House, University of Kansas, 1116 Louisiana, Lawrence, Kan. 66044. The Rev. Anne Clevenger is also information officer for the Diocese of Kansas.

The Rev. John A. Coil is now assistant at St. Andrew's, Kansas City, Mo.

The Rev. Susan M. Cox is associate at Trinity Church, Buffalo, N.Y.

The Rev. J. Anthony Gonzales is diocesan intern at the Church of the Saviour, Philadelphia, Pa.

The Rev. Thomas W. Gwinn is rector of St. Mark's, 32 Elm St., Malone, N.Y. 12953.

The Warren G. Hansen is rector of St. Paul's, 613 Elm St., Coffeyville, Kan. 67337.

The Rev. Arleigh W. Lassiter (ret.) now assists part-time with pastoral duties at St. Andrew's, Kansas City, Mo.

The Rev. Bruce E. LeBarron is now rector of All Saints', Nevada, Mo.

The Rev. Richard R. Losch is assistant at St. Timothy's, and principal at St. Timothy's School, Raleigh, N.C. Add: 6501 The Lakes Drive, Apt. J, Raleigh, N.C. 27609.

The Rev. Michael Metcalf is rector of St. John's, 101 N. 14th St., Corsicana, Texas 75110.

The Rev. Bollin Madison Millner, Jr. is rector of St. John's, West Point, Va.

The Rev. Gene Moore-Haddock is vicar of St. Mark's, Bridgeport and St. Thomas, Jacksboro, Texas. Add: Box 301, Bridgeport, Texas 76026.

The Rev. Henry Nutt Parsley, Jr. is now rector of Christ Church, Box 6124, Charlotte, N.C. 28207.

The Rev. Frederick W. Pinkston, Jr. is priest-in-charge, Chapel of Hope, 7224 Rollingridge Dr., Charlotte, N.C. 28211.

The Rev. John F. Riggs, Jr. is vicar of the Church of the Epiphany, Sedan and St. Matthew's, Cedar Vale, Kan. Add: Box 367, Sedan, Kan. 67361.

The Rev. Margaret Ruth is now full-time deacon-assistant at St. Andrew's, Kansas City, Mo. Mrs. Ruth had served at St. Andrew's on a part-time basis for some years.

The Rev. James D. Sanford is now vicar of St. Luke's, 146 S. Church St., Whitewater, Wis. 53190.

The Rev. Carlos Santos is vicar of Christ Church and St. Ambrose, Philadelphia, Pa.

The Rev. David W. Schmidt is rector of Trinity Church, 405 N. Madison, Pierre, S.D. 57501.

The Rev. Larry F. Scofield is now curate at Christ Church, St. Joseph, Mo.

The Rev. Donald D. Seils is assistant of St. Paul's, Box 233, Leavenworth, Kan. 66048.

The Rev. Zalmon O. Sherwood is curate of St. Paul's, 309 S. Jackson St., Jackson, Mich. 49201.

The Rev. John Edward Shields is priest-in-charge at St. Elizabeth's, King and Christ Church, Walnut Cove, N.C. Add: 3124 Burkeshore Rd., Winston-Salem, N.C. 27106.

The Rev. Canon Timothy R. Smith has accepted a call to serve as canon evangelist at the Cathedral Church of the Advent, 524 N. 21st St., Birmingham, Ala. 35203.

The Rev. Roger Tilden is rector of St. James', 355 W. Maple, Birmingham, Mich. 48011.

ter your begins the presentation of data taken during the 1978 investigation by a group of American scientists known as the Shroud of Turin Research Project. Although a few omissions and minor errors are present, the discussion is good and shows the close interaction of Wilson with the personnel of that team, of whom this reviewer was one. Another, Vernon Miller, is essentially a coauthor of the book, and one other, Barrie Schwartz, is featured.

Chapter five discusses the theories against authenticity of the cloth since its appearance in France in the 14th century. Chapter six is an excellent popular presentation of the findings and interpretations of the STURP scientists. The iron oxide/blood controversy is explained and the evidence for each side is set forth. There is a general bibliography as well as a listing of STURP scientific publications.

In chapter seven, the author enters one of his favorite fields — art history as it relates to the shroud. His 1976 postulate of the identity of the Image of Edessa/Mandyion of Constantinople/Shroud of Turin is again set forth, with some new thoughts. The pros and cons of this hypothesis are discussed. The latest research that supports an argument for the congruency of the facial image on the shroud with very early representations of Jesus of Nazareth is shown pictorially.

The final chapter mentions other analyses of the photographs and suggestions for future testing of the cloth. The controversial work of the late well-known Jesuit sindonologist, Fr. Francis Filas, on the apparent similarity of markings over the right eye of the facial image and those on a coin known to have been minted in the time of Pontius Pilate, is described. The discussion of the test acknowledged by many as the most important of all — dating of the cloth by radio-carbon analysis — is factual and current. The reader might even find the topic timely.

Ian Wilson is to be commended for his effort. The photographs by Vernon Miller, et al., alone are worth more than the price of the book.

(The Rev.) ROBERT H. DINEGAR
Los Alamos, N.M.

Books Received

GROWING STRONG AT BROKEN PLACES. By Paula Ripple. Ave Maria. Pp. 181. \$5.95 paper.

A VACATION WITH THE LORD. By Thomas H. Green, S.J. Ave Maria. Pp. 175. \$4.95 paper.

THE HEALING POWER OF AFFIRMATION. By Ralph A. Diorio. Doubleday. Pp. xv and 199. \$6.95 paper.

JUDAISM BEYOND GOR: A Radical New Way to be Jewish. By Sherwin T. Wine. Prometheus. Pp. 286. \$13.95 paper.

DARE TO BELIEVE. By Jean-Marie Cardinal Lustiger. Crossroad. Pp. viii and 241. \$16.95.

ner, he restored order and prospered the papal states, had *thousands* of men publicly executed, built splendid buildings, promoted scholarship, established the Vatican press. His rule was hated by his subjects, and at his death the Roman mob tore down his statue.

Joan, the legendary medieval pope, does not fit into the known order of dates, and is treated in an appendix. For modern readers, it is reasonable that her historicity was not questioned until the 17th century. Without multiplying further examples, it will be clear that Dr. Kelly has given us an interesting book which all theological libraries, and many interested individuals, will need to acquire. H.B.P.

Religious Age

ARCH OF SELF: Life, Death and Resurrection. By Jerome Taylor. Cowley, 4. \$7.95 paper.

The writings of Walker Percy tend to attract readers who seek religious meaning in an irreligious age. One of them is Jerome Taylor, a priest in the diocese of Newark, who wrote this perceptive study of the indebtedness of the West to Soren Kierkegaard, the existential philosopher. Taylor argues that Kierkegaard and Percy are of a single mind when they diagnose the common ills of the modern world and prescribe a common cure, the recovery of the freedom of making choices in faith.

First the sickness. The world is not healthy because it is inhabited by the living who exist in total passivity. For there comes a point of crisis in the life of man for self and God. Many fail to move toward selfhood. For some fortunate few, however, the point of crisis leads to self-awareness, activity, and the freedom of choices. It is these last who are the comic heroes of Percy's novels, the seekers of faith, especially Dr. Tom in *Love in the Ruins* and Will Barlow in *The Last Gentleman and The Securing*.

Walker's knights don't talk much about their faith or think about him, but as they move toward their selfhood they get a glimpse of the self that lies beyond.

(Deacon) ORMONDE PLATER
New Orleans, La.

Reliable and Well Illustrated

MYSTERIOUS SHROUD. By Ian Wilson. Photos by Vernon Miller. Doubleday. Pp. xvi and 158. \$19.95.

The latest book on the Shroud of Turin by Ian Wilson will be enjoyed by the general public. Shorter than his initial effort, *The Shroud of Turin*, the new book is written in very readable style.

The opening chapters relate a possible origin of the cloth and the pronounce-

Church-by-the-Sea, Apartado 507, Colon, repuon of Panama.

The Rev. Bruce M. Webber is now assistant at Trinity Church, Princeton; add: 33 Mercer St., Princeton, N.J. 08540.

The Rev. Ronald Wiley is now rector of St. James' Church, 301 E. 5th, Box 627, Fremont, N.J. 68025.

The Rev. Gretchen A. Wood is assistant at the Church of the Redeemer, Cincinnati, Ohio.

The Ven. Lorenzo Wooden, archdeacon of the Diocese of Southern Ohio since 1980, has become associate rector for congregational development at All Saints Church, Pasadena, Calif.

Changes of Address

St. Alban's Parish, Wichita, Kan. has moved into a new building at 7230 E. 29th St., N., Wichita, Kan. 67226. The Rev. Canon C. P. Criss is rector.

The Rev. David A. Ames is now at Faunce House, Box 1931, Brown University, Providence, R.I. 02912.

The Rev. Glenn B. Chalmers requests that all mail be sent to Box 201, Elizabeth, N.J. 07206.

The Rev. Peter S. Cooke may be addressed at Box 7566, Shrewsbury, N.J. 07701.

The Rev. William G. Johnson is now at 311 South Ave. Frt., Bridgeton, N.J. 08302.

The Rev. Juan M. Lopez (ret.) is now at 2525 E. First St., No. 307, Fort Myers, Fla. 33901.

addressed at the Episcopal Church, Cambridge, Princeton, N.J. 08544.

The Rev. Eugene W. Zeifelder may now be addressed at USAMSC-K & CC, APO San Francisco 96460-0286.

Resignations

The Rev. Michael P. Thompson, as vicar of Our Lady of the Lake, Laguna Park, Texas.

Retirements

The Rev. J. Jerald Johnston, as rector of St. Stephen's, Huntsville, Texas. Fr. Johnston is serving part-time at Holy Innocents' Mission, Madisonville, Texas; add: 208 Willowbend, Huntsville, Texas 77340.

The Rev. William F. E. Jühr, as rector of St. John's, Ashton, R.I.

The Rev. Thomas R. Polk, as rector of St. Mary's, Lovington, N.M. Fr. Polk's address is 9304 Utica Dr., Lubbock, Texas 79424.

Restorations

On April 25, the Rt. Rev. Frederick B. Wolf, Bishop of Maine, restored the Rev. Charles Everett Whipple to the Sacred Order of Priests thereby terminating the Sentence of Deposition of May 7, 1954.

Other Changes

The Rev. John T. Chewning is now a graduate student in the School of Theology, Oral R. Univ. Add: 7754 S. Victor Ave., Apt. B, Tulsa 74136.

The Rev. A. Orley Swartzentruber is on sabbatical leave from his duties as rector, All Saints', 1st, N.J. until Dec. 1, 1986.

Deaths

The Rev. Roger Alling, retired rector of Christ Church, Corning N.Y., died at the age of 84 on August 24 at his home in Da. Beach, Fla. after an extended illness.

Dr. Alling's first parish was Trinity Church, I. ton, N.J., where he served as curate. He became rector of the Church of the Good Shepherd in tucket, R.I. in 1931 where he served until 1938; he became rector of Christ Church, Corning. He retired to Florida in 1964. A graduate of Keny. torate in sacred theology. He is survived by his wife, Mary Kent Robbins Alling; a son, the Rev. Alling, Jr. of Reading, Pa.; a daughter, Elise G. of Trumansburg, N.Y.; and six grandchildren

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BOOKS

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

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ENROLL the young families of your congregation in an engaging Family Worship Support Group, based on the church year. Prepared by an Episcopalian. For details write: Worship Resources, 219 W. Franklin, Wheaton, Ill. 60187.

ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610; if you want our monthly newsletter for a year, enclose \$20.00.

POSITIONS OFFERED

SMALL to medium size parish seeking priest as rector in small college town in west central Arkansas. If interested please contact: Diocese of Arkansas, Cathedral House, P.O. Box 6120, Little Rock, Ark. 72216. Att: The Rt. Rev. Herbert Donovan, Jr., Bishop of Arkansas.

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OPENING for rector, St. John in the Wilderness, White Bear Lake, Minn. Suburban, residential church of St. Paul. 320 families. Debt free, rely on pledge income. Active outreach program. Willing to support lay leadership. Christian education with emphasis on youth highly desirable. Send resumé to: F. A. Boyle, Search Committee, St. John in the Wilderness, 2175 First St., White Bear Lake, Minn. 55110.

DIRECTOR OF CHILDREN'S ministry, lay or clergy, full-time to oversee the Christian education program including both pre-school and church school. This person will be an innovator and motivator with interpersonal skills holding a master's in Christian education or equivalent experience and committed to Christian education. Send resumé to: St. Paul's Episcopal Church, 414 E. Broad St., Westfield, N.J. 07090. Att: The Rev. G. David Deppen.

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*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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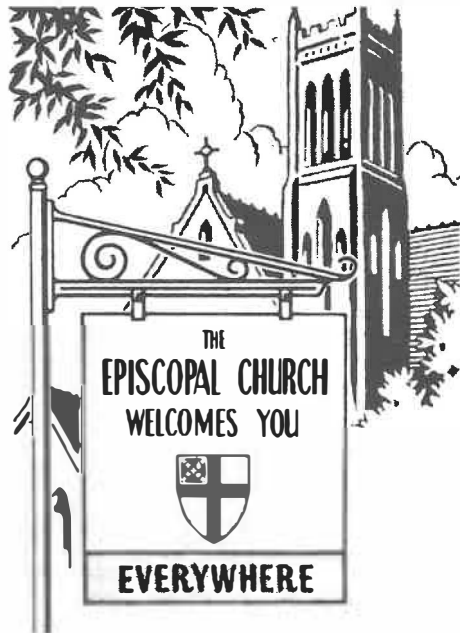
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S 2430 K St., N.W.
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6:45, EP 6; C Sat 5-6

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12:05. MP 8:30, EP 5:15 Mon-Fri

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IFACE, Siesta Key 5615 Midnight Pass Rd.
r. W.D. McLean, III, r; the Rev. Welles Bliss, assoc;
Reid Farrell, ass't; the Rev. John Lisle, d
7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &
10

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Forest Hill Blvd. 33411
y Rev. John F. Mangrum, D.H.L., S.T.D.
8 & 9:30, MP & HC 11; Wed HC 8

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y Rev. Roger Scott Gray, dean & r
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H OF THE HOLY TRINITY 2929 Level Rd.
r. James A. Hammond, r; the Rev. Nancy B. Foote, d
ship: 8, 9:15 & 11

TON, MASS.

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

INTS 209 Ashmont St., Ashmont, Dorchester
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0 Low Mass, 10 Solemn Mass. Daily Mass 7

IN THE EVANGELIST 35 Bowdoin St.
r. Emmett Jarrett, v; the Rev. Margaret Rose, c
Eu 10:30. Daily as announced

AUL, MINN.

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ow Mass, 10 High Mass. Wklys as anno

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

KANSAS CITY, MO.

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The Rev. Murray L. Trelease, r; the Rev. Marion W.
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Hoffman, d
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4S). Fri 12 noon H Eu & Healing

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The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
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NEWARK, N.J.

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12:15; EP 4

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Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

ST. THOMAS

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The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the
Rev. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the
Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow; the Rev.
James P. Nicholls
Sun H 8, 9, 11, Choral Ev 4. Weekdays MP & Eu 8, 12:10, EP
& Eu 5:30. Tues HS 12:10, Choral Ev 5:30. Choral Eu Wed
12:10. Eu Sat 10

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

PARISH OF TRINITY CHURCH
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MP 7:45, EP 5:15. Sat H Eu 9. Thurs HS 12:30
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Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

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The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass

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Koscheski, Jr.; the Rev. Joseph N. Davis
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sat & Sun 12:40)

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Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

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