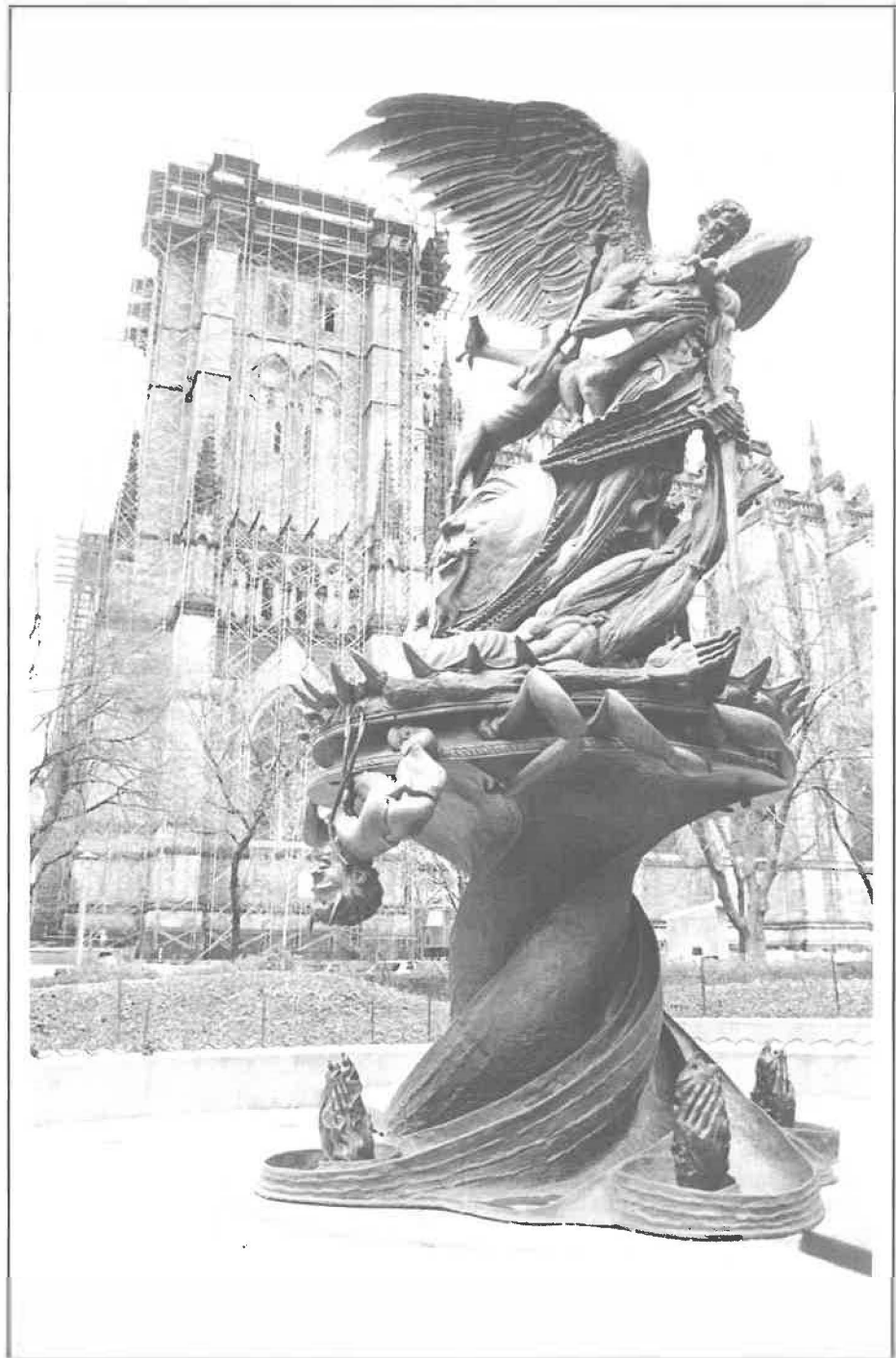


THE LIVING CHURCH

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Believing?**
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Bronze fountain on grounds of the Cathedral of St. John the Divine, New York City: St. Michael triumphant [p. 8].



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Thick Darkness II

Heavy darkness, thick darkness, the virtual absence of all light, is rare for us today, when electric lights shine in most of the places people are likely to be at night, and even the clouds in the sky reflect a dull glow from our highly illuminated cities. In Mammoth Cave, the vast concatenation of underground passages in western Kentucky, it used to be the practice, and probably still is, for the guides to stop with a party of sightseers at a certain point and turn off all the lights for perhaps a minute, so they could have a brief experience of total and absolute darkness. It was an impressive moment, far underground, to feel entirely and utterly separated from the world of light.

To be honest, when I was last there, I moved the flat of my hand back and forth in front of my face and could in fact ever so faintly perceive it. Did some tiny glimmer of dullest light sneak in somehow? Does the sulfur or some other chemical in human flesh give the eye something to react to? Or does our nervous system communicate our bodily movements to the visual screen in the brain so that there is some slight internal ability to "see" movements of our own limbs? I will leave it to wiser heads to answer the question.

Be all that as it may, darkness, even if not absolutely total, does take us out of the normal scene in which we live and work. As long as there is light, our eyes are filled with sights. There are innumerable things about us all the time. Belongings, furnishings, tools, vehicles, buildings, trees, clouds overhead. There are faces, movements, signs, posters, wrapping paper, flying birds and stray dogs — too many things to count just in a few minutes. Even in the private rooms of people nowadays, one sees and hears a TV endlessly flashing and chattering in the corner.

To go into the dark is like turning the projector off. It is like taking a large clean moist sponge and wiping off a school blackboard. All the scribbles and the pictures the children put on it, all the

diagrams and lists, all the blurs and smears of chalkdust, all is now gone. An open, clean, empty space is suddenly disclosed.

When we can open our eyes wide and see before us simply nothing, it can be peculiarly refreshing. It is an experience which many find conducive to prayer. Absence of movement, silence, and solitude invite us to that lofty form of prayer known as contemplation. Simply to be in God's presence, to hear nothing but his still small voice, to see nothing when confronting the one who is invisible, this is a form of prayer to which the writings of the great masters of the spiritual life repeatedly call us, a call we follow too rarely. Contemplative prayer, so appropriately characterized by darkness, is often called the highest form of prayer. It is highest in that it seeks nothing and asks nothing except to be in God's presence, which is the highest gift of all. Here we follow Moses and Elijah and countless saints into the wonder and mystery of the company of God.

H. BOONE PORTER

Ancestry

My house is made of leaves
not stone
I knew this today
seeing it glow in the rain
gilt-green
redder than roses . . .
a violet evening eons long
pressed in the earth's album . . .
vein calling to vein,
stones remember.

Georgia Joyner

LETTERS

'Dying But Smug?'

Recent issues have been unusually fine with excellent content and writing. Thank you for the reports of the General Synod in England, prepared by Dorothy Mills Parker [TLC, July 20; Aug. 17-31]. Two other laymen, Daniel B. Eddy and Gordon MacDowell, wrote thoughtfully on the South African situation [TLC, Aug. 17]. So much one-sided propaganda has nearly foreclosed debate on the latter issue.

I commend especially the Rev. George W. Wickersham, II, for his article [TLC, July 6] and take issue with my fellow Atlantan, Preston Stevens, as regards his objection to it [TLC, Aug. 10]. Mr. Stevens speaks of "few congregations in our province without prime time Eucharist." Readers should be aware that this was simply imposed on most congregations, many members of which still long for services of Morning and Evening Prayer. How can Mr. Stevens speak of a church which was "dying but smug," in his view, when that church had nearly twice as many adult members as it now has?

STEPHEN W. EDMONDSON, M.D.
Atlanta, Ga.

Desecrated Churches

I read Fr. Raymond E. Abbitt's description of St. Isaac's Cathedral, Leningrad, "Desecrated by a Pendulum," [TLC, August 24] with great interest. Like Fr. Abbitt, I have traveled to Leningrad and visited St. Isaac's.

I feel, however, that Fr. Abbitt and TLC (with highlighted quotation) overstate the case. The Foucault pendulum may be out of place in St. Isaac's but it is not "vulgar" or "crass." It is a fascinating device which effectively demonstrates an aspect of the universe long concealed from the mind of man — the rotation of the earth on its axis. It points to the Creator, and this is not, in my view, a *desecration* of the church.

The intention of the Soviets to desecrate St. Isaac's and so many other churches, on the other hand, *is* crass and vulgar. Many church buildings have been closed and permitted to deteriorate; others have been converted to other uses, few as despicable as that to which the Cathedral of Our Lady of Kazan, also in Leningrad, has been put, as a museum of atheism. Or that of a small church I saw in Moscow displaying pictures of prostitutes.

Actually, St. Isaac's has been well preserved and protected, for which we can be thankful, and is visited by countless Soviet citizens as well as the throngs of tourists who crowd into it. My own experience of St. Isaac's was not one of de-

spair but one of triumph, and here is why. I did indeed feel grieved to behold such a beautiful church and learn that it had not been used for worship for more than a half century. I gazed with particular sadness through the partially open doors of the iconostasis (the beauty of which Fr. Abbitt has described in detail) into the empty sanctuary beyond. That hurt. Elsewhere the church was ornate beyond imagining; there in the holy of holies it was bare. There was no altar, no cross, no candles, no ornamentation, no sacrament. It was empty. Completely empty.

As I grieved at the stark emptiness of it, something suddenly quickened within me. There was that other emptiness, the emptiness three holy women encountered at break of day, the emptiness two apostles beheld when they came to — the empty tomb! "He is not here. He is risen, as he said." And as I looked through the emptiness of that sanctuary, I beheld a vision of the risen Christ. For there before my eyes was a 20-foot high stained glass image of the risen Lord in all his glory.

That to me was the message of St. Isaac's. There is nothing that men can do to God. He triumphs over every evil. Christ has died. Christ is risen. Christ will come again. He will come in glory — perhaps he will even come *here* to St. Isaac's at the Second Coming, to sanctify again this magnificent church which bears its silent witness to the mystery of the resurrection.

FAY CAMPBELL

Bethesda, Md.

'Human'

The Rev. John McKee wounded me when he attacked my grammar. "Human," he tells us, is an adjective, not a noun [TLC, Aug. 24]. Since when? Webster's and the Oxford English Dictionary agree that it is an adjective and noun and that, as noun, it means human.

I am delighted that I can join Fr. McKee in not wanting sexist language and in believing that "[correct] grammar is still perfectly acceptable."

(The Rev.) JIMMYE KIMMEY
Executive for Ministry
Diocese of New York

New York, N.Y.

To Whom Should We Listen?

The three articles on South Africa [TLC, Aug. 17] seem to avoid a rather basic issue in the question of divestment. To whom should a predominantly white church, like the Episcopal Church, listen?

Chief Mangosuthu Buthelezi of the Zulu tribe is cited as one black leader to whom we should listen. Daniel Eddy goes so far as to say: "His opinions are at the very least as important as Bishop Tutu's." Yet, the rationale for such a



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view is not there.

There will always be black leaders saying things more comfortable to our ears. I would like to suggest that as Episcopalians, we are obligated to make a very strong case for overruling the black leadership raised up by the Anglican Church in South Africa. None of the articles accomplishes this task.

Of course, there is that part of us which feels we know what is best for the black people in South Africa. However, such paternalism is nothing more than a subtle form of white racism.

(The Rev.) NATHANIEL W. PIERCE
All Saint's Church

Brookline, Mass.

. . .

The intended effects of sanctions and disinvestment are psychological and not economic as Daniel B. Eddy states. Blacks in South Africa see the whole foreign investment question "as a vehicle for generating pressure to sympathize with our point of view so that South Africa can listen, not only to us but also to other people talking about the same thing." Foreign pressures can get the attention of white South Africans and get them to spend time thinking about ending apartheid.

Of the three articles about response to apartheid, only Bishop Belshaw touches on what I feel to be the most important for the American church regarding apartheid — the church's witness to young people. Many young people believe that the gospel the church lives is more American than Christian and is morally lazy. Some young people say "I am a better person because I do not go to church. The church doesn't act on moral truth and I do." The church should oppose apartheid with *zeal* if it is to live a gospel that young people can believe.

DONALD MAGUIRE

Chula Vista, Calif.

Broad and Liberal

I should like to offer a slight historical corrective to the interesting article, "Our Unique View of the Faith" by the Rev. Fred P. Davis [TLC, July 27]. The "broad" church position did not emerge in the 20th century. It emerged in the 19th century as a response, in large part, to Tractarianism. Its principal exponents were Thomas Arnold, Renn Hampden, Arthur Stanley, Benjamin Jowett, Mark Pattison and Richard Whately.

I also have to wonder why T. John Jamieson, writing in the same issue, wants to belittle something he calls "theological liberalism" — and with such hasty generalizations. One wonders what he means by this phrase. Is he referring to those who would use Christian theology to pursue and support a so-

called liberal social agenda? I would think the phrase literally meant a broad and general application of theological hermeneutics.

At any rate, from the viewpoint of analytic philosophy, even the use of such phrases as "the objective existence of God" is loaded with linguistic pitfalls — and such terminology does invite philosophical analysis. Non-reductionist philosophical and theological inquiry into every area of human experience is essential if faith is to be made intelligible to the world of the late 20th century. Struggles to articulate a faith which does not admit of easy definitions cannot be put down simply because they do not lead to a deceptive "certainty." "Certainty" eliminates the need for faith.

(The Rev.) LEWIS SHAW
St. Matthew's Church

Louisville, Ky.

. . .

Thank you for the articles by T. John Jamieson and the Very Rev. Fred P. Davis. Not only were they fine statements of principles of fundamental Anglicanism, but they were so timely. Thanks, we needed that! May we all hear and return to our real root and be enabled to give to the world a better understanding of the fullness of the gospel of Jesus Christ!

(The Rt. Rev.) JAMES L. DUNCAN, D.D.

Retired Bishop of Southeast Florida
Coral Gables, Fla.

. . .

As a liberal-conservative, neopentecostal, Anglo-Catholic, evangelical, orthodox, Wesleyan Lutheran (but not a Calvinist) who was mystically led to the Episcopal Church, I was delighted to read your articles on the via media. After sharing Fr. Davis's coinage of "deep" churchmen (charismatics) with my once-born, once-confirmed Lutheran wife, she assured me that I am: "low and lazy," "high and crazy," "broad and hazy," "deep and dazey."

J. SNYDER HOCKER, Lt. Col., USAF (ret.)
Estes Park, Colo.

. . .

The two articles on the via media strike me as the finest exposition of the distinctive position of Anglicanism that I have ever read. Congratulations to both writers. How much I would enjoy a weekly study and discussion group based on the news and features appearing in THE LIVING CHURCH! You provide such a wealth of food for thought for those to whom the church is important. Sharing those thoughts with others would further enhance our understanding.

ELEANOR T. ANDREWS
Philadelphia, Pa.

BOOKS

Enticing Introduction

THE ART OF G.K. CHESTERTON. By Alzina Stone Dale. Loyola University Press. Pp. xv and 114. \$24.95.

Alzina Stone Dale, author of *The Outline of Sanity: A Life of G.K. Chesterton*, applies her understanding of GKC in an informal biography as a backdrop for this book of previously unpublished drawings by Chesterton. Aimed at a general audience, the book serves as an enticing introduction to the man. He is remembered primarily for his fiction such as the Father Brown stories and *The Man Who Was Thursday*, and serious non-fiction such as *The Everlasting Man*; he is less well known as artist and illustrator.

Chesterton's drawings in this book are interspersed in the text where their subjects and significance are suggested. However, identification of the pictures by date and subject matter, if possible, would have increased the book's value. The original drawings are in the Wade Collection of Wheaton College Library.

HELEN D. HOBBS
Salem, Ind.

Springboard of Love

THE NAME OF JESUS: The Names of Jesus Used by Early Christians. The Development of the Jesus Prayer. By Irénée Hausherr. Cistercian. Pp. 358. \$8.00 paper.

This is not another method book about the Jesus Prayer, but "an investigation of religious practice in Eastern Christian spirituality.

Part one surveys "The Names of Jesus" in scripture, the apostolic fathers and others. Rarely is "Jesus" alone used, but rather attributes and titles abound as loving confessions of faith. Repentance is the springboard of this love of God, for "the more a man draws near to God, the more he sees himself as a sinner."

In part two, "Calling the Name of the Lord," what is important is "not so much the name that is used but the intention behind the use of it." Communion with God sought through the Christian traditional pursuit of continual prayer brings us to the practice of secret meditation: short frequent prayers.

The Jesus Prayer develops as one of many formulas in which "meet two elements of highest importance: adoration and compunction. These signify everything that is divine and everything that is human, at the point where human and divine are most separate in the order of being and most united in the order of love."

Concluding is the point, well made, that "the Holy Spirit cannot be tied to

any formula of words." This comes as a timely message for those of us in positions of church authority or spiritual direction, or of scholarship. For the reader who desires God, here is a book that speaks to the heart.

Sister SUSAN MANGAM, STR
Tannersville, N.Y.

Inside View of Trial

CREATIONISM ON TRIAL: Evolution and God at Little Rock. By Langdon Gilkey. Winston-Seabury. Pp. 301. \$12.95. paper.

This is the exciting inside account of the so-called creationist trial in Federal District Court in Little Rock in 1981 by an eminent professor at the University of Chicago Divinity School, who served as a theological witness for the American Civil Liberties Union at the trial.

This event is the latest drama in church-state history in the U.S. south, which has seen frequent state-sponsored attacks on evolution, with corresponding attempts to validate creation-science.

The Arkansas legislature in 1981 passed Act 590, "to require balanced treatment of creation-science and evolution-science in public schools . . ." This was challenged by mainline Christian groups (Roman Catholic, Episcopal

and Methodist bishops, Presbyterian and Southern Baptist clergy); four major Jewish organizations; various tax-paying parents of public school students; and four state and national associations concerned with education and religious liberty.

Defendants included the Arkansas Board of Education and related agencies. The court struck down Act 590 as unconstitutional, a violation of church-state separation under the First Amendment.

The crux of the case rested on the plaintiffs' ability to convince the court that creation-science, involving (as it does) the teaching of an essentially religious theory of creation based on the Genesis story, is therefore not properly termed science (as the defendants had argued) but rather constitutes the teaching of religion and is hence unconstitutional. Documentation on both sides is thoroughly and accurately presented, forming a valuable compilation.

Dr. Gilkey's most important contribution is perhaps his persuasive argument that legally mandated creationism would seriously harm both genuine science and genuine religion — above all, the necessary freedom of religion that makes the U.S. the kind of country it is.

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

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THE LIVING CHURCH

September 28, 1986
The Season after Pentecost: Proper 21

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Cynthia Wedel Dies

Dr. Cynthia Wedel, a veteran ecumenist who served as president of the National Council of Churches and a president of the World Council of Churches, died August 24, two days before her 78th birthday. She lived in Alexandria, Va., and had been ill for several months.

A prominent laywoman, she devoted a long career to church work, serving in both executive staff and voluntary leadership posts in her own church and in ecumenical organizations.

In 1969, she was chosen instead of a black clergyman, the Rev. Alfred Cleage of Detroit, to become the NCC's first woman president in the first contested election for the post. At the time of her election, she declared that the council "should have a black president this year," but defended her decision not to withdraw, saying she could not make a "unilateral decision."

The Rt. Rev. John Burt, retired Bishop of Ohio, worked closely with Dr. Wedel in the ecumenical movement and called her "one of the brightest spirits in the ecumenical church of our time. Not only did she open up great new avenues for the service of laywomen, but she had an extraordinary talent for bringing people with diverse, even hostile points of view together and making them feel joyous about their Christian witness."

Married Theodore Wedel

Dr. Wedel was born in Dearborn, Mich., and earned degrees from Northwestern University in Evanston, Ill., and George Washington University in Washington, D.C. She was a psychologist.

In 1939 she married the Rev. Theodore O. Wedel, who was to become warden of the College of Preachers in Washington, D.C., and president of the House of Deputies at General Convention. He died in 1970 at age 78. The couple had no children.

In the 1930s Cynthia Wedel was a national director of youth work and served from 1931 to 1934 at St. Luke's Church in Evanston, Ill. She was a leader in church women's groups and served a term on the Executive Council from 1955 to 1962. She was also president of Church Women United — a national organization of Protestant, Roman Catholic and Orthodox women — for three years.

Dr. Wedel was active in local and national volunteer organizations and



Dr. Cynthia Wedel: "One of the brightest spirits . . ."

served on the board of directors of the Girl Scouts.

A member of the Church of the Resurrection in Alexandria, Dr. Wedel was on the staff of the National Education Association and later was associate director of the National Center for Voluntarism in Washington.

She is survived by two sisters. A memorial service was held at the Washington Cathedral August 29.

London Bishop Adopts Parish

The decision of the Rt. Rev. Graham Leonard, Bishop of London, to "adopt" a breakaway Episcopal parish in Oklahoma has been criticized by a noted evangelical preacher and a leading church newspaper.

The bishop has said he will send the Rt. Rev. John Klyberg, Suffragan Bishop of Fulham, to confirm 14 adults and 14 children at St. Michael's Church in Broken Arrow, Okla., in October. St. Michael's priest, the Rev. John C. Pasco, was removed from the priesthood by an ecclesiastical court on several charges in April. He has refused to leave the Broken Arrow church and a congregation of loyalists has continued to attend the parish which is now unaffiliated to any denomination.

The diocese has named a priest-in-charge for St. Michael's, but he has been unable to hold services in the church since Fr. Pasco and his congregation have not surrendered the property. The diocese is now in the process of a civil court suit to regain control of the property.

Charles Woltz, the communications assistant to the Rt. Rev. Gerald McAllister, diocesan bishop, said the diocese had not been informed by Bishop Leonard of any plans to send a deputy bishop to preside at confirmations in the breakaway parish.

"This would clearly be something the entire Anglican Communion would be distressed about," said Mr. Woltz. He said that Bishop McAllister, who was out of town, would be dismayed.

In a letter to the deposed priest and members of St. Michael's, Bishop Leonard promised to them "such spiritual and pastoral assistance as is within our power to give." He noted in the letter that "both Father Pasco and the faithful of St. Michael's are earnestly desirous of continuing in the fellowship of the One, Holy, Catholic and Apostolic Church within the Anglican tradition . . . such fellowship requires communion with a bishop, duly consecrated."

Bishop Leonard said he took the unusual action not as Bishop of London or as a bishop of the Church of England but by virtue of his consecration as a bishop in "the Church of God."

Fr. Pasco told the Religious News Service that "If you are an Episcopalian, you believe you must be in communion with a bishop." He said his group had appealed to Bishop Leonard for help.

Canon Bryan Green, a leading evangelical speaker in England, wrote to Bishop Leonard to protest his action as "provocative and confrontational." He added that Bishop Leonard's claim that he can act independently of the local Episcopal bishop is a spurious justification for what he called "mere casuistry" of a kind that Anglicans have traditionally opposed when practiced by the Roman Catholic Church.

Criticizing Bishop Leonard's plan, the London-based *Church Times*, said, "the gravity of this interference in discipline is apparent once one envisages what would be the probable reactions in the Church of England to a plan by an American bishop to sustain a man who had been forbidden to exercise his orders in this country but who had encouraged his congregation to join him in schism."

Bishop Leonard ranks third in the English Church's episcopal hierarchy.

Whites Attend Soweto Service

Archbishop Desmond Tutu gave his last homily as the Bishop of Johannesburg, saying that blacks in South Africa

have already paid a heavy price and will have to suffer more before their eventual freedom.

"Despite all that the powers of the world may do, we are going to be free," said Bishop Tutu, who was installed as Archbishop of Cape Town September 7.

The *Washington Post* reported that about 50 white anti-apartheid activists were present for his final homily, at St. John's Church in Soweto, within sight of the neighborhood where at least 20 blacks were shot to death August 26.

The Ven. David Nkwe, archdeacon of Johannesburg, announced plans by Soweto clergymen and anti-apartheid activists to hold mass funerals for the victims of the August 26 riots. He urged whites to attend the funeral on September 4 so "they won't be able to shoot," a reference to police violence that has broken up black funeral processions in the past. Shootings did take place September 4, and several families were denied opportunities for burial services, as the South African government conducted secret burials and then later contacted the families of the victims of recent riots.

Bishop Tutu thanked the white visitors for attending the service, and said they were present "to share the pain we are feeling so acutely as people of the city of Soweto, but above all they are coming to say, 'We care.'"

Terry Waite Fatigued

Terry Waite, the Archbishop of Canterbury's special peace envoy, has admitted that he is feeling the strains and pressures of his job.

In a recent London radio interview, Mr. Waite said, "There is a limit to how long anyone can go on doing a job such as this. It makes total demands on time, having to be on call for 24 hours a day and also constantly put one's life at risk."

But he has no immediate plans to retire. "I will not be making any statement about my future until I have discussed it fully with the archbishop," he said.

John Miles, the archbishop's press secretary, said after Mr. Waite's radio interview, "He took on the job for a seven-year period, and this will be up next year. He could have carried on, but the strain, stress and danger it involves is beginning to tell."

A recent editorial in the *London Times* added, "It is to the credit of the Church of England that it has been able to sponsor this most unusual ministry. But it would be wise of it, too, to consider how best to wind it up. The line between being useful and being used is a fine one."

Hollywood Helps Homeless

Hollywood, once the glamour capital of the film industry, today has one of the highest concentrations of homeless in

the country. There are thousands who regularly sleep in doorways, alleys, church courtyards and behind the oleander bushes which line its sidewalks.

But thanks to the efforts of a coalition of religious and social agencies, some of these people soon may be sleeping in one of Hollywood's oldest and most famous hotels. The Community of Hollywood Investing in People in Need (CHIP-IN) has decided to purchase the Stage Inn on Vine Street, three blocks from Hollywood Boulevard, to open a shelter for the homeless.

During the silent film era the hotel listed Buster Keaton, Mae Murray and other stars among its guests, and as recently as two years ago, it housed many of the foreign press corps during the Olympics, but it has been vacant since then.

CHIP-IN leaders think the hotel's 30 rooms could provide temporary housing — two to four weeks — for 50 homeless people at a time.

There has been strong opposition to this venture from the Hollywood Chamber of Commerce, whose president has said that the creation of a shelter so near the heart of the community was not in line with the chamber's efforts to refurbish and upgrade that part of the city.

Nevertheless, CHIP-IN has persisted for nearly a year, mobilizing support and raising money.

More than 40 churches, synagogues and social agencies are involved in the program, including three Episcopal churches: St. Stephen's, St. Thomas and Trinity.

For the past several years, a free evening meal has been provided five nights a week. From caring for the hungry, the group has widened its concern to deal with the homeless and the ill, as well as assisting in reuniting separated families.

The meal program alone has met its share of trouble from the Hollywood Chamber of Commerce. It has tried to get the waiting line for food to be formed behind the building instead of on the street, so that the line is "not the first thing a visitor sees when coming off the Hollywood Freeway."

According to Barbara Nicol from St. Stephen's Church, CHIP-IN is an umbrella organization through which churches already serving the hungry and homeless could tackle larger problems together. Each agency concentrates its individual efforts on what it does best.

BRIEFLY...

Two of the oldest theological institutions in the Anglican Communion have recently inaugurated a mutual visitation program. This will enable the faculty and students of Codrington College in Barbados and the General Theological Seminary in New York to become acquainted with each other. The first group from Codrington visited the seminary in April and a group from the seminary will visit the college in January during Christmas break.

Because of a surplus of books and a desire for outreach services, 100 theological books have been sent to Zimbabwe for the clergy in dioceses there, a first annual gift from the General Theological Library in Boston, Mass. The library is a 125-year-old ecumenical agency whose largest single constituency is Episcopal. The gift is being shipped in coordination with the Diocese of Massachusetts, which has a companion relationship with Zimbabwe.

The Maryknoll missionary society says it is uncertain whether it will be able to stay in Hong Kong after mainland China takes over the island in 1997. Under a 1984 agreement, China will be

given sovereignty over Hong Kong, which has been under British control for the last century. In a September issue, *Maryknoll* magazine has said that though China is unlikely to tamper with Hong Kong's economy, it is less clear whether China will allow the religious freedoms it has promised under the joint declaration signed with Britain. Leaders of Hong Kong's 260,000 Roman Catholics have expressed skepticism, pointing to China's refusal to release dozens of religious leaders in prison.

The *Church Times* reports that volunteers working at a cathedral in Gloucester, England last year removed 14 tons of pigeon droppings from its top. The manure was offered to a local gardener who said it could not be used unless it was "mature." "He was delighted to be informed that the dung was 500 years old," said the *Times*.

Lee Iaccoca was ranked with God and Jesus by applicants to the University of Pennsylvania as the person they would most like to spend an evening with, according to the Evangelical Press Association's news service in Minneapolis. Prospective students were asked to submit essays responding to the question, "If you could spend an evening with any one person, living, deceased or fictional, whom would you choose and why?"



On the Cover

St. Michael the Archangel is the crowning figure in the huge bronze Peace Fountain situated on the grounds of the Cathedral of St. John the Divine in New York City. Created by Greg Wyatt, artist in residence at the cathedral, the 32-foot-high bronze fountain has been described as “the most important, monumental, free-standing religious sculpture created in contemporary times.”

When the water is turned on, it spouts from many parts of the fountain and swirls down the spiral base into the 50-foot-wide pool surrounding it. Visitors frequently express amazement at the huge sculpture and its many fascinating symbols and details.

At the top, Michael stands in triumph after battling Satan, as in Revelation 12:7-9. Satan’s body is at the Archangel’s feet, but his severed head dangles below at left. A moon face, giraffes (characterized as animals of peace) and other creatures stand on the back of a huge primeval crab (which holds Satan’s neck in one of its pincers). The complexity of the entire composition will increase as small bronze animals, cast from modelings by New York school children, will be added to the fence around the pool each year. Mr. Wyatt has said of his work, “Expressing perennial forces through tangible forms, I have tried to suggest how the outer world of matter contributes to the inner world of the spirit.”

Afternoon at the Cathedral

By VIOLET M. PORTER

*“Up in the air and over the wall til I can see so wide,
Rivers and trees and cattle and all over the country side.”*

Robert Louis Stevenson.

Up in the air and on the wall of a new tower of the Cathedral of St. John the Divine, this writer was lifted between scaffolding on an elevator accompanied by Dean James Morton, a stonemason, and a wheelbarrow of cement on a late summer’s day in New York City.

The view below was of taxis honking, the beautiful bronze Peace Fountain (front cover and left), and Columbia students gesticulating at the sidewalk cafe of a Hungarian restaurant across the street. On the wall were stonemasons, young workers from many backgrounds, all recruited from the neighborhood and all being trained by several Englishmen, together building a tower of majestic size. Down below were men and women carving marvelous individual faces of American types to decorate the Gothic arches. These were in contrast with the old world designs of the works of previous years. “This will be an American cathedral” said the dean.

The cathedral experience was one of contrasts. Lost, entering the maze of rooms in the Gothic offices of the cathedral, I knocked on a door to find what might have been a church figure from a Russian novel, the bearded Canon Edward West, in a room full of books that seemed to spill from the shelves and the barking of four unruly Irish setters. Later in the bookstore, Phillipe Petit, an aerialist and resident artist at the cathedral, autographed for me a gift copy of his book.

My tour among the stonecutters and sculptors over, I joined an old friend, Fr. John Luce of the diocesan staff, for coffee and cakes at the Hungarian restaurant. The proprietor, an artist of renown, a Greek-Russian and a member of the



Inside the cathedral of St. John the Divine.

congregation, greeted us. The Hungarian pastry, made by a baker from the Dominican Republic, added to the marvel of the afternoon. John Luce spoke of attending the 350th anniversary of Harvard University, his alma mater, and reminisced of having attended the 300th anniversary perched on the shoulders of his father, also an alumnus. He recalled the address of President Roosevelt on that day.

I left him, boarded the bus to go on my way. As it lumbered toward Columbus Avenue, that venerable and majestic building faded into the dusk in the distance. As I pondered on the marvel of the lives touched by this holy place, the words of St. Paul became vivid, “For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one Body — Jews or Greeks, slaves or free — and all were made to drink of one spirit” (I Corinthians 12:12-13).

Prayer Unceasing

By WILLIAM J. MCGILL

Elmer Rice, the American playwright, commenting on his unregretted departure from the conventional faith of his youth, wrote that, whatever the substance of his prayer, he always "added three specific petitions of my own invention: that my father get well, that grandpa go on living forever, and that my brother be restored to life. I went on with this for a long time, until I came to doubt the efficacy of prayer and gave it up. I have never gone back to it" (*Minority Report*, p. 32).

We have all experienced times when we doubted the efficacy of prayer. In face of these doubts the scriptures remind us of the necessity of unceasing prayer. St. Luke, for example, recounts the parable of the widow who, in search of justice, constantly pressed her case on a judge "who cared nothing for God or man." Finally the judge gave in to her petitions in order to have a little peace. This parable, Luke observes, Jesus told to his disciples "to show that they should keep on praying and never lose heart" (Luke 18:1-8).

That sounds like good enough advice and the sanction of scripture would seem to make it irresistible. In fact, however, it begs the question. Like Rice, in these moments of doubt we in effect are asking, "What kind of God is this who encourages us to pray and then doesn't listen?" To respond to this question with the advice to keep on praying only underscores it. Our persistence will not necessarily ease the doubt: only an unmistakable reply to our petition can do that. Unless a reply is forthcoming, unless a reply we like — or at least understand — is forthcoming, persistence will only augment the grounds of our doubt. We will be more and more inclined to follow Rice's example and give up prayer and never go back to it.

Rather than posing this question, we might better ask what kind of prayers do we offer to God and what kind of God is it which the nature of our prayer assumes. Writing of a crisis in his own life similar to Rice's, C.S. Lewis observed:

"My mother's death [from cancer] was the occasion of what some (but not I) might regard as my first religious experi-

"The value of persistent prayer is not that he will hear us . . . but that we will finally hear him."

ence. When her case was pronounced hopeless I remembered what I had been taught, that prayers offered in faith would be granted. I accordingly set myself to produce by will-power a firm belief that my prayers for her recovery would be successful. When nevertheless she died, I shifted my ground and worked myself into a belief that there was to be a miracle. The interesting thing is that my disappointment produced no results beyond itself. I think the truth is that the belief into which I had hypnotized myself was itself too irreligious for its failure to cause any religious revolution. I had approached God or my idea of God, without love, without awe, even without fear. He was to appear neither as Saviour, nor as Judge, but merely as a magician; and when he had done what was required of him I supposed he would simply — well, go away" (*Surprised by Joy*, pp. 20-21).

As Rice made clear, somewhat boastfully, he not only abandoned the Judaism of his ancestors, but thereafter remained an unbeliever. In contrast, Lewis traversed the pilgrim's way and became an avowed Christian, and one of the most effective spokesmen for the faith in this century. As he so often does with the simple elegance of his prose, Lewis in this account demonstrates the grace of knowing the right questions. Lewis learned to pray again because he came to understand that the god to whom his early prayers spoke was not God at all, but a construct of his own imagination

to which he assigned qualities convenient to his own purposes.

Petition is a legitimate dimension of prayer, but too often our prayer is one-dimensional. We forget the complementary dimensions of praise and thanksgiving. Without this height, without this depth, our prayer becomes captive to the wide range of our own personal desires and needs. The deity whom we address diminishes to our scale. He becomes a magician, a genie, a juggler.

Like Rice or the young Lewis, we pray for miracles, not because they will glorify the God who can grant them, but because they will allow us to continue in the narrow confines of our lives without facing the realities of life itself. Such prayers for mere physical permanence are not life-affirming at all, but life-denying for they reject the realities of our existence. And so we deny God as well. We call on him to perform certain tricks for our pleasure and we assume that he will not intrude overmuch when he is not required. Such prayer reduces divinity to an instrument of our desires and assumptions. Incessantly reiterated it can only lead to doubt, for the god to whom we pray does not exist and the God who exists will not heed such nonsense.

Writing in another context, the work of grief with which he struggled following his wife's death, Lewis invoked Augustine who said that God gives where he finds empty hands. When our hands are encumbered with assumptions, with worldly preoccupations, with self-indulgent certainties, God has no room to bestow that which we need without knowing. Augustine also says that we are deafened by the clanking of the chains of our own mortality.

The great mystics of the Christian tradition have long understood that there are moments in prayer which require an emptying of self. The purpose of this purgation is to deepen the silence and so heighten our sensitivity. Prayer unceasing, if it is to lead beyond the querulous doubt "What kind of God is this who encourages prayer and then doesn't listen?", must prepare us to listen for him who calls.

The value of persistent prayer is not that God will finally hear us — he can always hear us — but that we will finally hear him.

The Rev. William J. McGill, Jr., is a non-parochial priest of the Diocese of Washington. He resides in Alexandria, Va.

Completing a Tapestry

In an age of compromise,
Jesus calls us
to wholeness and integrity.

By FRANCES DAVIS LOWE

Holistic" is a popular word in health and fitness circles. It is indeed a good word. The message is that our parts — mind, body and spirit — form a whole. To treat one and ignore the others is to court failure. St. Paul made the same observation.

The most damaging warfare is internal. A house divided against itself cannot stand. Internal strife can literally break our heart, cause our body to make war on itself. We are an organism within an organism. If cans of hair spray can damage the ozone layer, the ripples of a small sin can extend around the world. Or a small prayer.

We live fragmented lives, at war with ourselves, each other, the planet. A woman says, "If I go out to work, I feel guilty for neglecting the kids. If I stay home, I feel guilty for not helping with the bills."

A businessman I know wonders how to live out his faith in the marketplace, where he is sometimes responsible for foreclosing on mortgages. "But if I leave this job," he cries, "somebody with less compassion will take my place."

An old friend sends me a letter smeared with tears. Under pressure from her husband, her parents, her doctor and her minister she has agreed to an abortion. But she will never be the same.

This is spiritual warfare that makes "The Omen" look silly. Voices from within and without can destroy us. Christ said, "You cannot serve two masters."

But we long for order and wholeness

and harmony, in our lives and in our world. We have in our hearts a vision of a perfect tapestry in which many threads and colors come together.

We admire those who achieve that kind of wholeness in their lives: Ghandi, Mother Teresa, St. Francis.

But we are suspicious. We suspect that such single-mindedness may be an obsession; that if everyone lived that way our society would collapse; that theirs was a "special calling."

We are willing, and we are encouraged, to settle for less than that for ourselves. We live, after all, in an imperfect world. We become used to compromise.

If we must sin, could we not at least do so with fear and trembling?

Jesus took the religious leaders of his day to task for their dullness of perception. Your words don't jibe with your actions, he told them; your worship is empty ritual.

"Faith without works is dead" is less a call to action than an observation that when faith and works are separated, neither can live.

Christ always reminded the people whose bodies he healed that this was not his primary mission, which was the mending of souls. Most of them, unwilling to pay the price, settled for the lesser gift.

Christ's call and example are to wholeness and integrity. His was the One Whole Life, lived without compromise. He continually calls us back to that wholeness, behind our rationalization and compromise.

"Do you think you are good because you haven't killed anyone? I tell you the truth — if you harbor hate in your heart, you are a murderer!"

"Do you consider yourself pure because the church has blessed your marriages? Truly, I warn you: if your relationships are based on lust, you are an adulterer."

But his call isn't to wrath, but to total commitment, a life of wholeness and integration. What is required is to center our life in Christ. Then the tapestry is complete, and the parts come together. Sometimes, even, the questions that have caused such agony are easily answered. Things are clearer in the light than in the darkness.

Anything less is compromise, and the degree to which we fail to live wholly in Christ is the degree to which we sin. That is the bad news.

The good news is that the call is to everyone. We are parts of a whole. A single life, lived by faith, has echoes in eternity.

Be With Me

Be with me, Lord, when flaming dawn
Brightens the darkened sky.

Be with me when the sunset glow
Bids daylight hours good-bye.

Be with me with your strength and love
That through all time endures,
Through sunshine, shadow, all the way
Hold my frail hand in yours.

Kay Wissinger

Frances Davis Lowe resides in Lubbock, Texas.

Seeing Is Believing?

The voice of the Lord, both in and through us, is the key to effective evangelism.

By STEVEN R. FORD

When I'm fortunate enough to have some time to myself, there are few things I enjoy more than switching on the TV set and settling in for an evening's entertainment. I have to admit that it isn't the programs that interest me. It's the commercials I find utterly fascinating, for they seem to me to represent one of the very few indigenous American art-forms.

Who can forget that pathetic little man who can't take out the garbage without spilling it all over the driveway? Whose heart hasn't been touched by the truck driver who goes for medical advice to the clerk at the neighborhood drugstore?

As for my favorite commercial, it has got to be the one where two men go into a diner, and each spills his coffee on the counter. The waitress just happens to have two different makes of paper towels, one in each of her hands. "Let's see which absorbs better," she says, "Brand X or the 'Quicker Soaker-Upper.'" Well, it's obvious which brand comes out on top — the one made by the company that's paying the salaries of the cast. Still, everyone is totally surprised, and several witnesses remark that "seeing is believing." That's the whole point, isn't it? We've seen this marvel with our own eyes, so therefore it has to be true.

Come on! I wasn't born yesterday! How many takes did they have to go through before the "right" towel actually won? They'll never tell you that, because seeing *isn't* always believing — at least in the world of commercials. But then seeing *isn't* always believing in other areas of our lives, either.

Our Lord himself was fully aware of that truth, and on one occasion he told a

story to that effect. There once was a very rich man, he told a group of pharisees, who lived in the lap of luxury. Outside of his gate dwelt a beggar named Lazarus, who fed on the rich man's garbage. In time both these people died. Lazarus went to be with Abraham, while the rich man wound up in Hades. "I beg you, father Abraham," the wealthy man cried out, "send Lazarus to my family's house, lest they also come to this place of torment." But Abraham said, "They have Moses and the prophets; let them hear them." "No," he replied, "but if someone goes to them from the dead, they will repent." But Abraham responded, "if they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead." Seeing *isn't* always believing.

The story of "Doubting Thomas" makes the very same point in a much more dramatic way. The disciples came to Thomas and told him, "We have seen the Lord!" But he could not share their enthusiasm. Unless he could see for himself, he told them, he would never believe what they said. And there's even a further stipulation. "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe." So *touching* is believing, perhaps.

But that's not how things worked out. Eight days later the Lord again appeared to the disciples, and this time Thomas was among them. "Put your finger here," Jesus said, "and see my hands; and put out your hand and place it in my side." But there's no indication that Thomas did either of those things. They cannot, by themselves, be the basis for a resurrection faith.

So what is it that brings about faith on the part of the doubting disciple? What is it that brings about faith in the people of God today? It isn't mere personal "testi-

mony," for Thomas rebukes the disciples when they tell him they've seen the Lord. It clearly isn't *seeing* by itself — for even when Jesus was physically present with him, Thomas didn't recognize Jesus. And neither is it "hands on" experience, for even an invitation to touch the Lord seems to have no effect.

"Do not be faithless, but believing," Jesus said. "My Lord and my God," Thomas answered — *here* is the basis for faith. It's Jesus's own message — *his* invitation to faith — addressed personally to individuals, which proves to be the key to everything. Not commercials or testimonials. Not seeing or touching or poking. But the voice of the risen Lord himself, addressed personally to children of God.

It all sounds so obvious, doesn't it? Why is it, then, that Christians spend so much time and money on the kinds of "evangelism" that are doomed from the very beginning? Like reducing the faith to commercials — to slick-looking ads and TV spots, or to liturgical extravaganzas — as though seeing really *were* believing? Why do we rely on second-hand "testimonials" of "what Jesus has done in my life?" Why do so many search for empirical, "hands-on" evidence of the value and correctness of Christianity? These things aren't evangelism at all. They don't work and they never will.

It is the voice of Jesus himself, speaking clearly both in and through us, which is the key to effective evangelism. We can talk all day about what we've seen or heard or touched, but if our efforts don't *introduce* others to the Lord of all creation, we're simply wasting our time. It must be Christ's voice which proclaims, in and through us in the church, "Do not be faithless, but believing." Only then will those around us have any real chance of responding in faith, "My Lord and my God!"

The Rev. Steven R. Ford is assistant to the rector, St. Barnabas-on-the-Desert, Scottsdale, Ariz.

EDITORIALS

Confessing our Faith

We take canon law seriously, and we note that Lutherans do, too. The *Report and Recommendations* of the Commission for a New Lutheran Church is a book of 211 pages which we understand has gone through most of the stages of adoption. It contains a constitution, bylaws, and continuing resolutions for the national Evangelical Lutheran Church in America in 120 pages, followed by the constitution for the regional synods, and a model constitution for congregations. This carefully compiled document deserves study by those able to obtain copies.

One of the interesting features is that in the national, synodical and parish constitutions, one of the first chapters is always the confession of faith. This includes an affirmation of belief in the Holy Trinity, in salvation through Jesus Christ, in the scriptures, in the Apostles', Nicene, and Athanasian Creeds, in the Augsburg Confession and other Lutheran documents.

The Anglican Communion is not a so-called "confessional church," basing its existence on 16th-century formulations of orthodoxy, either protestant or catholic. Yet the Christian faith remains fundamental. Much would be gained, we believe, and nothing would be lost, if our national and diocesan constitutions also contained a conspicuous affirmation of the trinitarian Christian faith, the scriptures, and the Apostles' and Nicene Creeds.

Occasionally an Anglican bishop or ecumenical leader goes so far as to suggest that our church might possibly learn something helpful from some other Christian body. We think that this is a case in point.

TV's Portrayal of Christians

The National Federation for Decency, though long embroiled in its sometimes controversial, conservative stands on pornography and other subjects, is right on target in its objection to bias against Christians in the media. So is the affiliated group, Christian Leaders for Responsible Television, an ecumenical group of church leaders which includes the Rt. Rev. William C. Wantland, Bishop of Eau Claire [TLC, March 16]. Both groups are concerned about the fact that there are virtually no positive depictions of Christians in any prime time television program. The federation's newsletter includes an entire page of examples from recently-run programs which portray Christians as "weak, scheming and corrupt." This despite the fact that other religious faiths are never so negatively stereotyped in the media.

The entertainment industry has at long last abandoned certain degrading racial and sexual stereotypes, and is even making slight inroads into the negative attitudes towards people over 40, as the popularity of several older actresses and actors seems to indicate. The false representation of a black character on any program or movie will bring down the wrath of many powerful organizations, and rightly so. But should Christians be passive when Christian clergy are repeat-

edly portrayed as rapists or involved in illicit affairs? Several organizations think not.

Alarming enough, the results of a recent poll run by the *Washington Post* indicate that along with the family, television ranks as one of the top "main sources of satisfaction" for most of those surveyed. Is television's tremendous power to reach people turning them away from the church? This is something concerned Christians should consider and act upon in defense of themselves and their God.

Holy Angels

The Feast of St. Michael and All Angels, which we celebrate on September 29, traditionally known as Michelmas, is one of the most attractive of our Red Letter Days. Michael is certainly one of the most popular saints. Yet what are we supposed to believe about angels? Why is Michael a saint when he is not even a human being?

The word saint derives from the latin word, *sanctus*, which means holy. Michael and all the good angels are holy, although perhaps in a different way from a holy human such as St. Paul or St. Perpetua. The church does not claim to know much about angels, which is hardly surprising. God is creator of heaven as well as of earth, of what is visible and invisible, of things seen and unseen. What is unseen is presumably far greater than what we now see.

The Bible tells us that angels are God's messengers, and if we take the Bible seriously, this is not to be disregarded. Secondly, it tells us that they are God's constant worshipers in heaven. This is indeed something to ponder. Worship is an unending activity. When you or I say our prayers, or go to church for an hour, we are briefly being admitted to partnership in the continuous worship of heaven. However perfectly or imperfectly we pray or praise, our effort is made part of that glorious liturgy forever offered before the face of God.

To worship "with Angels and Archangels and all the company of heaven" is a privilege for which we can give thanks at Michelmas, or at any other time.

POET'S PROPER

Sea Oats

Lithely do they dance
like Angels in the tradewind's flow
beside the salty sea
bowing reverently, ever low
lifting fragile-seeded hands
above the drifting sands
in hushed praise to Heaven
endangered Earth to leaven.

Ray Holder

Saint Michael and All Angels, September 29

CHURCH SERVICES NEAR COLLEGES

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

ARIZONA
UNIVERSITY OF ARIZONA Tucson
 EMMAUS COLLEGIATE CHAPEL 715 N. Park Ave.
 The Rev. J. Michael Porteus, chap 622/623-7575
 Sun Eu 6

CALIFORNIA
WHITTIER COLLEGE Whittier
 ST. MATTHIAS 7056 S. Washington Ave.
 The Rev. C. H. Howe, r; the Rev. M. Brinkmann; the Rev. M. Magodor; the Rev. J. Lilly; the Rev. A. Jenkins, r-em
 H Eu: Sun 8 & 10, Wed 8:30, Thurs 10. MP: Mon, Tues, Thurs, Fri 8:30. EP Wed 7

COLORADO
COLORADO STATE UNIV. Ft. Collins
 ST. PAUL'S 1208 W. Elizabeth (Campus West)
 The Rev. William Bacon, r
 Sun Eu 7:30, 10; 6 Student Fellowship

DELAWARE
UNIVERSITY OF DELAWARE Newark
 ST. THOMAS'S PARISH CHURCH
 The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W. Stapleton, TSF, Univ. v
 Sun 8, 10, 5:30. Mon 7, Wed 12:10. Anglican Student Fellowship Wed 10. HD as anno. EP daily. ES 1st & 3rd Sun

GEORGIA
EMORY UNIVERSITY Atlanta
 ST. BARTHOLOMEW'S 1790 Lavista Rd., N.E.
 The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap
 Sun 8, 10, 6. Wed 10:30, 7. Fri 7

ILLINOIS
EASTERN ILLINOIS UNIV. Charleston
 EPISCOPAL CAMPUS MINISTRY
 The Rev. Donald J. Schroeder, chap
 HC midweek & holidays as announced. 345-8191

NORTHERN ILLINOIS UNIV. DeKalb
 CANTERBURY EPISCOPAL COMMUNITY
 901-G Lucinda Ave.
 The Rev. Charles E. Hoffacker, chap
 Weekdays as anno. Full-time active program

NORTHWESTERN UNIVERSITY Evanston
 ST. THOMAS & BECKET 2000 Orrington Ave. 60201
 The Very Rev. Scott N. Jones, D.D., chap. 312/328-8654
 Sun H Eu 11: St. John's Chapel, 600 Haven at Sheridan

SOUTHERN ILLINOIS UNIVERSITY Carbondale
 ST. ANDREW'S 402 W. Mill
 The Very Rev. Lewis A. Payne and Peer Ministers
 Sun: 8, 10. Wkdys as announced

UNIVERSITY OF ILLINOIS Champaign
 CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallett, chap
 Sun H Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 8. EP daily 5:10

INDIANA
DePAUW UNIVERSITY Greencastle
 ST. ANDREW'S Seminary at Bloomington
 The Rev. Kenneth E. Schomaker, r
 Sun Eu 10. Wed Eu 12:20

VALPARAISO UNIVERSITY Valparaiso
 ST. ANDREW'S 100 Erle St.
 The Rev. Robert G. Bramlett, D.Min., r
 Sun 8, 10, H Eu. Wed 7

IOWA
GRINNELL COLLEGE Grinnell
 ST PAUL'S CHURCH and Student Center
 6th Avenue at State St.
 The Rev. Bob Towner, v & chap
 Sun 8 & 10:30. Wed 12:05

UNIVERSITY OF IOWA Iowa City
 EPISCOPAL UNIVERSITY CHAPLAINCY
 26 E. Market 52240 (319) 351-2211
 The Rev. Ronald Osborne, chap
 Susanne Watson, coordinator
 Services and activities as announced

KANSAS
KANSAS STATE UNIV. Manhattan
 ST. FRANCIS AT KSU 1402 LeGore Lane
 The Rev. Ron Clingenpeel, chap
 5 St. Francis House. HD 7:30 House

UNIV. OF KANSAS Lawrence
 CANTERBURY HOUSE/St. Anselm's Chapel 1116 Louisiana
 The Rev. Peter Casparian, chap
 Thurs noon; Sun H Eu 5

KENTUCKY
UNIVERSITY OF KENTUCKY Lexington
 ST. AUGUSTINE'S CHAPEL 472 Rose St.
 The Rev. Richard G. Elliott, chap; the Rev. Pem Kremer, d
 Sun 10:30, 5:30, Wed 5:30 HC. Dinner & Fellowship follows
 5:30 services

MARYLAND
UNIV. OF MARYLAND College Park
 MEMORIAL CHAPEL Canon Wofford Smith, chap
 Sun HC & Ser 10; Wed & Fri HC noon. A ministry of the
 Diocese of Washington

MASSACHUSETTS
BOSTON UNIVERSITY Boston
 The Rev. Jep Streit, chap
 HC Sun 7:30, Marsh Chapel
 HC Wed 7, 40 Prescott St.

HARVARD UNIVERSITY Cambridge
 The Episcopal Chaplaincy at Harvard and Radcliffe
 Two Garden St.
 The Rev. Stewart Barns, chap
 HC Sun 5. Active program

WHEATON COLLEGE Norton
 ALL SAINTS' 121 N. Main, Attleboro
 The Rev. John D. Crandall, the Rev. Dan J. Handschy
 Sun 8, 10

MICHIGAN
MICHIGAN STATE UNIV. East Lansing
 The Rev. Chad Gandiya, interim chap
 800 Abbott Rd., East Lansing 48823
 Alumni Memorial Chapel — on Campus. Sun HC 5

MINNESOTA
UNIV. OF MINNESOTA Minneapolis/St. Paul
 UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.
 The Rev. David Selzer, chap. 612/331-3552
 Sun Eu 6. Wed Eu 12:15

MISSISSIPPI
UNIV. OF MISSISSIPPI Oxford
 ST. PETER'S 9th and Jackson
 The Rev. Paul E. Stricklin, chap
 Sun HC 8, 11, 5:30; Wed HC 12:05, 5:30. Wkdys as anno

NEBRASKA
HASTINGS COLLEGE Hastings
 ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126
 The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Karl E. Marsh, asst.
 Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

NEBRASKA (Cont'd.)
UNIVERSITY OF NEBRASKA Lincoln
 ST. MARK'S ON THE CAMPUS 1309 R
 The Rev. Don Hanway, v & chap
 Sun Eu 8:30, 10:30, 5. Tues 12:30

NEW JERSEY
TRENTON STATE & RIDER COLLEGE Trenton
 TRINITY CATHEDRAL 801 W. State St.
 The Very Rev. Lloyd G. Chattin, Dean
 Sun: 7:30, 8:30, 9:30, 11 & 5. Wkdys: 12:10 ex Wed 10

NEW YORK
CLARKSON UNIV. Potsdam
POTSDAM COLLEGE, SUNY
 TRINITY Fall Island
 The Rev. Congreve H. Quinby, r 315/265-5754
 Sun Eu 10. Wed Eu 9 & 5:30

SKIDMORE COLLEGE Saratoga Springs
 BETHESDA CHURCH Broadway at Washington St.
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10. Thurs 6 Wilson Chapel

OHIO
MIAMI UNIVERSITY Oxford
 HOLY TRINITY Walnut & Poplar
 The Rev. John N. Gili
 Sun 8, 10. Wkdys as announced

OBERLIN COLLEGE Oberlin
 CHRIST CHURCH 162 S. Main St.
 The Rev. Dr. Philip Culbertson, r
 Sun HC 8 & 10:30; Wed HC 5:15

OHIO WESLEYAN UNIVERSITY Delaware
 ST. PETER'S 45 W. Winter St.
 The Rev. Clark Hyde, r; the Rev. Donna Ross, c
 Sun H Eu 8, 10:30; Wed 7:15

PENNSYLVANIA
DUQUESNE UNIVERSITY Pittsburgh
 TRINITY CATHEDRAL 325 Oliver Ave.
 The Very Rev. George Werner, dean; the Rev. Don Hands, campus min.
 Sun Eu 8 & 10:30. Wkdys Eu 12:05

LOCK HAVEN UNIV. Lock Haven
 ST. PAUL'S 112 E. Main St.
 The Rev. Richard A. Cohoon, r
 Sun H Eu 8, 10:45, Christian Ed 9:30

SOUTH CAROLINA
COLLEGE OF CHARLESTON Charleston
THE CITADEL
 THE CATHEDRAL OF ST. LUKE AND ST. PAUL 126 Coming St.
 The Very Rev. Lynwood C. Magee, Dean of S.C.
 H Eu Sun 8 (Rite I), 9 (Rite II). H Eu & Sermon 1S & 3S Sun (Rite I) 11. H Eu, MP & Sermon 2S & 4S (Rite I) II. Thurs 10:30 H Eu

Continued on next page

The Directory is published
 in all
 January and September issues.
 If your Church serves in a College
 Community, and your listing is not
 included, write to the Advertising
 Manager for the nominal rates.

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

SOUTH CAROLINA (Cont'd.)
COLLEGE OF CHARLESTON Charleston
GRACE CHURCH 98 Wentworth St.
The Rev. Constance D.S. Belmore, chap
Sun 8 & 11; Wed 5:30

TENNESSEE
FIK UNIVERSITY
TENNESSEE STATE UNIV. Nashville
MEHARRY MEDICAL COLLEGE
ST. ANSELM'S CHURCH 2008 Meharry Blvd.
The Rev. Richard C. Britton, Jr., v & chap 615/329-9640
Sun HC 8 & 10:30. Wed. 12:10. Sunday School 9:15

TEXAS
SAM HOUSTON STATE UNIV. Huntsville
ST. STEPHEN'S—Epls. Student Center 1603 Ave. J
Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap
Sun 8:30, 10:30, Canterbury 6. Wed 6:45. Canterbury 6. Fri
12:05.

VIRGINIA
**THE COLLEGE OF
WILLIAM & MARY** Williamsburg
BRUTON PARISH CHURCH Duke of Gloucester St.
The Rev. Thom W. Blair, interim r, the Rev. R.S. Fitts, chap
Sun HC 8, 9:30, 11, 5:30 (ES) Dinner follows. Thurs 5:30 (Wren
Chapel) Dinner follows

**RANDOLPH-MACON
WOMAN'S COLLEGE** Lynchburg
ST. JOHN'S Boston & Elmwood
The Rev. Joel T. Keys, r; the Rev. Herman Hollerith, IV,
assoc & chap
Sun 8, 9, 11; Thurs 10 & as anno

UNIVERSITY OF VIRGINIA Charlottesville
ST. PAUL'S MEMORIAL CHURCH 1700 University Ave.
The Rev. David Poist, r; the Rev. Paula Kettlewell, assoc
Sun HC 8 & 10. Wkdy HC 12:15, Wed 5:30. Student Fellowship
Tues 5:30

VIRGINIA TECH Blacksburg
CHRIST CHURCH/Canterbury Fellowship P.O. Box 164
The Rev. G. Donald Black, r; the Rev. Thomas E. Wilson,
chap
Sun 8, 9, 11; Tues 5:30; Wed 10, 6

WISCONSIN
LAWRENCE UNIVERSITY Appleton
ALL SAINTS' 400 E. College Ave.
The Rev. Arthur K.D. Kephart, r; the Rev. Edwin B. Smith, d
Sun 8 & 9:30. Tues 7 HC. Wed 9:30 & 5:30, Thurs 12:10

UNIV. OF WISCONSIN-PLATTEVILLE
HOLY TRINITY Chestnut & Market
The Rev. Canon John W. Downing 608/348-6402
H Eu Sun 10; Tues 12:15; Wed 7:30

**DIocese OF EAU CLAIRE,
Canterbury Association**
Ashland, St. Andrew's Church
Eau Claire, Christ Church Cathedral
LaCrosse, Christ Church
Menomonie, Grace Church
Rice Lake, Grace Church
River Falls, Trinity Church
Superior, St. Alban's Church

FRANCE
THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean
Sun: H Eu 9 & 11, Ch S 11. Wkdays: H Eu 12 (Tues with HU)

PEOPLE and places

Appointments

The Rev. Park Allis is rector of St. James, 24 Hamlet Ave., Woonsocket, R.I. 02895.

The Rev. Sharon Ancker is assistant at Christ Church, 65 Rosemary St., Needham, Mass. 02192.

The Rev. Richard J. Anderson has been appointed vice president of the Episcopal Building Fund, 815 Second Ave., New York, N.Y. 10017.

The Rev. Bennet Barnes became vicar of All Angels, Longboat Key, Fla. on Sept. 1.

The Rev. G. Donald Black is now at St. Peter's, Rome, Ga.

The Rev. Donald M. Bowles is rector of All Saints', Box 227, Norton, Va. 24273 and St. Mark's, Box 1138, St. Paul, Va. 24273.

The Rev. Constance C. Coles is now rector of All Saints', 300 Harrison Ave., Harrison, N.Y. 10528.

The Rev. Robert Dedmon became vicar of St. Mark's Antioch, a suburb of Nashville, Tenn. on Sept. 1.

The Rev. Jacqueline S. Dickson is rector of the Church of the Holy Spirit, 15319 8th Ave., Veradale, Wash. 99037.

The Rev. Thomas T. Diggs is rector of Christ Church, 2000 Main St., Stratford, Conn. 06497.

The Rev. John Wesley Downing is now canon missionary of the Diocese of Milwaukee at Holy Trinity, Platteville, Wis. 53818.

The Rev. Walter Du Vall is now a part of the campus ministry of Jackson State University, Jackson, Miss. Dr. Du Vall is also pastor at St. Mary's, Vicksburg, Miss.

The Rev. Karen P. Evans is assistant of St. Stephen's, 33 N. Clay Ave., Ferguson, Mo. 63135.

The Rev. Reid D. Farrell is asst. of St. Boniface, Siesta Key, Fla. 34242.

The Rev. Emily S. Gibson has been asst. rector for some time at Christ Church, Corning, N.Y.

The Rev. Mark Giroux is curate of St. Martin's, 1200 Mason Rd., Ellisville, Mo. 63011.

The Rev. Colin Goode is assistant of the Church of the Ascension, 4729 Ellsworth Ave., Pittsburgh, Pa. 15213.

The Rev. Leigh J. Halliwell is asst. at St. John's, 500 Park Shore Dr., Naples, Fla. 33940.

The Rev. Linda W. Hawkins is now chaplain of the Patterson School, Lenoir, N.C.

The Rev. Peter M. Horn is associate of the Church of the Nativity, 208 Eustis Ave., S.E., Huntsville, Ala. 35801.

The Rev. Worth Jennings, III is rector of St. Christopher's, Box 44, Garner, N.C. 27529.

The Very Rev. David B. Lowry is dean of Christ Church Cathedral, 2919 St. Charles Ave., New Orleans, La. 70115.

The Rev. John F. S. MacLean is now rector of St. James, 401 LaGrange Rd., Pewee Valley, Ky. 40056.

The Rev. David McConkey is now rector of the Church of the Holy Cross, Warrensburg, N.Y.

The Rev. William P. McLemore is now rector of the Church of the Resurrection, Phenix City; St. Matthew-in-the-Pines, Seale; and Trinity Church, Union Springs, Ala. Add: Box 3319, Phenix City, Ala. 36868. Fr. McLemore is also editor of *The Alabama Churchman*.

The Rev. Rod Moore is now at St. Stephen's, 1 Del Mar Circle, Aurora, Colo.

The Rev. Mark K. Oldstrum on Sept. 8th became chaplain of Norton-Kosair-Children's Hospital, Box 35070, Louisville, Ky. 40232.

The Rev. Gary Ramsey has been for some time curate of Trinity Church, 720 Ford Ave., Owensboro, Ky. 42301.

The Rev. Warren Tanghe, rector of the Church of the Advent, Louisville, Ky., has been named ecumenical officer of the Diocese of Kentucky.

The Rev. John Trager is now priest-in-charge of St. Thomas', Louisville, Ky.

The Rev. Joseph Trigg is rector of St. Patrick's, Falls Church, Va.

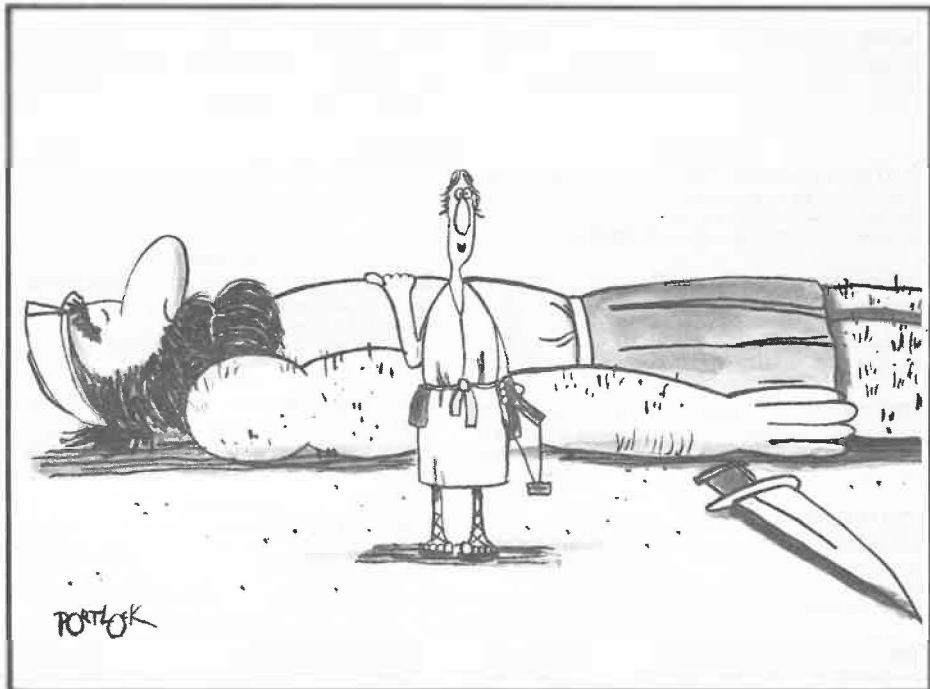
The Rev. Oscar A. Vasquez is vicar of St. Barnabas, 615 Nassau St., Immokalee, Fla. 33934.

The Rev. Tim Walmer is rector of St. Alban's, Box 84, Worland, Wyo. 82401.

Ordinations

Deacons

Minnesota—A. Joseph Hopwood, St. Cloud State Univ., Rte. 5, Wayside Dr., St. Cloud, Minn. 56301. William E. Kelm, deacon, Christ Church, 1914 Launa Dr., Red Wing, Minn. 55066. Laurie Ann Rofinot, 41 Kirkland St., No. 405, Cambridge, Mass. 02138. Karla Jean Weber, 2333 Rte 65, RD2, Holcomb, N.Y. 14469. Barbara E. Von Haaren, dea-



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TWO PART FOLK MASS plus worship songs, \$1.50. The Rev. Richard Blank, P.O. Box 232, Flat Rock, Mich. 48134.

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

con, St. Martin's, Rte. 1, Box 16, Lake City, Minn. 55041.

Nebraska—Steve C. Malcom, curate, St. Andrew's, 925 S. 84th St., Omaha, Neb. 68114.

New Jersey—Susan Neff Blue, deacon asst., St. Luke's, Metuchen, N.J.; add: 17 Oak Ave., Metuchen, N.J. 08840. Joan E. Fleming, deacon asst., St. Paul's, Bound Brook, N.J. John R. Francis, deacon-in-charge, Trinity Church, Swedesboro and asst., St. John's, Salem, N.J. Mary Peterson Johnson, deacon asst., St. Bernard's, Bernardsville, N.J. Susan Priess Norris, deacon asst., St. John's, Elizabeth, N.J. George C. Silides, deacon asst., St. Matthew's, 16 Baldwin Ave., San Mateo, Calif. 94401. Beverly Hills Weatherly, deacon asst., St. Matthew's, Pennington and Christ Church, Trenton, N.Y.

North Carolina—Diane Bishop Corlett, All Saints, 525 Lake Concord Rd., N.E., Concord, N.C. 28025. Norman Brooks Graebner, St. Peter's, 115 W. Seventh St., Charlotte, N.C. 28202. Christopher C. Gray, 809 Delaney Dr., Raleigh, N.C. 27611. Victoria Jamieson-Drake, Box 4709, Duke Station, Durham, N.C. 27706.

Western North Carolina—Albert Wayne Bowers. Stuart H. Smith. Charlotte E. Waldrop. John Herbert Waldrop.

Permanent Deacons

Dallas—Beulah H. Austin, 10926 Dunaway, Dallas, Texas 75228.

Florida—Jay L. Lauer, victims and inmates ministry, 3815 S.W. 6th Pl., Gainesville, Fla. 32607.

North Dakota—Charles Nelson.

Western North Carolina—Stewart M. Stoudemire, St. Alban's, Hickory, N.C.

Resignations

The Rev. Harry E. Allen, as rector of St. Patrick's, Zachary, La.

The Rev. C.E.B. Harnsberger, as rector of St. Luke's, Hot Springs, S.D.

The Rev. Ruth A. Meyers, as associate of the Church of the Ascension, Hickory, N.C. She is now non-parochial.

The Rev. Craig A. Phillips, as associate at St. Peter's, Ladue, Mo. in order to begin work on his doctorate in theology at Duke Univ. Add: 2018 Englewood, Ave., Durham, N.C. 27705.

The Rev. David Robinson, as vicar of St. John's, Murray and as campus minister at Murray State Univ., Murray, Ky.

The Rev. John C. Southern, Jr., as rector of the Church of the Redeemer, Asheville, N.C.

The Rev. Donald Veale, as rector of All Saints', Verona, Pa.

Retirements

The Rev. William Asger, as rector of St. Mary's-on-the-Highlands, Birmingham, Ala. Fr. Asger is assisting the rector of St. John's, Montgomery, Ala.

The Ven. Noah Brokenleg, as rector of Rosebud Mission, Mission, S.D.

The Rev. Vincent Haviland Butler, as rector of the Church of St. Andrew the Apostle, Peoria, Ill.

The Rev. George E. Johnson, as rector of St. James's, Columbus, Ohio.

Seminaries

Ms. Ann C. Lammers has become instructor in systematic theology and ethics, and the Rev. Arthur G. Holder has become assistant professor of field education at the Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, Calif. 94709.

Deaths

Sister Mary Joseph, C.S.M., the former Grace Ransome, died July 29 at St. Mary's Convent, Peekskill, N.Y. at the age of 94.

Professed in 1939, Sister Mary Joseph worked with students at St. Mary's-in-the-Field, Valhalla and at St. Mary's, Peekskill, N.Y. For many years she served as organist and choir mistress at St. Mary's Convent.

CLASSIFIED

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GRACE CATHEDRAL California and Taylor Sts.
Sun Eu 8, 9 (Sung), 11 (Cho); ES & Ser 3:30. Daily Office Mon-Sat 9 & 5:15 (ES Thurs); Daily Eu Mon-Fri 7:30 & 12:10. Thurs 6, Sat 10; C Thurs 4-5

WASHINGTON, D.C.

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

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F. Manning, Gloria E. Wheeler, deacons
H Eu 7:30, 9, 11:25, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri 12:05. MP 8:30, EP 5:15 Mon-Fri

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Cho), 11 (Cho Men & Boys). Daily EU 7 (ex Wed 12:05, Sat 8). HD 12:05

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

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

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

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marlon W. Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

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

ST. LOUIS, MO.

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

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. R. Morton, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

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

ALBUQUERQUE, N.M.

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

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; the Rev. Robert J. Broesler, c
Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30. Daily MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6:45 Wed

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM Est. 1880 W. Penn at Magnolia
The Rev. Marlin Leonard Bowman, v
Sat 5 V & Eu; Sun 9 MP & Eu, 11 Eu

NEW YORK, N.Y.

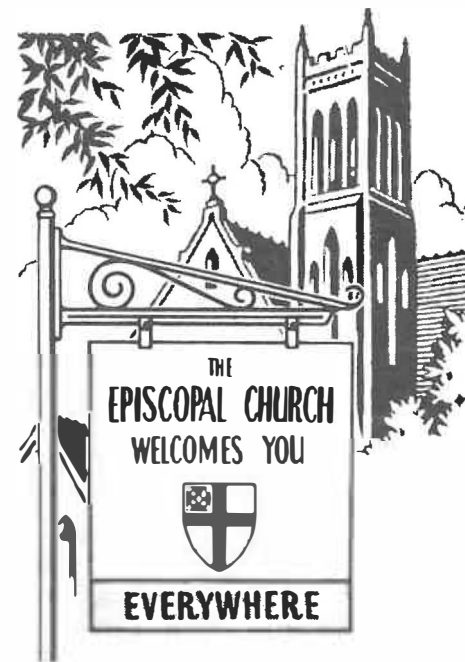
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC 12:15; EP 4

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; J. Fisher, assoc r; 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), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, MajHD 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(1S), 12:05, MP Sung 11. Weekdays MP & Eu 8, 12:10, EP & Eu 5:30. Tues HS 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

ASHEVILLE, N.C.

ST. MARY'S 337 Charlotte St.
The Rev. Edward Gettys Meeks, S.S.C., r

DALLAS, TEXAS

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 Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS 5001 Crestline Rd.
The Rt. Rev. Stanley Atkins, interim rector 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.