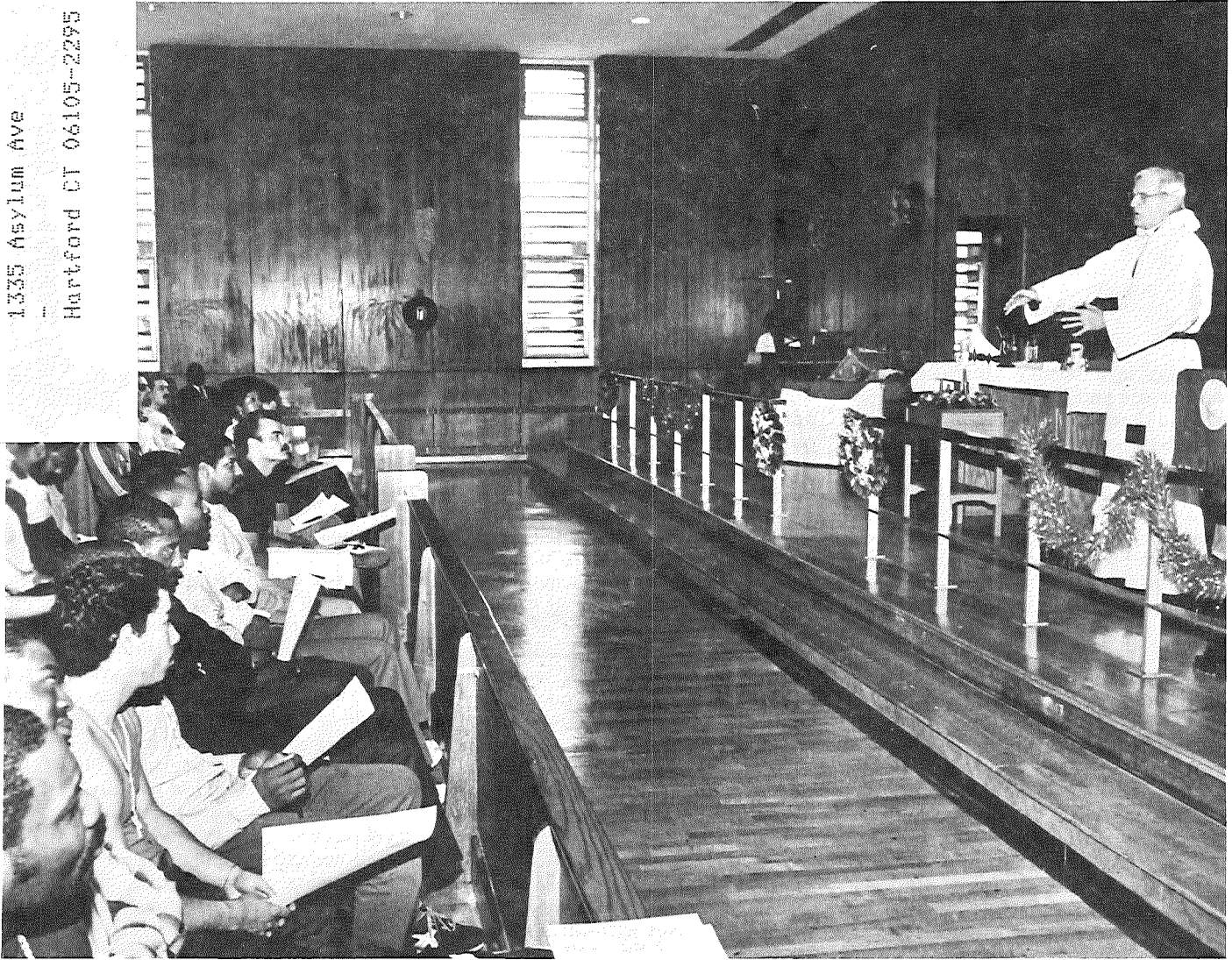


THE LIVING CHURCH

The Rev Robert G Carroon
1335 Asylum Ave
Hartford CT 06105-2295



RNS

The Rt. Rev. Paul Moore, Bishop of New York, held a Christmas service for inmates of the adolescent detention center at Riker's Island Prison in New York.

It Saved My Life • page 8



January Musings

By MICHAEL A. KELLEY

Today is a beauty. Sparkling clear outside and almost calm. What little wind there is comes out of the northwest, but not cold. It's a soft breeze; very soft for an early Sunday of the new year. Wispy strips of cirrus clouds trail out toward the edge of the pale blue bowl of sky above me. I've tried to break out of myself by coming out into the dry beauty of the winter countryside.

My feet have led me back up the hill through the farmlands. Now and then I stop and look around, just to breathe in the smell of the woods and salt air drifting through the trees from the bay beyond. I close my eyes and listen as the stillness settles down around me, but it brings me no peace. For days now I've felt empty. Even though reaching desperately for God, I can find him nowhere. It's as though he were here and now is gone. It's a little frightening. Maybe I'm just a victim of the post-Christmas blues. Whatever the case, I'm yearning desperately for something . . . God knows what.

Suddenly, from the roadside brambles close beside me, a bird's chirping snaps me out of self-indulgent reverie. I wonder if this bright day has given him a taste of the next season, still so far away, as it has for me. I continue on.

By the time he stops chirping after me and flies off into the woods, I've come upon a crossroads by open fields of dead cauliflower and cabbage waiting to be plowed under for the planting of new

seed. Above my head and behind me a cold branch creaks in the silence and I raise my eyes to see a twin white vapor trail stretching all the way back across the northern sky to the horizon. I look further and at first see only the thin, white plume creeping on so slowly, high above. Then, as light reflects off the plane's silvery side, I see it. I'm fascinated at the thought of those laughing, talking human lives tucked safely away in this tiny dot hurtling across space while appearing to be standing almost still, as we on this earth below slowly revolve beneath them. Suddenly I feel so small in this vast universe of his creation.

I shake my head and continue on my walk. Not more than a minute later I again glance up above and am amazed to find them half way down the southern sky, so swiftly gone. Before I know it I have raised my arm and, like a compulsive child, wave to them goodbye. As the vapor trail closes with the horizon, I offer up a prayer for their safe landing. They then are gone behind a tree and I am left alone.

Next, I come to St. Patrick's Cemetery. Driving by I've seen it often, but never stopped to explore. I've not yet come this far on foot, but today, for some reason, I wanted to. A long, narrow piece of property had been cut out of the woods, leaving space between the graves for a grass and dirt road that runs straight through the middle to the end, like the nave of a church. Trees line this roadway and in the spring, summer and fall I imagine they form a lovely archway

overhead. I step in off the main road and move slowly among the gravestones, perusing names and dates. The oldest I can find gives up a birthdate of 1786. Due to weathering of the stone, I can neither read the date of death nor fully decipher a name that appears to be either Clarence or Clement . . . I'm not sure which. The last name is worn away forever.

As I look on down the dirt road toward the end of the cemetery, I see something I never noticed while driving by. A larger than life-size crucifix of white stone mounted on a bronze cross rises up out of a circle of dead flower stems, shrubs and grass. The road ends here, goes on around the circle and back out to the main highway. I am drawn to the base of the figure and stand there gazing up into its strong, loving, all-knowing and all-forgiving face. An overwhelming peace settles upon me and suddenly I feel that all things have led here. In this place of the dead I have been brought again to life.

As I stand looking upon his face, with the tufts of cloud drifting on behind him, I know now what I have been yearning for. A little late, on a Sunday of the new year out in a graveyard, I have finally seen the Christmas that has come to us all. This Christ above me is the very same child born before us in a manger, and has come to be above, beyond and at the end of all graves; those plots that have been filled and those as yet unused. This is he who so lives as to embrace and uphold, now and forever, all lives; mine, my loved ones, those hurtling across the sky above me, Clarence or Clement Whoever born 200 years ago, and all those yet unborn.

I turn to leave with a reassurance I have not known in days, as if the order of all things has, once again, been patiently displayed before me. Indeed it has and will probably have to be again. Some comforting words of Pascal form upon my grateful lips, "You would not seek him if you had not already found him." Before stepping onto the main road, I turn once more to see him there in the distance, down the dirt and grass road at the head of the graveyard. He appears no longer bound to the earth or to the arms of the huge cross behind him.

Our guest columnist, Michael A. Kelley, resides in Hackensack, N.J.

THE LIVING CHURCH

Volume 194 Established 1878 Number 4

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

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

EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; John E. Schuessler, assistant editor; Kirsten V. Reeves, news editor; J. A. Kucharski, music editor; Clarissa H. Porter, book editor; the Rev. Travis T. Du Priest, Jr., People and Places editor and editorial assistant; the Rev. Frederick W. Phinney, associate editor, Province I; the Rev. Emmet Gribbin, Jr., associate editor, Province IV; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila J. Thurber, advertising manager.

DEPARTMENTS			
Books	5	News	6
Editorials	11	People and Places	15
First Article	2	Short & Sharp	15
Letters	3		

FEATURES			
It Saved My Life	James Craven	8	
On Target: Some Thoughts for Preachers	John Haynes	9	
Overcoming Racism	Walter Simmons	10	
'Sleep'	Edward Campbell	12	

Board of Directors

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

The Living Church Foundation, Inc.

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

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

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

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two years; \$81.95 for three years. Foreign postage \$11.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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

LETTERS

Truth of Christ

True, Jesus told a story about ten wise and ten foolish virgins with oil lamps. But, there was a crowd who brought a woman to Jesus, and were told by him to carry out their intentions to stone her if their own consciences were sinless. They all left "convicted of their own conscience." She stayed and heard the words of the Bridegroom, of Jesus Christ himself, "Neither do I condemn thee."

As Catherine Heers wrote in her letter [TLC, Dec. 28], "The Lord has in fact united his church." He is her great high priest. The church needs men who know this truth. Just because oil lamps are not in regular use now in America does not mean that firm belief in "sacred scripture" and "sacred tradition" is not! People know the difference between sacred and secular: between prayer and practice; why wouldn't God?

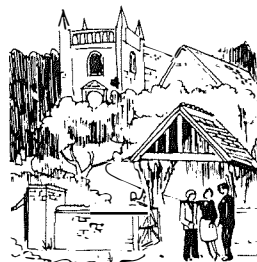
MARY B. ABRAHAMS

Trumansburg, N.Y.

Ceremonially Better?

In your December 21 issue, a letter appeared referring to the liturgical practices of the Irish church — officiating from the north end, ministers wearing gowns and bands in preaching, etc. It was not the letter itself that struck me, but the editor's comment at the end: "Fortunately, some Irish churches are better than this today."

The sad history of Ireland all the way back to Tudor days has posed unique problems for Anglicans which (I would guess) few outsiders will ever fully appreciate. Whether consciously or unconsciously, their need to distinguish themselves from the Roman Catholic sea around them must surely have made them resistant to any changes that would obscure that distinction. Under such circumstances, it is hardly surprising that they still follow patterns that to most of the Anglican world today seem downright archaic. Do we assume from



ENGLISH PARISH HOLIDAYS

... an idea whose time has come! Spend a week in an English village as guest of parishioners. All meals are included. Proceeds benefit the parish. Enjoy country fairs, gardens, pubs... A real "Meet the People" opportunity! Over 40 locations & weeks to choose from.

Catalogue from:

PARISH HOLIDAYS

North American Office

106 So. Fraley St. Kane, Pa. 16735
814/837-9178

SIGN ON NOW

for the

First International Conference
on the Diaconate

DEACONS IN CHURCH & WORLD

June 4-6, 1987

Kansas City, Missouri

Featuring the Presiding Bishop, Speaker and Celebrant. Registration Fee: \$65.00 plus Residency Costs
1987 Diocesan, Individual and Organization Members Welcome!

For Registration Form: Send Inquiries or Checks to:
North American Association for the Diaconate
6325 W. 52nd Street
Mission, KS. 66202



A Prayerful Experience

Of Four Biblical Lands

June 9-26, 1987

Greece - Egypt - Israel - Turkey
(Eight Days in Israel)

For Color Brochure Write:

The Rev. David Keller, Ed.D.
The Bishop's School of Ministry
P.O. Box 13647 Phoenix, AZ 85002
(602-254-0976)

ALCOHOL AND SUBSTANCE ABUSE

A Clergy Handbook

Stephen P. Apthorp \$11.95 paper
\$19.95 cloth

MOREHOUSE-BARLOW

78 Danbury Road
Wilton, CT 06897



THE FIRST AMERICAN NATIONAL PILGRIMAGE

to the

SHRINE OF OUR LADY OF WALSINGHAM

June 21 - July 7, 1987

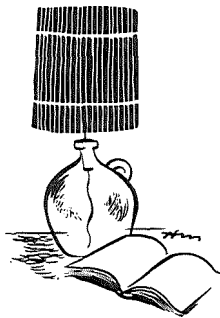
Led by The Rt. Revd. William H. Brady
American Guardian of the Shrine

Glastonbury, Westminster Abbey, Canterbury,
London, Wells, Windsor, Nashdom, Bath

Itinerary and pilgrimage registration:

The American National Pilgrimage Committee
7631 West Wisconsin Avenue
Wauwatosa, Wisconsin 53213-3527

Join us for this spiritual adventure. Experience the richness of the Anglican spiritual heritage, travel with a group of like-minded pilgrims staying in historic (but up-to-date) Inns. Sumptuous meals, London Theatre, numerous opportunities for individual pursuits and shopping.



YES! I Would Like to Join The Living Church Family

If you are not a subscriber to THE LIVING CHURCH, we would like to extend a special offer to you. For only \$13.25 we will send you 22 weeks of THE LIVING CHURCH — the only national weekly news magazine serving the clergy and laypeople of the Episcopal Church for over 108 years. Each week you will receive current news of the church, feature articles, book reviews, special reports and much more for only \$13.25 on this introductory offer. Foreign postage is \$5.00 extra.

Why not subscribe now! Just clip the coupon below and send it to:

THE LIVING CHURCH
816 E. Juneau Ave., Dept. A
Milwaukee, WI 53202

Please send me 22 weeks of THE LIVING CHURCH at the special introductory rate of \$13.25. This is a new subscription, and I enclose my payment of \$13.25.

Name _____

Address _____

City _____

State _____ Zip _____

afar that their lot will be improved by following the ceremonial paths that so many of the rest of us have? What are we looking for, worldwide Anglican liturgical uniformity?

Having started my ordained ministry in the early '50s first at Christ Church, Cincinnati, then in the Philippines, I am not unfamiliar with what might be called the extremes of Episcopal ceremony. The adoption since then by so many bishops and priests of the enriched vesture we have borrowed from Rome is remarkable. Copes and mitres on bishops I have known and who I once (erroneously) thought would never be caught dead in them no longer surprise me. Eucharistic vestments in what were once called "low" churches are commonplace. I don't except myself from the movement — it has been over 20 years since I last celebrated regularly in a surplice and stole. We make a mistake, however, to assume that the enrichment of our ceremonial and our ecclesiastical haberdashery has made our churches "better" — if we mean by that a more faithful commitment to the mission that our Lord has given us.

I do not kid myself that either I myself or the congregation I am now serving is any better off in the eyes of the Lord as a result of either vestments or ceremonial. I have the feeling that the experience of public worship is being taken more seriously in many congregations than it once was, and various recent liturgical developments have undoubtedly played a large part. But when there is no parallel evidence of church growth, we may be heading toward the future as a kind of exotic, beautiful ecclesiastical tropical flower that can exist only in a closed greenhouse.

(The Rev.) RICHARD L. RISING
Sonoma, Calif.

The editor's comment about "better" was inspired not by reference to clerical garments, but by the attractive and worshipful appearance of some Irish churches today. Fr. Rising's questions about increased use of vestments within the Episcopal Church are very timely. Ed.

Hispanic Opportunity

When Archbishop Roger Malony of Los Angeles celebrated mass recently at Dodger Stadium for 50,000 Latinos he said in Spanish: "Los Angeles is your home, the Catholic Church is your home, and I am your pastor."

What unmitigated gall for the archbishop to assume that all Mexican Americans, merely because of their ethnic background, are Roman Catholics! With Fr. Bayaca and Fr. Valenzuela at the Church of the Holy Child in Long Beach, Fr. Gomez at the Ecclesia de la Resurreccion in Los Angeles and other

priests and missions throughout the Episcopal Diocese of Los Angeles, the Roman Catholic Church has no justification in claiming all Hispanics for its own. Many of the over 1,000,000 Latinos in the Los Angeles area are actually members of no church — fair game for us or any other Christian body.

Wake up, Episcopal Church! Go after these folks. The fields are ripe for harvesting. Give them the mass. Give them the faith. Give them Spanish-speaking priests. They will come into our church by the droves. The proof is one of our little missions in Oregon, the Church of the Good Shepherd, Sandy, where the priest holds a mass each week in Spanish which is filled to overflowing. All we have to do is provide the opportunity and our Hispanic brethren will respond. Gloria Deo!

(The Rev.) WENDELL B. TAMBURRO
Gresham, Ore.

Galileo-type Failure

Today there seems to be no valid reason for continuing the use of the common cup. Scientists today cannot give assurance that there is absolutely no risk from viral infections through the use of a common cup.

To be sure some pious people believe that there is no risk. That requires belief in magic; a belief that the Real Presence doctrine rejects. The Roman Catholic doctrine of transubstantiation has done so since the 13th century.

There is need for new guidelines on a proper modern way to receive the bread and wine. In doing so we ought to understand Eastern ancient and contemporary custom in eating and drinking.

Recall Jesus and the disciples at the Passover and the way the unleavened bread and the cup were used:

"He who has dipped his hand in the dish with me" (Matt. 26:23); "One who is dipping bread in the dish with me" (Mark 14:20); "It is he to whom I shall give this morsel when I have dipped it" (John 13:26).

Recently when my wife attempted to intinct the wafer, the lay chalice administrator said, "Give it to me, I'll do that." Following the service he informed me that his priest had told him to do so.

A layman, priest or bishop does not have unilateral authority to deprive any person of the right to dip the wafer. Recall the words of Christ, "and he took the cup, and when he had given thanks he said, "Take this, and distribute it among yourselves" (Luke 22:17).

Many viruses are being isolated today and the possibility of risk to the healthy, where there is not proper prevention is gaining wider recognition. The use of a common cup is a modern Galileo type failure by the Episcopal Church.

(The Rev.) WILLIAM F. CORKER (ret.)
Hilton Head, S.C.

BOOKS

What Science Does Say

ORIGINS: A Skeptic's Guide to the Creation of Life on Earth. By Robert Shapiro. Summit. Pp. 333. \$17.95.

Professor Shapiro begins his lively and provocative book *Origins* by saying, "library shelves groan with the accumulated weight of books on the origin of life. This topic undoubtedly was discussed even before the invention of writing. Since that event, authors have not been timid in providing answers to the riddle of our origins. Why then am I adding yet another book to this collection? Because the need exists for a clear explanation, comprehensible to the general public, of what science does and does not understand about how life first began" (p. 7).

In lucid, intelligent, and often humorous fashion, Shapiro, who is professor of chemistry at New York University and an expert in DNA research, proceeds to spell out some of the "answers" which have been given to the riddle of life in a series of mythological accounts. Monday's tale is an Eskimo story of creation; Tuesday's is about spontaneous generation; Wednesday's tale is Robert Jastrow's *Until the Sun Dies*; Thursday's tale is based on an authentic scientific account by Graham Cairns-Smith; Friday's is about Francis Crick's *Life Itself*, the story of bacteria being brought to earth by special spaceships.

Saturday's tale is Hoyle's variation in which "life first arrived on earth from space, in the form of living matter" with a progressive or developing scale of life in which the ultimate intelligence is

God." And Sunday's tale is Genesis 1.

From this starting point, Shapiro outlines what is a scientific view of the problem and proceeds to look at science itself, what he calls the "realm of doubt" (as opposed to mythology "the realm of certainty"). Anyone who wants to understand why creationism is not taken very seriously by scientists should read this book. Anyone curious about the development of modern science and contemporary biology will find this a painless, clear and concise guide through some very complex issues.

Shapiro is presenting some complex and difficult concepts, and it is to his credit that he can present these in ways laypeople can grasp without "talking down" or "watering down" the material.

(The Rev. Canon) RICHARD C. NEVIUS
Washington, D.C.

Vehicles for Revelation

AND GOD SAID WHAT? An Introduction to Biblical Literary Forms for Bible Lovers. By Margaret Nutting Ralph. Paulist. Pp. 255. \$10.95 paper.

Margaret Nutting Ralph seeks to help her readers crack the "code" of biblical language and forms by approaching the subject on an introductory level, asking and answering some questions of God's intention in the great questions of human origins, suffering and how to live. She treats the literary forms of myth, legend, debate, fiction, gospel, parable, allegory, letter and apocalypse, spending as much time on the content of these forms, and the meaning conveyed through them, as on the forms themselves.

For instance, in her chapter on the

Continued on page 13

Again in 1987!



Ecumenical **FLOATING SEMINAR**
Specially-chartered live-aboard
Cruise of the Fabled River Rhine
Dusseldorf, Cologne, Mainz, etc.

July 4-11, 1987
on the good ship

Basilea

- European theologians
- all lectures in English

Write for color prospectus!
ANOTHER UNIQUE EVENT FROM

International Seminars
106 So. Fraley St. Kane, Pa. 16735
USA - Phone (814) 837-9178



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens

Chalice Palls Funeral Palls

Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

Use the CLASSIFIED COLUMN!

Whenever you want to find it — buy it or sell it — a job to fill or want a job — use the classified columns of THE LIVING CHURCH. A modest 39-cents-a-word classified ad will add your name to the growing ranks of classified ad users. The majority of you, our readers, read the ads in THE LIVING CHURCH. Rates are nominal — 39¢ a word for a single insertion; 35¢ a word an insertion when three or more insertions are ordered, with a minimum rate of \$4.05 for any insertion. See details on page 15 or contact THE LIVING CHURCH Advertising Department.



"Good Morning."

RNS

THE LIVING CHURCH

January 25, 1987
Epiphany 3

For 108 Years
Serving the Episcopal Church

Atlanta's Homeless

A committee representing 218 Atlanta churches and synagogues appealed on December 22 for local government and business leaders to help with the problem of feeding and sheltering Atlanta's homeless population.

The committee, which represents major Christian and Jewish congregations, is seeking help in setting up a permanent, securely financed way of providing housing, meals and job training for the homeless men, women and children who now rely on a patchwork of church-run shelters and soup kitchens.

To publicize its concerns, the committee placed an ad in the Sunday edition of the *Atlanta Journal-Constitution* that stated: "The problem of the homeless is suddenly too big for Atlanta's churches and synagogues to handle alone."

The Rev. Daniel Matthews, rector of St. Luke's Episcopal Church, said the ranks of the homeless have grown well beyond "traditional street people" to include displaced farmers, unskilled workers and other people who once had jobs but have fallen on hard times.

Citing St. Luke's as an example of the pressure on local churches, Fr. Matthews said that the church's soup kitchen has recently been feeding 900 people a day, up from about 200 to 300 in 1984.

At the press conference and also in their ad, the clergy said it may take new business taxes such as development and hotel room taxes to pay for a permanent program to help the homeless.

Local church workers estimate Atlanta's homeless population to be about 8,000 this year, nearly double the estimate from last year.

Concord Church Reopens

Devastated by a fire at Easter in 1984, St. Paul's Church in Concord, N.H., culminated a rebuilding program in December with a "moving-in day." Parishioners not only returned for services, but brought with them hymnals, Prayer Books, altar hangings and other items necessary for worship.

The fire was believed to have been set, and it destroyed the nave of the church. In addition there had been serious water and smoke damage to other parts of the 127-year-old building. A parish survey resulted in the decision to rebuild in the downtown area of Concord, next to the state capitol, and model the new structure after the old.

A capital fund drive followed, which should provide the needed \$3 million for the reconstruction.

The Rev. David Glendinning, rector of St. Paul's, recalled Exodus in his sermon of welcome, and said, "This is like coming into the Land of Canaan."

The parish is now involved in a series of celebratory events, including the investiture of the Rt. Rev. Douglas Theuner as Bishop of New Hampshire on January 25.

WILLIAM FERGUSON

Five Parishes Share Award

Five parishes in the Diocese of Central Pennsylvania will share a \$13,000 grant from the National Episcopal Church for use in their missionary outreach programs, according to the Rt. Rev. Charlie F. McNutt, Jr., diocesan bishop.

The grant is the second to be received from the national church since the start of the Jubilee Ministry in the diocese in 1983. The purpose of the experiential partnership between the local diocese and the national church is to start Jubilee programs jointly and to report what is learned to the entire church. The programs then serve as models of ministry to other parishes across the country.

Bishop McNutt awarded the following grants:

- \$1,600 to St. John's Church, Lancaster, for a community social outreach

coordinator to act as a liaison with the Lancaster County Council of Churches and other organizations which minister to the needy;

- \$3,400 to St. John's Church, Carlisle, to continue the Summer Program for Youth, an enrichment program for children;
- \$1,500 to St. Paul's Church, Harrisburg, for a tutorial and neighborhood playground program for preschool and elementary school age children in uptown Harrisburg;
- \$3,000 to St. Mark's Church, Lewisport, for an enrichment program for preteens;
- \$3,500 to St. Paul's Church, Columbia, for a hot lunch ministry for low income families, the unemployed, elderly and transient.

Russian Orthodox Conference

A group of about 92 representatives from dioceses across the U.S. gathered at the new conference center in the towers of the Washington Cathedral in December for speeches and workshops on how American Christians can support the Russian Orthodox Church and help celebrate the 1988 millenium of Christianity in Russia.

Over the course of the conference, there was much prayer and thought for fellow Christians in the Soviet Union. Participants sang hymns and the Lord's



It has been 10 years since the first woman was legally ordained a priest. She is the Rev. Jacqueline Means (left), shown here as she celebrated the Eucharist with the Rt. Rev. Donald J. Davis, Bishop of Northwestern, Pennsylvania, after her ordination. She is currently rector of St. Mark's Church in Plainfield, Ind., and director of prison ministries for the Diocese of Indianapolis.



As part of the preparation for Episcopal Church participation in the millennial celebrations of Russian Orthodox Christianity, the Rt. Rev. Theodore Eastman, Bishop of Maryland, led a delegation of church leaders and educators on a first-hand visit with their counterparts in the Soviet Union. Here, Bishop Eastman (seated, right), posed for a formal portrait with His Holiness Patriarch Pimen (center, with staff) and metropolitans and bishops of the Orthodox Church. In the second row in clerical collars, are (from left) Dr. Rigdon and Provost Perry.

Prayer in Russian to symbolize the desire for solidarity shared by all for Russian Christians.

The keynote speaker for the consultation was the Rev. V. Bruce Rigdon, professor of church history at McCormick Seminary in Chicago and chairman of the U.S./U.S.S.R. Church Relations Committee of the National Council of Churches.

The next day, after an Episcopal Eucharist with Orthodox music and prayers, Dr. Alan Geyer, executive director of the National Council of Churches' Center for Theology and Public Policy, encouraged an historical awareness of the Soviet Union, the common traits of U.S. and Russian histories and other aspects.

Following the speech, Dr. Rigdon and Dr. Geyer opened the floor for questions from the audience, including many on the arms race, human rights and the situation of Christianity in Russia.

The afternoon session was composed of a series of workshops designed to present models of successful activities used by workshop leaders in their efforts to increase awareness of the Soviet Union among church members. Using Orthodox music in Episcopal services and initiating youth tours were discussed.

The last day of the consultation, Dr. John Vogelsang of the Episcopal Church Center and the Rev. Charles A. Perry, provost of the Washington Cathedral, gave ideas on specific projects to demonstrate solidarity with the Russian Church, based in part on their recent trip to the Soviet Union. The Rt. Rev. John Walker, Bishop of Washington, then introduced the Most Rev. Edmond Browning, Presiding Bishop, who gave the closing speech. In his talk, the Presiding Bishop pledged support for the project and promised to study recommendations for action.

CONVENTIONS

The quest for peace was the focus for November 14-15, when Episcopalians from the 188 parishes and missions of the Diocese of Massachusetts gathered for their annual meeting at the Cathedral Church of St. Paul in Boston.

The peace theme was established at the investiture service of the Rt. Rev. David Johnson in his strong call "to put an end to our common threat of mutual destruction."

A resolution establishing a commission on peace and justice was passed the following day. The new commission will assist the diocese in the development of a public position on the arms race and nuclear deterrence, and their relationship to social justice issues.

The Rt. Rev. Arthur C. Walmsley, Bishop of Connecticut and new president of Province I, presided at the investiture of Bishop Johnson. Though Bishop Johnson has officially been the Bishop of Massachusetts since the retirement of the Rt. Rev. John B. Coburn at the end of September, the investiture service was a special recognition of his new ministry.

Other topics debated and voted by the convention included:

- support of tax resistance;
- condemnation of direct or indirect aid to the contras in Nicaragua;
- continuing support to the ecumenical AIDS task force;
- renewal of the companion diocese relationship with the three dioceses in Zimbabwe, contingent on their approval.

A budget of \$3,377,582 for 1987 was passed.

BARBARA BRAVER

BRIEFLY...

St. Luke's Church in Kearney, Neb. has started a Support Bank by and for parishioners. According to the parish newsletter, "deposits" are made when parishioners fill out a form and list an experience they may have had such as alcoholism or divorce. The form is then given in confidentiality to one of the priests, where it is put on file. "Withdrawals" are made "when a person or family faces a problem or crisis, the priest, if requested will then arrange to bring the persons or families together with the 'depositor' who has been through a similar difficulty." The Rev. Charles Peek is rector.

St. Jude's Ranch for Children in Boulder City, Nev. recently held its 20th annual "Nite of Stars" benefit and raised over \$80,000. Included in the lineup were comedian Norm Crosby, Sammy Davis, Jr., Lou Rawls and many others. A sell-out crowd of over 1,000 people attended, according to the Rev. Herbert A. Ward, Jr., executive director of the home for abused and neglected children. "The entire evening was just plain wonderful," he said. Money raised from the benefit should supply about ten percent of the operating budget for the ranch.

One of the world's largest colonies of black-capped vireos will be preserved, thanks to the efforts of St. Stephen's School in Austin, Texas. Members of the school, which borders a wildlife area, were alarmed to hear the area was scheduled for development, and rallied together to acquire and preserve it. According to the *Texas Churchman*, many species of wildlife and plants flourish along with the bird colony, and due to the efforts of the school, will not be displaced by homes and septic tanks.

The Rt. Rev. Richard Holloway, Bishop of Edinburgh, told a recent conference that "to argue that AIDS is God's punishment on homosexuals is morally repugnant," according to the *Church Times* of England. "It creates a picture of God as an enraged terrorist who fashions and throws bombs at his enemies, no matter who gets them," the bishop said, and added that a compassionate pastoral response is an imperative.

It Saved My Life

By JAMES B. CRAVEN

When I was about ten years old, having often noticed my mother crossing herself in church, I started doing this too, usually about a half beat behind her. She told me I was doing it properly, but that one must not make the sign of the cross with one's left hand, only with the right hand. That was an easy switch to make, and I have been making the sign of the cross as an aid to worship ever since.

I'm not entirely sure why. A seminary classmate of mine asked a professor why he crossed himself in chapel. He said it was a reminder that "we are cruciform." Not much of an answer. I still do it, at the invocation of the Holy Trinity, at the absolution after confession, at the end of the creed, at the *Benedictus Qui Venit*, and occasionally just when I feel like it, at home late at night when I read the daily office, for example. It has become a part of me, and I like it, although I am still not sure just why it is and what it does.

The sign of the cross is the only such practice I have. For years though, I have watched those who at the deacon's announcement of the Gospel, make the three-fold sign of the cross with the right thumb, on the forehead, the lips, and the chest. You have to be really coordinated to do it properly though. For me it is too much akin to hitting a curve ball, or to the old playground routine of patting your head and rubbing your stomach simultaneously.

This sort of thing had never been more than just a casual and optional devotional or worship aid for me until a night three years ago, when the sign of the cross took on a new light in my life.

It was cold in January, and I was watching television late at night, my wife and children asleep upstairs. Hearing something in the kitchen, I went in to find a young man in a full-face ski mask pointing a small silver revolver at me. Before I could even speak, he put the gun to the side of my head, where it was to remain for the next 20 minutes. He wanted money of course, and between my wallet, my wife's purse and my children's lunch money, we found about \$45

The Rev. James B. Craven, III, is an attorney in Durham, N.C., and is a deacon who assists at St. Joseph's Church, Durham.

for him. He also wanted a drink. I showed him where we kept the liquor, added that there was some beer in the refrigerator, and asked him what he would like. He took forever trying to decide, and at one point I told him he was welcome to all of it, and that I would find a box for him to carry it in.

At this point, he lost interest in the alcohol, and he said to me several times that I would have to find more money for him. I said we had no more in the house, but that he was welcome to my car. It still annoys me that he didn't take the car, which is for sale now, and cheap too, in case he is reading this. He told me that he knew the car cost a lot and that he would not take it for that reason. When he saw me trying to surreptitiously slip my gold wedding ring and my father's gold college ring into my bathrobe pocket, he asked how much they were worth. Just costume jewelry, I assured him.

We then toured the ground floor of our house, while my new acquaintance looked for something interesting to take. I told him the video game was kind of fun, but he passed it up. Some Duke University basketball tickets perhaps? No, he must not be a sports fan. Mercifully, he seemed not to notice my collection of autographed baseballs and I was not about to show him the cards.

Now we are going upstairs, he announced, still with the gun on my neck. I put my foot down and told him he couldn't go upstairs. And just why not? Because, I told him, my wife and children were asleep and I didn't want to wake them. That sounded reasonable to him, so we stayed downstairs, this time back in the kitchen, again surveying the liquor cabinet.

I began to trot out every pastoral skill I had ever learned or read about, but to no avail. Things must not be going too well for him, or else he wouldn't be in my kitchen at 11:30 at night holding a gun on me. If he would just tell me about himself, and about the rough parts of his life, I would be glad to try to help him. Something to eat maybe? A little prayer? My house is your house, as they say. He wasn't buying any of that stuff, no sir, nor did he seem to appreciate my pastoral efforts in the slightest.

He had picked up a bottle of bourbon and taken a swig or two out of it, still

holding the gun on my neck with a sort of modified hammerlock. He was very quiet and soft spoken, even polite in a way, but he was not happy about his haul of only \$45 and a bottle of bourbon, a relatively full half gallon, as I remember. He was getting angrier and more frustrated rapidly. Finally, in disgust, he backed away a few feet, the gun pointed now at my chest, and told me to kneel down on the floor, with my back to him. I thought that was not a little ominous, and I had no intention of complying. I could think of no purpose behind such a request except that he must be about to shoot me. I then asked him not to shoot me, and I told him I would not make it easier for him by kneeling down with my back to him. I also reminded him that if he did shoot me, he would find himself in a heap of trouble, as they used to say in the truck commercials.

He was getting jumpier and more edgy by the second, and he kept the gun pointed at me. Just on impulse, I crossed myself, ever so slowly, almost as though in slow motion. At that moment, he pointed the gun down toward the floor, and asked me what I had done. I said that it was the sign of the cross. Why did I do that? Because, I said, I am very scared. Without another word, he took a last swig from the bourbon, took the bottle with him and fled out the back door, whereupon I just about decompensated.

It turned out that my wife and middle son had awakened and heard me talking to our guest. I had purposely talked as loudly as I thought I could get away with, just in the hope of waking somebody up. They had very quietly dialed 911 and told the police what was going on. The police, as it happened, had the house surrounded. Seeing the gun against my neck, though, they were reluctant to move out of fear that I would either be shot or held hostage. Amazingly, the young man got away.

I have often wondered about him, and yes, prayed for him. It had to have been a frightening experience for him, too. It taught me something of the power of the cross. An ignominious instrument of torture and death, I have a feeling it saved my life that January night, because I was very, very scared. I must remember to tell my mother that I used my right hand too.

On Target

Some Thoughts for Preachers

By JOHN W. HAYNES

Preaching is a very difficult undertaking partly because it is a monologue which seeks to become a dialogue. It also attempts to present the good news, in its multiple facets, to a richly diversified group of people of all ages, at different degrees of education, at different levels of spiritual perception, and with very different needs and expectations.

For those who come to church looking for answers to some basic questions on faith and morals, the saddest commentary on any sermon could be likened to that expressed by a friend when commenting on his rector's preaching: "He seems continually to be just a little out of focus, not quite on target, and often to miss the basic point." Such a comment displays the preacher's misreading of life's problems and issues, and shows an inability to relate to common human experiences in a way that is deeply meaningful to others.

Preaching is also difficult because of the complications of language. Students in seminary acquire a great vocabulary which has meaning for them while they are in academia, but which the average parishioner rarely hears and only vaguely understands. It used to be said that it normally took a seminarian three years of parish life to shed his three years of academics, and this is often the case. The desire to impress, to show erudition, to reveal a wide range of academic interests, or to demonstrate some cleverness in selecting provocative illustrations — all these may tend to take precedence over basic principles of good sermon writing and exposition. To bring together the Bible story and the wealth of contemporary human experience in ways where God's grace and love, his power and compassion, are manifest is a supreme art which can only be developed

Good preaching serves to make people feel uncomfortable with their usual responses to life's struggles, but it also instills confidence that peace and quiet will follow noise and turmoil.

and maintained by constant reliance on divine inspiration and empowerment. Preachers need to be constantly recharged by renewed insights which emanate from a reliance on the Holy Spirit.

Preaching is difficult because it seeks to prod the listener into asking deeper questions than he or she would normally ask when left alone. It should stimulate the disposition not only to ask questions but to have answers which are undergirded by the faith and fellowship of others in a parish community, as well as the larger diocesan and national church.

Preaching is often good when it serves to make people feel uncomfortable with their usual responses to the problems in struggling to do their best every day, as well as their reactions to the problems presented by living in an imperfect society. In situations where the moral personal good is involved, or in situations where the social good is being threatened or undermined, the preacher must always place himself in the stance of the prophet Nathan who stood before King David. Nathan elicited this bold response from the king to the moving story of the precious little lamb: "Thou

art the man." As a committed Christian person you should think and act on higher terms, should treat other people with more respect and compassion, should openly engage in a communal or national effort to surround evil with a wall of good, and to resist with "our lives, our fortunes, and our sacred honor," as our forefathers pledged when they voted approval of the Declaration of Independence in 1776.

On the other hand, preaching must also make people feel comfortable. To be sure, life is full of tensions, fears, disturbances, troublesome inhumanities, pervasive crimes, and mistreatment of one individual by another. The preacher has the obligation to instill confidence that right will overcome wrong, peace and quiet will follow noise and turmoil. The church must sometimes be a place of refuge where beauty and truth can be contemplated, assurances are rooted in the belief that people are potentially good, and that those who have submitted their lives to Christ are freed from the weaknesses that beset human nature.

As an example of a preacher who converted monologue into dialogue, I recall this experience. I once heard a preacher giving a sermon on the future life — the joys of heaven versus the tribulations of hell. When he started to talk about hell he said, "And there's no peace there." Realizing just at that moment in time that he had said something significant, he continued to repeat himself: "And there ain't no peace there. My friends, there is no peace, no peace." In an almost zombie state of mind the preacher continued with this simple theme.

That message left a deep impression upon me and others in the congregation. If there is one single hope that is commonly expressed for a loved one who has been transported to the future life, it is the simple prayerful request that he or she might "rest in peace."

The Rev. John W. Haynes is a retired priest of the Diocese of Delaware. He resides in New Haven, Conn.

Overcoming Racism

“The good news message of God, Christ, and the Holy Spirit is the power of love. This is understood in terms of association with people and not disassociation from people.”

By WALTER C. SIMMONS

Critics of American culture will frequently level the charge that ours is racist. Such critics are not always representatives of minorities within our own nation but can include Third Worlders like Archbishop Tutu, who has defined President Reagan's South African policy as racist. It seems obvious that we need to reject such criticism when it is not true, and humbly accept the stinging truth when it is indeed true.

We can certainly point with pride to the ways we as a people have rejected racism. We now know that “separate but equal” was not possible, and we no longer restrict people's movements by creating a society with separate drinking fountains, separate bathrooms, separate schools, and restricting black people to the back of the bus while demanding that white people sit in the front of the bus. Much of the abusive language and namecalling is no longer condoned, but even confronted as evil.

Yet we continue to be challenged with the criticism that we are still a racist society. How is this true? If racism is no longer as overt as it was 30 years ago, the dynamics of racism continue to rule in many ways.

Basic to racism is the attempt by one group to determine how another group ought to live by controlling them. An

obvious focus is housing where minorities and single-parent families are often excluded from apartments.

A second dynamic of racism is when the powerful group seeks to disassociate from the “out” groups. Disassociation determines basic behavior patterns such as arrangements for housing, schooling, churches, the work place, and leisure activities. Being a winner in such a situation is to have the power to disassociate the most: i.e., being invited to become a member of the most exclusive club. The cartoon figure is the bigot who is totally alone because he/she has disassociated from all other people!

A third dynamic of racism is the bold attempt to *create* reality rather than *accepting* and pursuing God's creation as what is real, what is truth, and what is meaningful. God created people in his image and “so loved the world that he gave his only-begotten Son, to the end that all that believe in him should not perish but have everlasting life” (John 3:16). The dynamic of racism is to substitute other meanings and definitions which usually restrict the freedom of people and diminish their personhood. It lacks humility because the finite pretends to be infinite by making God-like judgments.

The fourth dynamic of racism is for the dominant group to define themselves as winners and all others as losers. This is the ultimate Yankee ideal where one always negotiates interactions between people based on the criteria that you are the winner, the others are the losers.

The clear alternative to this Tower of

Babel is the Gospel message. The good news message of God, Christ, and the Holy Spirit is the power of love. This is understood in terms of association *with* people and not disassociation *from* people. Jesus declared that people are winners, not losers. He lived in a relationship which enhanced personhood and declared that God loves them and hopes they will mature into responsible, free, and loving human beings who are called to be stewards of God's creation. We are not puppets God manipulates with strings. Creation theology stresses the integrity of God's creation, and truth is seeking to know this rather than projecting our schemes and definitions onto God's creation because this makes it less than God intended.

Ministry in the inner city emphasizes and clarifies these concerns. People who dwell in darkness because they live lives of disassociation can exit into space which encourages persons to meet as persons. For example, soup kitchens do not just feed hungry people. They are communities where affluent suburban volunteers can mingle with needy street people. In such a setting each person has the opportunity to go beyond stereotypes that poor people have of affluent people and affluent people have of poor people. Barriers are overcome, and people who were separated can connect and meet as persons.

In such ways is the Body of Christ made manifest. The Word is made flesh and dwells among us, full of grace and truth. Not only is it hard work, and even stressful, it is also good fun!

The Rev. Walter C. Simmons is rector of the Church of the Messiah, Providence, R.I. He writes a series for the Rhode Island Churchman and this is one in that series.

EDITORIALS

Disputes Within the Church

The Epistle on this Third Sunday after Epiphany speaks of disputes within the church, and unfortunately the topic has not become obsolete. There are disputes. Those involving laypersons usually result in a great many ill feelings, and an aggrieved party goes to a different parish, or perhaps across the river to a different diocese, or possibly to a different denomination. In many cases, someone who feels unjustly treated simply drops out of church life. Reconciliations are often very difficult to achieve. Disputes need to be solved before they go so far.

The clergy are subject to canon law and the decisions of church courts, but in practice bishops try to work out some settlements before any legal process begins. If action in church courts begins, the picture may be complicated by civil suits occurring at about the same time and involving some or all of the same parties. It is important that members of the church be informed of such matters so that they can be aware of issues which may arise and may know what sort of judgments both canonical and civil courts give. In its news accounts, THE LIVING CHURCH endeavors to give objective and factual accounts, without prejudging litigated issues.

Canonical Penalties

When an unresolvable conflict occurs and a priest is found to be in the wrong, deposition from holy orders may result, or the individual himself may renounce the priesthood. (We do not here refer to deacons, since those whose vocation is in this order are rarely in such conflicts.)

Deposition is a painful and tragic action which no one enjoys. In past generations, when a priest was deposed or "unfrocked," he stopped wearing a clerical collar, stopped using "The Rev." in front of his name, moved out of the rectory, and got a job in some other field. Today, none of the above may occur. Of course the authorities of the Episcopal Church have no power to prevent the deposed individual from functioning as a clergyman in another denomination.

During the past 20 years, there have been many depositions in the Episcopal Church — too many, in the opinion of some observers. This grave penalty has lost its former awesome and horrendous associations. It has become trivialized through frequency and through the disregard of its outward expressions (not wearing clericals, etc.).

Part of the difficulty is that once a priest is deposed, he may feel no further stake in the Episcopal Church and the bishop may have no further power of persuasion. Whatever was wrong may remain unresolved.

We believe that other less grave penalties should often be utilized. These would appropriately include, in some cases, the requirement to move to another locality, perhaps another diocese. The difficulty then is that a bishop cannot impose a rector on another parish. Nor can a suitable vacancy in a mission church be guaran-

teed at any one time. Nor, under present circumstances, can a priest with a blot on his record easily just happen to find an adequate job somewhere else. (Those who say there is no overplus of clergy can try for themselves.)

Meanwhile, something needs to be done. If membership in the church means what it is supposed to mean, and if ordination involves what it is supposed to involve, then the present situation is far from acceptable.

Prostituting the Church?

Our guest editorialist, a clergy wife who wishes to remain anonymous, is a free-lance writer in the midwest.

As I write, I am anticipating a wedding in the parish. I don't feel good about this wedding. Not because I don't know the couple; I know the parents of one of them. Not because I would rather be somewhere else; I enjoy participating in weddings because I am part of this parish community.

The issue is, the couple is not active in this parish or any other church. They have made no effort to participate in the life of the church. They were informed of

Confession

All that summer conceals
Winter reveals
Secrets
Hidden under and behind
Elaborate coverings
Ornate subterfuge
Naked now by Autumn's
Colorful striptease
Clothing dropped upon
A dampened floor
An unobstructed view
Behind a once closed door

To see beneath, beyond
Her unclothed limbs
To feel the chill
Of wind blown dawn
And stand in awe
Before a starlit dusk
Is the grace that winter
Upon us thrusts

There is beauty in the veils of spring
Excitement in the growth of things
Youth's exuberance a daily thrill
But I greet the winter with a holy kiss
The time when honesty and truth exist

Bob Graves

their responsibilities in wanting the sacrament of holy matrimony. They have been encouraged to attend services. They have been invited to the parish activities.

The priest will perform this ceremony for the parents. *They* are active in the parish and the life of the church.

To some of you, this may seem reason enough for the ceremony to be held in the parish. Are we not, you say, as the church, to open our doors to everyone and not judge? Yes. But, are we also not charged with being disciples? Are we not supposed to introduce our Lord to others so they, too, may come to know him and join in this most blessed of lives and communities?

This is not the first such wedding I have attended. I am disturbed by the fact that marriage is being taken so lightly in the Episcopal Church, and other churches, for that matter. The life of the Christian community is one of responsibility, not merely being *nice*. Marriage is a sacrament in the Episcopal Church. It is not a civil ceremony. Marriage in the church is the merging or joining of two people with God and his people. Those of us who witness such marriages are saying, "we will uphold these persons in their marriage" (BCP, p. 425). If we are willing to support the couple, should we not be willing to take the responsibility of preparing them for participation in the community of the church? Should we not be more serious about this sacrament of holy matrimony?

The couple entering into marriage will have a better chance of sustaining the trials of their united lives with the support and love and nurturing of the Christian community. If they choose not to participate in the life of this community, why are they being granted this sacred ceremony?

It is difficult for the priest to say, "No," in these cases. If the diocese has not set guidelines for the

clergy, the priest is left to work out the situation as best as he or she can. Even some bishops have difficulty taking a position when the church is asked to sanction marriage without commitment of active participation from the couple.

If the couple refuses actively to participate in the life of the church and the priest says he will not perform the ceremony, there is risk of alienating parents and/or members of the congregation.

Some clergy require the couple to show good intentions by becoming active for a given period of time prior to the ceremony. Even then, there may be pressure on the priest to back away from such a requirement.

If we, who are active in the life of the Christian church, are serious about loving others and wanting to bring them to meet our Lord, is it not time for us to be serious about the sacrament of holy matrimony? Is it time for the Episcopal Church to require all who wish to marry in the church to participate actively in the life of the community? I believe it is.

The Light of Christ

These weeks after Epiphany form a cheerful section of the Church Year when we have our Lord's Baptism, the calling of apostles, Candlemas, and, as a special item this year, the Sermon on the Mount in the Sunday readings. In one way or another, these weeks hold before us Christ as the Light of the world.

In a world where we are surrounded by so many problems, difficulties, and evils, it is a special privilege to have our spirits upheld by this glorious vision. Through Christ, God "has qualified us to share in the inheritance of the saints in light" (Colossians 1:12).

'Sleep'

By EDWARD J. CAMPBELL

One of God's greatest gifts is that of sleep. It is a mysterious gift, because it produces such a strange state . . . unconscious in appearance, yet able to hear certain noises, semi-aware of one's surroundings, and even able to awaken with the dawn. Surely sleep is mysterious and curious.

There are two sleeps: a short one, and a very much longer one. The short sleep is that which comes at night, when the day is ended and the pace of life has need of rest. There are those who dread this short sleep — night finds them troubled and turning, body still tense, thoughts still racing, and yet ever so aware that the body craves its rest. Of course there are others, persons who welcome

The Rev. Edward J. Campbell is rector of St. Andrew's Church, Clawson, Mich.

sleep, for whom the night is a comfort, a peace. This short sleep is a strange one, with a timing God has built into us for rest and refreshment, and yet a vehicle through which God speaks with our inner self, in that nearly spiritual realm of the dream.

There is also the long sleep, into which the devout have entered with a prayer that they indeed may fall asleep peacefully in God, and wake up in his likeness. Yet even with this prayer, most of us dread that long sleep. We see it as an unwelcome gift, an intrusion into life itself.

There are those, however, who desire that long sleep. Perhaps they are old, frail, desperately ill, and they would fall asleep, if only they could. They believe their lives to be complete, fulfilled, and so pray for respite from their wakefulness, entrance into a land of light and joy.

There are also others who desire the long sleep. Their lives, however, are incomplete and troubled. In the pain of their wakefulness they have chosen to hasten the coming of the long sleep. My brother was such a one. The

pain of his life, the longings of his quest, were such that by his hand he chose that sleep.

I can pray easily for those who would find their refreshment in the short sleep. The dawning of a new day will work its miracle for the children, the sick, the weary, and so I can affirm them prayerfully to their sleep. But the pain of ministry is sharp indeed when I encounter those who desire that longer night. I can know their pain; I can find my own compassion dearly touched. But to pray for that long night of sleep?

Rather I must pray for God's gifts to be understood, even as I must also pray for our use of those gifts, including sleep. The time comes when listening, talking, and holding must give way to choices which are made. For those who desire the long sleep, I am confused and troubled, but I think I understand. I pray then, that the souls of all who sleep may find their rest in the mercy of God, and that all may be awakened with restoration and renewal, awake in the likeness of him whom they have sought.

BOOKS

Continued from page 5

book of Job, she examines the literary structure of "debate" and shows how the book advances the theories and understanding of the nature of suffering. Using charts to outline the relationship of structure to meaning, and providing study questions with the chapters for group use, Ralph provides a book that could easily be a study text for young people or for an adult elective course of Bible introduction.

Writing from a standpoint of faith and openness to the word, she speaks of the various genres as vehicles for revelation. "Because I believe it is revelation, I believe I know what I am to do. Even an Old Testament person would be able to say, 'I am to act justly, love tenderly and walk humbly with my God.' A New Testament person would add, 'And the knowledge and the power to do this rests in my union with the risen Lord, Jesus Christ'" (p. 27). Thus her intent is to aid others in seeking wisdom through scripture, rather than fostering a mere academic understanding of literary form.

And God Said What? will be useful for personal study on an introductory level, and as an aid in parish and secondary education.

ISABEL ANDERS
Shaker Heights, Ohio

Teaching Christian

WHAT'S A KID TO DO? Practicing Moral Decision-making With 10- to 13-Year Olds. By John A. Flanagan. St. Anthony Messenger. Pp. xi and 83. \$5.95 paper.

Parents, teachers, youth group directors and others involved in the lives of adolescents will find this imaginative collection of stories quite helpful in teaching children to be morally responsible. The author shows thorough knowledge of the adolescent mind, of how these young people are beginning to think abstractly and are being challenged to make choices amidst complicated circumstances.

This collection of stories, with questions accompanying each, surely will generate fruitful discussion among young people. The questions are open-ended, discouraging "the one right answer." Instead, participants are challenged to do their own thinking. Adults will find each story stimulating and challenging as well.

Three sections of stories are included. In the first, the goal is to get young people to consider what could happen. For instance, in one story a boy finds out he is taken advantage of when he chooses to shovel the snow off an elderly woman's walk for free, as she pretends she can't afford to pay him. What

if he chooses to not help people anymore?

In the second section, the stories present problems and then several solutions are offered for evaluation. In the final section, the stories contain solutions; this time the students are to judge the actions of the characters.

Throughout, challenges to "put yourself in the story" are made. Following the questions for each story, brief quotes from various people are offered under the heading "Something to Think About." These quotes suggest proper moral choices, but the success of this book is very much dependent on the guidance of morally responsible adults. Here is an opportunity to offer Christian principles in response to many adolescent problems.

J.E.S.

Problems of Inerrancy

NELSON'S ILLUSTRATED BIBLE DICTIONARY. Edited by Herbert Lockyer, Sr., Thomas Nelson. Pp. 1140. \$26.95.

This one-volume resource has some things to recommend it to the general reader. It is a handsomely bound, moderately priced book chock-full of photographs, charts, and maps. Alongside each foreign-language entry is a readable pronouncing guide (e.g. Laodicea = LAY ah duh SEE uh). Throughout the NIBD scholarly language is downplayed in favor of comprehensible prose. It is also quite exhaustive.

That the NIBD is indexed and its texts cited according to the New King James Version of the Bible is a clue to its many problems. The NKJV translators have signed a statement of agreement with the idea of the "plenary and verbal inspiration of the original autographs of the Bible." Such a view effectively dispenses with most of the modern critical methods of study that have proved valuable for Roman Catholic, Anglican, and mainline Protestant biblical scholarship.

The NIBD does usually make some note of the conclusions of critical scholars. It regularly dismisses them as insufficient, however, without taking them seriously. Thus, according to the NIBD, it is clear that Moses wrote the Pentateuch (p. 816), Solomon wrote Ecclesiastes (p. 318), and Paul wrote the Pastoral Epistles (p. 803). All of these attributions have been denied by critical scholars for decades.

The most serious problem of the NIBD lies in its politicization of biblical interpretation by the authors and editors. Regarding the 19th century theories of the "layered" authorship of the Pentateuch, NIBD says: "While more conservative thinkers rejected these conclusions, the liberal humanism of the day pushed forward with its suppositions. Allied with the views of organic

evolutionists, it presented its opinions about the authorship of Genesis as 'scientific.' Actually, these liberal scholars were using procedures that were the exact opposite of true scientific method. But this did not prevent them from making pronouncements that amounted to rewriting history" (pp. 815-16).

Such an ideologically charged approach does little to defuse the polarization between "liberal" and "conservative" religious camps or to advance the cause of believing biblical scholarship.

Such shortcomings are evident elsewhere. The authors hasten to theological conclusions for the present day in many of their treatments. Such eagerness to theologize is missing, however, when they deal with thornier matters. In these cases, the moral issues are avoided in favor of a straightforward presentation of biblical evidence (how to be a good master or husband or wife in ancient society). The contributors' literalism hems them into the position of leaving crucial questions of interpretation unasked. How are modern people to appropriate scriptural teaching, we ask, in cases in which our basic standards of ethics are different from and, most would agree, higher than, the standards of ancient society? NIBD gives us no help here.

The evangelical contributors are not concerned about "catholic" concerns in the Scripture. There is no mention, for example, of the sacramental significance of the Fourth Gospel's imagery. Finally, most of the illustrations, fascinating though they are, are of poor photographic quality. Some are so fuzzy as to be virtually indecipherable to the eye.

The NIBD presents itself as the modern evangelical Protestant's guide to the meanings of scriptural terms. It does not, however, represent the best of evangelical Protestant scholarship, the presence of the estimable F.F. Bruce as a consulting editor notwithstanding. Evangelical biblical scholarship has, to be sure, a significant contribution to make to our understanding of the Bible, but this effort falls short of the mark.

(The Rev.) DAVID R. RUPPE
Instructor in N.T.
Nashotah House
Nashotah, Wis.

Books Received

JESUS: A Disciple's Search. By Murray Bodo. St. Anthony Messenger. Pp. xi and 131. \$5.95 paper.

WHERE IS GOD IN MY PRAYING: Biblical Responses to Eight Searching Questions. By Daniel J. Simundson. Augsburg. Pp. 91. No price given, paper.

THE JOY OF FEELING GOOD: Eight Keys to a Happy and Abundant Life. By William A. Miller. Augsburg. Pp. 190. No price given, paper.

THE EYES ARE SUNLIGHT: A Journey Through Grief. By Shirley Koers. Ave Maria. Pp. 200. \$4.95 paper.

THE DESOLATE CITY: Revolution in the Catholic Church. By Anne Roche Muggerridge. Harper & Row. Pp. 219. \$16.95.

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.

COLORADO
COLORADO STATE UNIV. Ft. Collins
ST. LUKE'S
 The Rev. David Douglas, r
 Sun Eu 8, 10; 6 Student Fellowship
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 Sun 6:30. HD as anno. EP daily. ES 1st & 3rd Sun

GEORGIA
ATLANTA UNIV. CENTER Atlanta
CANTERBURY CENTER
 The Rev. Vincent P. Harris, chap
 Sun HC 11. Wed HC 6

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. Gary P. Lambert, chap
 (815) 758-0572

SOUTHERN ILLINOIS UNIVERSITY Carbondale
ST. ANDREW'S
 The Very Rev. Lewis A. Payne and Peer Ministers
 Sun: 8, 10:15. Wkdys as announced

UNIVERSITY OF ILLINOIS Champaign
CHAPEL OF ST. JOHN THE DIVINE
 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
BALL STATE UNIV. Muncie
GRACE CHURCH Madison at Adams
 The Rev. Chas. T. Mason, Jr., r; the Rev. Gregory J.E. Mansfield, c and chap
 Masses Sun 8, 10:15, Wed 5:30, Tues 5:30 at Student Center.
 Canterbury Fellowship (317) 289-7931

PURDUE UNIVERSITY West Lafayette
EPISCOPAL CAMPUS MINISTRY
 435 W. State St. 47906 (317) 743-1347
 The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d
 Sun HC 8:30, 10:30; HC/EP 4:30 dinner follows

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

KANSAS
KANSAS STATE UNIV. Manhattan
ST. FRANCIS AT KSU
 The Rev. Ron Clingenpeel, chap
 5 Danforth Chapel. HD 7:30 House

UNIV. OF KANSAS Lawrence
CANTERBURY HOUSE 1116 Louisiana
 The Rev. Anne Clevenger, the Rev. Mark Clevenger
 Sun H Eu 5; Thurs noon H Eu

MINNESOTA
UNIV. OF MINNESOTA Minneapolis/St. Paul
UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.
 The Rev. David Selzer, chap. Minneapolis 55414
 Sun Eu 6. Wed Eu 12:15 612/331-3552

MISSISSIPPI
MISSISSIPPI STATE UNIV. Starkville
RESURRECTION 105 N. Montgomery
 The Rev. Douglas Carter, chap
 Sun Eu 7:30, 10:30, 6:30 Eu, dinner, discussion. Wed Eu 12:05
 MSU Chapel

NEW YORK
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
 The Rev. John N. Gill
 Sun 8, 10. Wkdys as announced

OHIO WESLEYAN UNIVERSITY Delaware
ST. PETER'S 45 W. Winter St.
 The Rev. Paul Nicely, priest assoc
 Sun H Eu 8, 10:30. Wkdys as announced

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

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

TEXAS
SMU Dallas
COLLEGIATE CHAPEL OF ST. ALBAN 3308 Daniel
 and **EPISCOPAL STUDENT CENTER** (214) 363-2911
 The Rev. Frank B. Bass, chap
 Sun Sung H Eu 11, 5 dinner follows. Wkdys 5. Chapel open 24 hours

TEXAS TECH UNIV. Lubbock
CANTERBURY ASSOCIATION 2407 16th (16th & Y)
 The Rev. Tim Kazan, chap
 Sun Compline, dinner, activities 6:30. Wed Compline, dinner,
 Bible study 6:30. H Eu as anno

VERMONT
NORWICH UNIVERSITY
 The Rev. Richard E. May, chap. 485-7822
MILITARY COLLEGE OF VERMONT, Northfield. St. Mary's
 Church: 8 HC, 10 HC. 485-8221. White Chapel: 7:30 HC,
 485-2129. VERMONT COLLEGE, Montpelier. Christ Church:
 8 HC, 10 HC, 223-3631. White Chapel: 7:30 HC, 485-2129.

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

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. Wkdys: H Eu 12 (Tues with HU)

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.



Short & Sharp

By TRAVIS DU PRIEST

THE NEW TESTAMENT OF THE NEW JERUSALEM BIBLE. Edited by Henry Wansbrough. Doubleday. Pp. xvii and 534. \$6.95 paper.

A new paperback edition of the New Testament from the well-known Jerusalem Bible; contains newly schematized footnotes as well as indexes of proper names — personal and geographical. Small print.

CENTURIES. By Thomas Traherne. Morehouse-Barlow. Pp. vii and 228. \$8.95 paper.

Morehouse-Barlow offers us an American paperback of the 1985 Mowbray (English) paperback of the 1960 Clarendon

Press standard edition of the 17th-century poet-priest Thomas Traherne's delightful prose-poem meditations, often alluded to in these pages.

GENDER & GOD: Love and Desire in Christian Spirituality. By Rachel Hosmer. Cowley. Pp. 142. \$7.95 paper.

Episcopal priest and lecturer in ascetical theology at General Theological Seminary, the author is also a founder of the Order of St. Helena. She gives a number of illuminating imagery studies of scripture, the church fathers, and literature, particularly Dante. Her premise? God's image in flesh requires relationship.

FINAL REPORT OF THE ATTORNEY GENERAL'S COMMISSION ON PORNOGRAPHY. Introduction by Michael McManus. Rutledge Hill Press. Pp. ix and 571. \$9.95 paper.

A condensed version of the entire Attorney General's report, this book gives a graphic picture of the U.S. sex industry. Does not make for light reading, but provides an excellent resource for those who fight the spread of pornography. K.R.

PEOPLE and places

Appointments

Canon E. Boyd Coarsey, Jr., canon theologian of Trinity Cathedral, Columbia, S.C., is now rector of St. Mark the Evangelist, 1750 E. Oakland Park Blvd., Fort Lauderdale, Fla. 33334.

The Rev. Ken Cook is acting chaplain at the University of the South, Seawee, Tenn. 37375.

The Very Rev. James Breese Hampstead is now dean of the Cathedral Church of Christ the King, Kalamazoo, Mich.

The Rev. Richard A. Wagner is vicar of St. Hugh of Lincoln, 12N193 Randall Rd., Elgin, Ill. 60123.

Resignations

The Rev. William W. Millsaps, as chaplain at the University of the South, Seawee, Tenn. 37375. Fr. Millsaps' resignation becomes effective June 30; however, he has been granted a leave of absence to pursue other ministries.

The Rev. Ken Schomaker, as rector of St. Andrew's, Greencastle, Ind., to seek secular employment.

Religious Orders

On January 1, Sr. Julian Margaret made her life profession in the Society of St. Margaret, St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. 02108.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

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

CHURCH FURNISHINGS

TRADITIONAL GOTHIC Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Seawee, Tenn. 37375. (615) 598-0208.

FOR SALE

EPISCOPAL CHURCH SIGNS—Aluminum, familiar colors, single and double face, economical; brackets, too. For information—Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Rd., Tallahassee, Fla. 32303. 904/562-1595.

2-MANUAL 1903 MOREY TRACKER ORGAN. 7 ranks, additions to 13 ranks possible. Excellent condition. NY-NE area preferred. c. \$15,000 FOB Troy, N.Y. Available immediately. Call 518/273-2974 collect.

ORGANIZATIONS

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

POSITIONS OFFERED

VICAR for mission with satellite congregation. Beautiful mountain area 80 miles from Reno, Nev. Friendly, supportive congregation. Two supply priests live in the area. Send letter and resumé to: Good Shepherd Church, c/o Carol Curry, 30 S. Roop, Susanville, Calif. 96130.

SCENIC SOUTHWESTERN UTAH — Small parish with growth potential in a year around golfing community of 25,000 seeks full or part-time retired priest. Assistance with housing and car allowance possible. Inquire or send resumé to: John D. Smith, Sr. Warden, Grace Episcopal Church, 1316 Player Circle, St. George, Utah 84770. Phone 801/673-4928.

DIRECTOR OF MUSIC. St. Michael's Episcopal Church, 4701 Erie St., Racine, Wis. 53402. Fr. John Ambelang, rector. Sunday service and adult choir rehearsal, organize and develop children's/youth music program. Bachelor's degree in music and experience required (familiarity with 1982 Hymnal and with renewal music in worship strongly desired). Salary competitive, commensurate with qualifications. Use of church facilities for private teaching is offered. (414) 639-2507.

PRIEST with an M.S.W. or equivalent. Special vocation to counseling and group work to community 3/4 times, share parish ministry 1/4 time. Contact: The Rev. George W. Busler, St. Mark's Church, P.O. Box 887, Westhampton Beach, N.Y. 11978. 516/288-2111.

POSITIONS WANTED

YOUTH MINISTER, M.Div. with three-plus years of experience for a full-time parish program, grades 7 through college. Reply Box S-647*.

SERVICES OFFERED

I WILL KEEP your pledge statements on computer. Reports as desired. Low rates. Eugene Patton, P.O. Box 546, Morgantown, Pa. 19543. 215/286-0684.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

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

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

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

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

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30
Mon to Sat; 8-6 Sun

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, 11:15, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8.
Mon-Fri 12:05. MP 8:30, EP 5:15 Mon-Fri

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W.D. McLean, III, r; the Rt. Rev. G.F. Burrill, Episcopal
Assistant; the Rev. Welles Bliss, assoc; the Rev. Reid Farrell,
ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &
Healing 10

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). Mon & Fri. 7; Tues,
Wed, Thurs 12:05. 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

KEY — Light face type denotes AM, black face PM; add,
address; anno, announced; A-C, Ante-Communion; appt,
appointment; B, Benediction; C, Confessions; Cho, Chor-
al; 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 Church-
men; 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, Inter-
cessions; 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. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. David E. Weaver
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion 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

ST. LOUIS, MO.

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

OMAHA, NEB.

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

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

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 Misa Santa En Espanol;
11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15
Mat & HC; 12:15 HC; 4 EP

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, 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. Howard Stringfellow, c; the Rev. Leslie Lang; the Rev.
Gordon-Hurst Barrow
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 CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 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.