

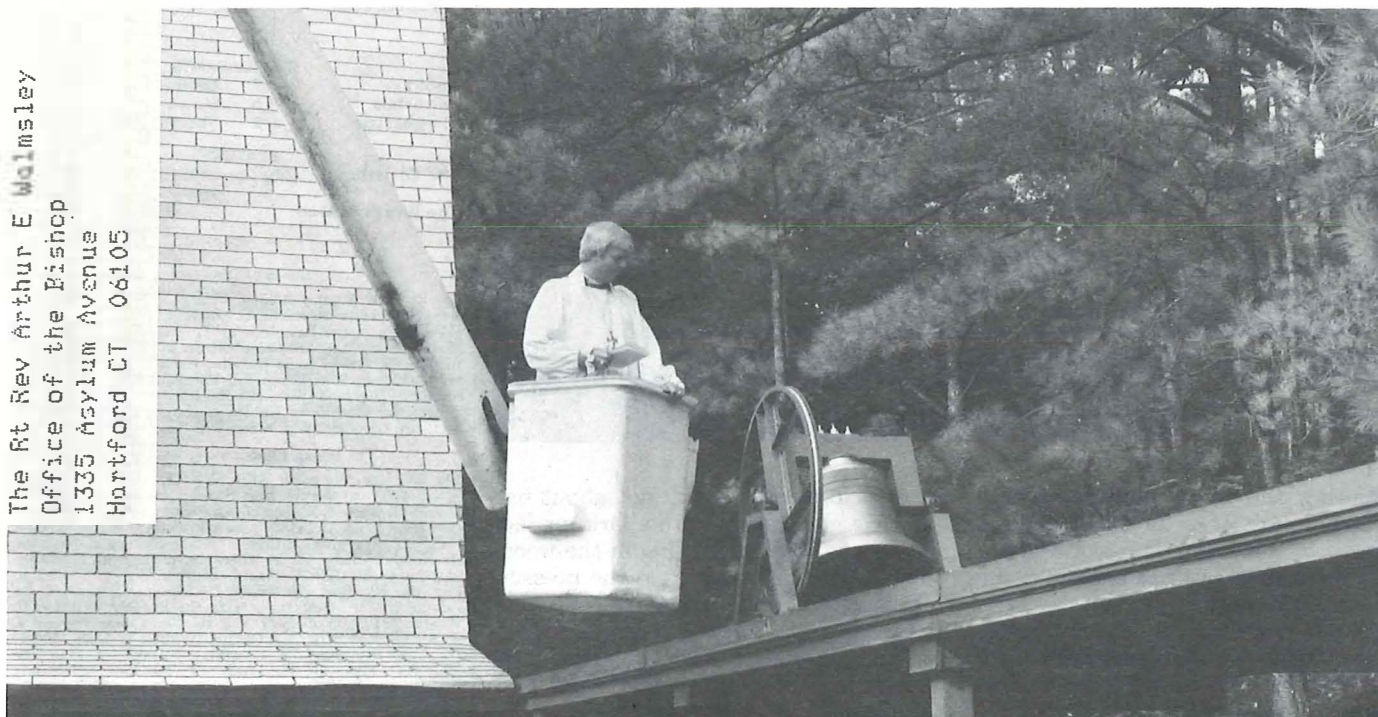
# THE LIVING CHURCH

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BISHOP'S OFFICE

The Rt Rev Arthur E Walmsley  
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As Bishop Lee of Virginia was raised up in a cherry-picker bucket to bless the new bell of St. Martin's Church in Richmond (above), he asked, "Does this mean the parish will invite me back on Ascension Day?" Parishioners and guests (right) observed the occasion (see page 7).



# The First Article

# THE LIVING CHURCH

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## Disturbance of Our Peace



ENS

Harold Lambert

During the warm months recently past, most of us have had some enjoyment of the out-of-door world of nature — blue skies overhead, green plants and trees in parks, gardens or farm-lands, and more recently autumn colors. Some of us have had the good fortune to visit beaches, mountains, forests or the vast open spaces of the west. We think of the forces of nature and of this out-of-door world as realities which are simply there, ready to be enjoyed today as they have been for centuries in the past.

Our food, of course, is totally made up of what are in the first instance natural products. We easily assume the soil will continue to produce it, and food will continue to appear on our tables. If some people do not get enough to eat, it is the fault of modern human economy, not of Mother Nature.

We do not easily accept the fact that the entire world of nature, the entire biosphere, is today threatened. In many areas natural cycles have been so interrupted that they cannot resume; pollution is so extensive it cannot be absorbed; and some forms of plant and animal life cannot be revived.

Such information is not merely discouraging to us: it appears to come at the wrong point. We expect the newspapers and television to carry bad news about politics, economics, health problems, education, international relations

and so forth, but surely not about nature. We go walking in the park, or fishing at the lake, or hunting in the woods precisely to get away from the pressure of distasteful and intractable contemporary problems. The environmental crisis of our age intrudes into the very places we go to find a refuge and relief from problems.

This of course makes it, in the long run, most important that these immense and frightening difficulties be faced. Unsolved, they will destroy us. At the recent World Wildlife Fund meeting at Assisi [TLC. Oct. 26], Prince Philip very correctly pointed out that amassing scientific data is not the solution to the ecological crisis — for the scientific data has already been amassed. The bad news has already been observed, documented, and analyzed by scientists. The question now is how to motivate individuals, communities, and nations to effective remedial action. The British prince said "we need new motives, religious, moral and emotional."

In this column, we seek week by week, directly or indirectly, to nurture these "new motives," especially in their religious dimensions. We hope not to be so direct as to be tedious and offensive, yet we hope not to be so indirect that the message is lost.

H. BOONE PORTER, Editor

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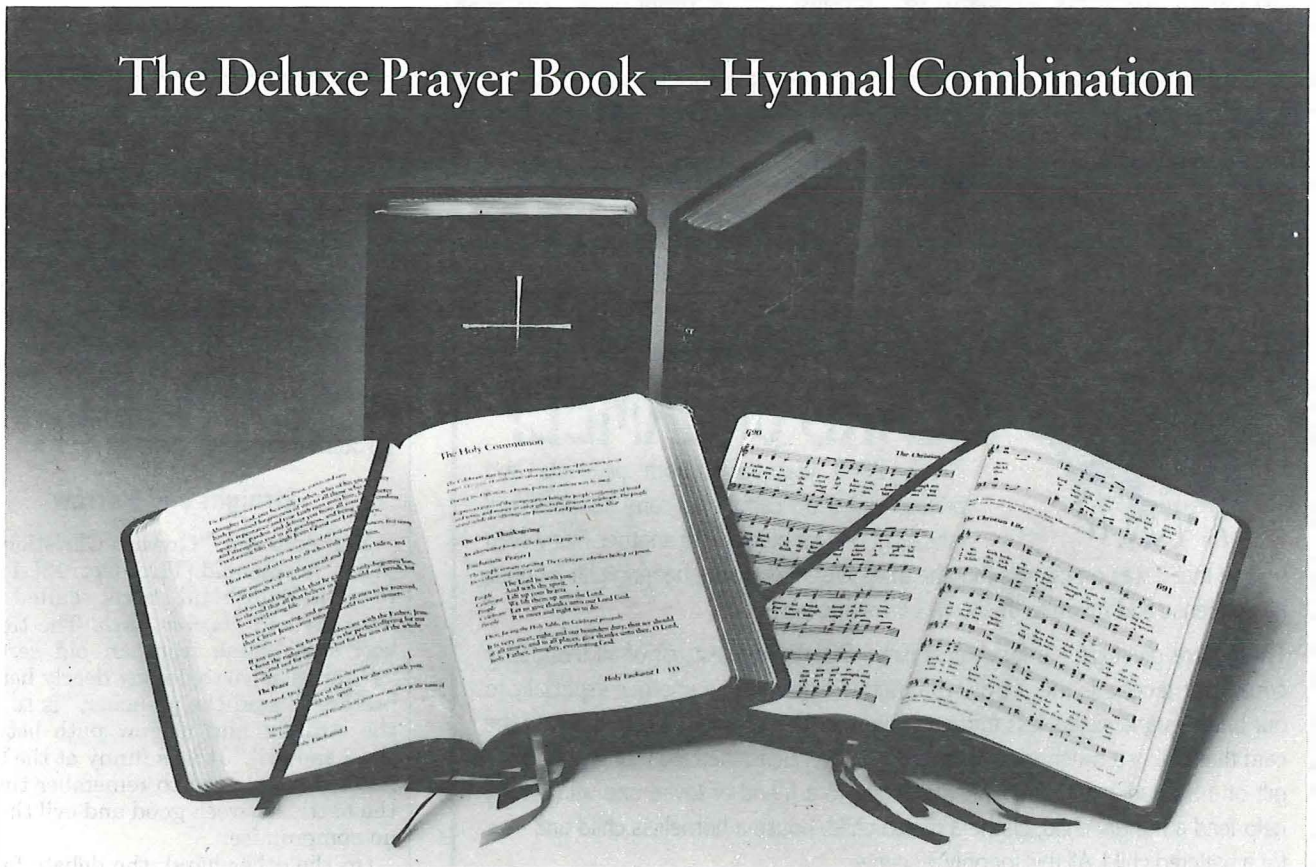
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# LETTERS

## Help at National Level

As the new coordinator of Ministries with Children at the Episcopal Church Center, I would like to respond to the article by Gretchen Wolff Pritchard, "Unnurtured Nurturers: The Abandonment of the Episcopal Sunday School" [TLC, Sept. 14].

Ms. Pritchard raises a number of questions regarding the church's attitude toward Sunday school teachers. Many of our teachers do work consistently with little support from their rector, diocese, province or national headquarters. One of my goals is to continue to encourage and further validate the ministry of church school educators.

However, there are a number of support systems and information, resource and curriculum materials available to everyone at present. From the unit for mission and ministry at the Episcopal Church Center, valuable resources are mailed free to every parish and diocese. In addition, several free resources are available to assist in planning for Sunday school, and materials are planned for the near future.

The church does care about education — there are workshops and materials

available, and more to be coming. We recognize the need for assistance, support and thanksgiving for those who work with children. I hope through the coming years we can work together to celebrate our ministry together in order that there are no isolated, invisible and undernourished nurturers!

(The Rev.) BARBARA TAYLOR  
Episcopal Church Center  
New York, N.Y.

## Not Oppressed

Amen, Amen! This is in response to the Rev. Richard B. Duncan's letter [TLC, Oct. 5]. Thank God for these men who know why they were chosen to be bishops, and have the courage to be counted. There is hope that those of us who hold dear the "faith, unity and discipline" of the church, as they do, may yet be heard by their courageous action.

This whole upheaval of women in the hierarchy of the church has gotten completely out of proportion. For bishop Spong to use such words as "sexist oppression of women" [TLC, Sept. 7] and the Rev. Robert Deacon to say women have "suffered deep alienation within the institutional church" [TLC, July 27] is sheer balderdash!

Women down through the ages have done wondrous works in the church, and my heart aches for all the beautiful deaconesses and other women who are

still playing a very vital role in God's church, without fanfare. Mother Teresa does, apparently, not feel she needs ordination into the priesthood to do God's work, and can anyone say she feels oppressed or alienated?

It is a sad commentary on the church and our time, that a woman's role as a mother and nurturer has been so demeaned, as to make her feel mothering and homemaking are not enough, especially when there are still children in the nest. Mothering is the biological role that God intended for women in his incredible scheme of our world — she is highly favored!

My personal feelings have always been to associate priestesses with pagan times, so I find it hard to relate to one. I write as a mother and grandmother, an ex-Lutheran happily married to a staunch Episcopalian for 39 years.

BETTY PFLITTNER HANCOCK  
Oconomowoc, Wis.

## Enough Messing

In response to the letter by Daniel Luzon Morris [TLC, Oct. 5]: to use a New York City phrase, enough already with messing with the words of hymns! The *Hymnal 1982* is already littered with hymns whose poetry has been ruined by do-gooders; and at least in most cases, some effort has been made to retain a semblance of the meaning of the original. This recent proposal does not even have that virtue. Let us hope that it is not taken seriously by anyone in a position to do anything about it.

GEORGE L. TRIGG  
Brookhaven, N.Y.

## Straight and Narrow

Your editorial, "Onward Christian Soldiers," is splendid [TLC, Oct. 12]. I once read a delightful book called *The Straight and Narrow Path*. The title, it was said, came from an old sermon. "What we have to do, my dearly beloved brethren," said the preacher, "is to walk the straight and narrow path between good and evil." It was funny at the time, but today we need to remember that in the battle between good and evil there is no compromise.

On the other hand, the debate following the article on the kind of bread used in the Eucharist, and when the priest should receive, confuses the real issue, [TLC, Sept. 14]. The real presence of Christ in the Eucharist is not affected by the texture of the bread or the flavor of the wine. It is no human being who affects the sacrament but the priesthood of Christ himself, borne necessarily though unworthily by human beings. The question of manners, of who is served first, only arises when the distinction between the human being and the priesthood is confused. All kinds of trouble ensue when good and evil and



## CARD or CAMEL?

Nearly 2000 years ago, both peasants and princes relied on camels to carry supplies and gifts from one far off place to another. Many even

believe that it was on camels that the three Wise Men came bearing gifts of gold, frankincense and myrrh to the newly born Prince of Peace.

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the human and the divine are mixed up. Anyway, THE LIVING CHURCH has once again become the interesting and provocative journal which the church needs. Thank you.

(The Rev. Canon) R.S.S. WHITMAN  
Lenox, Mass.

### "Full Pension"

As a trustee of the Church Pension Fund, I would like to thank the Rev. Charles H. Graf for the kind words and support in his guest editorial [TLC, Oct. 12].

Unfortunately, his main premise is one of those basic pension misunderstandings we keep trying to clarify. Fr. Graf is concerned about people receiving a "full pension," which he defines as being "in the system for 40 years." There is no such "full pension."

In 1976, it took 40 years to reach 50 percent of HAC (highest average continuous compensation over a ten-year period). Because of the many increases in the last decade, it now requires only 32-plus years to reach 50 percent of an eight-year HAC. In other words, a 32-year old ordinand salaried in the church's ministry to age 65 would receive at least 50 percent.

In addition, there is no limit or cap at 50 percent, so that a 24-year old ordinand would receive something above 60 percent if retiring at age 65 and over 70 percent retiring at age 72.

The fund continues to change and, we hope, to improve our performance in a very difficult field. May I recommend that anyone with other questions, suggestions or criticisms, feel free to call our management at 800-223-6602. They will be glad to respond.

(The Very Rev.) GEORGE L.W. WERNER  
Trinity Cathedral  
Pittsburgh, Pa.

### Power of the Individual

"Of particular concern to us is the use of human sexual beauty for purposes of economic gain, something that occurs when people pose or perform for pornographic purposes, or when others participate in pornography by paying for the product."

The above statement issued by the Committee on Human Affairs and Health in the Blue Book report (p. 140) to last year's General Convention motivated me to present a resolution to the House of Deputies; however, the committee proposed a substitute resolution, which subsequently passed in both houses. It stated, in part, "...and urges the Commission on Human Affairs and Health to develop action ... to combat pornography and other forms of sexual exploitation. ..."

In a recent "bishop's letter," the Rt. Rev. David B. Reed, Bishop of Kentucky, noted three reasons why

Christian leaders are stymied in fighting pornography. "First," he wrote, "we don't want to know how bad it is. . . . Second, the fanaticism of those people who are fighting pornography makes it difficult for others, who value a reasonable approach to societal problems, to work in concert with them. . . . And third, an attack on pornography is always interpreted as a threat to one of our most sacred institutions in America, freedom of speech. . ." [see TLC, Sept. 21].

But the individual in the pew need not feel stymied; his or her actions can influence at least one person — himself or herself — without any of the stumbling blocks identified by Bishop Reed; and that's a start! One might not think an individual's actions could have any significant influence on the reduction of

pornography, but consider the success in the past decade of the "No Smoking" campaign. Individual decisions have affected a multi-million dollar cigarette industry; the effect can be likewise on the pornography industry, with such individual decisions.

GEORGE A. CASPARIAN  
Fulton, Ky.

### Correction

The October 19 issue of TLC incorrectly listed the Rev. Donald Nickerson as being the executive for World Mission. Fr. Nickerson is the new executive officer of General Convention. Ms. Judith Gillespie is the executive for World Mission.

## NEW DIRECTIONS FOR YOUNG LIVES



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# THE LIVING CHURCH

November 16, 1986  
The Season after Pentecost: Proper 28

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## New Bishop for Virgin Islands

Meeting in Newark, N.J. in October, the bishops of Province II elected the Rev. Egbert Don Taylor as Bishop of the Virgin Islands. The election ended months of deadlock that included two successive diocesan conventions and over 30 ballots which failed to name a new bishop.

Fr. Taylor, 49, was elected on the first ballot with an overwhelming majority of the bishops' votes. He shared that ballot with the Rev. Austin Cooper, rector of St. Andrew's, Cleveland, Ohio, and the Rt. Rev. Alfred Reid, Suffragan Bishop of Montego Bay, Jamaica. Fr. Taylor will succeed the Rt. Rev. Edward Turner as bishop.

A native of Kingston, Jamaica, Fr. Taylor has been rector of the Church of the Holy Cross in Decatur, Ga., since 1978. He received degrees from the University of the West Indies and the University of Toronto. He was ordained to the priesthood in 1961 and served in the Anglican Province of the West Indies until 1974 when he was received into the Episcopal Church and became rector of St. Philip's Church, Buffalo, N.Y. He then served Holy Cross.

He has served on the Presiding Bishop's Commission on Evangelism and as chair of the Commission on Black Ministry.

Fr. Taylor and his wife, Rosalie Ann, have been married since 1973, and they have one child.

## The Living Church Foundation Meets

The annual meeting of the Living Church Foundation was held in Milwaukee October 14. The Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire and president of the board of directors, celebrated the opening eucharist in the chapel of All Saints' Cathedral, and prayer was offered for friends and benefactors of the magazine.

Robert A. Robinson of New Cannan, Conn., president of the Church Pension Fund for nearly 20 years, was newly elected to the foundation and Mrs. Terry Kohler of Kohler, Wis., was newly elected to the board of directors. All of the officers of the corporation were re-elected, as was Dr. George H. Gallup, Jr., of Princeton, N.J., president of the Living Church Associates.

In addition to elections and listening to reports, members of the foundation toured the new premises, met members

of the staff, and witnessed the operation of recently installed computerized equipment. The Living Church Foundation is the name of the incorporated non-profit body which publishes THE LIVING CHURCH and *The Episcopal Choirmaster's Handbook*. At present, these are the sole activities of the foundation.

## Grace Church Suit Decided

In a decision passed down by a circuit court, the Diocese of Kentucky will receive some trust fund benefits and a disassociated parish will retain others, according to information received by THE LIVING CHURCH.

A judgment was entered in Jefferson Circuit Court in a suit brought against the Diocese of Kentucky by Grace Church, the Louisville parish which left the communion of that diocese and of the Episcopal Church last year [TLC, March 10 and Sept. 1, 1985], and is now reported to be affiliated with the Diocese of Christ the King.

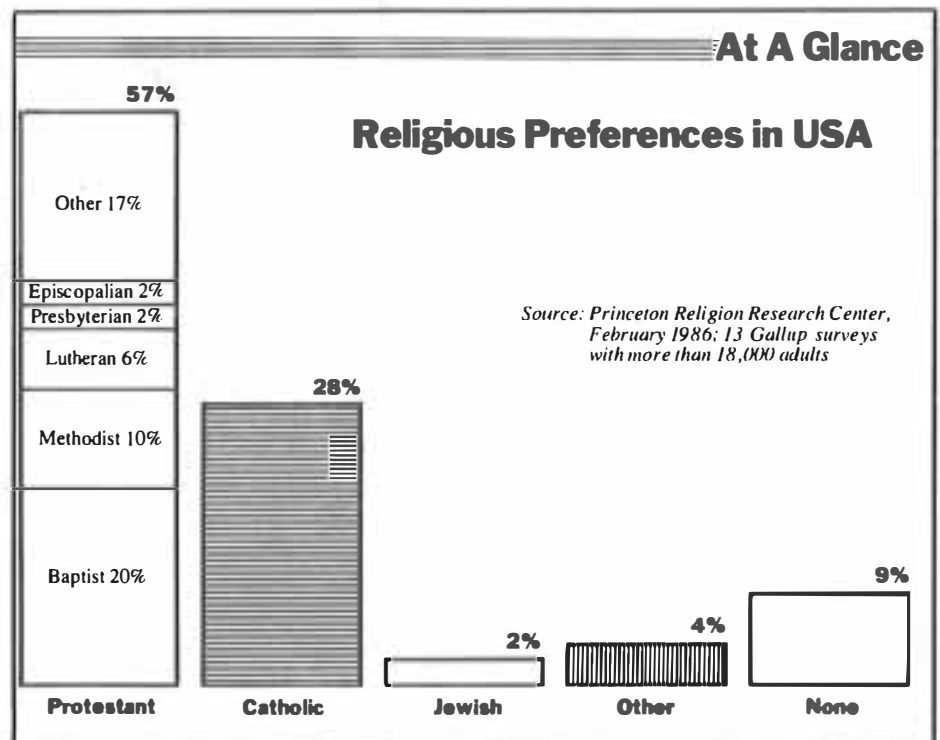
Grace Church initiated its suit when the diocese notified the bank which holds trusts established for Grace's benefit by two brothers, Frederick and Arthur Almstedt, that Grace had violated the conditions of these trusts. Under Kentucky law, this action effectively froze Grace's income from them. Grace's

suit asked the court to determine not only the status of these trusts, but its right to other trusts and properties.

Each of the Almstedt brothers is reported to have stipulated that his trust should be dissolved, with its capital reverting to the diocese, if Grace Church ceased to exist. Since Arthur Almstedt's will allowed Grace to retain its income if it consolidated with some other church, the court found that Grace should continue to receive the income from his trust. However, the court awarded the diocese possession of the larger fund established by Frederick Almstedt, since the equivalent provision of his will reportedly specified consolidation with another Episcopal church.

Canon I.7.4 and 5, on which the diocese based its response regarding Grace's property and its income from some real estate transactions and other trusts, states that parishes hold their property in trust for the diocese and national church. These sections were added to the canon in 1979. The court held that since Grace had acted promptly to disaffiliate itself from the church upon learning of these new provisions, it therefore should not be held subject to them.

Since this ruling in September, Grace Church has filed an appeal and the diocese has, in turn, filed a counterappeal.



Preferences as compiled by information received by the Religious News Service from the Gallup organization.

THE LIVING CHURCH was unable to contact any representative from Grace Church for comment.

(The Rev.) WARREN TANGHE

## Bishop in a Bucket Blesses Bell

In an unusual ceremony which utilized an 11th-century liturgy sent from another diocese, the Rt. Rev. Peter James Lee, Bishop of Virginia, was lifted up in a bucket to bless a parish bell.

The parish was St. Martin's Church in Richmond and the blessing took place in mid-October. It had recently received the bell from Rotterdam after a decade of searching. Representatives from the parish had approached their local congressman to obtain a bell and even requested the Secretary of the U.S. Navy to acquire a bell for them, said the Rev. W. Frisby Hendricks, rector of St. Martin's. Finally the vestry decided that a bell be cast in memory of Roger Sweet, a Portsmouth, Va., donor who left a bequest to the parish, and an order was sent to Rotterdam.

In developing a service for the bell's blessing, the church had to turn to the Diocese of Chicago to obtain the text of an ancient liturgy.

"I had read a copy of *Advance* (Chicago's diocesan newspaper) and saw Bishop Montgomery blessing a bell," Fr. Hendricks said. "There was no liturgy for that kind of thing in this diocese, so I wrote to the bishop."

Upon receiving the request, the Rt. Rev. James Montgomery, Bishop of Chicago, "sat down and typed out a copy of the 11th-century blessing himself and sent it to us," Fr. Hendricks said.

Bishop Lee was led in procession by church members, a Southern Baptist minister, a Lutheran pastor and six Episcopal priests for a "blessing of the bell" ceremony.

A local contractor supplied the cherry-picker which was used to raise Bishop Lee to the bell, after utility and telephone companies declined to loan the equipment due to liability insurance restrictions.

After placing his crozier in the hands of the parish deacon and removing his cope and miter, Bishop Lee climbed into the cherry-picker bucket and was handed holy water.

He sprinkled the bell with the holy water and concluded the rite by saying the prayer. When he was lowered back to the ground the bishop was heard to exclaim, "They never taught us how to do this in seminary!"

## Fund Assesses Quake Damage

A mailgram has gone out to bishops around the country from the executive director of the Presiding Bishop's Fund for World Relief, seeking aid to help an estimated 100,000 people affected by the



More than 7,000 people attended the 1986 Leaders' Congress on the Holy Spirit and World Evangelization in October at the Louisiana Superdome. An ecumenical group of church leaders prayed for the city of New Orleans with Mayor Sidney Barthelemy, second from right. The Rev. Terry Everett Fullam, second from left, represented Episcopal renewal.

recent earthquake in El Salvador.

Early reports were that no church personnel were seriously hurt in the quake, but due to severe aftershocks, damages had not yet been fully assessed. This was confirmed by a message from a ham radio operator relayed to the Episcopal Church Center by the Rev. John Worrell of Houston.

As in the aftermath of the Mexico earthquake a year ago, the staff of the Presiding Bishop's Fund is in contact with the Rt. Rev. James H. Ottley, Bishop-in-Charge of El Salvador (who is also in charge of the Diocese of Northern Mexico), as well as with the ecumenical international disaster program, to assess needs and process aid.

## Shroud Carbon Dating Allowed

After years of consideration, Pope John Paul II has authorized unprecedented Carbon-14 testing of the Shroud of Turin to establish the age of the linen said to be the burial cloth of Jesus.

Cardinal Anastasio Ballestrero, Archbishop of the city of Turin and custodian of the shroud on the pope's behalf, announced the authorization following a meeting of scientists. The cardinal said that the first result of the test, which will make it possible to establish the cloth's age within a margin of 250 years, will probably be ready for publication in 1988.

The cardinal organized a meeting of scientists led by academy president Carlos Chagas of Brazil, and the group expressed support for the carbon testing of the shroud.

"The plan calls for a coordinated operation involving several different laboratories specializing in carbon dating of small samples and for collaboration of experts from other fields," Cardinal Ballestrero said.

The shroud, which measures more than 14 feet long and three feet wide, bears unexplained front and back nega-

tive images of a crucified man with stains left by wounds corresponding to biblical accounts of the crucifixion of Jesus.

An international, non-sectarian team of scientists obtained rare permission to examine the shroud in 1978 but reached no definite conclusion as to the authenticity of the cloth, whose recorded history has been traced back only as far as 1357 in France. The team, which included several Americans, was not allowed to carbon date the shroud because the test would have entailed destroying a small piece of the cloth in order to determine age by means of the amount of radioactive Carbon-14 in the material. [An Episcopal priest, the Rev. Robert Dinegar, retired associate rector of Trinity-on-the-Hill Church in Los Alamos, N.M., was part of the original research team and his reports were first featured in several issues of *THE LIVING CHURCH*, March 4, 1979; February 10, 1980, and May 17, 1981.] Experts say that the test has been refined considerably since 1978 and that now little more than a thread of the cloth would be required.

How the image on the linen cloth was produced remains a mystery. Tests run in 1978 established that some of the stains on the cloth indeed were made by blood.

"The shroud image is that of a real human form of a crucified man," the team said in a 1981 statement.

A microscopic examination conducted in 1973 on fibers from the cloth revealed that it contained pollen grains from plants indigenous to the Dead Sea area and Middle East.

But skeptics have suggested the cloth was produced as a counterfeit in the Middle Ages, when there was a booming business in religious relics involving Europe and the Middle East. Some have also suggested that if it is counterfeit, a man other than Christ was crucified to create the image on the cloth.

# BRIEFLY...

When the Most Rev. Robert Runcie, Archbishop of Canterbury, attended an ecumenical luncheon at Yale University where he spoke recently, Mayor Biaggio DeLieto presented him with a key to the city of New Haven, Conn. Accepting the gift, the archbishop said, "I have quite a collection of keys, and I do keep them all. One of them — it happens to be from Chattanooga — I use regularly. It has a corkscrew on the other end."

Almost 400,000 copies of "Baptism, Eucharist and Ministry" are in print, making the 1982 ecumenical document a best-seller, a World Council of Churches official told participants at an ecumenical forum in Cleveland sponsored by the WCC. "Never before has a WCC document enjoyed such a wide interest," said Gunter Gassman of Geneva, Switzerland, director of the WCC's Commission of Faith and Order which prepared the statement generally known as BEM. The commission and its publishers had originally argued whether 3,000 or 4,000 copies should be printed, he said.

St. Paul's Church in Chattanooga, Tenn. kicked off its two year centennial celebration October 12 with a gala birthday party and a balloon launch. The first service was held in St. Paul's present building on May 10, 1888. This occasion will be commemorated in May of 1988. Headed by the Rev. H. Hunter Huckaby, Jr., St. Paul's has founded eleven other parishes in the diocese and is listed as a landmark on the National Register of Historical Places.

The Church of England Newspaper reports that readers of *The London Times* have been discussing in that publication ways of getting rid of church bats, which are protected under British law. Suggestions have included everything from placing stuffed owls in church rafters to collecting the bat droppings to sell as fertilizer and using the proceeds for the church. "Final word came from Mr. Douglas Woodman," says the *Newspaper*, "He had always believed the regular and generous use of incense cured bats in the belfry."

The United Methodist Church's hymnal revision committee removed "sexist" language from several hymns and voted

to retain a popular hymn, "Happy the Home When God Is There" despite protests that it snubs broken homes. Some members of the committee argued the text of the hymn implies that God is absent from families that have experienced divorce. The committee also purged several hymns of nouns that refer to people, such as "man" and "mankind," but it left traditional images for God such as "Father" and "King." The new hymnal is due to be published in 1989 and will replace the 20-year-old *Book of Hymns*.

The Rt. Rev. William C. Wantland, Bishop of Eau Claire, was honored recently by receiving an award from the Wisconsin Equal Rights Council, a statutory body appointed by the governor. Bishop Wantland was recognized for "his work with Wisconsin's Indian people to help eradicate racism in northern Wisconsin." He is a citizen of the Seminole Nation and is involved in many organizations dealing with Indian rights.

## CONVENTIONS

The 13th convention of the Diocese of Alaska was held October 2-5 at St. Christopher's Church in Anchorage, Alaska.

The convention approved and provided funds for a study by each of the four deaneries of the diocese to strengthen the authority of each deanery and relieve the diocesan office of some administrative duty. It also:

- Amended the canons to permit incorporated parishes to own in trust their properties to the diocese;
- approved the appointment of a committee to study the need and possibility of establishing a seminary in the diocese;
- elected three lay and three clerical deputies to the 1988 General Convention;
- supported congressional action of sanctions imposed on South Africa;
- moved to study the issue of abortion.

A diocesan budget of \$588,999 was accepted.

(The Rev.) NORMAN ELLIOTT

The 139th council of the Diocese of Milwaukee convened on the afternoon of October 17 in the Archbishop Cousins Center of the Roman Catholic Archdiocese, located south of the city of Milwaukee. After a business session and solemn evensong, the Rt. Rev. Roger J. White, diocesan bishop, gave his pastoral ad-

dress. Among other topics, he expressed gratitude for the growing ministry of deacons within the diocese, which was to be further emphasized the next day. He also expressed thanks for the progress of development at the DeKoven Foundation in Racine, a historic shrine of the Episcopal Church in the midwest, the ownership of which now reposes with the diocese. He also proposed an extended study into the existing deanery structure with a view to appropriate improvements and developments in the future. This was authorized by a resolution the next day.

On Saturday, customary business and elections took place, and a budget of \$933,012 was adopted for 1987 — substantially larger than that of any previous year. Although it was not proposed as a resolution, a lengthy statement to the council concerned Nicaragua, companion diocese with Milwaukee. Churchpeople were urged to assist those in Nicaragua and to work for a change in U.S. government attitude. In regard to South Africa, a resolution called for diocesan study of the resolution of the last General Convention and further consideration at the next council.

H.B.P.

When the Diocese of Indianapolis met October 9-11 in Evansville, a laywoman presided for the first time. Mrs. Betty Richmond, standing committee president, presided in the absence of the Rt. Rev. Edward W. Jones, diocesan bishop, who is on a sabbatical leave in Berkeley, Calif.

But Bishop Jones' written address to the convention set the stage for the dominance of stewardship issues. It included an "early warning" that "we can no longer count on the sizable endowment income we have enjoyed during the past decade."

Accordingly, the convention created a stewardship commission, mandated a feasibility study for a new capital funds campaign, and amended a canon to require each congregation to establish its own maintenance fund for major repairs — rather than depending on the diocese for grants and low interest loans.

A 1987 budget of \$1,879,001 was adopted. St. John's Church, Mt. Vernon, was admitted to parish status.

In a special order of business, Dr. Paul Valliere of Butler University in Indianapolis reported on his recent trip to the Soviet Union in a seminar sponsored by the National Council of Churches. He said he found among Russian people a reservoir of good will towards Americans, continuing limits on religion in Russia, and an overwhelming response when restrictions on churches are relaxed.

(The Rev.) EDWARD BERCKMAN



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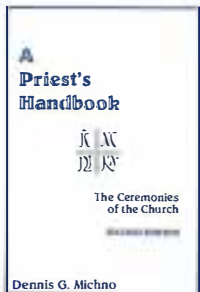
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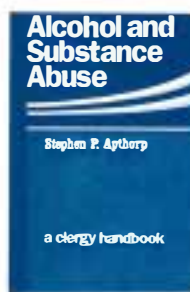
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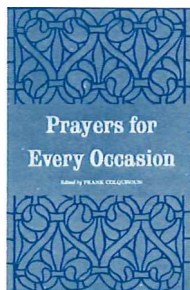
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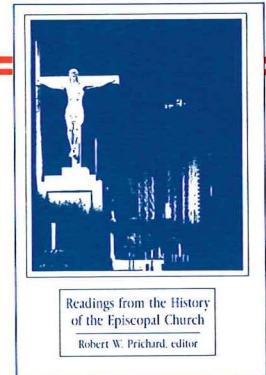
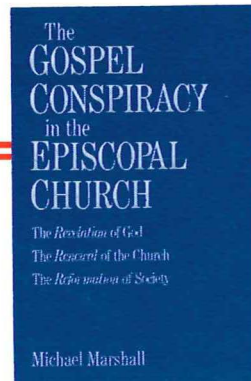
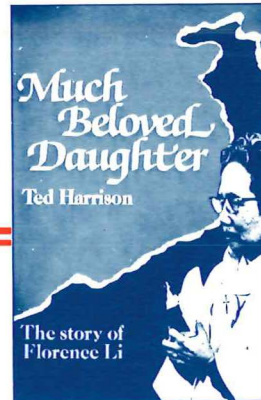
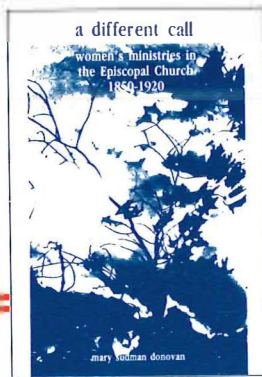
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# The Christian at Holy Communion

By MARY CARMAN ROSE

Jesus gave us two great commandments: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind;" and, "You shall love your neighbor as yourself." These commandments are of fundamental importance in all aspects of the Christian life. What, then, is their significance for the Christian's understanding of his presence at the Eucharist? This question must be asked, for at present there is much emphasis on the importance of "community" in the Christian's life; and in particular there is emphasis on the importance of the community at any one celebration of Holy Communion.

This emphasis is necessary. The often repeated "We do not find God unless we seek him together" is rich in meaning and is a rewarding subject for meditation. Each of us, moreover, has opportunities through several communities to enrich our relations with our neighbors — e.g., through our work, study, play, family ties, parish, and concerns for humane issues. In each of these, our Christian commitment leads us to encourage others in their lives of faith and to admit our need for their supportive friendship.

These important truths, however, have roots. For they derive in large part from the Christian understanding of the intrinsic value of the individual. To suppress this is to miss some of the most significant features of any Christian community.

It is as an individual that each of us is called to follow Christ. From God each has received abilities, opportunities to learn, and life-experiences that have affected our spiritual development and have prepared us for service to others. We each are given blessings that encourage faithfulness to Christ, and also crosses that teach the cost, nature, and power of discipleship. As individuals, we each meet temptations, which, when overcome, strengthen our faith and teach us of the availability of grace. And, as important as any aspect of faith, it is as individuals that we are forgiven, that we learn of God's mercy.

Thus, when we attend Holy Communion we are there as individuals — whether we are in our home parish with many people we know or we are visitors and know not a single other person. Whatever may be our attitude toward the others with us, each of us is at Holy Communion to receive help with our own perplexities, aspirations, opportunities, doubts, and temptations. In respect to these, the Eucharist strengthens us. Here the Lord is able to meet everyone's personal spiritual needs: "Happy are those who are called to this Table."

Thus, as individuals we come to the Eucharist with our needs, some of those being yearnings for the well-being of others. This fact, and the fact that our prayers at Holy Communion are directed to the Father, have very great significance for our understanding of our presence there. The significance is illumined through examination of the differences as well as the resemblances between our relations to our fellow humans and our relations to God.

To be sure, we do not err when we emphasize the resemblances found, on the one hand, in our relation to God, the Father, as our Friend and Teacher. Thus, Jesus revealed: "It is your Father's good pleasure to give you the kingdom;" "...your Father knows what you need before you ask him;" and "If you, then, who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him?"

In this context, however, the differences between our relations to other humans and our relations to God are just as important as the similarities. For obviously, our human helpers, however well-intentioned they may be, sometimes err in their judgments as to what will foster our spiritual development. And from time to time they may be self-seeking in their relations to us, or too preoccupied with their own needs to take an interest in ours.

Further, the instruction, guidance, correction, or support which any human person endeavors to give in speaking to a group is very likely not to meet the needs of some individuals. Such is not the case with God, however. During the Eucharist, he may draw our attention to or develop our relation with one or a few who are there with us. And, if we are willing, he will even draw each of us into deeper appreciation of our community with all who are there. When, however, I do not get beyond my love for the members of that community, I am letting my love for humans take the place of my most fundamental relationship: that to God. This is contrary to the "first and greatest commandment." And if I look only or first to other people for the help I believe I need, then I am not endeavoring to hope the good news of the Christian revelation: "Every good endowment and every perfect gift is from above, coming down from the Father of lights. . . ."

Although God uses diverse means, it is only from him that we receive the un-failing support, enlightenment, and the sense of purpose intrinsic to our lives. Our neighbors may not be able to give these to us, just as we may fail them. It is, however, the very nature of God's love, wisdom, and power to give us these according to our needs.

Sustained through the years, the life of faith brings ample experience of the activity of God in our lives, and above all in our spiritual development. The years also bring deepening of hope in God and of love for God and neighbor. These enable us to continue to maintain the faith that he is present in time of stress, anxiety, disappointment, and sorrow. These, too, become opportunities to learn of God's presence in our lives; and they are leavened when we ask for his help in the midst of our troubles.

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*Dr. Mary Carman Rose is adjunct professor of philosophy at St. Mary's Seminary and University, Baltimore, Md.*

# The Wrath of God

By HAL HANCOCK

The complex concept of “the Wrath of God” that runs throughout the Old and New Testaments has certainly been misunderstood and, unfortunately, misused by many people. However, I am not aware of any “evidence” — apart from the teachings of the second century heresy of Marcionism, radical deviations of Fletcher’s situation ethics, or the atheistic existentialists in the mode of Sartre and Camus — that indicates the concept of “the Wrath of God” to be “completely outdated and out of line.” Recognizing that this continuing theme is difficult, and at first glance, may seem to be a contradiction to our understanding of the nature of a loving God, does not give us license carelessly to abandon the study of its true significance and final development in Christian theology.

No one would deny that in the English language the term “Wrath of God,” or simply “the Wrath” as St. Paul also refers to it, does, at least on the surface, tend to paint a picture of an angry anthropomorphic god who inflicts pain and suffering on his subjects who have been disobedient and have broken his laws. A more careful investigation, however, will show that this is not the case. We should not casually or indiscreetly use any part of holy scripture — in the manner of a propagandist — as a literary device to manipulate the perceptions of others. Even if the cause which one is championing may be worthy, this is not an acceptable reason for using holy scripture in such a manner.

Complete treatment of the entire development of the “Wrath of God” concept would take too long; its roots are in the earliest and most primitive literature of the people of the first covenant. We can say, however, that their simple perception of “the Wrath” did indeed posit an angry and vengeful God. Unfortunately, there are some to this day who take this primitive notion as the final explanation; and therein lies a large part of our misunderstanding. However, that was not the last word or the full development of God’s process of revealing his own nature, nor was it the last word on the laws that he designed for this world as a part of his creation.

At the risk of oversimplifying the task of reconciling this seemingly contradic-

*A concept that may be misunderstood, but certainly not outdated.*

tory nature of a God, whom we have come to know as pure love, with the doctrine of “the Wrath of God,” I feel compelled to make an effort.

Fortunately the prophets continued to develop and modify the earlier notion of an angry God when they began to explain that “the Wrath” was not a personal act of God, but an operating principle designed and built into the created order. In other words, “the Wrath” was an impersonal feature or force that was part and parcel of the law of cause and effect that man’s reason alone is partially able to grasp, but dependent upon revelation to fully understand. There has never been any doubt of a force of evil and a force of good operating within this world of God’s created order. Nor have Christians ever doubted that man was given free choice in making a selection between the two. This is the distinguishing feature of our unique gift of reflective thought, and is the center of our understanding that we were created in the *Imago Dei*. Furthermore, it is absolutely clear that because of “the fall of man” — or as some process theologians say — owing to our “incomplete development,” man, looking to his own *a posteriori* reasoning while trying to ignore *a priori* revelation, generally chooses the wrong way with tragic consequences. It is these tragic consequences that have been described by biblical writers as “the Wrath of God.”

The prophet Ezekiel put it plainly for the people of his time. He fully understood that separation from God and ignoring his natural and moral laws was the basis of sin and man’s misery, so he warned, “The soul that sins shall die.” Ezekiel’s primary purpose was not to at-

tribute man’s suffering or spiritual death to an angry God lashing out against men who were not in favor with him. But he did not try to deny that when men choose to disobey or ignore these natural and moral laws of God’s created order, that there would be an adverse effect and a price to pay. This was obvious to him because a just God would necessarily be a God of judgment as well. So scripture teaches us that it has been the rebellion of man and not the anger of God that produced these adverse effects that had come to be called — perhaps unfortunately — “the Wrath of God.”

Of course, we who by the grace of God have been given a perfect revelation of God’s nature, in the person of his Son Jesus Christ, are now expected to be able to articulate the marvel of his love and forgiveness while honestly explaining the design and structure of his creation, a creation founded on moral and natural laws. William Barclay, in his commentary on Romans, quotes the historian J.A. Froude as follows: “One lesson and one lesson only, history may be said to repeat with distinctness, is that the world is somehow built on moral foundations.” As harsh as it may sound, it is inevitable that we should conclude that God made this world in such a way that when we break its moral and natural laws, we do so at our own peril. But the good news is that this is not the total story. If it were, we could never hope for anything except the just desserts of our sin, which would be suffering, pain and death (the “Wrath of God”). But God, in his mercy and love for man, sent his Son to lift us out of the quicksand of sin and save us from the consequences (the Wrath) which, without his divine aid and forgiveness, we would surely bring upon ourselves.

In the first chapter of Romans, Paul says that if we will look at the world we can see that suffering follows sin. Barclay adds, “break the laws of agriculture and the harvest fails; break the laws of architecture and the building collapses.” Reason alone should leave us without excuse when we reap the whirlwind of our follies and ignore the natural and moral laws God ordained in his act of creation.

Let us then examine our own lives and the culture we live in more carefully to better understand the workings of “the Wrath” as well as the joyful certainty of

*The Rev. Hal Hancock is rector of St. James Church, Texarkana, Texas.*

God's grace and forgiveness.

Drive an automobile when your senses are numbed by alcohol and in time someone is bound to suffer.

Live a licentious life in brothels and sooner or later expect to suffer from a disease, and possibly infect another.

Mainline enough drugs or become a sodomite and you may contribute to a modern tragedy by becoming the victim or carrier of AIDS.

Commit adultery and be prepared to see the destruction of families and homes with their broken lives.

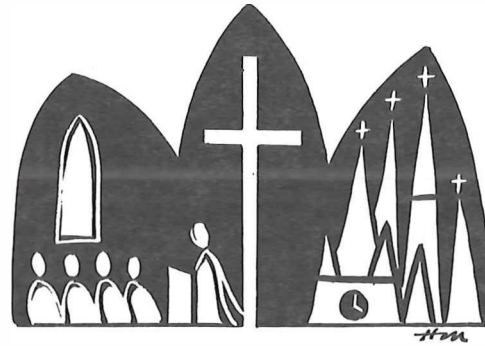
Pollute your mind with pornography or join a sexual lifestyle in a degenerating culture and forfeit the divine revelation of human sexuality as Eros transformed and sanctified by Agape for an egocentric and immature exercise in physical gratification.

Et cetera.

Now, having said all this, are we free to go our own way and leave the sick and suffering to their own remedies and solutions? God forbid. It is at this point when we can discover the unbelievable power of the Holy Spirit within us as we begin to respond to our calling to love one another as our Lord loved us. This is our great moment of truth when we pray to God that we will not give way to our own selfish inclinations and hardened hearts. This is precisely the moment when we should recall — with a shudder — how we have all fallen short of the glory of God and that only in serving, healing and proclaiming can we hope to become a facsimile of our Lord Jesus Christ and his love.

It is here that we must pray for our forgiveness and for the forgiveness of others as well. As hard as this may seem, we know that our Lord's promise to send to us the Holy Spirit and not leave us desolate or powerless is the assurance of success, if we will just persevere in faith.

But even with this certain calling and sure power for success, we still face another danger that must be overcome. In our God-given spirit of compassion and love for the sinner, we must not allow a shallow sentimentalism or timidity to deter us from despising and renouncing the sin. It has always been tempting to please men by allowing the culture to repeal, amend or otherwise revise God's laws to suit their own desires and wishes. In recent years the Episcopal Church, following its elected leaders, has fallen into the situation ethics "popularity trap" of trying to sweep sin under the rug to avoid our prophetic ministry. It is not an easy mission but we are called to proclaim that ignoring or pretentiously attempting to repeal the moral laws designed and structured into God's creation is to invite the consequences of pain, suffering and death. Or, as it has been stated in another way, to encounter the so called "Wrath of God."



### Of Cathedrals and Pillows

Lord God, You know  
I would like to be kneeling in some great cathedral  
with tall Gothic arches to pinion my pleading,  
with stained glass  
blazing blue and scarlet Amen-cries,  
with organ chords, long and slow and powerful,  
to sustain  
my every desperate Oh.

Lord God, I fling at Your feet  
these hungers for Your houses  
together with every yearning memory  
of all the consecrated walls  
I have worshipped within  
on other Sundays.

Shape my flingings, Father,  
to the kind of altar  
You desire?

Today I worship alone, alone,  
here against pillows,  
and not in the great congregation;  
here, without even a two or a three  
to be gathered.

Here —  
with Michael, Raphael, Gabriel, Uriel?

Here,  
with Isaiah, David, Paul, and John.

Here,  
with the thronging hosts  
of all Your saints.

Here, in Your present Presence:  
oh Lord God.

Elva McAllaster

# EDITORIALS

## Minority Reports

It has often been noticed that small churches, small town meetings, and other small groups tend to feel a great need for unanimity. They typically hesitate to vote, or even discuss, topics on which it is suspected that agreement will not be forthcoming.

In large decision-making bodies, total agreement is usually impossible, so one side wins and one side loses. In civilized countries, however, the usage of the minority to report allows those who did not win to be heard. It avoids the falsification of pretending that the majority position was the only one.

There are many serious issues confronting the church today, as in overseas missions or theological education, in which the majority views (or shall we say the majority assumptions) are taken for granted. Yet there are other views, and in time we may find other views are correct in some important respects. The full wisdom, information, talent, and capacity of church people will not be utilized as long as it is obvious that at different levels of church life only the views of the majority will be recorded.

We believe that the old and honorable usage of minority reports should be more widely followed in boards, commissions, committees and task forces. It would make for more honest decisions and a truer understanding of the complexity of issues. A weak organization always fears that minority views are likely to lead to divisiveness and disloyalty. In a strong and healthy organization, the expression of differing views is more likely to lead to ultimate consensus.

### Famine

This land of green  
where trees wear leaves  
is bound by the thorn of Christ  
to the treeless desert land of drought  
where thousands lie in thirst.

This summer day  
where our young run free  
is shattered by Christ's cry  
from the bodies of African women  
where shriveled children die.

Bowing in shame  
we feed the weak  
and know that Christ is there  
as we offer from our unhungry selves  
our too small crumbs of prayer.

Elizabeth Randall-Mills

## The Foundation

The recent annual meeting of the Living Church Foundation [p. 7] was another milestone in the development and strengthening of this magazine. In addition to hearing reports of the past year and discussing plans for the future, the foundation (members are listed on p. 2 of this magazine) elects the dozen directors from its membership. The board of directors elects the officers of the corporation and usually meets three or four times a year to consider financial matters and other policies. The regular publication of the magazine is the responsibility of the editor and general manager, assisted by the business manager and others.

Members of the foundation must all be communicants of the Episcopal Church. Thus, the magazine is solidly controlled by Episcopalians, but it is independent of any official agency or board of the national church or of any diocese. The foundation, it must be clearly stated, is not an independently endowed body having large sums of money to disburse; it is simply the legal name of the non-profit corporation under which this magazine and *The Episcopal Choirmaster's Handbook* are published. The foundation seeks and receives funds from individuals, churches, foundations, corporations and others for the necessary support of its publishing activities.

## Viewpoints

A variety of bishops, other clergy, and laypersons, of various backgrounds and from different parts of the country, belong to the Living Church Foundation. We provide news and other material which is of value to all elements within the Episcopal Church. We seek to serve the church as a whole. In reporting on news events, we endeavor to give honest information, whether or not we approve of what occurred.

We do not, however, take a purely passive or neutral stance in editorials about certain issues. In the selection of feature articles, while a number of viewpoints may be reflected, we endeavor to give particular attention to material which we believe is constructive, factually accurate, and supportive of the Christian faith and life in accordance with the traditions of this church. We do not offer space to articles attacking Christian belief or morality, but we often carry criticisms of current actions and policies, believing that reasonable and responsible criticism is essential to the healthy life of the church as an organism on this earth.

Some time ago, the board of directors of the Living Church Foundation adopted this statement of our position. We believe it bears repeating:

"THE LIVING CHURCH is the only national weekly magazine serving the Episcopal Church. For over 100 years it has been known for its independence and for its objective reporting of church news; it is recognized as a unique record of the life and work of the Episcopal Church. This magazine is dedicated to promoting and upholding the historic teachings and practices of the Church in the fulness of Anglican catholicity, and interpreting and examining the application of our tradition to the needs and opportunities of the present time."



# BOOKS

## Delightful Introduction

**BEGINNING TO READ THE FATHERS.** By Boniface Ramsey, O.P. Paulist. Pp. 280. \$9.95 paper.

This is a delightfully written book by a scholar and teacher of patristics at the Dominican House of Studies in Washington, D.C. It is addressed not to the already trained scholar or student, but to interested Christians generally, to introduce them to the rich diversity of knowledge and wisdom that are to be found in the large body of both Greek and Latin Christian writings from the second to the eighth centuries, commonly called "the Fathers."

Rather than giving us a series of biographical sketches with exemplary passages, the author has taken 11 basic themes common to the Christian life in every age and culture, and has illuminated them with pertinent excerpts from various Fathers, so as to "whet the reader's appetite" to learn more of each of them firsthand.

This opportunity, in fact, is provided for those really interested by means of a suggested reading program in patristics, together with a select bibliography for each chapter, and a helpful calendar relating religious to secular events.

An additional strength of this welcome approach to the Fathers is the ecumenical stance of this Dominican. He makes it clear that Anglicans, Lutherans and many "mainline" Protestants should properly feel quite as much at home with the Fathers as are Roman Catholics and Eastern Orthodox. We can be grateful to Paulist Press once again for a splendid volume in Christian theology and devotion; it deserves wide circulation.

(The Rev.) JOHN R. RAMSEY (ret.)  
Marblehead, Mass.

## Coherent Narrative

**A COMPLETE LIFE OF CHRIST.** Edited by John Fitzhugh Millar. Thirteen Colonies Press (710 South Henry St., Williamsburg, Va. 23185). Pp. iv and 173. \$8.95 paper.

The ordinary reader of the New Testament cannot but wonder how the four gospels fit together, and many authors have produced "harmonies" in which the accounts of the different books are fitted into a coherent sequence. Episcopal layman John Fitzhugh Millar, a professional historian, has done this, also incorporating some information from recently discovered Near Eastern documents, from Josephus, and other sources. This is a single coherent narrative from the Annunciation to Pentecost. Reference to the shroud of Turin

and other items give the book a contemporary quality.

Scholars object to coalescing John's gospel with the other three, and at certain points all the gospels are honestly different. Forcing them all to fit into one mold results in alterations of various details. Furthermore, some later sources from which some items of this book are drawn are of very uncertain authority. In the long run, the student of the New Testament is forced to face disagreements, discrepancies, and dilemmas — as we must with other accounts of events in the past. For an introductory view, however, Mr. Millar has produced an attractive, readable, and interesting account. It is in modern English, legible type, and conveniently divided into sections of varying length.

H.B.P.

## Major Publication on Unity

**CHURCHES RESPOND TO BEM: Official Responses to the "Baptism, Eucharist and Ministry" text, Vol. I.** Edited by Max Thurian. World Council of Churches. Pp. vi and 129. \$7.50.

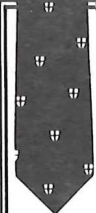
With this first volume begins the documentation of the official responses to *Baptism, Eucharist and Ministry*. Known as the Lima text, each member church of the WCC was asked to respond to BEM "at the highest appropriate level of authority." [See also p. 8.]

Fr. Max Thurian of Taizé has been given the special responsibility for the evaluation of the BEM process. I remember hosting Max Thurian and Roger Schutz, the founder of Taizé, on their first American tour in 1955 when they visited my former parish in Prospect Park, Pa. Fr. Max Thurian has been directly involved in the ecumenical quest since 1949.

As editor, he has selected responses from 11 representative churches of a possible 300.

Of particular interest is the section on scripture, tradition and the church. There seems to be some misunderstanding on the role of tradition in some of the responses. Max Thurian reminds us that the world conference meeting in Montreal in 1963 summed up the ecumenical view of the relationship between scripture and tradition by saying — "we exist as Christians by the tradition of the Gospel (the paradosis of the kerygma) testified in scripture, transmitted in and by the Church through the power of the Holy Spirit."

The WCC Faith and Order Commission has already received more than 120 official responses. More are coming in steadily. The Vatican is preparing a Roman Catholic response based on the input of the Bishops' Conferences around the world. The Anglican response is expected to be a whole book. The Method-



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ist response will be late. In addition, numerous "unofficial" responses have been received from churches that are not members of the WCC. The WCC will publish the official responses in a series of volumes of which this is the first. By necessity there will be a selection of responses published.

The BEM document has been criticized as being "too sacramental." Br. Thurian says "it will certainly be necessary to go further into the concept of sacrament as presented in the document so as to demonstrate that there is no great gulf here between the catholic churches and those of the Reformation."

Within the Reformed tradition the responses range from critical to approval. The criticism is constructive.

Most approve. The churches are invited to answer three questions. What we are invited to do is not to judge BEM in the light of our distinctive confessional traditions but rather to expose ourselves to the judgment and stimulus of those aspects of the faith of the undivided church of which the document reminds us. We are invited to enrich our own spiritual tradition from the patrimony of others.

For example, in the response of the Disciples of Christ it was stated — "BEM offers help as Disciples enrich their worship through liturgical renewal. BEM will come to life for Disciples by its use in the development of services, celebrations, and orders of worship, and in our teaching the meaning of Baptism, Eucharist and Ministry."

Some expressed the value of the document (what it gives us) and the limitations of the document (what it does not give us and what we can offer).

The Church of Scotland thought that the responses required of episcopal and non-episcopal churches are uneven, with structural change required of non-episcopal churches but not of episcopal churches.

The Baptists felt that "it may be part of the ecumenical task and responsibility to learn a language that is strange." The Orthodox recommend clarification of theological terminology and of linguistic problems in translation.

It is evident from the responses that BEM has created an unusual momentum throughout the world.

What Lima appears to be saying to the churches is that as we live in a time of change, it is also a time of ecumenical opportunity.

This first volume of responses by the churches indicates the urgency of the churches to recognize the importance of the BEM document and to respond to it not only in an official written statement but at the deeper levels of church life.

(The Rev.) WILFRED F. PENNY  
Christ Church  
Pottstown, Pa.

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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. 60160; if you want our monthly newsletter for a year, enclose \$20.00.

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# Short & Sharp

By TRAVIS DU PRIEST

THE LITTLE WORLD OF DON CAMILLO. By Giovanni Guareschi. Translated by Una Vincenzo Troubridge. Doubleday Image Books. Pp. 133. \$5.95 paper.

These lively, sometimes boisterous conversations with Christ on the cross written by the Italian parish priest Don Camillo were often sparked by the local Communist mayor, Peppone. This Doubleday edition brings a 1950 "classic" back into print to the delight of many.

PLOWSHARES: A Contemporary Fable of Peace and War. By Sonia Ralston. Paulist Press. Pp. 61. \$4.95 paper.

A well-written fable for adults and older children about a woman who decides to act in order that her second son not be killed as was her first. The medium is simple, but the message profound: we need a new way of looking at each other throughout the world as "Brothers and Sisters of the soil."

ISAIAH. Volume 2. The Daily Bible Study Series. By John F. A. Sawyer. Westminster. Pp. 225. No price given.

A study companion for Isaiah, designed not so much for scholarship as for daily reading enhancement. The book is laid out in small readable segments, and I like very much the printing of the poems followed by explications. A sensible book which many will enjoy.

## Books Received

YOUR LONE JOURNEY. Paintings by M.B. Goffstein for a song by Rosa Lee and Doc Watson. Harper & Row. Pp. 23. \$12.95.

MEDIATION IN MOTION. By Susan Annette Muto. Image. Pp. 140. \$5.95 paper.

FEMALE AND CATHOLIC. By Marie McIntyre. Twenty-Third. Pp. ix and 66. \$3.95 paper.

FINITE AND INFINITE GAMES: A Vision of Life as Play and Possibility. By James P. Carse. Free Press. Pp. 152. \$13.95.

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## NEWARK, N.J.

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

## BROOKLYN, N.Y.

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

## LAKE RONKONKOMA, N.Y.

**ST. MARY'S over-looking the Lake**  
The Ven. Edward A. Wisbauer, Jr., r  
Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30. Daily MP 8:30; H Eu 9 & Wed 7:30. Reconcl. of Penitents 6:45 Wed

## NEW YORK, N.Y.

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

## EPIPHANY

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

## EPISCOPAL CHURCH CENTER

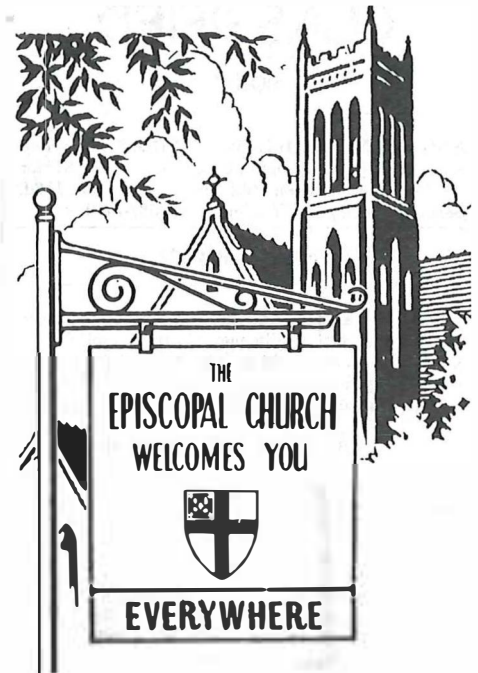
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
Daily Eucharist, Mon-Fri 12:10

## ST. MARY THE VIRGIN

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

## ST. THOMAS

5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the Rev. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow; the Rev. James P. Nicholls  
Sun Eu 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**  
The Rev. Robert Ray Parks, D.D., Rector  
The Rev. Richard L. May, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## WATERTOWN, N.Y.

**CHURCH OF THE REDEEMER** 265 E. Main St.  
The Rev. Robert W. Offerle, CSSS, r  
Sun 9:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass

## DALLAS, TEXAS

**GOOD SAMARITAN** 1522 Highland Rd.  
Sun Masses: 8 (Low), 10 (Sol High). C 1st Sat 12 noon and by appt. Mat & Eu daily (328-3883 for times). All Masses Rite I

## 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. 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)

## FORT WORTH, TEXAS

**ALL SAINTS** 5001 Crestline Rd.  
732-1424  
Sun Eu: 7:45, 9, 11:15, 5, Ch S 10:15. MP & H Eu daily 6:45 (Thurs 6:15, Sat 7:30). EP daily 6. H Eu Wed 10

## 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

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