

THE LIVING CHURCH

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to Commuter
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Last week we summarized what is known of St. Irenaeus of Lyons, who lived from about 130 A.D. until about the year 202. He is generally considered to have been the first great theologian of the church to have arisen after the biblical period. We discuss him in this column because Irenaeus is one of the great teachers of the Doctrine of Creation.

What he has to say on this topic occurs largely in his great work *Against Heresies*. This work was highly esteemed during the early Christian centuries and sometimes quoted by other writers. Later on, however, interest in Irenaeus declined. *Against Heresies* is a systematic refutation of various odd cults and sects which flourished in the author's day. Many of those sects are classed together as what is called Gnosticism, a whole family of semi-Christian beliefs connected in some cases, with Simon Magus ("Simon the Magician") a first-century Samaritan religious leader who also appears briefly in the pages of the New Testament (Acts 8:9-24). When Gnosticism died out, the writings of Irenaeus lost their obvious practical use. In the middle ages, he was virtually forgotten and the original Greek text of *Against Heresies* was lost—a calamity for Christian scholarship. In the sixteenth century, the Dutch scholar Erasmus, in many ways the father of later Anglicanism, published the surviving Latin version, and St. Irenaeus quickly became of interest to theologians. He has been of special interest to Anglicans because of his insistence on the close relationship between creation and redemption—a relationship sealed by the incarnation, the entrance of God the Son into created humanity. Today readers will find an English translation in volume one of the *Ante-Nicene Fathers*, a standard set of books possessed by most theological libraries.*

What Irenaeus has to say about creation begins, first of all, with its priority. As he says in Book I,

The church indeed, dispersed throughout the whole world even to the ends of the earth, from the apos-

ties and their disciples received that faith, which is in one God, the Father Almighty, who made heaven and earth, and the sea, and all that is in them, and in one Christ Jesus the Son of God, incarnate for our salvation, and in the Holy Spirit, who through the prophets foretold the dispensations of God . . . (A.H., Book I, Chap. X,1)

Later he says again,

It is well, therefore, for us to begin with the first and greatest article, with the Creator God, who made heaven and earth and all that is in them . . . , and to show that there is nothing either above him or after him, neither is he moved by anything, but by his own decision and freely he made all things, since he is the only God, and only Lord, and only Founder, and the only Father, and alone continuing all things and commanding to them that they should be (A.H., Book II, Chap. I, 1).

Irenaeus gives this point the greatest

emphasis because it is what Christian theology begins with; it is "the first and greatest article." It was also the article his opponents, the Gnostics with whom he was debating, consistently denied. They maintained that the Creator, the God of the Jewish Old Testament, was a cruel sovereign who had imprisoned mankind in a painful material world and imposed on his people the Law of Moses. Jesus, as the Gnostics saw it, came to save us from the Jewish God, from the Jewish Law, and from this material world, and to bring us into a spiritual realm under his Father, the true God not before revealed.

This seems a strange view, so boldly stated. Yet is this ancient heresy entirely dead? Is there not a streak in all of us which blames our troubles on the material world? And do not many people really feel that the physical world, the material universe of science, is a totally separate realm from the spiritual universe of religion? Irenaeus recalls us to the realization that there can be no God except God, and God is the source of all things.

To fortify his insistence on the unity of God, Irenaeus loads his writings with passages from the Old Testament which are fulfilled or quoted in the New, and with New Testament passages which refer back to the Old. It is the one and same God in both Testaments who first created us and all things, who later, when we had fallen into sin, sent his eternal Son to reconcile us to himself, the God and Creator of all.

THE EDITOR

Dead Leaves And Hope

Gold and scarlet dead leaves on an ancient tree
Tell of the summer gone and the bleak, cold days
Of autumn and winter. As I look I see
In them symbols of our human ways.

In the springtime of life we are full of zest
And vigor. Like green leaves we burst into life.
Most people believe that youth is much the best,
A time of hope and joy when a man takes a wife.

We try to hold on to swiftly passing youth
In summer, fall, and winter dark and raw.
The dead leaves are far wiser for they know
That death comes on apace, for that is nature's law.

Is there no hope then in the scheme of things at all?
Yes, God blesses us in every way.
Long ages after Adam's grievous Fall
Christ rose for us on the first Easter Day.

Maxwell B. Courage

*References in this column to books, chapters, and paragraphs in *Against Heresies* (A.H.) will follow the divisions in the *Ante-Nicene Fathers* edition.

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2. The Presentation of Christ in the Temple	
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LETTERS

Church and ERA

Your editorial "ERA and Church Meetings" [TLC, Dec. 17] is a timely reminder of how vindictive even Episcopalians can be toward those who can't accept their political ideology. To those who would declare the states that have not supported the ERA out of bounds for official church meetings, you say:

Agreement on this issue is not a criterion for church membership.

In these few words you eloquently and politely observe that the ERA is not an article of the church's faith; and that neither the House of Bishops, nor the Executive Council, nor even General Convention can make it such. And upon further reflection, we can hope that the advocates of retaliation will reconsider their position. After all, there are intelligent Episcopalians, also of good will, who are of the opinion that the proposed amendment would degrade rather than elevate the status of women—and we would not have them invoke a corresponding boycott.

QUINTARD JOYNER

Sewanee, Tenn.

Poor Preaching

Congratulations for the editorial "Who Occupies the Pulpit?" [TLC, Dec. 17].

As an active Episcopalian for over 50 years, I am at times shocked and embarrassed by what I hear from the pulpit. Primarily it shows lack of preparation. Secondly, much of the discourse lacks a deep spiritual note. Several years ago I asked who taught homiletics at a certain seminary. I was told, "Any professor or instructor who has an unassigned period of time." This may be one reason why so many Episcopal priests have not become preachers.

While it is true that many Episcopalians do not attend divine service primarily for the sermon, they have a right to expect a spiritual discourse as part of their worship.

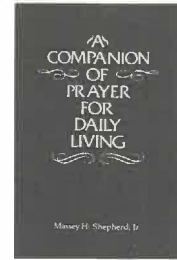
A great deal of our loss of membership in the Episcopal Church can be laid at the door of poor preaching with its consequent loss of spiritual emphasis. Let us all pray for a revival of powerful preaching on the great truths of our religion.

WILLIAM HARRIS

Philadelphia, Pa.

Seven Dioceses

The optional use of the BCP 1928 is before the church. I believe that the unity of our beloved church is more important than the BCP 1928 or the PBCP. The time has come for realism and compromise: (1) The PBCP will probably be adopted by General Convention 1979 as



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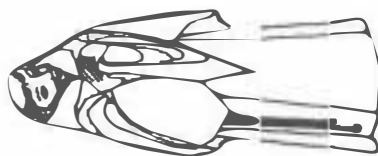
THE ORDER OF THE HOLY FAMILY

You only have one life
to give. . . .
Perhaps you should give it
As a Familian monk. . . .



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the Standard BCP. (2) The BCP 1928 will be deeply loved by many of our people because of its pure doctrine, propriety, order of services, exalted language, brevity, and lack of redundancy.

Sometime in the future there will be an extensive revision of the PBCP; until then the need for a reasonable and workable compromise is immediate. Therefore, I and four other delegates introduced the following resolution in the convention of the Diocese of South Carolina (1978): "That this convention petition the General Convention . . . to authorize the use of . . . the BCP 1928 as an option open to all parishes and missions . . . provided, however, that the PBCP, if and when adopted, is used . . . approximately in 50% of the services of worship." The vote was ayes 102; noes 103. Since then I have written to the secretaries of seven other conventions about this issue and have received the following official information:

1. Central Florida: A resolution in 1978 was offered that when and if General Convention authorizes the PBCP that the said Book become the sole Prayer Book of the church. The secretary writes: "This resolution was defeated because the chair reminded the delegates that a resolution from the 1977 diocesan convention was on record, which resolution had moved for the alternate use of the 1928 Prayer Book. In the discussion surrounding the defeated resolution, the feeling of the House was that alternate use was desirable and that such permission should rest in the hands of the diocese's chief pastor."

2. Delaware: "We have not yet considered the question. . . . Our convention is January 28. One parish is submitting a resolution calling for continued use of 1928. Another resolution is calling for the bishop to issue diocesan guidelines for use of the 1928 BCP should the PBCP pass."

3. New Hampshire: A resolution "to retain BCP 1928 as an authorized alternative to the PBCP was defeated . . . with 93 yeas and 98 noes."

4. Tennessee: A resolution to approve the Presiding Bishop's request that the BCP 1928 be made available to our people was considered. An amendment was offered affirming the task of the Joint Committee of General Convention to explore the use of the BCP 1928 and was approved by the convention. Then the resolution as amended was read and, after lengthy discussion, was defeated. "The defeat was an overwhelming one," according to the secretary.

5. Texas: "We voted 321 to 141 for continued optional use of the 1928 BCP, in whole or in part, subject to the authority of the ordinary . . . to regulate such use."

6. Virginia: A resolution urging the 1979 General Convention to adopt the PBCP and also "to authorize for alternate use the 1928 BCP" was adopted; the

vote was: lay order, 175 for-37 against; clerical order 113 for-39 against.

7. Southwestern Virginia: "A resolution was presented commending the use of PBCP and memorializing General Convention to allow the 1928 Book as an option. The voice vote was indecisive. It was passed on a show of hands. The number of votes for and against was not recorded." (However, a clerical member of this convention states that the vote as announced was 104 ayes to 61 noes.)

I am not particularly interested in which side won in the voting but in the signals which were emitted. If these indications are general throughout the church some reasonable compromise should be seriously considered by General Convention.

(The Rev. Canon) EDWARD B. GUERRY
Cathedral Church of St. Luke
and St. Paul

Charleston, S.C.

The Harper's Article

In reference to your editorial comments that several people had asked you to give a rebuttal to the (I assume) *Harper's Magazine* article on the Episcopal Church [TLC, Nov. 26], I had just the opposite reaction. Indeed, I think that the article should be required reading for every parish, episcopal palace, and office within the church.

Nowhere have I seen a more succinct, and on the whole, balanced article about the causes of the ills that beset us and, furthermore, I suspect that people who are upset because of the article are upset that "the truth hurts."

Although the author does use some of the more spectacular (and shameful) events within the church as his examples, his critics may have missed the very thrust of his article: the causes of anguish, unhappiness and schism of Episcopalians.

And though he doesn't specifically say so, it is the duty of those of us who sadly agree with his article and those who angrily disagree with his article, to work together to correct the evils and ills within the church, so that we once more may spend our time unashamedly working for the Kingdom of God.

DWIGHT H. CAMPBELL
St. Mary's Church

Middlesboro, Ky.

The editorial "Readers' Question" was a strange one, but not entirely surprising.

My question is: How could you publish a refutation of the *Harper's* article by Mr. Seabury? What is there to refute, pray tell? It is one of the better documented summaries of the havoc wrought in the church by the social experimenters and I can well imagine the chagrin on the part of the inner circle to read

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THE LIVING CHURCH

January 28, 1979
Epiphany 4

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WCC: Dealing with Pressing Issues

The Most Rev. Edward W. Scott, Primate of the Anglican Church of Canada, opened the World Council of Churches Central Committee session in Kingston, Jamaica, with a review of events affecting the churches since the Central Committee last convened 18 months ago, and came immediately to the Council's most pressing issues: its anti-racism program, staff policy, and financial straits. He defended the controversial \$85,000 grant to the Patriotic Front of Zimbabwe (Rhodesia), indicated that the Central Committee may review the recommendation to drop certain staff members, and said that despite the high expense of Geneva, WCC headquarters would remain there.

As moderator of the 134-member top policy-making body, the Canadian archbishop warned that future directions of the ecumenical organization must be "in relation to the life and needs of the world and of the member churches" and spoke of the adverse effect which the worsening currency exchange situation has had on the Council's finances.

These two issues cannot be avoided, he said. They should be faced "frankly and honestly [by the member churches] as a community of persons united by a common loyalty to Jesus Christ, which recognizes that the understanding of Jesus Christ which each of us brings has been to some degree shaped and influenced by the particular context in which we have lived and moved and had our being."

The Canadian church leader recalled two questions he had posed before the Lambeth Conference of the Anglican Communion. He asked whether in common loyalty to Jesus Christ the grounds for community are discovered which are strong enough to relate to each other honestly without claims of moral superiority and whether faith in Jesus Christ "enables us to live in the midst of the realities of racism, cultural or political tension and conflict, brutality and human degradation" without being destroyed by them.

He told the Central Committee that he had been asked at a meeting whether he had thought of resigning as head of the Anglican Church of Canada because of his position as Central Committee moderator and the tensions which some of the WCC's actions have caused in his church. He said his answer was that "my loyalty to the WCC and to the Anglican Church in Canada both stand in the light

of my prior loyalty to God as I have come to know him in Jesus Christ." If his loyalty to the WCC and his church can be shown to cut across this primary loyalty to Christ, then he would resign one or both of his offices, he declared.

Archbishop Scott said withdrawal from the hard and demanding ecumenical dialogue, "an ever present temptation for all of us," is a withdrawal from "creative opportunity." But he underlined his belief that "suspension or questioning of membership in the WCC is not necessarily a withdrawal from ecumenical dialogue."

He deplored that much of the publicity about the recent WCC grant to the Patriotic Front of Zimbabwe, especially in the Western world, has been inaccurate and misleading. He singled out in particular the accusation that staff had been responsible for decisions which had really been made by the organization's officers and its executive committee. He affirmed that these decisions, while controversial, had been responsible decisions and in keeping with the criteria covering the special fund, set by the Central Committee.

He acknowledged the "very great need" for the WCC to provide church leaders on all levels with much more factual information when controversial actions are taken, "particularly when they relate to highly emotional and critical issues like racism and violence." He said



RNS
Archbishop Scott: We must face issues "frankly and honestly . . . united by a common loyalty to Jesus Christ."

this would enable them to respond to inadequate and often inaccurate information "which comes through the secular press, particularly from areas where there is strict censorship."

While the special fund from which the grant to the Patriotic Front was drawn effectively drew attention to the issue of racism, Archbishop Scott said there may now be a "need for imaginative ways which are not so difficult to understand and which cannot be so easily misrepresented as we move into the more complex situation that will confront us in the '80s."

On the frequently asked question whether the WCC can guarantee that funds given to liberation movements are in fact used for humanitarian purposes, the archbishop said a parallel question was in order which would ask whether those favoring and supporting the breaking of economic sanctions and loans to and investments in South Africa can guarantee that none of this money is used for or releases money for military purposes to perpetuate apartheid.

With regard to new policies, approved in 1974, which limit staff service to nine years, Archbishop Scott explained the rule was designed to help competent people to grow in the ecumenical context and then return to enrich the life of their church. The issue has been debated in public in Europe recently because of the recommended termination of Lukas Vischer, Swiss theologian, who has served the WCC 18 years as head of the Faith and Order secretariat, and Brigalia Ram, a South African who has headed the WCC's women's desk for nine years.

Relocation of the WCC, presently headquartered in Geneva, which has been discussed at recent meetings because of the high exchange rate of the Swiss franc, will most likely not be considered for some time. Archbishop Scott said the executive committee, which met prior to the Central Committee, became convinced the cost of relocation would outweigh any financial savings which might be made.

Liturgical Commission Sets Guidelines

The Standing Liturgical Commission, meeting in Dallas, Texas, has recognized that some parishes may refuse to adopt the 1976 revision of the Book of Common Prayer even if it is accepted as the Stan-



RNS

dard Book by the 1979 General Convention.

The commission asks that such parishes provide copies of the 1976 book for congregational study and worship, suggests that provision be made for its regular use, and says that all services of worship should conform to the norms established by the study of the Standard Book and the decisions of the parish clergy and worship committee.

The guidelines, which must be adopted by General Convention before they become church law, describe the new book as "a rich and full vehicle for the service of the church."

"When the new book becomes the Standard Book of Common Prayer for the Episcopal Church," the commission added, "the book of 1928 will take its unique place in the succession of English and American prayer books which have served us so well. They are historical documents belonging to our rich liturgical heritage. Each continues to be a resource for informing and illuminating the devotional life of our church."

English Bishop Wants Overseas Women Priests to Celebrate

The Rt. Rev. Gerald Ellison, Bishop of London, lately expressed the hope that the Church of England soon will allow overseas women priests to officiate in England, according to the *Church Times*.

Bishop Ellison, who voted against the priesting of women at the November General Synod meeting, says he believes it will come "when the church is ready to welcome it with a minimum of disruption and discord."

In the meantime, he hopes that "the General Synod will at the earliest opportunity make regulations to empower women who have been canonically ordained in other provinces of the Anglican Communion to exercise their ministry in appropriate circumstances in this country."

This would be a better and less divisive solution, the bishop feels, than strikes

and the setting-up of new organizations to fight for women's ordination.

Just such a new organization, unnamed as yet, was organized in London recently to act as an "umbrella" for the various existing women's groups. It will be an ecumenical body, including both Roman Catholic and Free Church groups as well as Anglican ones.

A spokeswoman for the Ecumenical Feminist Trust said in London that a number of clergymen are offering their churches for women to lead the worship services on April 30. This is the day when supporters of the ordination of women are urged to "strike" by boycotting services conducted by men.

IFCO Drops Ties to NCC

The Interreligious Foundation for Community Organization (IFCO), angered by the National Council of Churches' dismissal of its director, Lucius Walker, Jr., announced in New York City that it will disassociate itself from the Council.

IFCO was founded in 1967 and Mr. Walker, a black American Baptist minister, was named its first director. In 1973, Mr. Walker was named NCC associate general secretary in charge of the Division for Church and Society, and, three years later brought IFCO into the agency.

Mr. Walker was dismissed from his post at the division at the behest of Dr. Claire Randall, general secretary of the Council. In requesting the ouster, Dr. Randall cited budget overruns of up to \$228,000, and inept management.

IFCO's decision to leave the National Council of Churches was made at a meeting of its board of directors. The board asked Mr. Walker, 48, to be a volunteer managing consultant until March 31, when his severance agreement runs out at the NCC.

IFCO's board also asked Mr. Walker to be the paid executive director of the agency after that date, but he told Religious News Service, "I've had a number

This 18' x 60' illuminated color transparency of a stained glass triptych in St. Stephen's Church, Durham, N.C., is currently featured in the Kodak "Colorama" at New York's Grand Central Station. The artwork, designed by Leandro Velasco, of Rambusch Studios, New York City, depicts the life of Christ. On the left panel is Isaiah's heralding of the coming of Christ, the Annunciation and Epiphany, and the teaching in the temple. The center portrays Christ's baptism in the River Jordan by John the Baptist and includes Christ and his Apostles at the Last Supper. Appearing on the right are the Crucifixion, Resurrection, Ascension and Pentecost, and St. Stephen. The Rev. Joshua MacKenzie, rector of St. Stephen's, developed the original iconography. The transparency is about three-quarters the actual window size, and will probably be moved at Easter to Chicago to be remounted in the Museum of Science and Industry.

of job offers and I'm considering the possibilities."

The only comment available from the NCC was a "personal" one from Dr. Kenneth A. Kuntz, the outgoing NCC vice president for Church and Society. Dr. Kuntz said, "I understand the [IFCO's] frustration" but "I'm disappointed. I think that both the Council and IFCO could have stayed together to their mutual benefit." Dr. Kuntz opposed Mr. Walker's ouster.

Not only does IFCO plan to leave the NCC, it intends to "physically leave" the NCC headquarters in Manhattan.

In 1967, Mr. Walker chaired the Detroit meeting, sponsored by \$50,000 from IFCO, which issued the Black Manifesto and its autonomous administrative agency, the National Black Economic Development Conference. The Manifesto, which called for some \$500 million in "reparations" from white churches and synagogues for their roles in "exploiting" blacks, polarized the churches that year as spokesman James Forman disrupted church services and office routines to read the document.

Mr. Walker said IFCO's pull-out from the National Council structure, which must officially be ratified by the NCC

Governing Board next spring, is a "conscience statement." Not only did the IFCO board support him with their action, Mr. Walker said, but it pointed out that it "perceived recent events as a clear indication of the disengagement of the Council from the social issues which confront us."

Bishop, Wife Die in Accident

The Rt. Rev. Eldon Anthony Sylvester, 45, Bishop of Belize, and his wife, Sonia, were killed in an automobile accident near Belmopan, Belize, on December 19.

Their nine-year-old daughter was reported to be in critical condition in a local hospital. The couple's two sons were not traveling with their parents and sister when the crash occurred.

A native of Honduras, Bishop Sylvester was reared in Belize (formerly British Honduras). He was ordained to the priesthood in 1956, and in 1972 was consecrated bishop. He was the first black bishop to serve the diocese since it was created in 1891.

Church Leader Addresses NORML Conference

The Rev. Canon Walter D. Dennis of the Cathedral Church of St. John the Divine, New York City, said special strategy must be developed to "help swing" churches and minorities in favor of laws to legalize marijuana.

He told the seventh annual conference of the National Organization for the Reform of Marijuana Laws (NORML), meeting in Washington, D.C., that churches and minorities are part of the opposition to marijuana reform.

"Since I am a representative of both of these groups, I want to speak briefly to a strategy that may help swing those groups to our side," said Canon Dennis.

He said NORML can help "overcome some of the black opposition to marijuana reform" by stressing the point that blacks are largely the victims of arrests in marijuana violations.

"The latest arrest statistics in Chicago indicate that of the 7,300 marijuana arrests, 4,500 involved blacks," Canon Dennis said. "... Once the minority communities have it demonstrated to them that they are the victims of the unequal enforcement of the laws, they will drop their opposition to the marijuana laws. I am convinced," he said, "that when the facts are shown that the keeping of the laws on marijuana are inimical to the best interests of the minority community, these laws will go the way of all bad laws."

Commenting on "the other opposition force—the churches," Canon Dennis noted that all churches aren't opposed to decriminalization of marijuana.

"The Episcopal Diocese of New York has expressed its support for legalization

of marijuana," he told the NORML conference. "Other church groups have supported decriminalization."

Canon Dennis said "the churches should be a natural ally, not an enemy. . . . We should try to enlist the churches' support for this cause of marijuana because the church is—or should be—the conscience of the community.

"Linkage in your local communities should be with the most liberal religious groups—Universalist, Unitarians, sometimes Episcopalians, other times Jewish groups," Canon Dennis told advocates of marijuana reform laws.

"You will know best what religious groupings within your own state or areas hold the greatest potential for alliance in this cause," he said. "However, I can assure you that the 'born anew Christians' are not the ones to begin with! So much for the churches."

West Indian Cathedral Seeks Restoration Money

The Cathedral Church of St. John the Divine in Antigua, which many consider the most imposing of all the cathedrals of the Anglican Province of the West Indies, has issued a new appeal for funds for restoration. The cathedral was damaged severely by an earthquake in 1974, and all the money then raised for restoration and repair has been spent.

The original church was built in 1683, and replaced by a stone building in 1745. That structure was destroyed by an earthquake in 1843, and in the same year, the first Bishop of Antigua was enthroned in the ruined cathedral.

The cornerstone of the present building was laid in 1845, and opened for worship two years later. Because of the need to guard against fire, hurricanes, and earthquakes, the present cathedral is actually two buildings. The outer, with twin towers 70 feet high, is of stone to help make the church fire-resistant. The inner building is encased completely in pitch pine as protection against earthquake.

"When the last earthquake hit in October, 1974, restoration work was underway on the interior," said the Very Rev. Hilton M. Carty, Dean of Antigua. "Of course, we had to divert all our funds to repairing the new damage. . . ."

The cathedral boasts a magnificent high altar of mahogany, and the church plate includes two large silver patens and chalices, hallmarked 1698-99, gifts of the first rector of the parish. The cathedral font survived the 1843 earthquake, and the organ was built in 1848 by John Walker & Sons, London.

"The richest and most beautiful treasure," according to the dean, is a solid silver salver dated 1715-16, measuring 18 inches. Fastened to it is a finely executed representation of the Last Supper in repousse work.

BRIEFLY . . .

At the Cathedral of St. John the Evangelist in Spokane, Wash., the Rt. Rev. John R. Wyatt, Bishop of Spokane, dedicated a *Te Deum* window, filling the south transept, "in thanksgiving for the ministry of **Frederick Ward Kates**, Dean of the Cathedral, 1952-56." Dean Kates, who has been retired since 1971, came from his home in Silver Creek, N.Y., to attend the ceremony and preach the sermon. During his tenure at St. John's, the chancel and choir, sanctuary, the two transepts, and the tower over the crossing were completed.

The Rev. Canon F. David Banks, Jr., of Christ Church Cathedral in Louisville, Ky., has been elected president of the Louisville Board of Aldermen. Canon Banks, 33, is a Democrat who has represented southern Louisville's sixth ward since 1975.

Brother Roger of the ecumenical monastery at Taizé, France, has been living since November in the heart of Mathare Valley, the largest slum in Nairobi, Kenya. Mathare Valley, according to a news release from Taizé, "is a place where no other white people live, and by night it is haunted by fear and violence." Brother Roger and a group from the Council of Youth are living in the same conditions as the other 100,000 people there, in a two-room shack of planks and galvanized iron, surrounded by open sewers and mountains of garbage.

A Philadelphia mail-order firm has refunded more than \$88,000 to people who bought a so-called "**Cross of Lourdes**" for \$15.95. The restitution formed part of a plea bargain agreement between American Consumer, Inc., and the U.S. Attorney's office. Customers bought the crosses in the belief that they had been dipped in the waters at the Shrine of Our Lady of Lourdes and blessed in Rome by Pope Paul VI. The government charged that the crosses had been sprayed in the U.S. with bottled water from Lourdes and that the Pope had never blessed them.

The Rev. Robert B. Greene, executive director of the Episcopal Church's Resource Center for Small Churches, Luling, Texas, represented the church at a December White House conference to help draft a **Rural Policy Statement**.

EVENTS and COMMENTS...

A recent meeting in Chicago, described as the St. Stephen's Conversation, has issued the following statement:

"On January 8th through 10th some forty Anglicans of the catholic tradition met at St. Stephen's House in Chicago at the invitation of the Rev. Canon Richard Young and the Rev. Livingston Merchant to explore our common heritage as catholic Anglicans. The meeting included priests and religious who stood on both sides of the questions which have fragmented the Episcopal Church in the past decade. The focus of the conversation was the nature of our common catholicity and the only ground rules were common courtesy and mutual respect.

"The results of the conversation were aptly expressed in the private remarks of one of the participants; 'I have found that people who differ profoundly from my point of view care very much about catholicity and care also about building up their churches.'

"The healing effects and the interesting content of this conversation has moved the participants to call for another conversation in late April or mid-June. We propose to invite other people in active roles in the church to meet in a similar, but larger group, and to invite a number of conferees to present informal papers on the subject of our common catholicity."

The participants in this meeting included many well known clergy and members of religious communities. Among others, there were some deans of theological schools, superiors of religious orders, editors of two publications, and parish priests and sisters of different age groups and different parts of the country. The schedule of the meeting was devoted to brief presentations by individual speakers and subsequent animated discussion. Each morning there was Morning Prayer and the Eucharist, celebrated on successive mornings by the two bishops of the Diocese of Chicago, and Evensong was sung each evening.

Canon Young directs St. Stephen's House, a conference and study center located in the Hyde Park area of Chicago. Father Merchant is rector of St. Stephen's Church in Providence, Rhode Island.

MINISTRY TO COMMUTER STUDENTS



Young adults have particular religious needs which are not generally met by the normal style of congregational life.

By ROBERT T. GRIBBON

Five denominations in the nation's capital are partners with the Lilly Endowment in a project to discover new ways for congregations to minister to college students and other young adults. The Commuter Student/Young Adult Ministry Project is an experimental response to new forces affecting higher education, students, churches and campus ministry. An understanding of the project requires an understanding of some new realities.

The Washington metropolitan area is a major educational center which reflects the impact of the "commuter phenomenon" in higher education. In this area there are nearly 200,000 regular degree students enrolled in post-secondary education and an estimated 300,000 additional adult non-degree students in various kinds of continuing education. Of the total number, only 30,000 are "resident" students living on a college campus. The rest are commuters.

Commuters tend to lead busy, fragmented lives quite different from the traditional college student. Many commuters are older students with family responsibilities and full-time jobs. Even the commuters of traditional college age are likely to have jobs and other commit-

ments which draw them away from the campus. For commuters, the campus is a place to go for classes but not for other activities.

Commuters create a challenge for the old forms of ministry to students which were developed on residential campuses. There are no longer the unhurried campus days which allowed time for voluntary activities, easy fellowship, and deep discussions. In addition, increased enrollments and declining funds for campus ministry in most denominations have reduced the availability of campus ministry to students.

Commuters live in the community and so it might be assumed that they are ministered to by local churches. In 1975 a grant from the Executive Council of the national Episcopal Church allowed us to explore this assumption in a series of interviews with clergy in local churches. In part, the assumption is true. There are many commuter students in local congregations, often more than are at first recognized among the older members of the congregation. But younger students appear to be generally absent from congregational life.

From the standpoint of congregations, what appears as a problem is ministry to young adults between the ages of 17 and 30. Whether students or non-students, this group is under-represented in congregational life. We found both concern and frustration about ministry with this age group, and while some very innovative programs had been tried, there were few successes.

The absence of young adults from congregational life is a national (and international) phenomenon. But it does not

reflect a rejection of religion. In a recent poll of young adults, 80% said that they believed in God and that religion was important in their lives, but only 25% reported that they regularly attended church.

Our contention is that young adults have particular religious needs which are not generally met by the normal style of congregational life. In the past, this was partially recognized in the establishment of campus ministries which were different from the parish church. Now the commuter phenomenon puts a larger share of this specialized ministry on the local congregation.

The Commuter Student/Young Adult Ministry Project was developed to help laypeople and clergy in congregations respond to this challenge. Since its inception in 1977 the project has held several workshops for clergy and worked with lay groups in various congregations. So far the results have been a greater awareness of young adults and their needs, more contact between older and young adults, and an increase in the number of individual acts of ministry with young adults. Many of the clergy who have participated have told us that they now feel better about the individual ministry that they are able to do with young adults.

The training designs (A Lay Ministry Study Course) which have been developed for congregational use and the results of our learnings from the earlier interviews have recently been published in *Congregations, Students, and Young Adults* in a notebook format. This book and two other monographs, "The Problem of Faith-Development in Young Adults" and "Commuter Students: A Challenge for Ministry" are available from the Alban Institute, Mount St. Alban, Washington, D.C. 20016.

The Alban Institute is an independent,

The Rev. Robert Gribbon is currently the project director of the Commuter Student/Youth Adult Ministry Project, and coordinator of the Northern Virginia Commuter College Ministry. He was formerly assistant chaplain at the University of Maryland, and ecumenical campus minister at Montgomery College, Rockville, Md.

non-profit organization concerned with research and development in religious systems. The project was initiated through the Alban Institute after winning a competitive grant from the Lilly Endowment in the area of "developing campus ministries not dependent upon full time professionals." The work was conceived as action-research, to learn while we helped congregations respond to commuter students. Part of what we have learned is that this is part of a larger question of how young adults are related to the church in many contexts.

This past spring the project director was asked to lead three workshops for

the U.S. Army chaplains in Europe and discovered that the problems of ministry to young soldiers have many parallels with the civilian situation. As one Army chaplain put it, "The young soldiers I see all week and my Sunday congregation are two different groups. They never see each other."

The comment which we have heard many times about young adults, even those who once had a strong affiliation with the church is, "They won't have anything to do with the church." Our research has led us to ask why this is so, what the needs of young adults are, and more importantly what the church

wants of young adults. We find frequently the approach has been simply to try to "get them in" without much thought about why.

Young adults today are generally not attracted to ongoing institutions and programs. They are, however, concerned about religion and the personal dimension of life. We have attempted to respond to this by helping older lay people establish one-to-one contact and communication with young adults. It is slow going. But the rewards come when young and older adults find that they can share both their faith and their search in an atmosphere of mutual respect and trust.

POET'S PROPER

The Rabbi of Capernaum

We've a good congregation here.
 The men get up
 In more or less agreed rotation,
 Read the scripture,
 Repeat what I've taught them,
 Including the attribution
 To me and all the lineage
 Of commentators before.
 No arguments,
 No questioning of my authority,
 Or that of earlier generations
 Of scholarly specialists.

Then last week
 Came that Nazarene
 Who utterly ignored ten generations
 Of critical study.
 He said, "I say,"
 He even said "I am,"
 And chased a demon
 Without so much as invocation
 Of the Name.
 And, what was worse,
 The people loved it.

I don't know who he is
 To take such authority,
 And don't much care,
 But I'll try to schedule other readers
 When he's in town.
 That is certainly no way
 To run an orderly
 Orthodox
 Synagogue.

James P. Lodge, Jr.



Dr. Lodge

James P. Lodge, the grandson of an Episcopal priest, was born and raised in central Illinois and graduated from the University of Illinois. He obtained a doctorate in chemistry at the University of Rochester, where he met and married Nancy Myers. After earlier years in

teaching, he served with the air pollution program of the U.S. Public Health Service and with the National Center for Atmospheric Research in Boulder, Colorado. He is now an independent consultant working with industrial clients in the field of air pollution.

Dr. Lodge is director of mission and ministry on the executive cabinet of the Bishop of Colorado. He is a communicant of St. Aidan's Church, Boulder, where he has served two terms on the vestry. For the past two years, however, he and his wife have directed adult Christian education at St. Gregory's, Littleton. For the past five years, the Lodges have been students in the Bishop's School of Theology in Denver. They have five children.

Dr. Lodge is American editor of the international scientific journal, Atmospheric Environment, and has been the author or co-author of nearly two hundred scientific papers. He wrote verse as a teenager, then stopped for about thirty years. He recommenced a few years ago, he tells us, when he discovered that his deepening commitment to God gave him something to write about.

EDITORIALS

Now and in the Future

This week, the guest editorial we are carrying points to something of concern to all of us. We need knowledge, we need accurate and timely information in order to make wise judgments. We cannot have this unless we are willing to listen to those with whom we disagree.

Looking ahead, next week we will share with our readers an anonymous interview with the parent of a young person who belongs to one of the contemporary cults. In the third issue of February, we will have one of our usual LIVING CHURCH Interviews with a churchman who is carrying out an interesting and unusual ministry in today's world. The issue of February 25th will be just before Ash Wednesday and, in accord with our custom, will be our Lent Book Number.

Lent will begin soon. As always, we hope THE LIVING CHURCH can assist its readers in observing a good and holy Lent.

Sensitivity and Dialogue

Recently my bishop shared some material with the clergy of our diocese relating to one of the areas of intense discussion within the Episcopal Church. I was particularly impressed by a letter from one of the bishops of the church which accompanied his statement on the subject. His words led me to think about the way in which we deal with controversial and polarizing issues both within and without the church. Controversy and strong opposing opinions are not bad or wrong in and of themselves. Somehow many Christians have some ethereal notion that the issues of the faith should never be the subject of heated debate; that if we are all pious and loving, then the illumined definitive Word will come down from heaven, we will all agree with it, and Christ's One, Holy, Catholic, and Apostolic Church will continue along on calm seas with everyone happy and smiling. Nonsense! From the time of Jesus, his proclamation of the Good News has been enveloped in controversy. Take a look at the 15th chapter of the Acts of the Apostles, and read the first six chapters of both First and Second Corinthians.

What the bishop indicated was that not all issues are best resolved by General Convention votes, canonical changes, or even resolutions which attempt to define the situation. We don't necessarily arrive at a better informed and more totally "Christian" view of a situation just because the church adopts a position of the majority. What we need to do is seek pastoral solutions to many of our concerns, avoiding at times definitions which will ultimately paralyze the process through which we seek to discover God's will for us all.

Part of the problem, I guess, is that you and I are terribly and poorly informed on crucial issues. A little reflection will remind any of us that there are multitudes of things about which most people do not have correct information. This is true in many aspects of life.

Some see many of the issues facing the church today quite clearly, perceiving a clear choice between two totally opposing views. Others don't see it in quite the same way. I am afraid that in some ways, we have become reactionary, often seeing ourselves and those of like beliefs as the chosen vessels of the truth—and that includes reactionary liberals as well as reactionary conservatives. One evidence of this is the way in which everyone talks about their "rights," often to the neglect of the responsibilities which those rights require. We have laws to protect the rights of renters, the rights of



landlords, the rights of women, the rights of men, the rights of children, the rights of the elderly. . . . And not that every one of these special interest groups doesn't need protection. But, maybe if we began talking with one another, sharing with one another, and genuinely caring about those around us, we wouldn't need to be so legalistic in everything we do. When we are able to see only our own limited viewpoint, we become very afraid of anyone and anything which is different from our own experience. We concoct reasons why there is something wrong or perverse in something we don't understand, and then we legislate against it.

Our nation's Declaration of Independence proclaimed that "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. . . ." These general liberating principles, in consonance with the Gospel, should be enough to protect every citizen of our country—but they are not. We have since had to reaffirm those rights by denying the prejudices of race, creed, sex, national origin, and now sexual orientation.

If only we would experience the liberating power of Christ's Gospel! Are we not as Christians called to share Christ's love with *everyone*? When crucial issues come before us for consideration, why must we build walls around ourselves as protection from differing points of view? Are we so afraid that we just might discover some new enlightenment which would challenge

our past misconceptions? Such needless nervousness on our part only admits to the insecurity of our present life. That isn't to say that all of our beliefs are weak or wrong; no, one of us may well hold the kernel of truth to offer at a particular time. If it is correct, then it will stand by itself. Our Lord does not have to depend upon you and me to save and protect his church; he has done quite nicely for 2,000 years, thank you. When we read the New Testament and learn of the lives of Christ's early followers, we are impressed by the unmistakable realization that these are changed people! They admit to one another that new meaning has come into their lives, and that truth and understanding are continually being realized.

So, I return to where I began: pieces of legislation, canonical votes and definitive resolutions are not always the answers to many of the issues facing us today,

but pastoral sensitivity and open dialogue can be. When we are open to God's guidance through the power of the Holy Spirit, we cease offering prayer like the priest in the recent cartoon who prayed: "Bring thy church into unity, O Lord, by making it agree with me." We are less threatened by divergent points of view which challenge us. We can then offer our own beliefs and ideas, not out of fear, but out of love. We then might actually be able to hear what another person is saying and experiencing, rather than being preoccupied by thinking up our next argument in order to shoot holes in his argument. Then we may begin to offer loving and caring open space to all who enter our lives, even when we don't agree with or completely understand them.

(The Rev. Canon) CURTIS R. ZIMMERMAN
Cathedral Church of St. Andrew
Honolulu, Hawaii

BOOKS

Behold Now Behemoth

THE NATURAL HISTORY OF THE LAND OF THE BIBLE. By Azaria Alon. Doubleday. Pp. 276. \$12.95.

The natural history of the Holy Land is far richer than the traditional medley of ox, ass, sheep, camel and dove. Instead, Azaria Alon suggests that in the Holy Land rainy December brings fallen leaves and mushrooms, but also the narcissus and cyclamen. Toads lay their eggs; newts appear in puddles; and in the hills, gazelles graze on new grass. January brings buttercups and iris. Flamingos, storks, and cranes settle on ponds.

This work deals both with the fauna and flora of biblical times, and those species present now. For the natural historian, the richest biblical source we learn is Leviticus, while, not surprisingly perhaps, the most realistic descriptions are found in the Book of Job.

Profusely illustrated and narrated in a pleasant manner, this reasonably priced book makes good armchair reading for readers of all ages.

CHARLOTTE M. PORTER
New York University
New York City

Psalms for Today

PRAYERS FROM PRISON. By Dietrich Bonhoeffer with Interpretive Comments by Johann Christoph Hampe. Fortress Press. Pp. 94. \$3.50, paper.

In reading the thin volume of Dietrich Bonhoeffer's *Prayers From Prison*, one feels a certain sense of frustration along with an appreciation for the rich personal insights of the writer. The frustration comes from the manner in which the material is organized.

The first section is made up of the eleven prayer-poems which were written

by Bonhoeffer from November, 1943 to December, 1944, while he was imprisoned by the Nazis. He was executed in 1945.

The second section is a commentary on the life of Bonhoeffer by Johann Hampe, followed by a third section which comprises individual exegeses of the poems. The "coda" is a poem written by W.H. Auden in memory of the German martyr, entitled "Friday's Child."

The prayers themselves are full of a deep, pervading faith—under torment, in spite of the situation. They are the words of a man who was cast into the violent sea of his times, who went voluntarily, as a witness to his faith.

The prayer, "Jonah," gives us this picture in the succinct, concentrated words of the poet. Here is Bonhoeffer at his best: with the biblical-historical commentary, the prophetic view, the contemporary application and the personal faith of the writer. All this in 16 lines of poetry-prose.

As to a preferred editing, it would seem logical to place the Hampe life of Bonhoeffer first, the Auden poem next. Then the prayers along with the explanations, side by side. This would eliminate a good deal of leafing back and forth through the text. But this is a minor frustration. The prayers sound loud and clear. They are psalms for us today. And we are jolted into deep reflection on the value of the martyrdom of such a man.

Is the sea indeed calm as he predicted?

VIRGINIA BAKER
Shawnee Mission, Kan.

Spirits Good and Bad

DISCERNMENT: A Study in Ecstasy and Evil. By Morton Kelsey. Paulist Press. Pp. 158. \$4.95.

After the horror in Guyana, nothing could be more timely than Fr. Kelsey's wisdom on how to discern between companies of angels and cults of demons. "In an age of spiritual fads," he writes, "we

find little help in official religion," but he gives it most generously in this slim paperback.

Here is a sane, careful study of trance and ecstasy, its place in Christian experience, with an affirmation of the reality of the realm of spiritual good and evil. Starting with the phenomenon of the "slaying of the spirit" familiar to healing cults, he ends with tested guidelines for the counselor.

Citing the sense of meaninglessness which troubles so many, Fr. Kelsey suggests ways of gently leading the soul into the healing love of Christ by breaking through the crust of cynicism into faith and hope.

His style is simple and vivid, his construction mathematical. References to familiar authorities are abundant, and the bibliography is thorough.

Useful to the experienced, *Discernment* can be invaluable to the neophyte counselor and fascinating to the general reader.

(The Rev.) SEWALL EMERSON
Marblehead, Mass.

Books Received

BILLY GRAHAM: The Man and His Ministry by Mary Bishop. Grosset & Dunlap. Pp. 87. \$4.95.

HANDEL'S MESSIAH: A DEVOTIONAL COMMENTARY by Joseph E. McCabe. Westminster. Pp. 120. \$4.95.

FRANCES RIDLEY HAVERGAL: The Poems and Hymns of Christ's Sweet Singer selected by Tacey Bly. Keats. Pp. 226. \$3.95.

THE WOMAN WHO LOVED PAUL by Winthrop and Frances Neilson. Doubleday / Galilee. Pp. 224. \$7.95.

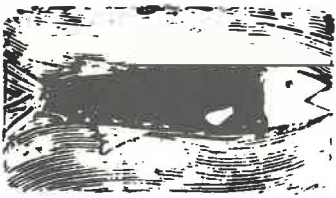
PRAYERS FOR WORSHIP LEADERS by Arnold Kenseth and Richard P. Unsworth. Fortress. Pp. 128. \$3.95.

CHOOSING: A Better Way to Live by Richard C. Nelson. Guideline Press. Pp. 240. \$5.95 paper.

PREACHING ON SUFFERING AND A GOD OF LOVE ed. by Henry James Young. Fortress. Pp. 95. \$3.50.

LUST: The Other Side of Love by Mel White. Revell. Pp. 191. \$7.95.

GRANDPARENTS by Charlie W. Shedd. Doubleday/Galilee. Pp. 140. \$3.95.



LET'S GO FISHING

By GILBERT RUNKEL

You Have to

Put Your Waders On

Once knew a man who spent most of the summer (in northern Michigan) studying about (and preparing his tackle for) the bonefish he hoped to catch near his winter home in Florida—and who spent most of the winter (in Florida) studying about (and tying flies for) the trout he hoped to catch near his summer home in Michigan. But he never went fishing.

One will not become a boxer (no matter how much he skips rope and punches the bag)—if he never climbs into the ring. Nor will he become a fisherman if all he does is tie flies and read books: because fishing entails going to a stream, putting one's waders on, and laying a fly on the water.

Concerning that vast majority of the world's population who know little or nothing about that Jesus Person in whose name you and I were baptized, "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?"

We cannot tell people the Good News unless we go where they are. And people cannot know the Good News unless they hear about him who *is* the Good News. Had Paul stayed in Damascus, studying about how to make disciples and outfitting himself with "the tackle" (the paraphernalia) necessary to the task, more than half the New Testament would never have been written—because there would have been no letters to Corinth, Philippi, Thessalonica, Ephesus (or anywhere else that he spread the Word).

Spreading the Gospel—telling the Good News—*evangelism*: it always entails a journey—going to Colossi, or to India, or to a slum on the lower east-side, or to the people who live in that new house down the block.

But we don't want to make such a journey—go on such a mission: because if we went on a mission like that, we

would be *missionaries*. And missionaries are *evangelists*. And for many Episcopalians the word "evangelist" is a *dirty word*.

Why is it that we cringe at the thought of evangelism? Maybe it's because we are ashamed of the fact that some "evangelists" are primarily concerned with "gathering scalps"—swelling the membership of their particular religious institution—and *not* with sharing the Good News, and letting their hearers decide what they will do about it. Or perhaps we think that evangelism is something that one must pursue in a stinking jungle, or a rat-infested tenement, or the county jail: places to which we can't (or won't) go. Or maybe we don't warm up to evangelism because we tried it once: talked with a family to which we took a turkey and some used clothing at Christmastime—read the Christmas story to their children—and



The Rev. Gilbert Runkel

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then went home to the fun and laughter of our own hearth (without taking time to listen to the thoughts and hopes and fears of the family we had befriended). And, of course, our refusal to evangelize (to carry what the apostles and the saints throughout the ages have believed to be Good News) may result from the fact that we don't really have faith that

it pertains to anyone but ourselves.

But that is wrong: for as the Constitution of the Church of South India states, it is a Christian's obligation "to use every opportunity to preach the Gospel to non-Christians and to bring men to the obedience of the faith." This quotation outlines the responsibility of the *clergy* of the Church of South India; but it is no

less a statement regarding the obligation *all* Christians have to our Lord. All of us are called upon to offer Christ to people as their Savior and their Lord—to *preach* him (crucified and risen) as we have received him in the New Testament—to "preach" him (by word and witness) wherever people are to be found.

And the "we," who are called upon to present him to our brethren who know him not, are *really we*—whoever we may be. To be sure, Christ appointed "some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service" (Ephesians 4:11-13, NEB). But we all have a ministry—whether or not we are prophets, or apostles, or teachers. The so-called "clergy" are not ordained in order that they, alone, may be ministers. They are *ordained* "to equip God's people for work in his service"—to prepare all who bear Christ's name to be ministers.

There *are* clergy who want to "run the show." And there *are* lay people who are lazy enough to let them—or who have such a warped idea about the mission of the church as to believe it belongs in "sacred" (and not "secular") hands. But if God is the Creator of all our hands, can some hands be inherently "more sacred" than others? Has God created some of us second-class, incapable of (and, therefore, not responsible toward) being our Lord's hands and feet and voice to the best of our ability?

Different hands do different kinds of work. Different voices sing at different pitches. God did not give all of us the same talents. But the talents he gave us (regardless of what they may be) are *not* second-class. He gave us first-class talents—to be developed and *used*.

One learns to write by writing—to walk by walking (however falteringly at first)—to swim by swimming—and to evangelize by taking the time to be interested enough in someone to talk with him. Evangelism—the mission of the church—becoming "fishers of men"—is the task of all of us. But we will not fulfill it until we are willing to journey out in our little world (our neighborhood, our village, or our town) where "subjects for evangelism" live.

Fishing entails more than tying flies and reading books. It involves going to a stream, putting one's waders on, and laying a fly on the water.

The same is true of evangelism.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on back page.

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

CALIFORNIA

UNIVERSITY OF CALIFORNIA Berkeley
EPISCOPAL CHAPLAINCY AT U.C., BERKELEY
 The Rev. Peter D. Haynes, chap. 2300 Bancroft Way
 Please phone: (415) 548-1892

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
 Donis Dean Patterson, r
 Sun 7:30, 8:45, 11:15; Wkdays 12:05; Thurs 6:30, 9:15; C Fri 11:15

UNIVERSITY OF FLORIDA Gainesville
CHAPEL OF THE INCARNATION 1522 W. Univ. Ave.
 The Rev. John D. Talbird, Jr., chap.
 Sun Eu & Ser 11; Wed Eu 5:15

UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL
 The Rev. Robert Giannini, Ph.D., chap.
 Wkdays EP 5, Wed HC 8

GEORGIA

GEORGIA TECH Atlanta
ALL SAINTS North Ave. & W. Peachtree
 The Rev. Paul R. Thim, chap.
 Sun 8, 9, 11:15; Tues Supper 6; Fri 12:05 HC

ILLINOIS

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
 The Rev. F. W. Phinney, r; the Rev. R. W. Schell, chap.
 Sun 7:30, 9:15, 11; HC Tues 7, Wed 10, Thurs 6

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
 The Rev. C. H. Brieant, v & chap.
 Sun 7:30, 9:30, 5:15; weekdays as anno

MARYLAND

UNIVERSITY OF MARYLAND College Park
MEMORIAL CHAPEL
 The Rev. Wofford Smith, chap.
 Sun HC & Ser 10; Wed & Fri HC 12 noon

NEW JERSEY

RUTGERS UNIVERSITY New Brunswick
Cook, Douglass, Livingston & Rutgers Colleges
ST. MICHAEL'S CHAPEL Busch Campus
 The Rev. Thomas A. Kerr, Jr., chap.; the Rev. Henry W. Kaufmann, assoc.
 Eucharist: Sun 10:30, Wed 12:10; other serves as anno

NEW YORK

RENSELAEER POLYTECHNIC INST. Troy
RUSSELL SAGE COLLEGE; HUDSON VALLEY COMMUNITY COLLEGE
ST. PAUL'S Third & State Streets
 The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh Wilkes, d
 Sun H Eu 8, H Eu 10:30 (1S & 3S); MP 10:30 (2S & 4S), Ev 3:30 (1S)

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, D.D., chap.
 Sun HC 9:15; 5:15 — Center Chapel; Wed 8 & Thurs 5:15 — Duke Chapel

OKLAHOMA

CENTRAL STATE UNIVERSITY Edmond
ST. MARY'S 325 E. First (Univ. at First)
 The Rev. Robert Spangler, r. & chap.
 Sun 8, 10:30; Wed 6:30; Thurs 9:30

PENNSYLVANIA

PENNSYLVANIA STATE UNIV. University Park
EISENHOWER CHAPEL
 The Rev. Dr. Derald W. Stump, chap.
 HC: Sun 6:15; Tues 7, Thurs 7:30

VIRGINIA

LONGWOOD COLLEGE Farmville
HAMPDEN-SYDNEY COLLEGE
JOHNS MEMORIAL CHURCH
 The Rev. John H. Loving, r; the Rev. John H. Emmert, chap.
 Divine Service, Sun 11; Canterbury supper & Program Sun 6

MADISON UNIVERSITY Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
 The Rev. James P. Lincoln, r
 Sun 8, 10:30; Thurs 7

The Directory is published
 in all

January and September issues.
 If your Church serves in a College
 Community, and your listing is not
 included, write the Advertising
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The Living Church Development Program

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 Dec. 20-30 \$42,875.22

LETTERS

Continued from page 4

such an incriminating expose of their acts.

I say the reaction is not surprising since the perpetrators of the conspiracy never have considered themselves capable of doing anything wrong, having anointed themselves with a degree of infallibility that transcends even that of the pope.

RUSSELL B. JOSEPH

Wilmette, Ill.

In the December, 1978, edition of that magazine, Mr. Seabury has apologized for some of the incorrect statements he made. Ed.

"Is" and "Are"

The question has come up regarding the Proposed Book of Common Prayer, why "all honor and glory is yours," on pages 363 and 369 (canons A and B), but "all honor and glory are yours," on page 375 (canon D)? What is the thinking involved here?

(The Rev.) JAMES BRICE CLARK
St. Luke's Church

Woodland, Calif.

Curious question. The Eucharistic Prayers A and B were composed and punctuated by the Standing Liturgical Commission, following traditional rules (irreverently known as the language of the Guilbert Islands). Honor and glory

are virtual synonyms, or together form a virtual collective. Thus in BCP 1928, page 73, we find, "Thine, O Lord, is the greatness, and the power, and the glory. . ."; or on page 63, "whose nature and property is. . .". Eucharistic Prayer D, on the other hand, represents the work of a distinguished ecumenical committee under the chairmanship of Prof. Marion J. Hatchett. They chose to follow equally good English usage in having the plural verb are. Ed.

Apostolic Succession

In the thoughtful letter titled "Charity Towards All" [TLC, Dec. 31], Eldon C. Johnson implies that the Anglican Catholic Church is not in apostolic succession. If he is referring to Anglican apostolic succession, then he is correct. If he is referring to Catholic apostolic succession, then he is incorrect.

To my knowledge, no one has challenged the apostolic succession of the bishops of the Roman Catholic Church. (St.) Augustine, the first Archbishop of Canterbury, had only one consecrator in the Bishop of Rome. Several Roman Catholic bishops in the United States had only one consecrator including a former bishop in Philadelphia who later became Archbishop of (the Archdiocese of) Philadelphia.

Even the Anglican Orthodox Church, a small Anglican Reformation-oriented "low" church which split from the Episcopal Church in 1963, satisfied the minimum requirements for apostolic succes-

sion. Therefore, the Anglican Catholic Church has assured itself of Catholic apostolic succession, if not Anglican.

(Dr.) ARTHUR WILKINSON
Stroudsburg, Pa.

Copes and Mitres

I should like to ask a question about the "Still Most Famous Picture" [TLC, Nov. 5] of the bishops in all their copes and mitres.

If, in looking at it, you were told to find Jesus by the clothing worn, which one would you choose?

(Mrs.) J.R. LONG

Demopolis, Ala.

Renewal Effective

Thanks for your report on the National Episcopal Renewal Conference in Pittsburgh last October [TLC, Nov. 26]. Its effect is being felt in this parish.

Your headline noted that the conference destroyed some "false illusions." I didn't realize there were any other kind.

(I must have missed out on "asthetical theology" ["The Revival of the Diaconate," TLC, Nov. 26] when I went to seminary.)

(The Rev.) F. T. VANDERPOEL
St. Andrew's Church

Kansas City, Mo.

We apologize for the misprint. Actually, we think the church needs both aesthetics and ascetics—as well as athletics. Ed.

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THEOLOGICAL BOOKS. Used, new, antiquarian, reduced price. All subjects. Ask for list LC. PAX HOUSE, Box 47, Ipswich, England.

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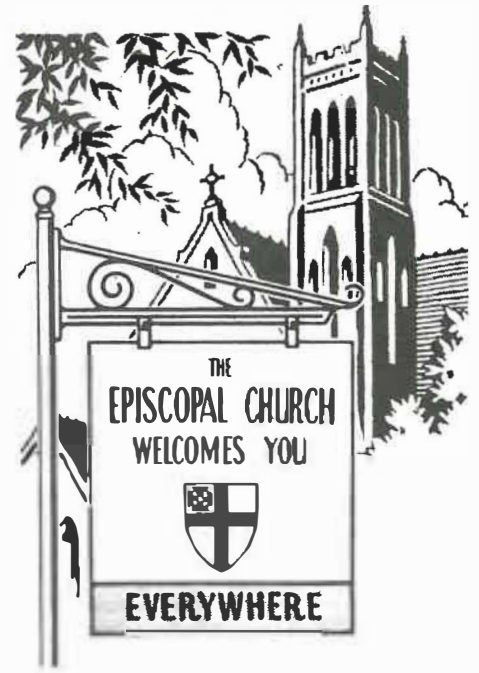
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CHURCH DIRECTORY

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ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price; the Rev. Earl E. Smedley; the Rev. W. Thomas Power
Sun H Eu 8 & 10, Wed 11 & 7:30

SANTA CLARA, CALIF.

(and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie
Sun HC 8 & 10; Wed HC & Healing 10, HC 7:30

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol, D.D., S.T.D., r
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S). Daily 10

ST. PAUL'S

2430 K St., N.W.

Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; Thurs 12 noon; 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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Prayers & Praise Fri 7:30. C Sat 8

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass, Daily as announced

ST. JOHN THE EVANGELIST

Beacon Hill

35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10; Mon 5:15

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

KEY — Light face type denotes AM, black face PM; add address; anno, announced; AC, 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.

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell-Gale
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing, LOH & Eu

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.

Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ concert as anno, Daily 7:15 Matins & HC, 3 Ev, Wed 12:15 HC & HS, Sat 17:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S

Park Ave. & 51st St.

The Rev. Thomas D. Bowers, r
Sun 8 & 9:30 HC, 9:30 Ch S, 11 MP & Ser (HC 1S) 4 Ev-Special Music, Wkdy HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

EPIPHANY

1393 York Ave., at E. 74th St.

Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun 8, 9:15, 11, 12:15 HC, & Wed 6

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

ST. IGNATIUS

87th St. and West End Ave.

The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7, 10. EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

ST. THOMAS

5th Avenue & 53rd Street

The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM 12:10. Church open daily to 6.

TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector

TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

ST. PAUL'S

Broadway at Fulton

Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

TROY, N.Y.

ST. PAUL'S

Third and State St.

The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh Wilkes, d
Sun H Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu 12:05, HD anno

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.

The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801

The Rev. Thomas G. Kethly, Jr., r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.

The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7 Sat, 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107

The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5 Daily Eu 6:45

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow

Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

HOT SPRINGS, VA.

ST. LUKE'S

The Rev. Jacques Paul Bossiere, Ph.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.

The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

OCONOMOWOC, WIS.

ZION PARISH Rockwell Place

The Rev. Thad B. Rudd, the Rev. Daren K. Williams
Sun Masses 8, 10; Daily except Mon

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