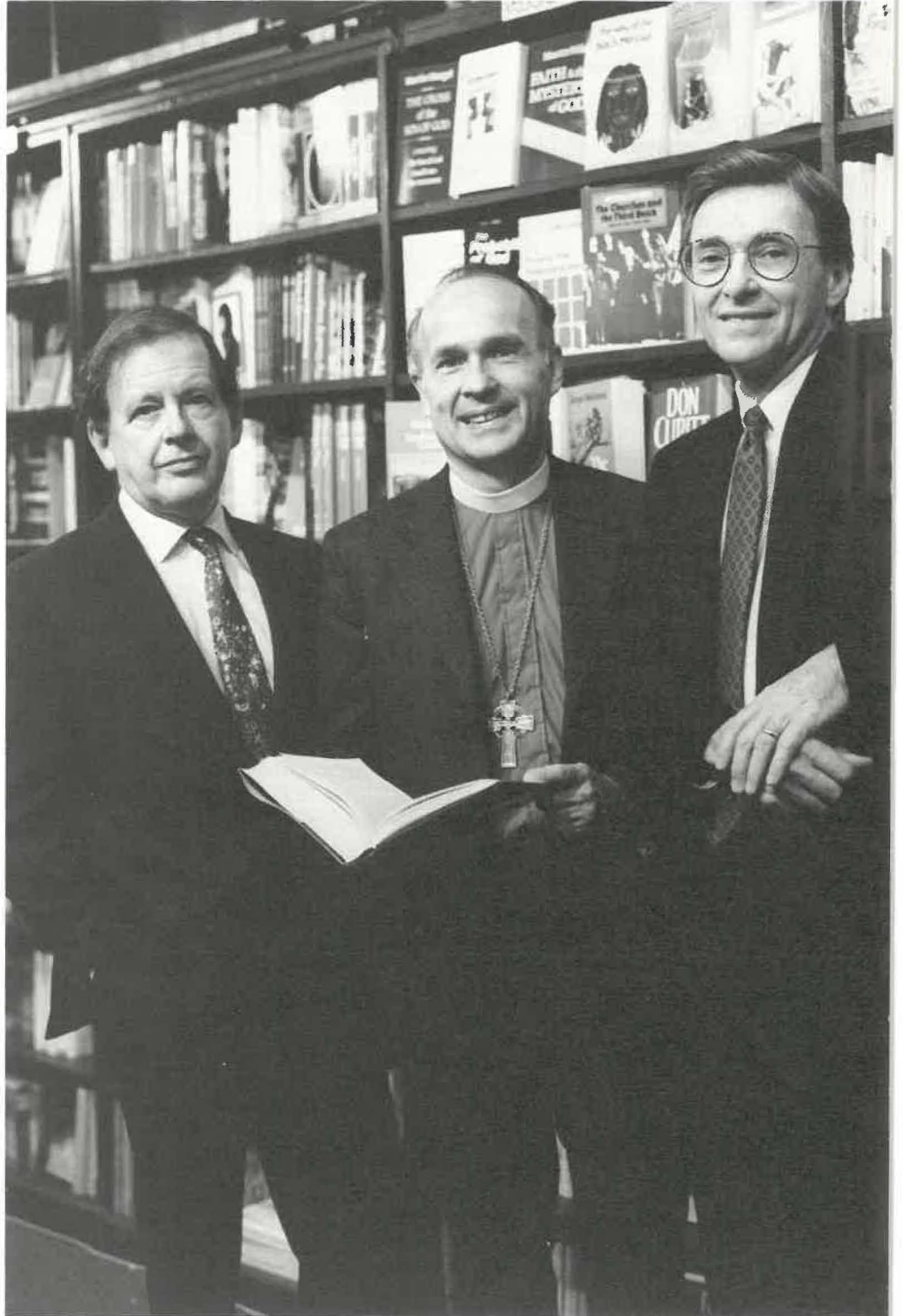


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## The Marriage of the Lamb

In the Book of Revelation, John the Seer is permitted to see both the glorious court of heaven and also a series of devastating plagues and calamities on earth and the crushing defeat of the forces of evil. As the book moves towards its close, it becomes increasingly triumphant and jubilant. The passage assigned for the Fifth Sunday in the Easter Season (19:1, 4-9) reaches a high point of joy "for the marriage of the Lamb has come . . . Blessed are those who are invited to the marriage supper of the Lamb."

Blessed indeed! For this is the great consummation toward which redemption moves. This is the heavenly feast of those who have followed the Lamb in their lives and in their deaths. This is the great event for which all things wait.

The bride of the lamb is no less than "the holy city, new Jerusalem, coming down out of heaven as a bride adorned for her husband" (chapt. 21:2, 9-10). The theme of God as the husband of his people had been adumbrated at many points in the Old Testament. A marriage feast is spoken of in our Lord's parables. The Epistle to the Ephesians, speaking of marriage, says "the mystery is a profound one, and I am saying that it refers to Christ and the church" (5:32). It remains a mystery which John the Seer does not try to unlock.

The relation between male and female is one of the astonishing phenomena of life on this planet, with a thousand variations, from the female praying mantis who loves her husband so much that she chews him up and eats him on to the inseparably monogamous cranes. We see all about us the joys and sorrows of this mystery in human life. Yet what it ought to be and should be remains the powerful symbol of the goals toward which we strive.

So here, in the Book of Revelation, as the Bible itself draws to a close, the marriage of the Lamb stands as an expression of the goal and destiny for which God has created us. Like the other great poetic visions in this book, this marriage can be interpreted in more than one way, and no way is consistently unfolded in the book itself. God is apparently the father who gives this bride to her husband. If we cry at this wedding, it is God who "will wipe away every tear from (our) eyes" (21:4).

It remains a mystery, yet this mystery is intimately close at hand. Every Eucharist is a foretaste of this marriage feast, as the church lifts up her arms in prayer to her Spouse, and all creatures (even mantises and cranes) worship him who reigns for ever and ever.

H. BOONE PORTER, Editor

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# LETTERS

## Ethnic Publications

In your report on the recent meeting of the Executive Council in Fort Worth [TLC, March 26], I noticed a misquote which gives an incorrect interpretation to the point being made about ethnic publications emanating from the Episcopal Church Center. TLC placed the following in quotation marks: "Only a black can speak effectively to blacks; only a Native American can speak effectively to Native Americans."

Since I was the council member speaking, I feel compelled to put the statement right and have it understood in its proper context. What I said was:

"No one can tell the Black American story the way Blacks can and no one can talk of 'the trail of tears' the way Native Americans can."

The point being that no one can tell our stories for us. I would never make a statement that blacks can only talk to one another. That is absurd.

NELL B. GIBSON

Executive Council Member

New York, N.Y.

## Unencumbered Diaconate

Nothing has moved me to write a letter more than the responses [TLC, March 26] to the Rev. Ralph McMichael's well reasoned and positive article about the diaconate [TLC, Feb. 19].

Bishops preside at the Eucharist, not because of previous ordination to the presbyterate, but because they have been ordained to the episcopate. The bishop as president of the Eucharist is still the norm (the rubrics in the Prayer Book, pages 322 and 354). I would say further in response to a gratuitous remark regarding the recent canonical changes and the greater opportunities that they provide for lay ministry, that outside of presiding at the Eucharist, pronouncing blessings and absolution, and being elected rector of a parish, there isn't much that a presbyter can do that a licensed lay person can't do either.

As to Fr. Dempsey's contention that one cannot be "unmade" a deacon, I quite agree (it is this that differentiates my ministry as a deacon from the licensed activities of a lay minister). But having been a practicing deacon for over two years with an active ministry, both enabling lay ministry in my parish and running a shelter for the home-



less, I have just scratched the surface of diaconal ministry. How can one make claim to membership in the diaconate in more than name only with little more than six months or a year in the order? I have difficulty in believing that those called to the presbyterate will devote much time to being deacons once they have been ordained to the other order.

The servanthood of Jesus Christ must never be placed in the position of being a dumping ground for those who are not considered worthy of the priesthood. The servanthood of Christ must be affirmed as a goal worth seeking by all Christians. An unencumbered diaconate is, in my opinion, the best way that the church can do this. Fr. McMichael is to be applauded.

(The Rev.) CHARLES L. PERRIN  
Jackson Heights, N.Y.

• • •

It is clear from recent letters that some still do not understand the nature of the diaconate.

What is being a deacon? Being a deacon is standing on the boundary between the church and world, being a part of both and yet not "of" either. Being a deacon in that place is being powerless rather than powerful, being alone rather than corporate, being vulnerable rather than invincible.

Priests, being the bearers of tradition and taking their places in the councils of the church, are necessarily "of" the church. The power of the symbol of the priest is in being associated with the tradition, sacraments, and councils. The power of the symbol of the deacon is in being in that "no man's land" where the church views us as threatening and the world misunderstands us — but being with the hungry, the sick, prisoners, the homeless, the dying and other disenfranchised persons. Together, in both ministries, being fully who we each are as equal orders, we can see the potential for reconciliation in a broken world and a divided church.

(The Rev.) DIANE WHALLON  
Hospice Care of Mid-America  
Kansas City, Mo.

• • •

Regarding Fr. MacKie and Fr. Dempsey's letters [TLC, March 26] in response to Fr. McMichael's article on the diaconate [TLC, Feb. 19], I be-

lieve they have misunderstood the latter's concern over the "cumulative" approach to holy orders.

Fr. MacKie argues that a bishop is still a priest because he "can still celebrate the Eucharist" and "hear confessions." This would suggest that it is the bishop's ordination as a priest that gave him the authority to perform these ministries. This is exactly backwards. These ministries originated with the episcopate and were later delegated by bishops to priests. The episcopate is the font of both the presbyteral and diaconal orders, a theological and historical fact we are reminded of whenever a priest or deacon is ordained — by a bishop!

Fr. Dempsey misses the point as well. Of course, every order has a "diaconal" character (including the lay order!) in that we are all called to be servants of one another.

I wonder if there are priests who celebrate the Sunday Eucharist in coat and tie to remind themselves and others that they are still members of the laity, i.e., the people of God?

(The Rev.) ALLYNE L. SMITH, JR.  
Church of the Intercession  
Stevens Point, Wis.

### A Deacon Is a Deacon

With reference to an editorial in the February 19 issue of TLC, I respectfully suggest that the term "permanent" deacon is inappropriate, further suggesting "vocational" deacon more nearly addresses the office. In our time and age, "permanent" is pretty much of a dead word. God only is "permanent." Deacons who are not going on to the priesthood are more appropriately referred to as "vocational," the becoming priests, "transitionals." We are a specially prepared lot, offering the church special skills, and are truly vocational. The utmost truth is that a deacon is a deacon is a deacon and in actual fact, I feel that neither transitional or vocational is an important designation.

(The Rev.) JANET JAEGER  
New Britain, Conn.

### No Simple Issue

I offer a couple of further insights into the Benitez/Borsch exchange over the boycott of Shell Oil [TLC, March 5].

Bishop Borsch's issue of oil for the  
(Continued on page 12)

## C. S. Lewis: His Journey and Ours June 25-30

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## Women's Impact Worldwide

Women's impact on the Anglican Communion was the focus of a recent meeting of the Eames Commission, the Archbishop of Canterbury's commission on communion and women in the episcopate. The commission, chaired by the Most Rev. Robert H.A. Eames, Archbishop of Armagh and Primate of All Ireland, met March 13-18 at the George Mercer, Jr. Memorial School of Theology on the grounds of the Cathedral of the Incarnation in Garden City, N.Y.

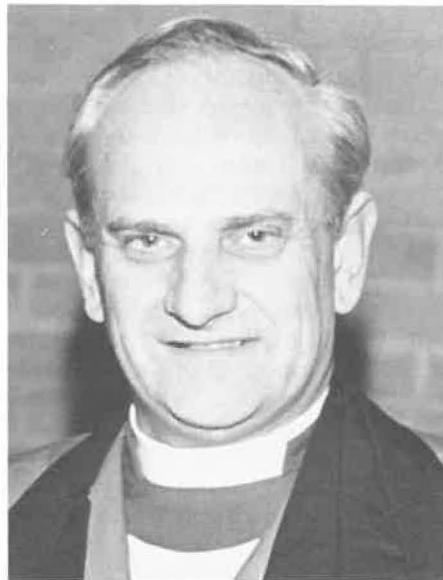
The Eames Commission continued its exploration, begun at their first meeting in London last November, of how the provinces of the worldwide communion will relate to each other in regard to the issues of women as priests and bishops.

Other members of the commission include the Rt. Rev. David Hope, Bishop of Wakefield, England; the Rt. Rev. Mark Dyer, Bishop of Bethlehem, Pa.; the Most Rev. Peter Carnley, Archbishop of Perth, Australia; Dr. Mary Tanner of England; the Most Rev. Joseph Adetiloye, Archbishop of Nigeria; and the Rev. James Reed of Canada. The commission accepted the invitation of the Most Rev. Edmond L. Browning, Presiding Bishop, to meet in the U.S. because of the Episcopal Church's experience with women in the ordained ministry over the last decade.

### Ordination, Pro and Con

The Presiding Bishop met with commission members the first day. The next morning, they met with supporters of women in the ordained ministry, the Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts, two women priests from the Episcopal Church, and a woman priest from the Anglican Church of Canada. That afternoon, the commission met with members of the Evangelical and Catholic Mission, led by the Rt. Rev. Clarence Pope, Bishop of Fort Worth. ECM is opposed to women as priests and bishops.

Archbishop Eames explained that commission members were engaged in preparing an interim report for the Archbishop of Canterbury to be presented to the primates of the Anglican Communion in late April at a meeting



Archbishop Eames

in Larnaca, Cyprus. He held up the role of the commission members as listeners, hearing and learning from the experience of the church.

Although it was made clear that the specifics of the commission's report were confidential until officially presented, commission members were open in their personal reactions to questions during a briefing with the press. Members expressed a commitment to use differences between provinces, and factions within provinces, as opportunities for greater understanding and growth within the Anglican Communion.

Archbishop Adetiloye of Nigeria responded to a number of questions concerning the disagreement in Africa about ordained women. The African churches were not monolithic in their attitudes toward women, he said, and there had been an element of pride and pleasure among many African Anglicans at the consecration of Barbara Harris, a black woman, as the Anglican Communion's first woman bishop. He also added that a far graver issue for Anglicanism — and Christianity in general — in Africa was the spread of Islam on the continent and the challenges it posed to Christian bodies.

### Warning and Affirmation

In a sermon preached at Washington Cathedral recently, the Most Rev. Donald Coggan, 101st Archbishop of Canterbury, warned that "churches

can die. The buildings remain, but only as caskets for the dead." The retired archbishop was in Washington leading a session at the College of Preachers.

He also affirmed God's power to transform lives and to renew the church. "There is a movement of the Spirit, and God does a new thing and revives his church." He noted that in China "the churches, long in exile, are now packed," and in Russia "Orthodoxy in all its beauty is showing new life." He cited the astronomical growth of the church in Africa: "In Uganda thousands were martyred by Idi Amin, but the church survived, stronger than ever," and the Sudan, "with hardly one Christian at the turn of the century, where now all the bishops are natives."

In contrast to this is the church in the West, "so rich, snug, comfortable and privileged, so proud of its freedom and democratic principles and glorious history . . . so rich in things, so poor in soul, so strong in dollars, so feeble in faith . . . but where God would do a new thing, if we would but let him."

### "Mission is what matters"

How splendid, he added, "that this great cathedral will be completed by next year. But the mission is what matters most, and the message that goes out from it. And wouldn't it be wonderful if Washington and Canterbury Cathedrals would join hands in out-reach to the world, if through our joint prayers and evangelism the forces of evil, materialism and apathy could be driven back and the light of Christ made to shine more clearly!"

Queried afterward as to the best hope for renewal of the church, he stressed the primacy of a return to spirituality. "People are starved for spiritual direction, hungry and thirsty for it," he said. "One of the good signs today is that wherever there are places that put the emphasis on this, you will find a big response. Wherever such centers spring up, people come and they are full. For where prayer increases, there life increases."

He noted that at a recent consecration to the episcopate in Canterbury Cathedral, the candidate was given only two things, a Bible and a pastoral staff. "That was all," he said. "He was sent to his work with those two things



in his hands, and that was absolutely right, for a bishop's task is to preach and teach the Gospel enshrined in the Bible, and to be a shepherd to his flock. When the church can put that as the first and absolute priority for the episcopate, then from that will come down new life into the church. So I see renewal hopefully as coming from both ends: a praying laity, and a bishop doing what he is ordained to do, and a clergy following his lead."

In regard to the worldwide tensions caused by the consecration of the Rt. Rev. Barbara Harris as Suffragan Bishop of Massachusetts [TLC, Feb. 26], Archbishop Coggan was asked what effect the consecration might have on Anglican unity and whether the Eames Commission [see related story, p. 6] would be able to maintain unity until further consensus can be reached on the issue of women in the episcopate.

He replied, "I've no idea what will be the outcome of that commission. But while I of course had no connection with Lambeth this time, it seemed to me, as an outsider, that the conference had simply pushed the problem onto [Archbishop] Eames and his commission, just like that."

He added that there simply isn't any easy solution, but agreed that the commission hopefully could help make it easier for the traditionalists to remain in the Episcopal Church.

"Remember the Canterbury consecration I spoke of," he reminded, "and that the pastoral staff bespeaks the bishop's pastoral care of those who are hurt. It is therefore of supreme importance that the bishops, in the coming decade, exercise great tenderness and loving care to all their people, of whatever position."

DOROTHY MILLS PARKER

## Trinity Press International

A new religious publishing company is preparing to "become the leading international publisher of theological books in the English language."

Trinity Press International, started with a \$1.5 million three-year matching grant from Trinity Church in New York, plans to publish 50 books a year starting this fall. It will have branches in Philadelphia and London and will

publish books on an international and ecumenical basis.

Managing editors will be the respected Lutheran, the Rev. Harold Rast, formerly senior editor of Fortress Press; and the Rev. John Bowden of SCM Press in England, a priest of the Church of England.

The idea for the new company originated from meetings of interested editors, scholars and publishers convened by the Rt. Rev. Frederick Borsch, Bishop of Los Angeles. Bishop Borsch encouraged the group to develop a foothold in serious theological publishing, and the group as a whole was concerned about the increasing internationalization of publishing.

### Distinguished Advisors

Under the guidance of such notables as the Rev. Daniel P. Matthews, rector of Trinity Church; Kenneth Arnold, Rutgers University press director and Ronald Thiemann, dean of Harvard Divinity School, the group started plans for the new publishing company last summer. After the initial \$3 million funding, the company plans to become self-sufficient by its fifth year of operation. The company will operate in unity with SCM Press, which will enable its authors to be published worldwide. SCM Press, now in its 60th year of operation, has been a main source of publishing and distribution of European scholarship and theology in the U.S. and Europe. It originated as the Student Christian Movement Press.



Fr. Matthews, rector of Trinity Church

The new venture has received much support from the Most Rev. Edmond Browning, Presiding Bishop, and the Most Rev. Robert Runcie, Archbishop of Canterbury.

Over 20 titles are being prepared for publication this fall and next winter, including one by retired Oxford theologian John Macquarrie and two by Jurgen Moltmann, the renowned German contemporary theologian.

## ECM Supporters Meet

What steps will traditionalist Episcopalians take when they gather for a synod in Fort Worth, Texas, June 1-3? Members and supporters of the Evangelical and Catholic Mission in the Washington area filled St. Paul's Church, K Street, recently to discuss this topic and to plan ahead. Chairing the Washington meeting was the Rev. Canon James Daughtry, rector of the host parish.

The Rev. Philip Edgcumbe Hughes, a noted evangelical scholar, said, "Our stated position is to re-affirm the eternal verities of Christ and his gospel. . . . It is the absolute uniqueness of the gospel that is under attack, and that is something we cannot condone or compromise."

The Rev. Jeffrey Steenson, rector of the Church of the Good Shepherd, Rosemont, Pa., and a member of the ECM Council, began by saying that "there is a big difference of opinion in the church today on the basic question: What do we think of our Lord Jesus Christ?" He acknowledged there are shades of opinion in ECM on the issue of women bishops. "Some think the time is inopportune, without a wider Anglican and ecumenical consensus; others believe it impossible under any circumstances. But we all are agreed that the Episcopal Church does not have the authority to go it alone."

He spoke of the goals of the synod and the several options under consideration [TLC, March 26]. "We must turn back the corrosive effects of secularization and be again a biblical church, faithful to apostolic order and teaching . . . and secure a viable structure and ministerial order that will keep us within catholic christendom, looking always to eventual reunion with Orthodoxy and Rome — a vision we are unwilling to give up." He assured a questioner that liturgy will

*(Continued on page 12)*

# Battling Bishop

One of the most famous prelates of the Episcopal Church, Charles Chapman Grafton, was consecrated 100 years ago.

By GLENN JOHNSON



Bishop Grafton

When the Rt. Rev. Charles Chapman Grafton died on August 30, 1912, newspapers around the country announced his death to their readers. Boston, New York, Baltimore, Philadelphia; La-Porte, Cedar Rapids and Marinette: big cities and small learned on that day and the next that "America's Anglo-Catholic Leader," as more than one headline called him, had died. In New York City alone seven different newspapers carried articles on his death, some with fairly large headlines, and some with accompanying pictures of the deceased prelate.

"Bishop Grafton was regarded as the leading high churchman in the United States," said the *Baltimore American*. The *Minneapolis Journal* echoed, "Bishop Grafton was for many years the leading exponent of the high church in America." With slight modification, the *New York City Press* added, "A pronounced ritualist, a prolific writer, and an eloquent preacher, he was long recognized as the leader of the high church party in the United States." He was clearly recognized as

---

*Glenn Johnson of Chicago is a writer who has devoted years of research to Bishop Grafton and his friends.*

one of most important religious leaders in the nation.

Long before attaining the status of a revered leader, however, he bore the reputation of a troublesome publicist of dangerous innovations. By unceasingly advocating a return to earlier tenets of faith and customs in worship, he aroused the suspicions and ire of many members of the Episcopal Church, to whom he appeared as threatening to upset the acceptable, conventional and comfortable modes of thought and behavior.

So controversial were the views he expressed that at one time a seminary professor lost the opportunity of becoming a bishop on the mere suspicion of sympathizing with Grafton. General Convention in 1874 rejected Rev. George F. Seymore as Bishop of Illinois on the ground that as acting dean of General Seminary in New York he had allowed Grafton to speak to students in a private room.

But for Grafton controversy was inescapable. Wholly committed to a view of the Anglican Communion as catholic rather than protestant, he could not avoid annoying those of different outlook, whether Episcopalian, Roman Catholic or Protestants. He would not yield on matters he

knew to be fundamental and tirelessly defended his beliefs in pamphlets, books, sermons and lectures. And for all this he gradually gained a hearing, attracted respectful attention and rose to fame.

Born into a rather wealthy and socially prominent family of Boston in 1830, Grafton studied at the Boston Latin School, Phillips Academy, and Harvard. From Harvard he received a law degree in 1853. While still a law student he became involved in the campaign to end slavery, and for this cause, at the urging of his friend and relative, the famous abolitionist Wendell Phillips, he wrote a pamphlet expounding legal and ethical arguments against slavery.

After a brief career as an attorney, he offered himself as a candidate for the priesthood to Bishop Whittingham of Maryland. Under Bishop Whittingham's authority he served as a priest in that border state until the end of the Civil War. During the war he nursed wounded soldiers in a make-shift hospital in Baltimore.

In 1865 he went to England, desiring to join a religious community, but not finding anything satisfactory of that sort in the United States. Soon thereafter at Oxford, with the Rev.



Richard M. Benson, he founded the Society of St. John the Evangelist, or the Cowley Fathers, as the community is commonly known, an Anglican order for men. It was the first to be successfully established since King Henry VIII suppressed the English monasteries in the 1530s.

While living in England, he formed close friendships with several persons who were either already famous — like Dr. Edward B. Pusey, leader of the Oxford Movement; or who would become so later on — like Charles L. Wood, later Viscount Halifax, for many years the outstanding layman in the Church of England. During a cholera epidemic in London, he and Wood helped to run a hospital and ambulance service for destitute victims of the disease. Many years later, as Lord Halifax, Wood recalled those days in letters to the Bishop of Fond du Lac.

### Mission in London

Fr. Grafton also worked as a slum priest in the East End of London in the midst of squalor and crime, and for awhile in this setting shared living quarters with Dr. Pusey, whom he thus got to know very well, and about whom he later wrote a biographical essay. With the Rev. S.W. O'Neil he organized a great mission in London, which is reported to have drawn as many as 60,000 people daily. His eloquent preaching before large crowds attracted widespread attention, and prompted favorable comment from the Bishop of London, Archibald Campbell Tait, later Archbishop of Canterbury.

In 1872 he was called to the rectorship of his home parish in Boston, the Church of the Advent. While rector for 16 years, he built the parish's handsome Gothic edifice which stands today. Under his care the Advent, though high church from its founding, became a nationally recognized center of Anglo-Catholic practice. Of course, not everyone appreciated the changes he sought to introduce. Thus his efforts often aroused controversy. At times he found himself at odds with the Bishop of Massachusetts whose outlook was distinctly different. He was of course accused of steering the church toward Roman Catholicism, though in fact he was very critical of the papacy.

In 1888 the Diocese of Fond du Lac elected Fr. Grafton to be its bishop.

But approval of the election by the church at large was slow in coming. Within the Episcopal fold many people bitterly opposed all that he and other Anglo-Catholics distinctively maintained. Only after several months of suspense had elapsed, into the spring of 1889, did a majority of the dioceses give consent. Bishop Grafton was consecrated on April 25, a hundred years ago, the first so-called "extreme ritualist" of the Anglo-Catholic party to hold the position of bishop.

With an abiding interest in religious communities, he transferred to Fond du Lac the mother house of the Sisterhood of the Holy Nativity, which he had founded in Boston in 1882. He struggled to establish a Benedictine monastery in the see city. St. Dunstan's Abbey did not flourish, and soon after its founder's death, discontinued operations.

With money from inheritances and gifts from wealthy friends, including Elbridge T. Gerry, the great philanthropist who founded the Society for the Prevention of Cruelty to Children, Bishop Grafton built many new churches in his diocese, established a preparatory school and junior college for girls, and helped to put Nashotah House, to the south in the Diocese of Milwaukee, on a secure financial footing. Reports vary as to how much money he spent on institutions within his own diocese. Certainly it was at least \$600,000.

### A Great Preacher

Long before becoming a bishop, he enjoyed a reputation as one of the greatest preachers of his day. According to contemporary newspaper reports, when he visited small towns in Wisconsin, so many people would turn out to hear him preach, church buildings could not hold them all. It was not unusual to move a church service to the largest meeting hall in town to accommodate the crowds.

In 1903, to foster better relations between the Anglican Communion and the Orthodox Church, he journeyed to Russia, the first prelate of our church to take such a bold step for the cause of ecumenism. He thereby encouraged better relations between two major branches of Christianity. In Russia, among his other distinguished contacts, he was visited in his hotel by the saintly John Sergieff, famous as Father John of Kronstadt, who prayed before the bishop's portable altar.

He died at 82 years of age. Two years afterward his books and numerous shorter writings were republished by Longman's in an eight-volume edition under the title *The Collected Works of Bishop Grafton*.

### The Catholic Cause

His accomplishments may be grouped under five headings:

First and foremost, he was an extraordinarily effective publicist of the catholic cause within the Episcopal Church, by example, preaching, teaching, writing and polemics. Thus he affected the shape of this church directly, and indirectly influenced other religious bodies.

Second, he was a leader in the revival of religious orders in the Anglican Communion, chiefly by founding with Fr. Benson the Society of St. John the Evangelist, and with Sister Ruth Margaret Vose the Sisters of the Holy Nativity.

Third, he was a pioneer in bridging the gap between Western and Eastern Christianity.

Fourth, he was a builder of churches and schools. During his episcopate, 29 new church edifices were constructed in the diocese, along with guild halls and rectories. And in every parish he lent a helping hand, providing money and gifts of furnishings as needed. In Fond du Lac he opened a choir school for boys besides developing the school for girls already mentioned. And besides all this, outside the diocese he was instrumental in obtaining a half million dollars for Nashotah House.

Fifth, himself a man of profoundly sensitive spirituality, he led others in discovering and exploring the breadth and depth of religious experience. "He was probably the greatest master of the spiritual life in the American Church," observed an editorial in *THE LIVING CHURCH* soon after his death. He shared this mastery through his writings, by conducting retreats and by promoting the programs of the Confraternity of the Blessed Sacrament.

On top of all that, he was a very interesting and complex person, whose life story is well worth commemorating.

Today, though no one who knew him survives, he is warmly remembered throughout the Diocese of Fond du Lac. To many Episcopalians there he is regarded as a saint, and mementoes of him are kept in churches and by individuals as venerable relics.

# EDITORIALS

## Where Are the Saints' Days?

Sunday is the main Christian feast and day of worship, but the Episcopal Church, unlike most other American churches, has traditionally observed a number of other important days. These other days have commemorated events in our Lord's life, or have honored the holy apostles and evangelists. Most months have had one of these so-called Red Letter Days around the 25th of the month, and some months have had such a day near the beginning. Most of these days are not public holidays, and going to church, for those who have done so, has often been inconvenient and requiring special effort. Observance of those Red Letter Days has expressed commitment and devotion. It has symbolized the allegiance of our church to traditions and a heritage older than modern American life, above and beyond the conventional Sunday church attendance of middle class custom.

One of the more notable observances of these days has been in the conferring of ordination, particularly the ordination of bishops. It is plainly stated in the general rubrics for the latter, "In accordance with ancient custom, it is desirable, if possible, that bishops be ordained on Sundays and other feasts of our Lord or on the feasts of apostles or evangelists" (Book of Common Prayer, p. 511).

Reasons for this custom can readily be seen. The feasts of the incarnation, that is the commemoration of events in our Lord's life, express the truths of the gospel which the bishops are entrusted to preach. The same is true with the feasts of the gospel writers or evangelists. The feasts of the other apostles express the unity of today's bishops with the apostles of our Lord, their particular continuity with the "apostles' teaching and fellowship."

Why, we wonder, is this custom and this rubric being so frequently disregarded? As rapid transportation to and from every part of our country has become available, surely the "if it is possible" of the rubric poses no great problem. If the elected leaders of our church today believe that our bishops should be and are successors of the apostles, let them take the trouble (and possibly mild inconvenience) to show this in the traditional way, by having new bishops ordained and consecrated on these traditional days, as our present Prayer Book plainly states is the desirable practice.

## The Ministry of Deacons

Letters regarding the order of deacons continue to be received. Indeed, this magazine has been a principal forum for such discussions — including discussions regarding deaconesses in past decades. The intensity of some of the comments indicates that the topic has a dynamism that has not been fully recognized by the church.

Persons who are exercising a certain ministry, lay or ordained, struggle to articulate and express it. We do not so easily equate any present-day ministerial functions with what is depicted in the New Testament. Even the picture of holy orders given in the ordination services in our own Prayer Book seems idealized . . . the bishop taking counsel with fellow presbyters and strengthening the deacons (p. 518); priests and deacons guided by a

bishop's pastoral directions (p. 532 and 543) and, again and again, studying the scriptures.

Many Episcopal clergy in fact carry out a lonely and isolated ministry. They may socialize with a few others at a diocesan meeting, but never ever sit down with the clergy or lay leaders of adjoining parishes to plan strategy. They organize no sustained personal programs of study and may not know how to do so. Contact with diocesan headquarters may consist mainly of photocopies of boring committee reports and announcements of meetings which no one from the parish will attend. Some deacons cannot ever recall being "strengthened" by the bishop — or vice versa for that matter.

It is within an organic concept of lay and ordained ministry that all can make the constructive contributions which both the Bible and the Prayer Book imply. Gifts of the Spirit are indeed given, but are too often unrecognized and unused. On the other hand, the Episcopal Church also offers some fine examples of success in collaborative and mutually supporting ministries.

We suppose every fair to middle-sized parish could use a deacon (and a suitable person probably exists in the congregation now). Larger parishes could use two or more. Some deacons may be assigned to deaneries, districts or institutions (such as hospitals) as their primary affiliation. In the future, small parishes (such as those served by your editor) will be increasingly dependent on part-time and non-stipendiary priests. In such cases, the performance of certain distinctive and separate duties by deacons would be (and sometimes now is) a godsend.

### Picture

Two oak trunks  
here beside me  
frame a piece of lake;

frame one slim sailboat,  
graceful as a gull;

frame, at lower edges,  
chartreuse symphonies  
in seeded grass;

frame twenty different tones  
of exquisite sky dapple —  
white, and whited blue, and blue.

In the Louvre,  
in all the galleries of Florence,  
could one find a frame  
that holds more joy?

Elva McAllaster



## An Absolute Necessity

By ANNE M. HOCUTT

Various aspects of inclusive language were touched upon in the editorial, "Changing the Tongue" [TLC, March 12], and they need to be addressed further. I agree wholeheartedly with many of the editorial's statements. However, I disagree with its conclusion that inclusive language does not need to be a priority of the church.

Inclusive language is an absolute necessity for the church. As the editorial points out, styles of speaking do change, whether we like it or not, and we, the church, have important things to express in words.

"My children will be fine men when they are grown." What gender are my children? If your first thought was that I have promising sons, this implies one of two things: either the word "men" now carries an exclusively masculine interpretation and its generic meaning is no longer in use, something the editorial finds very problematic. Or, the majority of TLC's readers are categorized by the article as people who have not grasped that words have a variety of meanings and are therefore not able to handle English.

I have a daughter and a son. For my statement to be unambiguous, though still awkward to the ear, I must explicitly state that "men" includes females. This demonstrates that, in our current language, "men" is no longer truly generic but is inherently masculine.

The editorial states, "The church is concerned with speech because it must express important things in words." Among these important things are to whom is the gospel message directed and who may participate in what manner in the life and work of the

church. In the Book of Common Prayer we find ". . . for us men and for our salvation . . ." (Nicene Creed, p. 328), ". . . and was made man . . ." (Nicene Creed, p. 358), and ". . . the unruly wills and affections of sinful men . . ." (collect for Lent V, p. 167). In TLC and elsewhere, we discuss men as priests and bishops. What is being expressed must be clear not only to those within the church, but also to those outside whom we wish to invite in. Our upcoming decade of evangelism makes this especially needful.

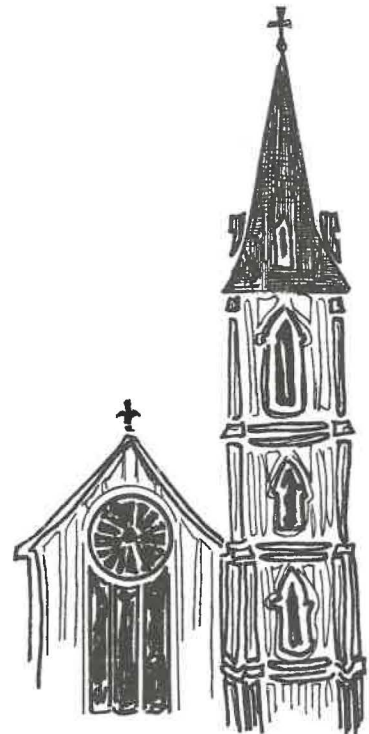
Implied by the editorial is that people should worship in the tongue in which they speak: "we disagree . . . with those who would force people of other tongues to worship in English because 'it is educational'." We should therefore worship in the English currently understood and used in our culture and not redefine words from their everyday usage. Because "men" and "man" carry inherently masculine connotations in our culture as demonstrated, we should not use them in contexts that refer to both women and men. In any event, the editorial recognizes that "worship is not a language class," so noting in the service bulletin when "men" means "men and women" and when it means only males isn't an option. When the language of the church forces a woman to expend intellectual and emotional energy making her leap from the inherently masculine "men" to herself, she is robbed of the ability to devote herself fully to the worship and service of God.

The editorial stated that "women are part of mankind, and they should not allow anyone to push them out of it." Because the cultural connotation of the word "men" or "man," standing alone or in compounds, is male, many women do not need to be "pushed out." Our changing tongue has done that already. In the Province of the

West Indies in the early 1970s, I had never heard of inclusive language. However, at age 14, I dropped the word "men" from the phrase "for us men and for our salvation" of the Nicene Creed. In spite of being taught from the cradle that "men" (and "sons") included me, I had come to the conclusion I was not and would never be a "man" as I resounded to the word emotionally or intellectually. Christ came for all of us.

Language inclusive of all worshipers is not just a "consciousness raising" exercise. It is an absolute necessity. I challenge the reader to express the Good News of Jesus Christ clearly in our current cultural context and tongue.

For a practical treatment of inclusive language, see the *Handbook of Non-Sexist Language*, Casey Miller and Kate Swift (Harper and Row).



Anne M. Hocutt resides in Cheyenne, Wyo., where she is a member of St. Christopher's Church.

## NEWS

(Continued from page 7)

not be an issue. "Any authorized Prayer Book may be used — 1662, 1928, 1979," he said.

Fr. Steenson, a member of the bipartisan committee appointed by the Presiding Bishop which drew up the original "episcopal visitors" resolution presented to General Convention last summer, was also in the delegation from ECM that met with the Eames Commission on Women in the Episcopate (mandated by Lambeth '88 and appointed by the Archbishop of Canterbury) at its recent session [p. 6].

"The commission was about to report to Archbishop Runcie that the episcopal visitors act was the solution for the traditionalists, and we felt compelled to tell them why, in its revised form, it was not. To have worked, it would have to be seen within the concept of reception, as set forth at Lambeth '88 — a trial period of testing to determine whether women in the episcopate is God's will for the church, during which we covenant to do nothing coercive, so we may be guided by the Holy Spirit into a true understanding of the matter, with final acceptance or rejection by the whole Anglican Communion."

But, he said, at the Detroit convention their original draft which specified this never got to the floor out of committee, "which was itself dominated by proponents of women's ordination, and the entire resolution was re-cast by two pro-ordination bishops and the chair of the Women's Caucus! The revision states that the measure exists only for the transition and incorporation of women into all ordained ministries and expires in six years, and one bishop remarked that after that 'the traditionalists will have to put up or shut up or get out'."

This, he said, "was the revised measure Bishop Browning took to Lambeth as the 'pastoral provision' for traditionalists in the American Church. As such, it is unacceptable to us, for it says, in effect, that we have no right to exist within the Episcopal Church, and when history is written, Detroit will be seen as the catalyst, along with the Massachusetts election, that led to the Fort Worth Synod."

He reported a gratifying response to the ECM declaration, with the signed statements and reservations for the synod coming in at an increasing rate from all over the country, and inter-

national support also expected from among the 115 Anglican bishops worldwide who signed last year's statement of unity. "The way ahead may be hard," he said in conclusion, "but it is one we are committed to for conscience's sake and the sake of truth, whatever the cost."

DOROTHY MILLS PARKER

## CONVENTIONS

In the process of their March 2-3 convention in Southfield, Mich., delegates in the **Diocese of Michigan** heard the bishop announce his retirement, voted to rearrange boundaries in the state to form an additional diocese, and made decisions concerning several controversial resolutions.

The Rt. Rev. H. Coleman McGehee, diocesan, told participants that he planned to retire January 1, 1990; he will be succeeded by the Rt. Rev. R. Stewart Wood, Bishop Coadjutor. "For all of my 18 years (as bishop) . . . I am thankful," said Bishop McGehee. "Perhaps I might put it best in these biblical words: 'And Jacob served seven years for Rachel and they seemed to him but a few days because of the love he had for her.' So it has been for my life in this diocese with you, and I am grateful to God for it."

A two-thirds majority vote approved a change in boundaries for the diocese. Implementation of the plan depends on a vote in the Diocese of Western Michigan this year and whether both dioceses agree to the plan when voting on it again next year. If so, the dioceses will take the proposal to the 1991 General Convention to ask for the proposed division of lower Michigan.

Some concern was voiced that the proposed northern diocese would not be able to fund itself and that such a diocese would be isolating itself from the problems of the rest of the state. However, others said that the existing dioceses were too large and it was hard to properly participate in functions held long distances away.

In other business, the convention: voted to endorse the boycott of table grapes grown using pesticides that affect the health of migrant workers; referred back to committee a resolution which would have required all clergy to undergo annual drug and alcohol testing; renewed a three-year commitment to the dioceses of Ekiti and Ilesha in the Province of Nigeria; and passed a 1989 budget of \$2,108,000.

## LETTERS

(Continued from page 5)

South African police and military is spurious. Even if the boycott is successful, and Shell pulls out, others will fill the gap. Should there be a shortage, it won't be the police that are short of petrol.

Change of ownership of petroleum suppliers in South Africa may well result in management that is less, rather than more, committed to helping the blacks advance.

Many black leaders in South Africa, including Chief Buthelezi, feel boycotts and sanctions harm rather than help blacks.

Apartheid is morally wrong. But since this is not a simple issue, nor one upon which all Christians of good will would agree, the Episcopal Church should take no formal position.

Perhaps we should be more concerned over treatment of our own neighbors.

MARY KOHLER

Sheboygan, Wis.

## Access to Altar

A heartfelt "Amen" to Adolph Schaefer's letter [TLC, March 19] in which he states: "There is one phase of ecumenism on which we might [I would say should or even must] unite, and that is on access to the holy communion."

Some 35 years ago, having been brought up a Presbyterian, I for the first time accompanied my wife, a life-long Episcopalian, to St. Joseph of Arimathea Church in Elmsford, N.Y. and heard the then rector Walter H. McNeely preface the communion service with, "This is the Lord's table, not ours, and to it are lovingly bidden all who would be accounted his." Then and there I knew that this was an Episcopal Church I could be happy in, and I have been ever since.

In total contrast I have never forgotten hearing a friend (long since deceased) make much during a social evening of the fact that his Congregationalist wife would not and should not be permitted to receive communion with him in his high Episcopal parish because she had not been confirmed. I hope and pray there are very few if any Episcopal parishes today which remain that narrow in their outlook and that restricted in their outreach.

DONALD BUTTENHEIM

Mount Kisco, N.Y.



# BOOKS

## Stories of Missionary

**APO PADI.** By Clifford E. Barry Nobes. New Day. Pp. 168. \$9.25 paper.

Thanks are in order to Apo Padi ("Reverend Father" in the Igorot language) Clifford Nobes for these stories from his life as an Episcopal missionary in the Philippines from 1931 through 1945. There are two major headings covered in these reminiscences: the cultural transition of the Mt. Province peoples, the Igorots, from primitive society to contact with the 20th century (as nurtured by the Episcopal mission in the Mt. Province) and life as a three-year internee during the Japanese occupation of the Philippines in World War II. Nobes acknowledges that others may present a more scholarly and detailed story of the Igorot transition than he (Episcopal missionary-historian William Henry Scott's *The Dictionary of the Igorots*, same publisher, comes to mind), but "they cannot tell my story."

Most of the charm of *Apo Padi* is precisely in the intimate glimpses it gives us of this pioneering missionary who chose to become proficient in the dialect of the region as a way to foster Igorot pride in their own particular heritage and "to continue following their ancestral ways in every way that was not incompatible with their Christian religion."

True to this stance, Nobes provides us with first-person accounts of his interaction as Christian missionary with the old men of Igorot culture and the "anitos" (spirits) of their religious world view. It's a give-and-take affair, with the wisdom of the old men given its due. A school started in his living room, with a student body of three (two of whom became bishops) grew into St. Andrew's, Manila, the largest Episcopal seminary outside of the U.S.

(The Rev.) JAMES L. GILL  
Trinity Church  
Easton, Pa.

## Wedding Guidance

**THE CATHOLIC WEDDING BOOK.** By Molly K. Stein and William K. Graham. Paulist. Pp. 203. \$4.95 paper.

This informally and sometimes humorously written book attempts to guide inexperienced Roman Catholic

couples around the rocks and shoals of wedding arrangements. The book assumes that couples will not have been previously married and consequently will need advice on scores of practical, social, and liturgical matters which relate to their wedding in church.

Since it is generally unsafe to assume either the passage or the reception of much conventional wisdom from one generation to the next, the authors' approach very likely is necessary. Here in the so-called Little Church Around the Corner, for instance, we clergy often encounter couples who are amazed to find that the staff members perform many obligations each day and so expect weddings to start on time, and not half an hour late.

Stein and Graham aim to help couples avoid the myriad human and social pitfalls attendant to the marriage service by providing numerous separate chapters on everything pertaining to a church wedding, from the "photographer" to the question of "To Eucharist or Not to Eucharist."

Most of the text of this book concerns "how to." I would have enjoyed reading one chapter on the sacramental theology of marriage and another on the practical implications of the doctrine of one flesh, but perhaps I am asking for too extensive a book. When we discuss such questions with brides and grooms at the "Little Church," we often find that such conversation opens new insights into marriage and a fresh understanding of Christian teaching.

(The Rev.) NORMAN J. CATIR, JR.  
Church of the Transfiguration  
New York, N.Y.

## Trinitarian Prayer

**PRAYER: A New Encounter.** By Martin Thornton. Cowley. Pp. 186. \$8.95 paper.

Dense, rich, enormously provocative, Fr. Thornton's book was first published in 1972 and now has been reissued by the Cowley Press. The title may be a bit misleading. Perhaps it should be "Theology: A New Adventure." It is not a "how-to" but rather a "why-to" book.

The author asserts that the trinitarian concept is inherent in human experience. Being is first disclosed through things, then more fully in humanity

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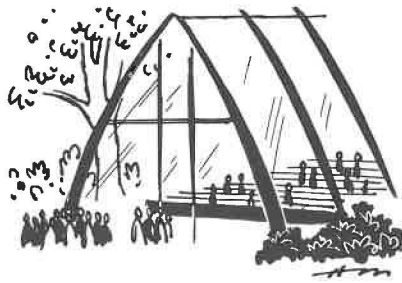
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and finally in Christ, the supreme human Being. God the Father is Being who lets be; Being lets be the beings. Never hoarding, God is love.

The Son is expressive Being who pours out Being. The Holy Spirit, unitive Being, restores the unity of Being continuously. We must stringently avoid tritheism but pray habitually in the knowledge of the Holy Trinity. Based on the framework of John Macquarrie's *Principles of Christian Theology*, Thornton joins him in arguing for an ontological-existential stance, the facticity and potentiality of our lives guiding our discernment.

We live in the presence of the Trinity through providence, sacrifice and discernment. Our condition is not static. We choose. Choice is the staff of life, the discernment of the will of God. The incarnation is not static but ongoing. We are not statues to be polished and returned to Eden but ever-growing humans moved by the risks and choices we take.

Fr. Thornton leads us away from the old maps by new signposts, albeit the terrain is the same creed and he calls the new map prayer. For him the resulting prayer of empathy and contemplation is natural for everyone and stems from this trinitarian landscape, the awareness of God in all life. The total life of religious men is the religious experience, not a specialized experience set over and against everyday living.

This is not an easy book in its insights and its theological language, but it is worth every effort to read, mark and inwardly digest. It is an exploration that well may lead you to marvelous new prospects and countries never dreamed of.

MARY MOON HEMINGWAY  
Kittery Pointe, Maine

## Books Received

**A SENSE OF THE SACRED: A Biography of Bede Griffiths.** By Kathryn Spink. Orbis. Pp. 214. No price given.

**CATHOLIC SOCIAL TEACHING: Our Best Kept Secret.** By Peter J. Henriot, Edward P. Deberri, and Michael J. Schultheis. Orbis. Pp. x and 133. No price given, paper.

**CHARLES H. SPURGEON: The Best from All His Works.** Edited by Charles Erlandson. Thomas Nelson. Pp. 281. No price given.

**ANDREW MURRAY: The Best from All His Works.** Edited by Charles Erlandson. Thomas Nelson. Pp. 286. No price given.

**F.B. MEYER: The Best from All His Works.** Edited by Charles Erlandson. Thomas Nelson. Pp. 288. No price given.

# PEOPLE and PLACES

## Appointments

The Rev. John Combs is now serving Good Shepherd, Pawtucket, RI.

The Rev. Miguel D. Espinal is now with the Hispanic congregation of Grace Church, White Plains, N.Y.

The Rev. Ronald S. Fitts is interim of St. Mary's, 324 E. Main Rd., Portsmouth, RI 02871.

The Rev. Peter M. Larsen is rector of St. John's, Southampton, Long Island, NY.

The Rev. Gary C. Lemery is vicar of St. Ann's, Spring St., Block Island, RI 02807.

The Rev. William T. Luley is rector of Trinity Church, 4535 Kimball Ave., Box 745, Waterloo, IA 50704.

The Rev. James L. Verber is interim of the Church of the Epiphany, 542 Potters Ave., Providence, RI 02907.

## Deaths

The Rev. Harold Lewis Cook, priest of the Diocese of Haiti and sometime chaplain of St. Margaret's Convent, Port-au-Prince, died on March 3, just a few weeks short of his 92nd birthday.

A graduate of Union College in Schenectady, N.Y. and Emmanuel College, Cambridge Univ., England, Fr. Cook had a widely varied and respected literary career: he was a personal friend of Zelda and Scott Fitzgerald and Isadora Duncan in the 1920s and he contributed poems to such well known literary magazines as *Poetry*, *American Poetry Journal*, and the *New Yorker*; he also published a number of poems in THE LIVING CHURCH in the 1970s. In 1933 he published a book of poems, *Spell Against Death*, and he also held a Guggenheim Fellowship in creative writing. He worked with the Bendix Corp. and then became a successful management consultant. In the 1950s he joined the faculty of the State University of New York at Delhi. He was ordained a priest in 1969 and served as rector of St. Paul's, San Miguel de Allende, Mexico in the late 1970s. In 1980 he moved to Haiti where he served St. Margaret's Convent and St. Vincent's Hospital.

The Rev. Charles Edward Miller, retired priest of the Diocese of Southern Ohio, died of an apparent heart attack at Deaconess Hospital in Cincinnati, OH at the age of 67 on March 17th.

A graduate of Eckels College and Temple University, Fr. Miller served churches in Pennsylvania, Washington, D.C. and Ohio. During the historic march on Washington in 1963, he opened the doors of St. Mary's and invited marchers to eat and rest, according to the *Cincinnati Enquirer*. In 1967 he became rector of St. Andrew's, Cincinnati; he eventually became chaplain and part-time administrator of Lincoln Crawford Nursing Home, Cincinnati where he also helped raise \$3 million to build a new facility. He served St. Andrew's and St. Monica's, Philadelphia until his retirement in 1985. Fr. Miller is survived by his wife of 40 years, Nellie, a daughter, two sons and eight grandchildren.



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**MIDST WHISPERS OF SCHISM** and cries of doom, it's good to know that there's a place for catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: **The Catholic Fellowship of the Episcopal Church**, St. Augustine's House, 2462 Webb Ave., Bronx, NY 10468.

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## VACATION/RENTAL

**CUERNAVACA, MEXICO:** vacations, Spanish study, sabbaticals. Apartment rentals: **Hawkins Properties**, 4308 Lambeth, Fort Worth, TX 76103. (817) 534-4925.

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

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Sun Mass 8 (Low), 10 (Sol)

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**WASHINGTON CATHEDRAL**  
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 10:30-15, Sun 12:30-2:45. Hours 10-4:30 Mon-Fri, 10-4:30 Sat & 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

## CLEARWATER, FLA.

**ASCENSION** 701 Orange Ave.  
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Paul Dickson, assoc emeritus; the Rev. Louise Muenz, pastoral d  
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

## COCONUT GROVE, MIAMI, FLA.

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

## 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

## INDIANAPOLIS, IND.

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Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

## LAFAYETTE, IND.

**ST. JOHN'S** 6th and Ferry Sts.  
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## 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

**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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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

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The Rev. Jennifer Phillips, the Rev. Richard Valantasis  
Sun Sol Eu 10:30. Daily as announced

## NORTH ADAMS, MASS.

**ST. JOHN'S** 59 Summer St.  
The Rev. Lawrence C. Provenzano, r  
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu 12:10

## ST. LOUIS, MO.

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Historic designation—circa 1890

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Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

## NEWARK, N.J.

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The Rev. George H. Bowen, r  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

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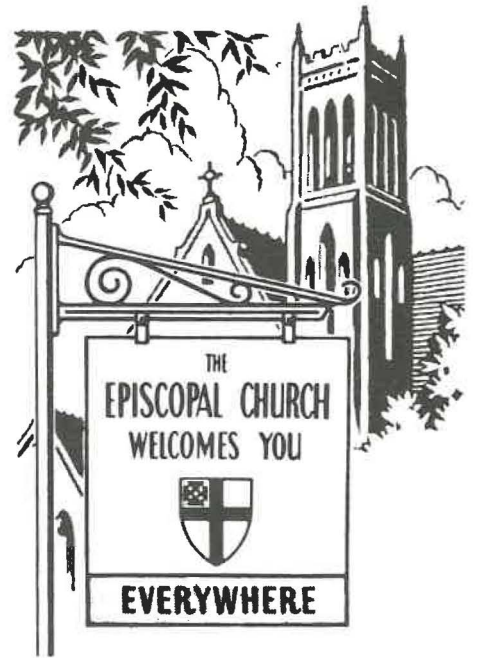
**ST. MATTHEW'S** 7920 Claremont, N.E. (at Texas)  
The Rev. Thomas C. Wand, r  
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

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112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

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Daily Morning Prayer 8:45; H Eu 12:10

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. 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



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**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

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Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, 5 EP H Eu, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun 11. Reconciliation Sun 9

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**CHURCH OF THE SAVIOUR** 437 James St.  
The Rev. Andrew A. Barasda, Jr., r  
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Sun services: 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wklys Wed & Holy Day 10 H Eu. Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

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