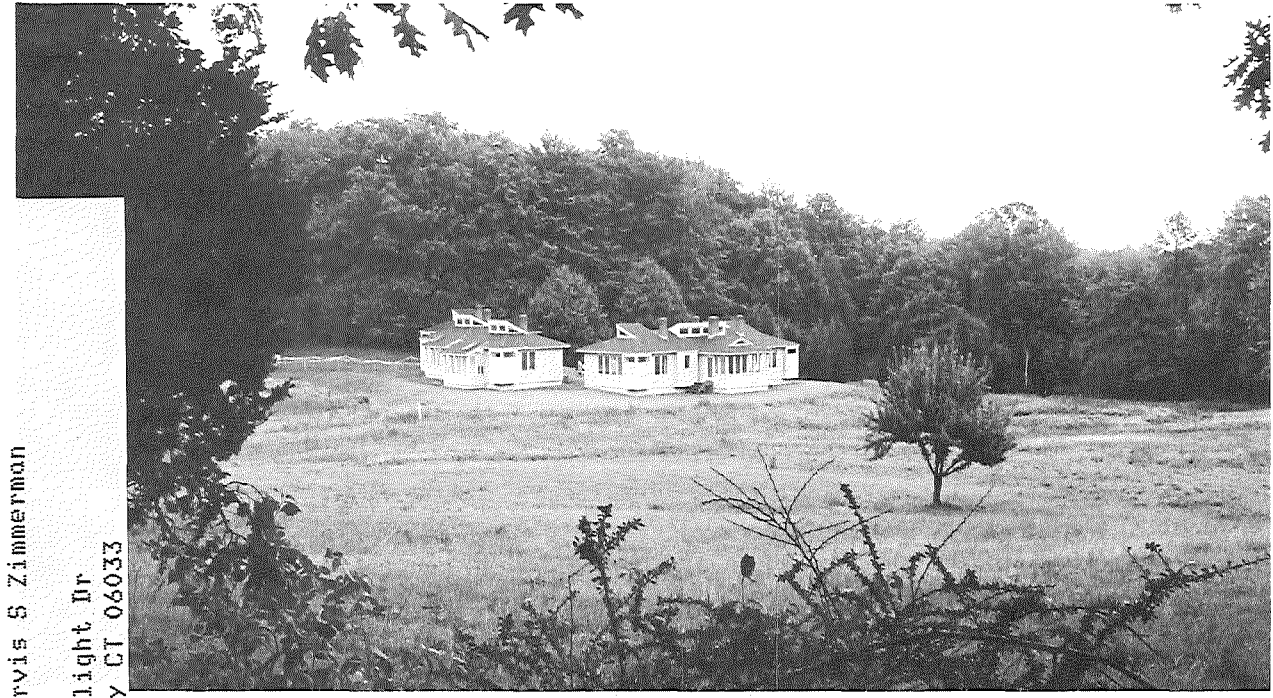


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The Rev Jervis S Zimmerman
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Photos: Christopher Morrow

Dedication of the Coburn hermitages (grounds shown above). At left, the Rev. Mother Anne Marie, superior of the Society of St. Margaret; Mrs. Coburn, Bishop Coburn and the Rev. James Madden, novicemaster of the SSJE [p. 6].

The First Article



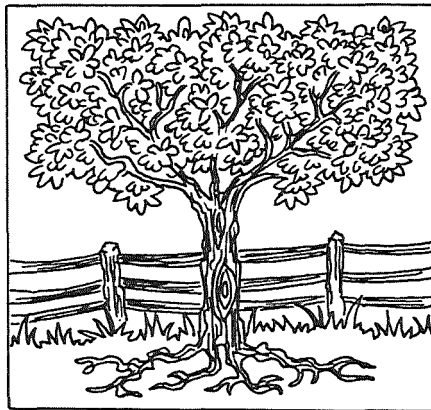
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Gritty Realism

It may be redundant to critique a critic but Arthur Livingston's review of Brian DaPalma's "The Untouchables" [TLC, Oct. 18] begs a response. Indeed DaPalma has summoned a "mythic atmosphere" in his film, including his climactic slow motion dance of death in which young Elliott Ness, momentarily distracted by an infant's welfare, recovers his senses and shoots all the bad guys dead away, and, naturally, saves the baby.

I can't fault Mr. Livingston for appreciating Mr. DaPalma's film technique, but I can fault his mistaking mythic violence for cinematic poetry. Our era hardly needs graphic art to make us more comfortable with violence in our society. If, as Mr. Livingston writes, we need a reminder of "the reality of a danger which can only be combatted by force" then let it be done in a world of reality where the tragedy of nonviolent choices not taken is realized.

Mr. Ness chose violence for violence and locked up Capone. But the violence continues, and Capone's progeny control a violent international empire of crime.

If there is a theology in DaPalma's film it is the tragic failure of God's way in modern society; the reality of the cross sold out to the fantasy of the camera. In my opinion, this theology is best told in "gritty realism" saving poetry for the best that is in us.

(The Rev.) RALPH PITMAN, JR.

St. Peter's Church

Philadelphia, Pa.

• • •

I just read Arthur Livingston's review of "The Untouchables." Elliot Ness was not an FBI agent, nor were his colleagues. The federal officers among them were treasury agents. Also, while Al Capone was indeed convicted, and served a sentence at Alcatraz, he died a free man in Miami after the war.

In his letter in the same issue, Fr. Wickersham notes that having the Eucharist as the principal Sunday service "is to overemphasize the sacrament at the expense of the word." But the Eucharist proper is celebrated only after the liturgy of the word, in which there are generally four separate Bible readings and a homily or sermon. How is the word being shortchanged?

It seems to me that we are now placing a renewed emphasis on both word and sacrament. We certainly have more preaching and Bible reading now than what I grew up with using the 1928 Prayer Book. In that edition, a sermon was required at the Eucharist and there was no provision made for one within or after the daily office, yet little attention was paid to either rule. And except for the psalms, the Hebrew Bible was almost never read from in church. To go back to that general practice would somehow help restore the world/sacrament balance? Come on.

(The Rev.) JAMES B. CRAVEN, III

St. Joseph's Church

Durham, N.C.

Basilic

The "First Article" for October 18 is absolutely basilic! Thank you for a piece that is as well-written and interesting as anything I've come across in a long time.

(The Rev.) JOHN RETTGER

Church of the Resurrection
Spring Lake Park, Minn.

One Woman's Voice

In response to Fr. Talbott's desire to hear from more women in regard to "inclusive language" [TLC, Oct. 18], here is the response from one woman.

As a writer, a reader of good literature, as one who loves the English language, I believe in most cases inclusive language tends to degrade, bastardize and desecrate our language. When applied to holy scripture, which in my opinion should be both as accurate and beautiful as possible, I consider the movement to be incredibly presumptuous and, indeed blasphemous.

I am honestly bewildered by the terrible insecurity of women which has led to this movement.

(The Rev.) EMILY GARDINER NEAL
Cincinnati, Ohio

God as Lover

Regarding inclusive language, I think it's a matter of what we're looking for [TLC, Sept. 27]. If we're concerned for status in human society in this world, I can see how the exclusive use of the male image for God is viewed by women as a put down for them. (Of course, in a real way it carries even more of a negative implication for men because of the disturbing contrast between what we are like and what this image suggests we are supposed to be.)

But I don't hear the Gospel saying anything positive about a concern for status in this world. Rather, it's all about God's love and our response to that love. In that context I believe it can be seen that the male image for God actually favors women over men. God is the lover; human beings are the

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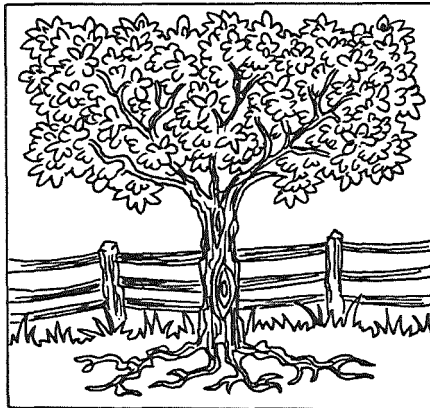
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Gritty Realism

It may be redundant to critique a critic but Arthur Livingston's review of Brian DaPalma's "The Untouchables" [TLC, Oct. 18] begs a response. Indeed DaPalma has summoned a "mythic atmosphere" in his film, including his climactic slow motion dance of death in which young Elliott Ness, momentarily distracted by an infant's welfare, recovers his senses and shoots all the bad guys dead away, and, naturally, saves the baby.

I can't fault Mr. Livingston for appreciating Mr. DaPalma's film technique, but I can fault his mistaking mythic violence for cinematic poetry. Our era hardly needs graphic art to make us more comfortable with violence in our society. If, as Mr. Livingston writes, we need a reminder of "the reality of a danger which can only be combatted by force" then let it be done in a world of reality where the tragedy of nonviolent choices not taken is realized.

Mr. Ness chose violence for violence and locked up Capone. But the violence continues, and Capone's progeny control a violent international empire of crime.

If there is a theology in DaPalma's film it is the tragic failure of God's way in modern society; the reality of the cross sold out to the fantasy of the camera. In my opinion, this theology is best told in "gritty realism" saving poetry for the best that is in us.

(The Rev.) RALPH PITMAN, JR.
St. Peter's Church

Philadelphia, Pa.

• • •

I just read Arthur Livingston's review of "The Untouchables." Elliot Ness was not an FBI agent, nor were his colleagues. The federal officers among them were treasury agents. Also, while Al Capone was indeed convicted, and served a sentence at Alcatraz, he died a free man in Miami after the war.

In his letter in the same issue, Fr. Wickersham notes that having the Eucharist as the principal Sunday service "is to overemphasize the sacrament at the expense of the word." But the Eucharist proper is celebrated only after the liturgy of the word, in which there are generally four separate Bible readings and a homily or sermon. How is the word being shortchanged?

It seems to me that we are now placing a renewed emphasis on both word and sacrament. We certainly have more preaching and Bible reading now than what I grew up with using the 1928 Prayer Book. In that edition, a sermon was required at the Eucharist and there was no provision made for one within or after the daily office, yet little attention was paid to either rule. And except for the psalms, the Hebrew Bible was almost never read from in church. To go back to that general practice would somehow help restore the world/sacrament balance? Come on.

(The Rev.) JAMES B. CRAVEN, III
St. Joseph's Church

Durham, N.C.

Basilic

The "First Article" for October 18 is absolutely basilic! Thank you for a piece that is as well-written and interesting as anything I've come across in a long time.

(The Rev.) JOHN RETTGER
Church of the Resurrection
Spring Lake Park, Minn.

One Woman's Voice

In response to Fr. Talbott's desire to hear from more women in regard to "inclusive language" [TLC, Oct. 18], here is the response from one woman.

As a writer, a reader of good literature, as one who loves the English language, I believe in most cases inclusive language tends to degrade, bastardize and desecrate our language. When applied to holy scripture, which in my opinion should be both as accurate and beautiful as possible, I consider the movement to be incredibly presumptuous and, indeed blasphemous.

I am honestly bewildered by the terrible insecurity of women which has led to this movement.

(The Rev.) EMILY GARDINER NEAL
Cincinnati, Ohio

God as Lover

Regarding inclusive language, I think it's a matter of what we're looking for [TLC, Sept. 27]. If we're concerned for status in human society in this world, I can see how the exclusive use of the male image for God is viewed by women as a put down for them. (Of course, in a real way it carries even more of a negative implication for men because of the disturbing contrast between what we are like and what this image suggests we are supposed to be.)

But I don't hear the Gospel saying anything positive about a concern for status in this world. Rather, it's all about God's love and our response to that love. In that context I believe it can be seen that the male image for God actually favors women over men. God is the lover; human beings are the

beloved — all of us, male and female alike (as C.S. Lewis expressed it, “We are all, corporately and individually, feminine to him”).

If this be true, this is a relationship for which nature seems to have equipped women better than men — indeed, for which men particularly need women’s help. One man did enter fully into this responsive relationship with God — the beloved son — who at the same time manifested in and by his maleness the love of God incarnate for God’s creation.

I would offer that we can view the biblical and traditional use of the male image for God not as an attempt of men to lord it over women but as an expression of the mystery of love between God and his people.

(The Rev.) JAMES E. MARSHALL
St. John’s Church

Kewanee, Ill.

• • •

Bravo to the Rev. B.W. Coggin! Taking the “con” position in inclusive language, Fr. Coggin has hit the nail on “her” head.

My intuition is the same as his: “some people have chosen to feel alienated and rejected.” If and when the language were made inclusive (God forbid!) they would find something else to complain about. Let us get on to the things that really matter. As Fr. Coggin has stated, such matters as prenatal infanticide should be more our concern than insensitivity. It is also important, I believe, that the majority of Episcopalians would agree with Fr. Coggin.

BREE B. KELLY

Atlanta, Ga.

Not Softly Turning

The softly turning answer is not one of my motivated skills but I am quite offended by the Rev. F. Paul Goodland’s deploring of interims [TLC, Oct. 11]. His aim seems to be at the protracted vacancy that has become common. We odd yawns just happen to be in the line of fire. For a more positive valuation of the in-between time I would suggest Loren Mead’s *Critical Moment of Ministry: A Change of Pastors*, published by the Alban Institute.

(The Rev.) CHARLES W. HUNTER
St. Luke’s Church

Cedar Falls, Iowa

Old Gods Returning

M.D. Collum’s letter [TLC, Sept. 27] prompts me to write in support of Fr. Millsaps. I am also reacting to a “Viewpoint” by Prof. Scott Bates [TLC, Sept. 13], as it seems to try to make Fr. Millsaps and my position one of anti-academic freedom, which is not the case.

Still, as Fr. Millsaps points out, “academic freedom” should never be the excuse for lowering moral standards,

especially in a Christian school. I think I would have been shocked by the same scenes as Fr. Millsaps was, not being trained in the lores of myth and having a high regard for the traditional role of the nun.

Have college courses on myth been especially popular in recent years? I am remembering articles in the *International Bulletin of Missionary Research* (January 1987), one of which was entitled “Europe’s Neo-Paganism: A Perverse Inculturation” by Marc R. Spindler of the University of Leiden, the Netherlands. In it he writes, “Shelley hoped that the old gods would come back. ‘The world’s great age begins anew./ The golden years return . . ./ Another Athens shall arise.’ Now this new age has come. The old gods of Greece are back.”

And Spindler quotes a French neopaganist, L. Pauwels: “Paganism celebrates the awareness of abundant life, creative strength, joy of life, appetite for power and happiness.” Also, from Spindler, “Leading theologians . . . have analyzed and criticized these movements. . . . They all point to the dramatic mistakes of neo-paganism in the interpretation of Christian faith.”

Perhaps there is no connection between neo-paganism in Europe and the Sewanee Film Festival, but reading of the one reminded me of the other.

I think a theology of creation is what we need today. “The First Article” is helpful here, I believe.

MARY HANSEN

Hakodate, Hokkaido, Japan

“Discreet”

May I offer a very minor correction to David P. Mills’s excellent article “Prayers of the People: Guidelines for Writers of Parochial and Seasonal Petitions” [TLC, Oct. 18]?

The article uses the word “discrete” to mean “prudently silent.” “Discrete” means “individually distinct.” The word Mr. Mills should have used here is “discreet.”

NANCY J. DOMAN

Garden Grove, Calif.

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THE LIVING CHURCH

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Emphasis on Compassion

All baptized persons share the church's mission of living a "spirituality of compassion," said the Most Rev. Edmond Lee Browning, Presiding Bishop, recently at the Episcopal Theological Seminary of the Southwest in Austin, Texas.

The Presiding Bishop defined that compassion as "entering into the pain of others," and added "we must see the brokenness of the world and bring about the wholeness of God's creation." He spoke at the seminary during the Blandy Lectures, which are named in honor of the seminary's first dean, the Very Rev. Gray M. Blandy.

Borrowing a term from the Latin American theologian Gustavo Gutierrez, Bishop Browning emphasized the church's greatest challenge is to preach "the gospel of hope in a society of death."

He called for the rediscovery of the "quality of self-denial — a way of life that has been lost." And, self-denial is not possible "until we acknowledge our complete dependency on the love of God." We must — like Christ — have "a unity of wisdom and mercy." Jesus understood his own personhood in relation to his father and "from that consistent wisdom flowed acts of compassion," he said.

These acts of compassion need not polarize church members. Some say the church should deal directly with social issues while others believe it should only teach. "These concerns are not separate; they are two sides of the same coin," Bishop Browning said.

"There is no such thing as an isolated congregation," the Presiding Bishop emphasized. "Geographic, cultural or media isolation is possible but isolation from the mission of the church is not possible if people are acting out their baptism," he said.

"If God initiates a mission, he is in the midst of it. He is in the midst of loneliness, alienation, separation, suffering and conflict. He shares the lives of those who cry for dignity and peace. It is

wrong to identify God with good things only," he said.

His appearance marked the second time a Presiding Bishop has been a Blandy lecturer at the seminary. The Most Rev. John E. Hines gave the 1973 Blandy Lectures.

Hermitages in Massachusetts

Five newly built hermitages in West Newbury, Mass., were dedicated in honor of the Rt. Rev. John Coburn, who retired as Bishop of Massachusetts last year, and his wife Ruth, on September 19. Owned by the Society of St. John the Evangelist, based in Cambridge, the buildings were dedicated to the couple "not so much for their achievements, but as an example, a witness to all clergy and their spouses of mutuality in prayer and work," said the Rev. Thomas Shaw, Society Superior.

The hermitages were built on a 120-acre site bequeathed to the order in 1948 and will be used to house small groups on retreats. Also dedicated was the new Chapel of the Transfiguration, which will hold 40 people.

An estimated 375 people were present for the ceremony held in front of the five gray, wooden buildings. Though the main house of the society in Massachusetts is the Cambridge monastery, the 120-acre site with and a farmhouse dated 1745 had been used by members of the society for retreats and vacations, but the construction of the hermitages has made possible more extensive use of the site.

Consent in Quincy

The Very Rev. Edward MacBurney, Bishop-elect of Quincy, has received a majority of standing committee consents for his election.

According to the Rev. James Emerson, president of Quincy's standing committee, 60 consents were received as of October 19, a majority, and more continue to be received. As of October 23, 21 standing committees had officially withheld their consents.

The election of Dean MacBurney to the episcopate came under fire earlier this year when misunderstandings of the "Desired Leadership Qualities" statement issued by Quincy's committee for nominations had led a number of diocesan standing committees and a national publication to believe that the diocese would only elect someone who would agree to the continued use of the 1928

Prayer Book [TLC Sept. 20].

A letter issued by the Rev. David O. McCoy, president of the standing committee of the Diocese of Southern Ohio, stated that "we will not be able to consent to an election of a person who so subscribes (to the requirements) and whose election and subsequent actions are governed by a process which limits candidates to those who agree with the statement."

The Rt. Rev. Donald Parsons, Bishop of Quincy, addressed the issue in a letter to all bishops urging them to consider that "there is a danger that the consent process might be used to demand of a diocese more than General Convention demanded."

At the recent House of Bishops meeting, however, there appeared to be more widespread acceptance of Dean MacBurney's election [TLC, Oct. 25].

Bishop Parsons told TLC he was "very pleased" with the majority vote and that he did "not anticipate the same degree of difficulty with the bishops' votes."

Ecumenical Celebration

On October 11, the Diocese of San Joaquin held an official diocesan-wide celebration of the 1,200th anniversary of the 7th Ecumenical Council, the last accepted both by East and West. This observance was authorized by the diocesan convention in February. Parishes around the diocese were provided with a special Proper and information packet by the ecumenical officer, the Rev. E. James Kingsley and the liturgical commission. Lay people called this material very informative.

Those attending a special program on October 3 for Christian educators also received enlargements of a drawing from the Stroganov Ikon-Painter's Guide, published in Moscow in 1609, illustrating the 7th Council with the fathers symbolically presenting the evidence of scripture, tradition, and reason against the heresy of iconoclasm. This was designed for coloring by Sunday school classes. Additional information was prepared to help teachers in presenting the material to their classes.

The observance of the anniversary in St. James Cathedral, Fresno, included use of parts of the Proper at all morning services and the remaining parts at an ecumenical festival Evensong to which Orthodox and Roman Catholic representatives were invited. Other churches of the Fresno deanery were also in attend-

Correction: In TLC, Nov. 8 (p. 8), photos of Arie Brouwer, general secretary of the NCC, and J. Richard Butler, executive director of CWS, were inadvertently switched. Thus, Mr. Butler was shown at right and Dr. Brouwer at left.



Members of St. James Cathedral and their banners: stirring up an interest in sacred art.

ance. Unfortunately the bishop was detained and unable to be present as planned.

For two months 14 women of the cathedral sewed two large icon banners of Christ and of Our Lady of Walsingham. These were each dedicated separately at main morning services and hung in the sanctuary.

The services seem to have sparked more interest in future programs of education about the Orthodox churches and about sacred art.

CHRISTOPHER KELLY

CONVENTIONS

The Diocese of Wyoming held its convention October 8-11 at the Hilton Hotel and St. Mark's Church in Casper. The Rt. Rev. Bob Jones, diocesan bishop, presented the opening address and Dr. Robert Webber, professor of theology at Wheaton College in Wheaton, Ill. was the guest speaker.

A number of resolutions were passed, including those to support all forms of family life; to support the ordination of women to the episcopate; to call on the social concerns committee to prepare a statement on homosexuality and on AIDS for the next convention; to further ecumenical relations on local, state and world levels; and others. An additional resolution was passed to send greetings to the companion diocese of Swansea-Brecon, Wales, and to encourage the existing relationship.

A diocesan budget of \$523,472 was approved.

The convention received word of the resignation of August Borino of Tor-

rington as diocesan treasurer, a position he has held for many years. Bishop Jones announced the appointment of Jack Guthrie, president of the First Wyoming Bank of Laramie, as the new treasurer.

DOROTHY JOHNSON

Meeting in Indianapolis October 8-10, the Diocese of Indianapolis accepted a long-range plan for its Waycross camp and conference center which calls for a capital funds drive of some \$1 million. A full-time executive director and a new conference center building are the chief features of the plan. Other facilities will be refurbished.

St. Michael's Church, Noblesville, was admitted to parish status and a 1988 budget of \$1,853,371 was approved.

A pectoral cross with symbols of his office and family was a surprise gift to the Rt. Rev. Edward W. Jones, diocesan bishop, on the tenth anniversary of his consecration. In his convention address, Bishop Jones noted the diocese now has 12 ordained women and asked, "What sort of sign will the Lambeth fathers be to the world when they are all male?"

(The Rev.) EDWARD BERCKMAN

The convention of the Diocese of Quincy met October 9-10 at St. John's Church in Quincy, Ill. Delegates recognized the Rt. Rev. Donald J. Parsons, retiring diocesan bishop, and his wife, Mary, with expressions of deep appreciation and love for their years of devoted ministry.

In addition to the continuing Haiti mission, the convention voted to establish a St. Stephen's Fund for inner city ministries in the metropolitan Peoria area. Bishop Parsons, in his final address to participants, stressed the need for "diligent . . . organized and vigorous evangelism," and, referring to Bishop-elect Edward McBurney, said that he thought the diocese had chosen well and perceptively "a true shepherd, a very fine man whose time as your bishop will, I feel sure, be blessing to you" [see p. 6].

A diocesan budget of \$215,578 was passed, as was a resolution requesting that General Convention consider including a feast day for King Charles the Martyr on the church calendar.

The convention speaker was the Rt. Rev. William Stevens, Bishop of Fond du Lac.

(The Rev.) JAMES E. MARSHALL

Platteville, in the southwest corner of Wisconsin, was the site of the 140th council of the Diocese of Milwaukee October 9-10. At the opening service of Evensong, the Rt. Rev. Roger J. White, Bishop of Milwaukee, paid tribute to the Rev. Canon Alan P. Smith, for nearly 30 years executive secretary of the diocese, who is retiring at the end of this year. He also spoke of church growth, and the need for new congregations to be formed and to become parishes, and on the diocese's catechumenate program, which serves as a pilot for the entire church.

The banquet that evening was in honor of Canon and Mrs. Smith. Members of the council and guests were entertained with a concert by the Platteville Chorale in a hall specially decorated for the occasion.

At business sessions a budget of \$983,885 was adopted, as were many detailed changes in the diocesan canons. All organized congregations are now designated as parishes, and all incumbents are rectors. A resolution relating to current experiments with inclusive speech in the liturgy was the object of extended debate, as it went through substitutions and amendments, each stage of the voting being contested. The resolution as finally adopted called for sensitivity to the mind of the entire church in exploring inclusive usage, and the respecting of the traditional baptismal formula in the name of the Father and of the Son and of the Holy Spirit. Discussion groups dealt with selected topics of current concern.

At the council high mass the preacher was the Rt. Rev. Yokana Mukasa, Bishop of Mityana in Uganda, who spoke of the needs of his people and their suffering during recent decades.

H.B.P.

Pious Paganism

“Even Christians need to fight against the temptation to be interested more in Christianity as a religion than as service to God.”

By JOSEPH W. ELLIOTT

Why does modern man use the word “God” as little as possible and the word “Religion” as much as possible? We have grown so used to the terminology that many do not realize any difference between the two. But the difference is very real; for religion is a human affair having to do with our thoughts and feelings, but God is precisely that one reality which is be-

The Rev. Joseph W. Elliott is a retired priest of the Diocese of Northern California and a resident of Ocean Park, Wash.

yond us and which is not in our power or at our disposal.

Accordingly, this emphasis on religion and this reticence about God is very significant and points to a shifting of our outlook on life. It indicates that there exists a profound uncertainty among us about the ultimate and objective realities of life and a corresponding tendency to cling to the elusive realities of subjective human experience.

What is religion? We find on looking at the question closely that the word has two different connotations. In the first place it is used as a complex group of phenomena which have no other points of similarity except that they have something to do with man's attitude to the deeper things of life. Thus, religion may include such utterly diverse things as temple-prostitution, cannibalism, and Augustine's *Confessions*.

But in the second instance, men have sought to unify these experiences or to discover some common denominator among them. The consequence: the growth of the idea that behind the weird, incoherent mass of religious phenomena there is to be found a religion in which all men agree — a unity not only of form but also of content. The two conceptions may be distinguished by speaking of religion with a small “r” (which implies no more than the formal similarity of a group of phenomena), and Religion with a big “R” (which means the supposed

common substance underlying all religions).

It is Religion with the big “R” which has come to usurp the place of God and has covered the modern mind with clouds of confusion. We speak of the Philosophy of Religion, the Psychology of Religion, of Religious Education, Religious Socialism — even now a game of Religious Trivia. And we take for granted that we all know exactly what is meant.

But do we really know? Can we define this pretentious entity? Of course we cannot. We have as many conceptions and definitions as we have professors, theologians and clergymen who write and talk on the subject. We have definitions which are so comprehensive that there is absolutely nothing in human life which escapes being called religious, and we have definitions which are so narrow that only one single historic religion can claim to be a religion at all.

The fact is that Religion with a big “R” does not really exist. The only actually existing religions stubbornly refuse to be crowded into such a mold. If we try to unify them we immediately find that the things they count most vital are the things in which they differ and they all, with one voice, repudiate this attempted merging.

The synthesis of a Mohammedism which has ceased to consider Mohammed as the one standard of faith and

life; a Hinduism which has made the doctrine of Karma optional; and a Christianity which has given up its faith that Christ is the unique revelation of God, is not a synthesis of these real and historic religions but merely a synthesis of their pale shadows. Religion, then, in this sense does not and cannot exist. For it is the very genius of all religions to claim to that which they consider to be the ultimate or the absolute. So, when they are invited to merge, they are invited to treat their absolutes as relative, which to them is unthinkable or as being simply self-destructive.

There is, however, something very definite indicated by the modern man's use of the word Religion, something which very urgently needs to be clearly enunciated — namely, *Religion is a most real thing*. Only it is neither the common Religion of mankind nor the common denominator of all positive religions. But rather *another* religion which must, willy-nilly, take its place alongside the already far too many existing faiths.

Many, when they speak of Religion mean the Christian religion; others use the term through mental vagueness, but what most moderns mean when they prefer being called "religious" to being called "Christian," "Jewish," "Mohammedan" or something else, is that they have no faith in the ultimates for which history stands. They would probably say that for them Religion is a matter of accepting such realities as can be scientifically proven to exist and to be truly useful to mankind. In so doing they imagine they are standing on solid ground, basing their beliefs on scientific proof instead of nebulous faith. If they would only go to the root of the matter they would find that their positions rest on faith as much as those of any other religion — faith in the validity of the assumptions and methods of natural science. Consequently, the seemingly unshakable foundation of their Religion is in reality as open to attack as the orthodox historical religion.

When religion is thus understood we find that we are faced with a very definite choice between God and Religion. The difference really comes to this: in the one case man looks for help from on high; in the other he looks for help from himself and his own kind. In the one case he depends upon a revelation of the grace and truth of God whereby he is saved; in the other he expects no help or guidance beyond what comes through the insights and discoveries of man himself.

There is a world of difference between revelation and discovery. They are not to be taken as two aspects of the same thing. Revelation means that something which I did not know beforehand and which I cannot find out by myself is

communicated to me. It presupposes that there is something to be unveiled, or more precisely, that God is hidden.

Nature, history, reason and the human soul give us contradictory evidence about God. If one bases oneself upon one or more of these, one will have to fashion for himself a God to believe in; and that is precisely what Religion does. But if one takes the biblical view that in Jesus Christ he comes to know God himself, then he has found something more than religion. We know then the way in which we may learn to distinguish in nature, in history in reason and in one's soul that which is of God and which is not.

Christianity, therefore, is much more than just an "interest in religion." What Jesus felt about religion as a purely human product may be seen from all he said about the Pharisees, whose main fault was that they were so extremely religious that they had no place left for God.

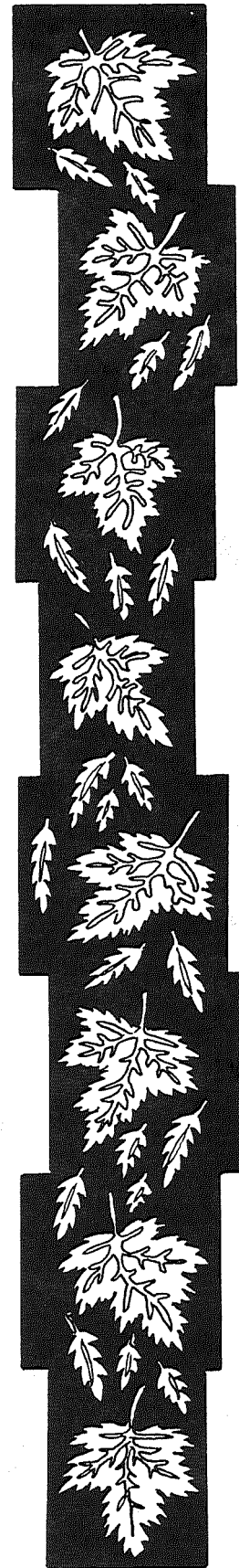
Even Christians need to fight against the temptation to be interested more in Christianity as a religion than as service to God. God is not only *more than* the Christian religion, but is even *opposed to* the Christian religion whenever that religion begins to be self-centered.

Today there is a most healthy reaction against all sorts of piousness. However, the crusaders of sincerity should clearly realize that their opponent is man-made religion, not God. If they do not, they are simply paving the way for a no less pious paganism which will substitute the empty words of secularist orthodoxes for the empty words of cheap religion, and the sentimentalism of political cults for the sentimentalism of the Sunday school.

It is only when the emphasis is laid on God and not on Religion that we get the right attitude to all the historic religions and dare to go out into the world as missionaries — even if just across the street. We have confidence to embark on the missionary (evangelistic) enterprise, and indeed feel bound to become a missionary church because we have something to pass on which is no mere invention or achievement of our own. We do not go in order to spread *our* religion or our values, not even to share our best.

It would indeed be preposterous if we thought that our religion and culture would necessarily be of benefit to the whole wide world. And those to whom we go would rightly object to our superiority complex if we are there because our religion was better than theirs.

The whole situation would be changed, however, if we went to speak of the God whom we have not invented or created, but whom we have come to know as the Lord of life and whose reign we announce because it has been announced to us — not by way of task force, commission or committee, but by spiritual leadership!



Church Growth and Traditional Anglicanism

An interview with the Rt. Rev. Richard Holloway, Bishop of Edinburgh, Scotland



Bishop Holloway

By RICHARD J. ANDERSON

The Rt. Rev. Richard Holloway, Bishop of Edinburgh, Scotland, was in New York City for a day last summer to make plans for a four-day preaching mission he conducted October 27 to November 1 at All Saints Church, Manhattan. The rector of All Saints, the Rev. R. DeWitt Mallary, said Bishop Holloway was chosen to lead the mission for the church's ethnically and economically mixed city-wide congregation because "he is one of the finest apologists for the Christian faith in the Anglican Communion."

Bishop Holloway is the author of 11 books, a reviewer and writer for the *Church Times* and a broadcaster on radio and television. He was educated at Kelham, an Anglican monastic school in England, at Edinburgh and at Union Seminary, N.Y. He has been Bishop of

The Rev. Richard Anderson is rector of St. Mark's Church, Mt. Kisco, N.Y., and was a member of the staff at the Episcopal Church Center for many years.

Edinburgh since 1986, and was rector of Church of the Advent, Boston, Mass., from 1980 to 1984. He served congregations in Scotland for the first 20 years of his priesthood.

TLC: Bishop Holloway, I am pleased to be able to interview you for *THE LIVING CHURCH*, one of a series of occasional interview articles this weekly church-oriented newsmagazine has been running. You know of the magazine, I take it?

Holloway: Indeed I do. I even wrote a few articles for *THE LIVING CHURCH* during my years as rector of Advent in Boston.

TLC: You have written several books, bishop. Is there any one of these you feel especially good about?

Holloway: (with a smile) I think I am really putting more of myself into what I am writing at the moment. A final title has not been selected yet, but we are using *Encountering the Mystery* as a working title. Its central theme is a pondering of the mystery of how modern people can believe. Of the books already published, to answer your question, I think *Death in Jerusalem* is one I see as a more complete job than some others.

TLC: Which of your books evoke the most comment from people you meet?

Holloway: *The Sidelong Glance* certainly does. And so does the first book I ever wrote, *Let God Arise*. It came out back in 1972.

TLC: Bishop, as you know, the Lambeth Conference will be meeting next year. Do you have any particular expectations about this meeting of Anglican bishops from throughout the world?

Holloway: Well, I think I might be a bad person to ask about Lambeth. I am not much of a conference person. The prospect of spending those weeks with all those bishops does not fill me with joy, exactly. But I realize that Lambeth is at the same time important. This could be the last Lambeth Conference, possibly.

TLC: What is your major concern at home in the Episcopal Church in Scotland?

Holloway: My big personal concern is evangelism. The Episcopal Church in Scotland has been diminishing in numbers since the turn of the century. Some say this decline has bottomed out, so to speak, but I am not sure. There is in Scotland a reluctance on the part of the church to address the matters of evangelism and church growth. It's high time we do address these things, and I think we are beginning to address them.

But I do have a concern in all of this, for there is a kind of new enthusiasm arising, often called evangelism, a weakening of our Anglican position. I am a very convinced Anglican, a way of understanding theology and faith. I would hate to see that tradition of Anglicanism diminish and to have it replaced by the

kind of enthusiasm of many evangelicals for church growth. I believe the growth should be more genuine.

TLC: You served for a time as rector of Church of the Advent in Boston, of course, and are remembered for that. What observations about the church in the United States could you make based on your time here and as an observer from overseas?

Holloway: I have for the church in America a mixture of extreme admiration and low-level exasperation! The 1960s were difficult years for all of us, and I think the church in the United States is getting its act together again. I think the 1979 Prayer Book is magnificent, and a source of new life for the church. I wish we had that in Britain! And I think the ordination of women was a brave step.

I think the church in America is managing to relate spirituality to the social gospel. I do have a major concern, though, and that is the risk of ordaining a woman to the episcopate at this time. I think such a move would create a crisis for yourselves in America and for the whole Anglican Communion. It could break the Anglican Communion, in fact. I wish you could go a bit slowly on this and wait for some of the other churches of the Anglican Communion to catch up.

TLC: Concerning your week-long mission at All Saints, why do you feel that it is worth doing such a thing?

Holloway: Well, for me it is a way in which I keep myself theologically and spiritually honest. Doing such missions means one must constantly refine one's thoughts, to live with the challenge of reinterpreting the whole Gospel message. The re-presenting of the truth is central in what I see Christian theology to be about, to bring it with some impact on people living in Manhattan in 1987. I hope the parish of All Saints will not see it as some theological wonder cure!

Some may think an outside preacher might get them through the pains of humanity, but it is actually a renewal and a reinforcement of what is already there. A mission is to the Christian life what Marriage Encounter is to a marriage. When it is over, the marriage is still there, the same old thing. But the old thing has been renewed, hopefully. I believe you can encounter Christ in the spoken word if you have a high doctrine of preaching rather than a high doctrine of preachers.

TLC: Bishop Holloway, all through our conversation it has been apparent that you are an optimist, very optimistic about the church and its mission.

Holloway: I don't think optimist is quite the word to use, though I understand what you mean. There is still an enormous spiritual hunger around that the church is not meeting. But I think the church is aware of this fact, and that is important.

Certainty

Along the desert way
Amid mounting gloom
He trudged on,
Uncertain.

The way turned steep
Between canyon walls,
Wound up
Into shimmering light.

Around the canyon crown
In resplendent glow
Shone angels,
Candles quickening his way.

The lights grew dim
As he pressed on
Into the black of night,
Now certain
Of his pilgrim way.

Norman Penlington

EDITORIALS

Proof Texts

Recent controversies in the Episcopal Church often involve, directly or indirectly, questions of the authority of the Bible. In the middle week of November, when we pray regarding the scriptures that we may “hear them, read, mark, learn, and inwardly digest them” (BCP, p.184, 236), it is a good time to think about this.

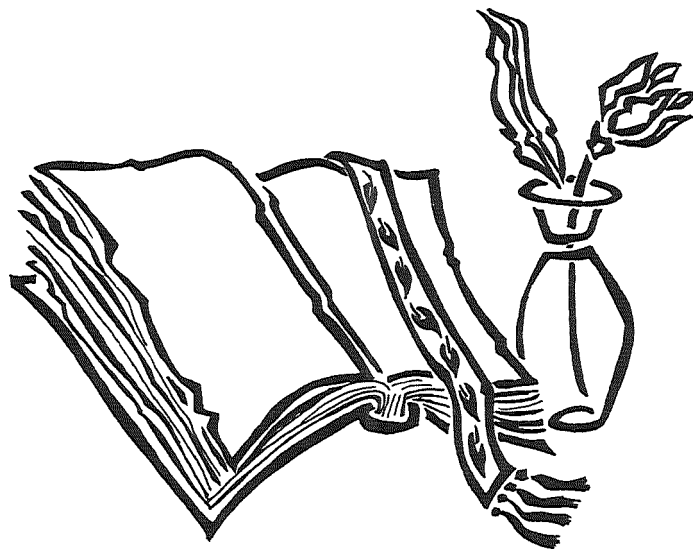
A typical scenario in the councils of our church is one group of people making an assertion. The opposing group then says the first group disregards holy scripture and several passages are cited supporting the position of the second group. Then the first group retorts that the second is merely “proof-texting” and that their biblical references don’t count. They may offer some quotations of their own, which the second group naturally says don’t count.

What is “proof-texting”? The term is probably unfamiliar to the average Episcopalian, although the clergy, in the course of their theological studies, have generally been solemnly warned to avoid it. Basically, proof-texting is proving a point by quoting a text which may be totally, or even ludicrously, out of context. Thus in 17th century England, Leviticus 19:27, “Ye shall not round the corners of your heads” (King James Version) was quoted in support of the square black cap which, together with cassock and black gown, made up the approved costume for Anglican clergy.

In more modern times, the use of inappropriate and incongruous proof texts is associated with rustic fundamentalist preachers. Some Episcopal clergy today are so afraid of these associations that they never quote the Bible at all — which is even more ludicrous.

Of course we do not wish to use passages from the Bible, or from other documents, out of context in a way that is misleading. Yet what is the context? You don’t have to read all 1,500 pages or so of the Bible in order to consider one passage. Modern critical study, moreover, warns us that different parts of the Bible were written at different times and for different purposes. You will not learn much about Daniel by perusing the preceding Book of Ezekiel or the following Book of Hosea. Within one book, there may be many short passages which have been woven together by a redactor. The context in which we find a short passage may be misleading.

Meanwhile many short passages have power. The person on a deathbed who says “Father, into thy hands I commit my spirit,” need not know whether this is reported of our Savior in Matthew, Mark, Luke or John — nor need one know which psalm was being alluded to. The person who is restrained from temptation by recalling the seventh commandment need not know where it comes in the Old Testament, nor need one recall where Jesus says “If you forgive . . . your heavenly Father also will forgive you.” The soul in agony who cries out “Not what I will, but what thou wilt” may not recall other details of Gethsemane. These and countless others are words of power and grace, words



through which God has reached into human lives. Whatever their original context, they create a new context in the life of the individual who is upheld by them.

The use of short texts is of course only one small corner of the Christian use of holy scripture. Perhaps it points, however, to the larger matter of *the church being upheld by the Bible*. The Bible is not something to be watered down, interpreted away, or avoided altogether. It may mystify us, dumbfound us, or challenge us to higher goals than we can imagine attaining. Yet it has the power to lift us up. Through it we can hear the voice of the Lord and in his voice is the message of life. “He who enters by the door is the shepherd of the sheep . . . and the sheep follow him, for they know his voice” (John 10:2-4).

Additional Associate Editor

We are pleased to announce that the Rev. Canon James P. DeWolfe, Jr. of Fort Worth, Texas, has been appointed as an associate editor of this magazine, joining the Rev. Frederick W. Phinney and the Rev. R. Emmet Gribbin in this position. Prior to his retirement in 1984, Canon DeWolfe was for 35 years rector of All Saints Church in Fort Worth and has served, and continues to serve, on a great variety of diocesan and national boards and committees. He will provide liaison with our diocesan correspondents in Texas and assist the magazine in other ways.

The Only Permanent Word

By H. STEWART ROSS

Viewpoint is a column of opinion that does not necessarily represent the editorial view of THE LIVING CHURCH.

The Rev. William Fox has written an article called "A Good Place to Visit" [TLC, Oct. 11]. The setting for his story is Salisbury Cathedral, his task is to preach the catholic faith. He sees as his problem, nay his insuperable difficulty, that the theology of the Church of Nicea and the universe of the church in the 20th century cannot be reconciled. The world view of Sumer or even Ptolemy do not jibe with our understanding of the universe seen through electron microscopes and super-telescopes and understood by the theories of Einstein.

Today I have visited people in severe physical pain. When they die their families will experience grief and loss. Today I have listened to people who have struggled with addiction and have made false moral choices to feed their disease. They suffer from guilt and shame. I have talked with people who are in love and who rejoice in the very beauty of the day which they have experienced because they see themselves and others in the radiance of love. I have watched young people wrestle with new ideas and problems, and enjoyed their satisfaction in effort. I have looked with awe at the night sky and have been filled with pleasure at the morning sunrise.

Somehow I suspect that the apostles experienced these very same things — and before them the prehistoric dwellers on the Salisbury Plain, as well as the builders of the lovely medieval cathedral.

The tower beneath where Fr. Fox was to preach is crumbling. The Prince of Wales was there last summer to lay a new stone for the restoration of what is an architectural museum piece. Artisti-

cally it is superb but materially it won't last (even though it has done so for many hundreds of years).

Before that limestone was quarried I suspect it was laid down by creatures' fossils some 300 million years ago. For those fossils and for the man who chiseled them from the rock to form a tower and for the worshiper in that church today there is no "problem" of time-warp, or black holes or exploding galaxies although I dare say galaxies were popping off then as they are today, though most of us are quite unconscious of them, and the likelihood of those happenings affecting me just now is not great.

What does face me now is my moral choice — actions which presently or sooner or later will determine my actions, which inevitably will bring certain consequences. What is important to me and to those around me is what attitude I have, what faith, to deal with my circumstances today, whether they be painful or happy. The goals that I have and the means I use to attain them are what give shape to my life.

I love astronomy and geology and I am fascinated with the universe around me. I cannot avoid the fact that for all the changes of this life, one faith remains. God created all of it. Into the mystery of sin and suffering in the only world I know he entered and took upon himself the same flesh as mine. Over all what I have known and experienced he has conquered and transformed and risen. Through his spirit I have been able to do wondrous things and have seen miracles happen.

I believe the creed of the catholic church, and I can because I believe that humanity, as I have experienced it and understood it through history, has not changed. Humanity has not always existed. Neither has the limestone of Salisbury always existed, nor will it remain the same. The word of God alone is permanent.

The Rev. H. Stewart Ross is associate rector of Trinity Church, Everett, Wash.

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PEOPLE and places

Appointments

The Rev. Gregory W. Murphy is deacon assistant of St. James, 355 W. Maple, Birmingham, Mich. 48011.

The Rev. John R. Smith, Jr. is rector of St. Michael's, Coolidge and Christ Church, Florence, Ariz. Add: Box 426, Coolidge 85228.

The Rev. Richard Stowe is deacon assistant of Trinity Church, 26 White St., Haverhill, Mass. 01830.

The Rev. Robert Tobin is rector of Christ Church, Zero Garden St., Cambridge, Mass. 02138.

The Rev. Alexander Henderson Webb is rector of St. Paul's, 127 Summer St., Lynnfield, Mass. 01940.

The Rev. Barbara Wilson-Youngchild is chaplain of Henry Ford Hospital, Detroit, Mich.

The Rev. W. Ray Worthington is assistant at St. Barnabas, Scottsdale, Ariz.

Changes of Address

The Diocese of North Dakota now receives mail at Box 8340, Fargo, N.D. 58109-8340.

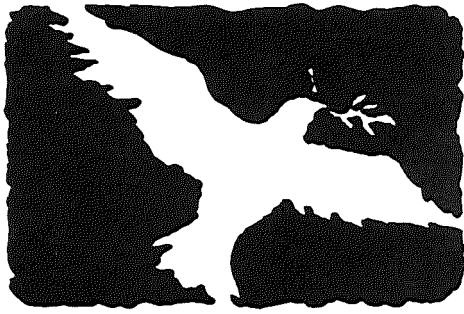
Deaths

The Rev. Moultrie Guerry, retired rector of St. Paul's, Norfolk, Va., died on Oct. 3 in Norfolk at the age of 88.

Son of the Rt. Rev. William Alexander Guerry, eighth Bishop of South Carolina, Dr. Guerry grew up in Sewanee, Tenn. He attended Porter Military Academy in Charleston, S. C. and then the College of Charleston; he was graduated from the Univ. of the South in 1921 and received his theological training at Virginia Theological Seminary which awarded him an honorary doctorate in 1944. From 1929 to 1937 Dr. Guerry was professor of religious literature at Sewanee where he wrote *Men Who Made Sewanee*. He served parishes in Hagood, Statesburg, and Bradford Springs, S.C., before going to Sewanee. In 1938, he became rector of St. Paul's, Norfolk, where he remained until 1957 when he resigned to become chaplain and teacher at St. Mary's Junior College in Raleigh, N.C. He retired in 1965. He was affectionately known in the Norfolk area as the "ecumenical minister." He is survived by a son, Circuit Court Judge William Moultrie Guerry; a daughter, Sarah Twells Rector; a brother, the Rev. Canon Edward B. Guerry of the Cathedral of St. Luke and St. Paul, Charleston, S.C.; four grandchildren; and one great-grandchild.

Marion Valentine Lightbourn, wife of the Rev. Francis C. Lightbourn, senior priest of the Diocese of Maine and former book editor of THE LIVING CHURCH, died at her home in Evanston, Ill., of cancer on Sept. 28 at the age of 84.

A graduate of Temple Univ., Mrs. Lightbourn became a social worker after a brief teaching career. As a communicant of St. Clement's, Philadelphia, she met Fr. Lightbourn in 1935 while he was curate there. In 1940 the couple married in Knoxville, Tenn. Mrs. Lightbourn was active in church work throughout her life, and while the Lightbourns lived in Milwaukee she worked at Neighborhood House, a settlement house supported by the Diocese of Milwaukee, where she directed a program for older people. She also reviewed children's books for TLC. She and Fr. Lightbourn were active in later years at the Church of the Holy Comforter, Kenilworth, Ill. Mrs. Lightbourn, an associate of the Community of St. Mary, is survived by her husband; a daughter, Mary Elizabeth; one brother; and two sisters.



Benediction

Patristics

Bald,
paunchy,
thin theologians
unfailing,
some ailing,
most, alone

studied life and literature,
ecclesiastical forms,
liturgical practices,
as our progenitors!

The ancient early church
amid Roman columns crumbling,
Greek marbles rattling and
laurel wreaths falling
was defended by
the Fathers!

With drops of blood
falling on their faces
loving the
simple Christian graces!

So,
today in our diversity of styles
and rather pagan wiles,
can thank God
for their ancient homes
in the catacombs!

Though some of our goblets
be spilled on red velvet carpets
or on shiny patent leather!

Nothing we can do will detract
when the morning stars

Sing out together!

Myron F. Slater

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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.

PERIODICALS

FREE ISSUE: *The Inner Way* Christian Meditation Letter. Topics include: Relating to the spiritual world, methods of meditation, the meaning of dreams, Christian healing. For your free issue, with no obligation, write: The Inner Way, Box 5000, Homeland Calif. 92348.

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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.
William H. Folwell, bishop; Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Manning, Gloria E. Wheeler, Ashmun N. Brown, deacons
H Eu 8, 10, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri 12:05

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. Reid Farrell, Jr., assoc r; the Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr 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

ATLANTA, GA.

CHURCH OF OUR SAVIOUR Midtown
Fr. Thad B. Rudd, r; Fr. Roy Pettway, r-em; Fr. Bryan Hatchett, c; Fr. Wm. Garrison, III, & Fr. John Griffith, ass'ts
For daily Mass schedule call 404-872-4169

HONOLULU, HAWAII

ST. PETER'S 1317 Queen Emma
The Rev. James E. Furman, r
Sun Eu: 7, 9:30. Wed: Eu & HS 10

SPRINGFIELD, ILL.

ST. LUKE'S 1218 S. Grand East
The Rev. L. G. Patience, priest-in-charge
Sun Mass 10. Wklys & HD as announced

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs 12:05. Sat 8

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

BOSTON, MASS. (Cont'd.)

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

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. David Selzer, The Rev. Frank Hegedus, interim rectors
Sun 8 Low Mass, 10 High Mass. Wklys 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. Salmom, Jr., r; the Rev. C. Frederick Barbee; the Rev. William K. Christian, III; the Rt. Rev. Michael Marshall, Director, Anglican Institute
Sun 8, 9:15, 11:15 & 5:30, Ch S 9:15 & 11:15. MP HC EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. H. Brouillard, 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

BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15 & 7:30. C by appt.

NEWARK, N.J.

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

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

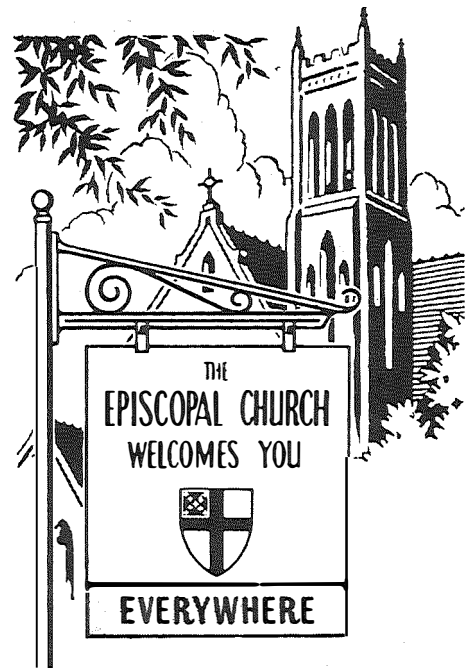
1393 York Ave. at 74th St.
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johannson, c; J. Fisher, J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 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



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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector

TRINITY Broadway at Wall
Sun H Eu 9 & 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 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r (718) 784-8031
The Rev. Richard C. Mushorn, M.Div., ass't
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5:30; Daily Mass 6, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun 11

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. Sat 5 Vigil Mass, Daily 12 noon

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 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, 5. Ch S 10. MP & H Eu daily 6:30 (Sat 7:45), EP daily 5:30. H Eu Wed & HD 10

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

ST. JAMES

833 W. Wisconsin Ave.
The Rev. George T. Cobbett, priest-in-charge
Sun Masses 8, 10:30; Mon, Thurs, Fri 12:10, Wed 5:15. EP daily ex Wed 5:15

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.

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