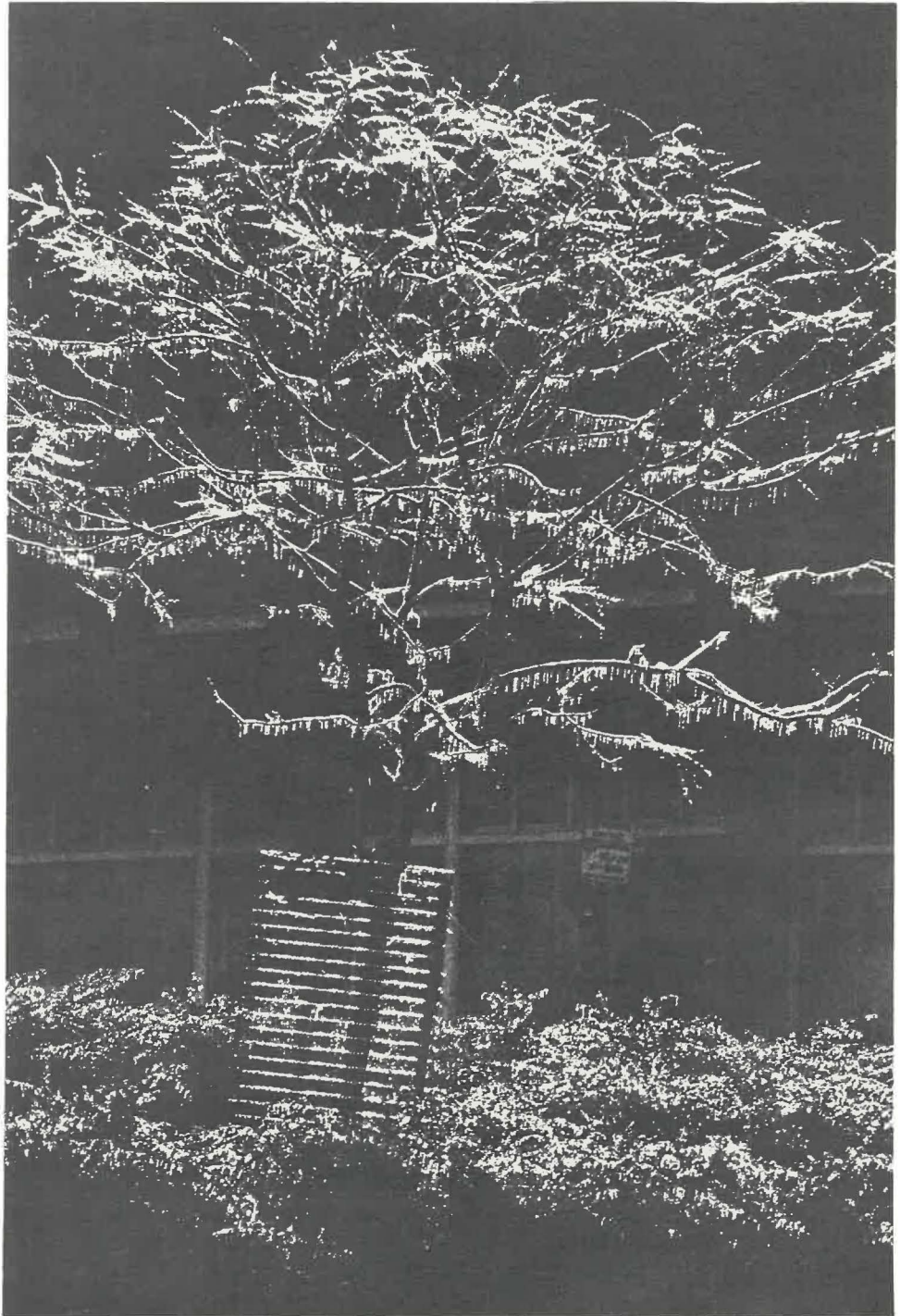


THE LIVING CHURCH

**A Living
Church
Interview**

• page 9



RNS



Holy Baptism expresses the purpose and meaning of the created life given us at birth, a life which, to be fully human, has to have purpose and meaning. These are, in a nutshell, the qualities which constitute the distinctiveness of human life. Hence it can be said, as was said in this column last week, baptism is among other things, the sacrament of joining the human race. Or, as traditional liturgical language puts it, it is a new birth, or rebirth, or "regeneration."

The strange thing about human beings is that they cannot entirely be what they are without also being aware of God.

Ants, lizards, and monkeys are also created by God, but they do not need to know it. We do. Full and complete manhood and womanhood require spiritual as well as physical and mental attributes. Spirituality, furthermore, is not simply attained by our own efforts. It is

the gift of God, the blessing of the Holy Spirit.

Jesus is the Messiah or Christ, the one anointed by God's own Spirit. He is the one to whom we are solemnly dedicated at Holy Baptism. At the same time, he provides the pattern for our Baptism, for in this sacrament we ourselves enter that body, of which he is the head — the body which is anointed by the Holy Spirit.

Human life, apparently unlike the life of any other organisms on this planet, is so created that it can never be entirely satisfied with its own createdness. We are driven either to sin or to grace. Holy Baptism (that of Jesus and that of you and me) expresses God's answer. That Spirit of God which hovered over the waters of creation continues to hover over the waters of the font. Creation points toward the new creation, and the new creation is constantly fulfilling and transcending the old. THE EDITOR

Beatitudes

Blessed are the restrained.
 Contained in earth, sheaf, or skin
 They are bound like that God
 Who layered himself with gristle and marrow
 And nailed himself to the world tree.

Blessed are the finite.
 Tucked in crystal, seed, or cell
 They are packed like the Christ
 Who distributes himself among pods of yeast
 And feeds himself to the time-consumed.

Blessed are the quiet.
 Axied in atom, breath, or thought
 They are like the Spirit
 Who restrained himself in the wheel of time
 Then filled Mary with the uncontained.

James Johnson

THE LIVING CHURCH

Volume 182 Established 1878 Number 3

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

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

EDITORIAL AND BUSINESS OFFICES
 407 E. Michigan St., Milwaukee, Wis. 53202
 TELEPHONE 414-276-6420

The Rev. H. Boone Porter, editor and general manager; Lorraine Day, manuscript editor; Mary E. Huntington, news editor; J. A. Kucharaki, music editor; Jean Goodwin, people and places editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Warren J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

DEPARTMENTS

| | |
|-------------------|----|
| Books | 14 |
| Editorials | 13 |
| The First Article | 2 |
| Letters | 3 |
| News | 6 |

FEATURES

| | | |
|--------------------|---------------------------|----|
| William A. Norgren | A Living Church Interview | 9 |
| The Oath | Peter M. Larsen | 10 |
| A Visit to Germany | Bradford L. Karelius | 11 |

Board of Directors

Robert L. Hall, Milwaukee, president; Miss Augusta Roddis, Marshfield, Wis., vice president; the Rev. Kenneth Trueman, Wauwatosa, Wis., secretary; Warren J. Debus, Wauwatosa, Wis., treasurer; the Rev. Murray Trelease, Kansas City, Mo., Jackson Bruce, Jr., Milwaukee; Carl J. Bohne, Jr., Wilmette, Ill.; William W. Baker, Lake Quivira, Kan.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Very Rev. O.C. Edwards, Evanston, Ill.; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Rev. Canon Richard J. Anderson, New York, N.Y.; the Rev. William H. Baar, La Grange, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. William S. Lea, Sarasota, Fla.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Rev. Dudley J. Stroup, Tyrone, N.C.; the Rev. Murray Trelease; the Rev. Kenneth Trueman; the Rev. J. Lewis Warren, Wisconsin Rapids, Wis.; the Rev. Mother Mary Grace, CSM, Milwaukee; William W. Baker; Carl J. Bohne, Jr.; Jackson Bruce, Jr.; Peter Day, Milwaukee; James Dunkley, Nashotah, Wis.; Robert L. Hall; Mrs. William Horstlick, Oconomowoc, Wis.; H.N. Kelley, Deerfield, Ill.; William L. McCowan, Milwaukee; George E. Reedy, Milwaukee; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta Roddis; Frank J. Starzel, Denver.

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

PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

© The Living Church Foundation, Inc., 1981. All rights reserved. Reproduction in whole or part without written permission is prohibited.

LETTERS

The Handicapped

This year is being heralded as the 1981 United Nations International Year of Disabled Persons. In this connection, the Episcopal Church Building Fund will provide planning services and loans to congregations, enabling them to make architectural building provisions in order to create a barrier-free environment. We are assisted in this effort by the United Thank Offering.

(The Rev.) SHERRILL SCALES, JR.
Executive Vice President
Episcopal Church Building Fund
815 Second Ave., New York 10017

"A Flagrant Violation"

The Rev. Francis Lightbourn [TLC, Dec. 14] accuses the Utah standing committee of "a flagrant violation of the conscience statement ... adopted by the House of Bishops" and he asks that it be dealt with as such.

Actually, the so-called conscience statement is itself a violation of the constitution and canons of our church, since it was an attempt by the House of Bishops to legislate unilaterally. A proposal to include such a conscience clause had been proposed at the 1976 General Convention and it was rejected.

I would suggest to Fr. Lightbourn that one body that is clearly in violation of the canons of the church is the standing committee of the Diocese of Chicago (as are several bishops including Long Island, Albany, Eau Claire, and Fond du Lac).

The canonical amendment passed at Minneapolis in 1976 stated that the canons of ordination apply equally to women as to men. By refusing to obey this canon, the clergy members of the standing committee of Chicago, and the bishops, have violated their ordination vows to conform to the constitution and canons of the church and could appropriately be brought to trial.

Even if the so-called conscience clause had some legal authority, which as unilateral action it does not, Fr. Lightbourn's interpretation of it is one-sided. What about the consciences of those women who have been led by the Holy Spirit to seek ordination? Are they not indeed being penalized for believing that they are so called, and yet denied the opportunity to have that vocation tested, as all males who feel similarly called do?

I can understand that where a person in conscience feels he or she cannot receive the sacraments from a woman priest, that he or she should not be forced to do so. And if priests feel they cannot in conscience carry out the canonical requirements regarding ordination as canon law states, *i.e.* equally

to women as to men, then they should be free to decline to serve on standing committees, commissions on ministry, or become candidates for the episcopate.

If, on the other hand, they choose to hold such positions and, in the name of conscience, defy the church laws, they should, as conscientious objectors have always done in the past, be willing to accept the consequences of their defiance of the law.

(The Rev.) F. SANFORD CUTLER
Church of the Redeemer
Morristown, N.J.

"He Also Called Me"

As I think about my life and those of other clergy wives, I realize that our personalities and parish involvement are as diverse and individual as we are. There is only one factor common to each successful clergy wife — the understanding of vocation, her husband's and her own.

I know that God has called my husband out from among his people to be a priest. Considered by purely secular criteria, my husband is a madman, working 24 hours a day, seven days a week, for less than generous reimbursement. These criteria, however, do not apply to clergy. My husband did not choose to be a priest as he once chose to be a university professor. God chose him.

When God called my husband to the

priesthood, he also called me to be a clergy wife. I accepted after much soul-searching. Both of us gave up very good secular positions. We had financial security and social status in full measure, yet God called.

The unhappiest clergy wives I know are those who somehow find it demeaning to accept that their lives are not their own. In an era where individualism has almost supplanted God as a religion, where everyone claims certain rights simply by virtue of gender or sexual preference, accepting God's call and realizing that one is subject to a great Lord are difficult.

Consequently, when a husband accepts his vocation but a wife does not, much pain and misery and an elevated clergy divorce rate ensue.

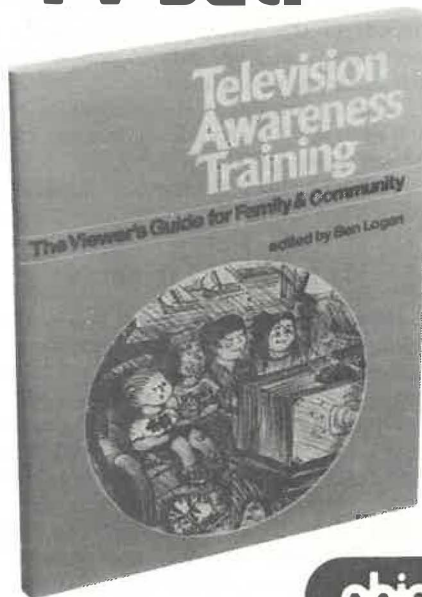
To be a happy clergy wife is to answer God's call and thereby find that peace

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

| | | |
|---|-------|-------------|
| Previously acknowledged | | \$32,823.72 |
| Receipts Nos. 23,370-23,422, Dec. 4-22 | | 1,643.68 |
| | | \$34,467.40 |

This book puts you in control of your TV set.



Edited by Ben Logan

The combined televiewing expertise of the Media Action Resource Center has produced a totally new way of perceiving the video phenomenon—one that shows you *how* to watch, rather than *what* to watch. And in addition to its numerous lessons and exercises, this guidebook contains essays by several noted social critics and commentators. So come out ahead in your viewing experience—read *Television Awareness Training*. \$12.95, paper

abingdon
of your local bookstore

THE CHURCH FARM SCHOOL



A college preparatory boarding school for boys where the natural mother and father no longer live together. Sons of any clergy or active military personnel excepted from this requirement. Grades 7 through 12. Tuition, room and board \$1,000.00 per year. Fees \$100.00. Because of fund raising and endowment income, the total cost to parent is one of the lowest in the country. 90% of graduates go on to college. Located 25 miles west of Philadelphia, Pa. Write, Director of Admissions, Box S, Paoli, Pennsylvania 19301. Telephone 215-363-7500.



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens
Chalice Palls Funeral Palls
Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

UNDER ONE ROOF

ALL THE NEEDS OF YOUR CHURCH

VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING

COME IN. PHONE. OR WRITE FOR INFORMATION



Cuthbertson

2013 SANSOM STREET • PHILADELPHIA, PA 19103 • 215-564-6033

Remember

THE LIVING CHURCH FOUNDATION

in your will.

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH.

A suitable form of bequest is:
"I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin _____"

which God promises when we truly offer him our selves, our souls, and bodies. We pray these selves be a "reasonable, holy, and living sacrifice," and sacrifice does not mean death of self but death of selfishness.

ROSE LEE WARREN

Wisconsin Rapids, Wis.

World Relief Staff

It was with mixed feelings that I heard that the Presiding Bishop's Fund for World Relief had added additional staff: four priests and three laymen. A conservative figure would place the cost for salaries and so on at \$105,000.

This would require 1,050 gifts of 100 dollars each, or 10,500 gifts of ten dollars each. And I had always thought that my poor pittance would be going to help the refugees from earthquake and famine!

(The Rev.) PETER B. TOMKINS

Dayton, Ohio

The editor checked the information given above with the Rev. Richard J. Anderson, Executive for Communication at the Episcopal Church Center. This is his reply:

For several months now, the Presiding Bishop's Fund for World Relief has been administering federal funds in the settlement of refugees entering the United States. The government - in what I would call an unusual stroke of wisdom - decided that rather than set up another administrative unit, it would have organizations such as the Presiding Bishop's Fund administer refugee programs, with the funds provided by the government.

The staff persons mentioned by your correspondent are persons hired to administer this government-financed aspect of the Presiding Bishop's Fund program, and they are, of course, paid with government funds.

The bottom line is that no money contributed by Episcopalians is used to finance these staff members.

(The Rev.) RICHARD J. ANDERSON
New York, N.Y.

Suffragan Bishop Needed

How many parishes with substantial resources would tolerate a situation in which only a rector served almost 500 households?

We have a similar situation in our diocese because we have no suffragan bishops, following the Toronto model or any other. More than 300 resident clergy, along with 60 persons licensed to officiate, 70 clergy widows, and about 30 postulants make up our diocesan clergy family.

The diocese enjoys the services of an archdeacon, the bishop's executive assistant, and several canon missionaries

who provide administrative services to the diocese. But we have only one bishop, and many clergy find it hard to relate to him as a pastoral figure.

Why don't we have a suffragan bishop when we can well afford one, when we have a widespread diocese reflecting many theological and geographical differences, and when we have the resources in our budget?

Do we have to sit still and silently accept the fact that some bishops don't want to share their episcopate? Even though church polity ties our hands, can't we speak up and state our case?

The clergy should loudly protest the monarchical style of episcopate common in some dioceses. Our bishops should be willing to share their episcopal ministry.

NAME WITHHELD

"Sexual Preference"

I agree with the Rev. Frederick Morris' challenging of the current use of the term "sexual preference" [TLC, Dec. 7]. I have noticed that it is often used to refer to sexual behavior rather than sexual bias.

While I can join Fr. Morris in lamenting this confusion of sexual behavior with sexual preference, I must violently oppose his suggestion that we discriminate upon the basis of sexual preference.

I can only wonder if Fr. Morris fully realizes the dilemma his discrimination on the basis of sexual preference would cause we heterosexuals to enter. Should we conceal our sexual bias and pretend to be homosexual? Should we reveal our sexual preference and accept discrimination and censure?

Could we not save ourselves much anguish by discriminating on the basis of behavior rather than preference? I would also suggest chastity rather than heterosexuality as the Christian norm for sexual behavior. That way we would all have a fighting chance.

(The Rev.) SAM CATLIN

Calvary Church

Hyannis, Neb.

Vacation Exchange

Being a clergy wife, I am well acquainted with the problems a clergy family must encounter when planning a summer vacation. One must cope with an inflationary economy, and the rector must arrange for the Eucharist to be celebrated regularly while he is away.

It was with these problems in mind that I conceived the idea for the Episcopal Vacation Exchange. EVE is a non-profit service matching priests and their families with other clergy families who would like to exchange homes and parishes for a low-cost vacation in the summer. In this venture I have been greatly encouraged by our Bishop of Central Pennsylvania, the Rt. Rev. Dean

T. Stevenson, and our new Bishop Coadjutor, the Rt. Rev. Charlie F. McNutt.

House-swapping readily suits those large families who may feel cramped in a motel room or a camper. One can even take one's grandparents along! Or one can exchange for a home near distant relatives without unduly burdening them. And one can get to know the people of another parish and another part of the country by actually living in the neighborhood.

EVE is conceived also as a method of assisting the work of the Franciscan order, of which I am an associate. Any profit from the \$7.50 membership fees will be channeled into their work of prayer, teaching, and outreach.

So far, early responses have included a beach cottage on the seacoast of Maine, one in the historic town of Gettysburg, and even one in Rio de Janeiro!

BARBARA MACKEY
309 S. Richard St.
Bedford, Pa. 15522

No Such Animal

I shudder to see once more in your columns [TLC, Nov. 23, page seven] a reference to a thing that doesn't exist. I refer, of course, to the constitutional guarantee of separation of church and state. Remember the farmer who saw a rhinoceros and said, "There is no such animal."

The first amendment guarantees nothing whatever. It forbids nobody doing anything except Congress making "a law respecting an establishment of religion." Congress may not even make a law forbidding the establishment of religion, since that would be a law respecting the establishment.

Perhaps some day Congress will make a law guaranteeing the separation of church and state, but I doubt if it will bother.

(The Rev.) H.B. LIEBLER
Monument Valley, Utah

SPBCP Eucharist

Regarding Emily Brown's letter praising the Eucharist she attended at the SPBCP meeting [TLC, Dec. 7], I would agree that the old language of the Prayer Book is the best we have to offer.

However, I think it a mistake to equate abolition of the old rite with the 1979 book: the 1928 rite is in the New Prayer Book, revised according to the common usages and the influence of the missals, which would have come even without Rite II.

The 1928 rite was inadequate in order and format. It was celebrated almost universally in violation of rubrics, with various enrichments being added.

I would ask if the SPBCP Mass began with the Lord's Prayer and included the Ten Commandments? Were the ablutions delayed? Did not the Eucharist add *Benedictus qui Venit, Agnus Dei,*

Fraction, and Peace? If so, and the 1928 rite was used, then it was closer to Rite I in the 1979 book, which also contains a better Order and format, with optional rubrics allowing either a fuller or a plainer mode of celebration.

The 1979 Book of Common Prayer is a rich Catholic document, and the new Book of Occasional Services combines with it to give us every expression possible. The parallel Rites I and II provide for that test of time which Emily Brown suggests will result in retention of the old English, which in the end can be the only real difficulty with the new Prayer Book.

But then, too, have we the right to deprive others of their contemporary language?

(The Rev.) ROBERTS EHRGOTT
Grace Church
Ridgway, Pa.

Music in the Small Church

When will the musical leadership of the Episcopal Church take seriously the fact that the vast majority of American Anglicans worship as part of small congregations and not as part of English cathedral choirs?

The music issue [TLC, Nov. 30] appears to set as the norm for church music the English cathedral choir tradition and service, while ignoring the fact that our field of activity is the American parish congregation. And small congregations for the most part.

As a musician, I love the English cathedral heritage and hope that we never lose it. In its right place it is glorious. But the resources to mount such music are most often beyond the scope of most congregations.

The Standing Commission on Church Music of 1970-76 made a valiant attempt to turn this situation around with the publication of *Songs for Liturgy and More Hymns and Spiritual Songs*. Hope was born that the local congregation, and its often limited resources, would be the starting point for serious composition and concern. Alas. Since 1976 the present commission appears to be right back in the cathedral choir stalls, holding up that style of service as the norm, and regretting that all of us can't do things as well as St. Thomas', New York.

There are around the country small pockets of liturgists and musicians who are taking the task of the music of the congregation in the small church seriously. They are composing settings that are playable and singable by small groups and do not insult the intelligence and artistic sensibilities. Perhaps another issue on church music from this standpoint might be in order.

(The Rev.) EDGAR PARROTT
Trinity Church
Redlands, Calif.



Announcing 5th Annual VIENNA INTERNATIONAL SEMINAR, AUSTRIA JULY 20-31, 1981

Theme: "WHAT ABOUT TOMORROW?" —
The Last Things and Our Life

- European theologians, lectures in English.
- Pre-Session Tour of Alpine Europe July 14-20, 1981
- Post-Session Tour of Hungary & Czechoslovakia July 31-August 5, 1981

\$549 Covers 12 days room, full board, tuition, concerts, day trips.

For prospectus apply to:

VIENNA SUMMER SEMINAR

150 Greeves St. KANE, PA. 16735
814/837-9178

NEEDLEPOINT KNEELERS

We finish needlepoint kneelers, cushions and prayer benches using lightfoot rubber filler. Estimates on request.

Elegant Needleworks
(Successors to Siebert Decorators)
4938 St. Elmo Ave.
Bethesda, MD 20014
(301) 654-1883

Helping you solve

Church Problems

John Hill, Church and
College Consultant
Phone 401 331 0939
Post Office Box 756
Providence, RI 02901

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

78 Danbury Road, Wilton, Conn. 06897
Telephone: 203 762-0721

TRAVELING?

Week after week *The Living Church* carries the listing of services of Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay to have you informed as to their location and schedule of services.

When on vacation check the listings on page 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

If the service hours at your church are not included in the Directory, write to the advertising manager for the nominal rates.

THE LIVING CHURCH

407 E. Michigan Street
Milwaukee, Wis. 53202

THE LIVING CHURCH

January 18, 1981
Epiphany 2/Confession of St. Peter

For 102 Years
Serving the Episcopal Church

Northwest Texas Consecrates Bishop

The Rt. Rev. Sam Byron Hulsey was consecrated and installed as fifth Bishop of Northwest Texas in ceremonies at the civic center in Lubbock, Texas, on December 13.

The Rt. Rev. John M. Allin, Presiding Bishop, was the chief consecrator for the service which took place against a backdrop of the wheat, cotton, sorghum, corn, and pampas grass plants native to this region. More than 2,500 people attended, including representatives of the congregations which Fr. Hulsey served in his 22 year ministry.

The co-consecrators included two of the new Bishop's predecessors: the Rt. Rev. George H. Quarterman, third Bishop of Northwest Texas, who served from 1946-72, and the Rt. Rev. Willis R. Henton, who served from 1972 until he was called this year to be first Bishop of Western Louisiana. Other bishops taking part were the Rt. Rev. William E. Sanders, Bishop of Tennessee, and the Rt. Rev. Charlie F. McNutt, Bishop Co-adjutor of Central Pennsylvania. The sermon was preached by the Rev. J. Pittman McGehee, rector of Christ Church, Tyler, Texas.

Bishop Hulsey, 48, was rector of Holy Trinity Church, Midland, Texas, when he was elected at a special convention in August. He is a native of Fort Worth, and a graduate of Washington and Lee University and the Virginia Theological Seminary. He and his wife, the former Linda Louise Johnson, have two children.

Episcopal Ads Selected

A series of four advertisements produced for the Episcopal Ad Project have been selected for inclusion in the annual edition of *Communication Arts* magazine, which prides itself in selecting the very best in advertising and design materials from around the world. There were 19,478 entries this year, and only 372 ads and posters were selected.

The Episcopal Ad Project is a missionary enterprise of St. Luke's Church, Minneapolis, Minn. St. Luke's rector, the Rev. George Martin, said, "After we had developed some successful approaches to advertising, we felt that we wanted to share our work with others in the Episcopal Church."

The project, begun in 1979, has now

produced two sets of ads, written and designed by Tom McElligott, Jr., and Ron Anderson at Bozell and Jacobs, Inc.

Deputies, bishops, and visitors to the 66th General Convention in Denver, in 1979, saw reproductions of another ad prepared by the two men. This ad, "If all you want from church is hell, fire, and brimstone . . ." won awards from the Newspaper Advertising Bureau and the New York Art Directors' Club and was featured on the September 23, 1979, cover of *THE LIVING CHURCH*.

Having the second set of ads selected by *Communications Arts* is truly an honor, according to Mr. McElligott. "Everyone in the advertising world will study these ads and designs in the years to come," he said.

A poster captioned, "Nobody ever had to be deprogrammed from the Episcopal Church," was selected also. Mr. McElligott said the message on the poster was a key idea for the development of Episcopal Church ads.

"Church needs to be a place where people are respected, loved, and challenged, but not assaulted," he said. "Our ads try to convey that message for the Episcopal Church."

Week of Prayer for Ireland

Most observers agree that British authority in Northern Ireland is faced with its most serious challenge in years. Attention in both Northern Ireland and the Republic is riveted on two prisons where ten men and women opposed to British rule in Northern Ireland have threatened to fast to death.

They insist they will seek martyrdom unless the British government accedes to their demands to grant political status to all those imprisoned for politically motivated acts, and ceases to treat such prisoners as common criminals. Nearly 500 other prisoners are on the so-called "blanket program" — refusing to dress in prison uniforms or cooperate with prison authorities.

The British government has refused to meet the demands. "Murder is murder is murder," said Prime Minister Margaret Thatcher, after a meeting with Irish leaders. "It is a crime. It must stay a crime."

The hunger strike has sparked protest marches that take place nearly every day, and increased the polarization between Protestant and Roman Catholic communities in Northern Ireland.

With all due regard to TV Christianity,
have you ever seen a
Sony that gives Holy Communion?

If TV Christianity makes you want to switch channels, come and join us this Sunday in Christian fellowship and worship without commercial interruptions. The Episcopal Church



Advertisement produced for the Episcopal Ad Project: "Having the second set of ads selected . . . is truly an honor."

Against this background of rising tensions, leaders of the island's four main churches called for a week of prayer, asking people North and South to pray "for families bereaved and individuals maimed; for all who live in fear or danger to themselves through others' greed or political ambition; and for prisoners and warders, with their families - that there may be healing for the broken, and protection for the threatened and the helpless."

The joint appeal was signed by the Most Rev. John Ward Armstrong, Anglican Primate of Ireland and Archbishop of Armagh; Cardinal Tomas O. Fiaich, Roman Catholic Archbishop of Armagh; Dr. Ronald Craig, moderator of the Presbyterian Church in Ireland, and Dr. W. Sydney Callaghan, president of the Methodist Church in Ireland.

Music Degree Offered Down Under

For the first time, a college in Australia will offer a degree in church music, according to *Church Scene*, the country's Anglican newspaper.

Mercy College in Melbourne will introduce a course of study leading to a Bachelor of Arts (Church Music) degree in 1981, as a result of three years detailed consultations with Australian and international church music experts from the Roman Catholic, Anglican, and Uniting [Protestant] Churches.

The degree will include studies in liturgy, choral training, social psychology, organ study, vocal training, harmony and history. Electives, including organ construction and maintenance, will be offered also.

The Rev. Albert McPherson, precentor of St. Paul's Cathedral, Melbourne, expressed Anglican support. "The course for church musicians proposed by Mercy College supplies a long needed answer to the critical lack of proper study of the role of music in the church," he said. "The fact that the course is thoroughly ecumenical increases its potential value."

Radio Series to Feature Archbishop

The Most Rev. Stuart Blanch, Archbishop of York, and second in authority to the Archbishop of Canterbury in the Church of England, will be the 1981 speaker on the Episcopal series of the Protestant Hour. The 36th annual series will be heard on nationwide radio, and broadcast worldwide by the American Forces Network for 13 weeks beginning February 1.

The archbishop has chosen the Ten Commandments as his theme, and begins by asking, "What can a set of rules, dating from the beginnings of an unim-

portant nomadic tribe called the Hebrews, say to us, members of a highly sophisticated civilization, burdened with problems which the Hebrews never dreamed of?" His answer to the question will cover many areas of contemporary life.

In the final week of the Lambeth Conference in 1978, Archbishop Blanch's meditations were much discussed and admired. His lectures were said to be like "a breath of fresh air, witty and to the point." At the close of the conference, he was honored by a standing ovation by the other bishops of the Anglican Communion.

Prior to his enthronement as Archbishop of York, Dr. Blanch was Bishop of Liverpool. He is president of the British and Foreign Bible Society, and Pro-Chancellor of Hull University. He and Mrs. Blanch have one son and four daughters.

The Episcopal Series is produced and distributed by the Episcopal Radio-TV Foundation, Atlanta, and is financed by voluntary contributions to the foundation.

Monastic Revival in the Coptic Church

Reports of a monastic revival in the Coptic Orthodox Church have come in recent years to other Christian churches, causing no end of wonder; for educated middle class Copts, who are influenced by much modern Western thinking, are heavily involved in the trend.

The Coptic Church is the historic Christian community of Egypt and is in communion with the Armenian Church, the Syrian Orthodox (Jacobite) Church, and the ancient Church of Ethiopia.

Another report of the monastic revival

among Copts is seen in a recent issue of *Sobornost*, which is published by the Fellowship of St. Alban and St. Sergius at St. Basil's House in London.

"The monasteries of the Wadi-Natrun [an area that has been a monastic center since the fourth century] are full of doctors and engineers from the capital," wrote John and Alison Milbank, in *Sobornost*.

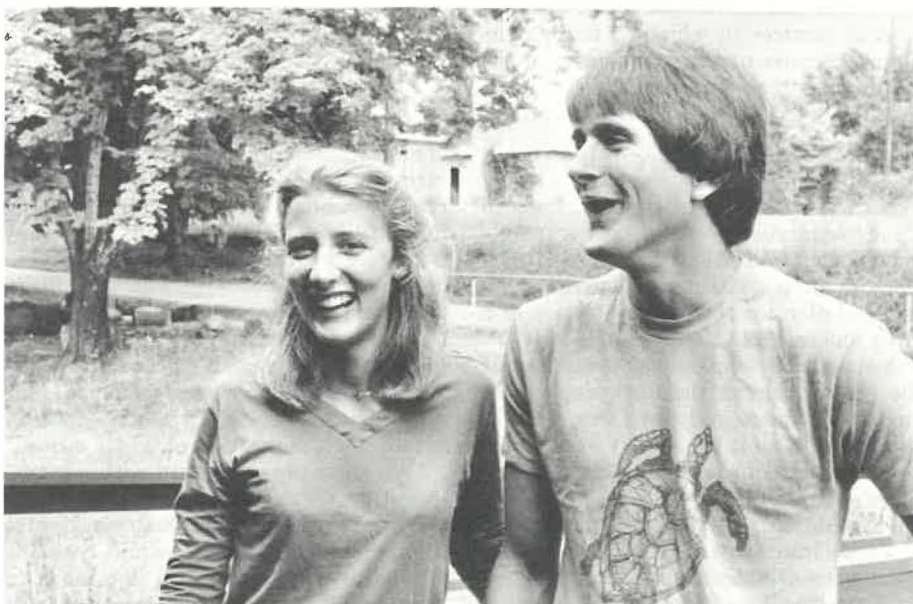
"Perhaps there is a certain reaction against urbanization, a certain measure of frustration in career prospects for educated Copts, and also, at a time of increased leisure, a certain turning to religion as the main cultural vehicle for the recipients of a predominantly technical education. But to suggest this is certainly not to deny the genuinely spiritual character of the renewal."

As many as 5,000 people come regularly to the cathedral in Cairo, where Pope Shenouda has a weekly evening Bible class and conducts personal counseling sessions.

Conversions from Islam are rare because of cultural differences that go back in time. For another thing, the legal system of Egypt is weighted heavily in favor of Muslims. But the proportion of Copts in the country holds firm, and the number of monks in the Wadi-Natrun area increased from 60 to 260 between 1948 and 1978.

The discipline of fasting is a large part of even the average Copt's religious life. On many days no food is taken before three in the afternoon, and the person fasting abstains from meat, fish, eggs, cheese, and milk.

When Pope Shenouda, a fine looking middle aged man, visited New Jersey several years ago, there was a large turnout of members of the Coptic Church for services and for a dinner at which he was the guest speaker. The pope's manner



Betsy Hake and Bill Ryan were photographed recently when they began two year tours of duty as Episcopal Church Volunteers for Mission in Honduras. The two young people have joined a team of teachers and parish workers in the school and church at Pedro Cortes.

was gracious and loving, and he radiated an inner spirituality that had a profound effect on the persons present. He too had spent his earlier years in prayer, living as a hermit.

As the result of ecumenical contact with other churches and the World Council of Churches, the Coptic Church in recent times has developed a program of social work in the slums and in remote villages.

Ecumenical Candlelight Service

St. Michael's Church, New York City, was the setting for a community candlelight service on December 14, sponsored by 17 churches on the upper west side of Manhattan and the Inter-Varsity Christian Fellowship of Columbia University.

Clergy from five Episcopal, two Lutheran, one Baptist, two Methodist, two Presbyterian, and five Roman Catholic churches took part in the festival of lessons and carols in the English tradition, with nine lessons, interspersed with hymns and carols.

About 550 people attended the service, which took careful planning. In the early fall, the Rev. Jeffrey Gill, curate at St. Michael's, contacted all the neighborhood clergy, and a parishioner at St. Michael's, Robert L. Barrows, a graduate of the School of Sacred Music at Union Seminary, gathered 30 young people and adults from the various churches and formed a choral society to sing for the service.

The music began with the singing of the Advent Responsory arranged by Palestrina, and continued with the music of Warren Swenson, Boris Ord, John Goss, R.R. Terry, and David Willcocks. Familiar Advent and Christmas carols also were sung.

The Rev. Frederick Hill, rector of St. Michael's, said it was one of the most inspiring services in which he had participated because of the enthusiasm of the clergy and those in attendance.

Toronto Follows Through

With the election of three bishops in three separate elections at a single synod, the Diocese of Toronto has taken a major step toward implementing its unusual plan for the administration of a large diocese [TLC, Nov. 9].

A slate of 29 names was presented at the synod, held at the Cathedral of St. James, Toronto, early in December. It was thought that the synod would take two days, but one was sufficient to elect three suffragan bishops.

The Ven. Arthur Brown, archdeacon of York (Ontario), was the first to receive a majority of votes from both orders on the fourth ballot of the first election.

The Rev. Basil Tonks, who served churches in the West Indies for many years, was elected on the third ballot of

the second election. The final election was decided when the Rev. Canon Desmond Hunt of Toronto was elected on the second ballot.

The bishops-elect met soon after the synod with the Most Rev. Edward Scott, Primate of Canada; the Most Rev. Lewis S. Garnsworthy, Archbishop of Toronto, and his present Suffragan Bishop, the Rt. Rev. Allan A. Read, to begin plans for the creation of a college of bishops for the Toronto diocese.

The diocese will be divided into five regions, with a bishop responsible for pastoral care living in each one, but it will be administered centrally.

No "Just" War: Primate

In his first major speech on disarmament since taking office, the Most Rev. Robert Runcie, Archbishop of Canterbury, told the autumn meeting of the British Council of Churches that, in a nuclear age, the old distinctions about "just war" were unconvincing.

He said he had always been a "moderate spokesman in favor of the non-pacifist Christian view," believing the prospect of totalitarian dictatorship to be worse than war.

But recently, he said, he had come to agonize over that stand. "I am convinced," said Dr. Runcie, "that nuclear warfare makes it virtually impossible to draw distinctions between combatants and non-combatants. It may be possible to have a just war, but there can be no such thing as just mutual obliteration." Nevertheless, the archbishop said he could not support unilateral British disarmament.

"By unilaterally abandoning our nuclear deterrent and refusing to accommodate American missiles on our soil, we might further contribute to the disintegration of the alliance between the U.S. and Europe, which has been the basis of our security for the last four decades," he said.

Dr. Runcie said that while "love your enemies" is the only credible peace strategy for the church, Christianity is realistic about the deep corruptions of human life. This means that force may be necessary to maintain order.

The archbishop, who won a Military Cross for bravery for his service as a tank commander in World War II, called for a "religious war" on what he described as "hygienic words such as 'demographic targeting,'" which actually means the obliteration of whole cities.

"We must press forward with non-proliferation treaties and extension of the test bans and further negotiations to limit chemical warfare, while realizing that, above all, the world is dangerous because all regimes in varying degrees . . . deal in lies and propaganda which create the possibility of doing the unthinkable."

BRIEFLY . . .

The Episcopal Church is moving south and west. Two generations ago, its center was in Bethlehem, Pa., and in 1970, the center was in Louisville, Ky. A recent survey of churches, baptized members, and communicants, reveals that the center of the church population has edged southward halfway to Nashville, Tenn. The frequently expressed view that there are more Episcopalians in the northeast than elsewhere in the U.S., is apparently no longer supported by statistics. The date for the study was assembled as part of an ecumenical study being made by the Roman Catholic Glenmary Research Center in cooperation with the National Council of Churches. Part of the study will provide the Episcopal Church's Committee on the State of the Church with a demographic handbook prior to the next General Convention in 1982.

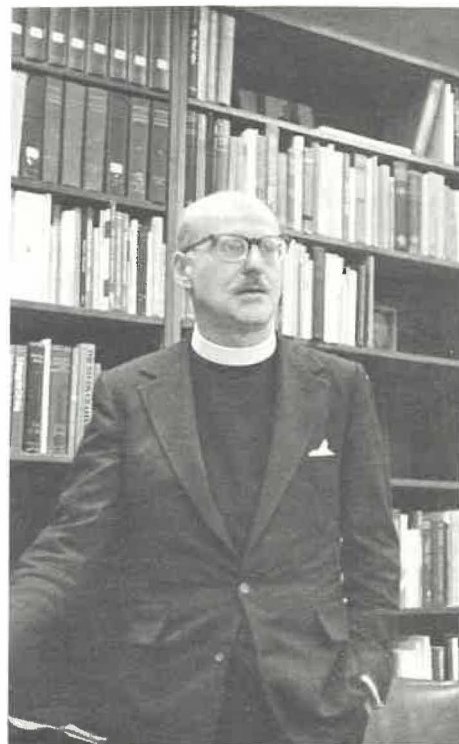
Church World Service, relief arm of the World Council of Churches, has joined with Catholic Relief Services and Lutheran World Relief to form a consortium called **Interchurch Response for the Horn of Africa (ICRHA)**. Somalia, one of the ten poorest countries in the world, is located in this part of Africa, and currently is host to an estimated 1.5 million refugees from the Ogaden region of Ethiopia — the largest concentration of homeless people in the world today. About 90 percent of the refugees are hungry women and children. Each agency in ICRHA has pledged at least \$250,000 a year for the next three years. In addition to providing emergency relief in the form of medicines, health care, personnel, and supplies, the consortium will assume responsibility for water resource development, health care delivery, health and nutrition programs, and the development of appropriate agricultural and energy technologies.

The **Southwestern Association of Episcopal Schools** met in Dallas, Texas, November 6-8, and broke previous attendance records. The Rt. Rev. A. Donald Davies, Bishop of Dallas, welcomed more than 700 participants from five states and spoke of the growing need for church schools to provide a balance to current social trends. Music for the opening service was directed by the Rev. Canon Paul Lindsley Thomas, who presented an original choral work composed for the convention. The three day conference offered 54 workshops dealing with subjects of interest to the delegates. Special symposia in fine arts, foreign languages, music, and physical education also were held.

Ecumenical Relations, 1981

An Interview With the Rev. William A. Norgren,

Associate Ecumenical Officer of the Episcopal Church



Fr. Norgren: "... an increase in local ecumenism."

Reporter: Is there anything really new on the ecumenical scene?

Fr. Norgren: There are so many things; it is hard to choose what to discuss first. There is the rising aspiration of the Third World churches and their new place in Christendom. They have an increasing voice in the councils of the church.

Reporter: What trends do you see in the Episcopal Church?

Fr. Norgren: In the Episcopal Church there is an increase in local ecumenism. One of the important meetings of 1981 will be held November 8-11 in Covington, Ky. It will be the National Consultation on Ecumenism in the Local Church. It will be somewhat like the 1978 meeting in Detroit.

Reporter: Who will attend this meeting?

Fr. Norgren: The diocesan ecumenical officers, representatives from the provinces, members of the Standing Commission on Ecumenical Relations, some people from the Executive Council, and a few "ecumenical participants." The ecumenical participants are members of other churches; they may speak at the meeting but not vote.

Reporter: Will the gathering have any direct relationship to the churchpeople of Covington?

Fr. Norgren: We hope to bring the clergy and laity in on this in some manner. We will work with the diocese of Lexington to explore possibilities.

Reporter: What is on the agenda for February or March that would interest the readers of TLC?

Fr. Norgren: The report from the Lutheran-Episcopal dialogue will be made. The second series of dialogue is finished. This was held in November at Nashotah House. The report will present recommendations for the future.

Reporter: Has inflation affected ecumenical activities?

Fr. Norgren: Inflation has affected us in the sense that we have to be careful about travel. It helps to determine the number of people who will be able to attend a meeting and where they will stay. We must practice economy. As yet no

radical steps are necessary, but after 1981 we will have to look carefully.

Inflation will continue, and this problem will become more serious. We might have to consider other ways than travel to do ecumenical work. A shift to diocesan emphasis will intensify.

Reporter: Did the Roman Catholic invitation to Episcopal priests [TLC, Sept. 7] set back ecumenical accord?

Fr. Norgren: Not at all. When all the returns were in, our Episcopal bishops contacted their Roman Catholic counterparts, and some made joint statements about it. This was a sign of greater solidarity and unity than we thought we had. Issues always test relationships, and it is a good thing to clarify relationships by facing these issues.

Reporter: I gather that the diocesan ecumenical officers are an important part of the show. Do all of the dioceses have them?

Fr. Norgren: Yes, all of the dioceses have them. They are mostly men and mostly priests. It just happened that way; the diocesan ecumenical officers are appointed by their bishops. We have one layman and a few laywomen.

Reporter: Many of our readers remember that Peter Day, the first ecumenical officer of the Episcopal Church (and former TLC editor), retired more than a year ago. You were his assistant for some years. What is the present setup

for ecumenical work at the Executive Council?

Fr. Norgren: My office is there, and I do the work that Peter formerly did. My official title is associate ecumenical officer. What is different is that we attempt to maintain a close relationship with the new Washington Affairs office, which is run by Bill Weiler [the Rev. William Weiler, associate ecumenical officer for Washington]. He is in charge of new work.

Reporter: Has the ordination of women had any noticeable effect on the relations of the Episcopal Church with other churches?

Fr. Norgren: "Yes" is the easy answer, but it is not so easy to clarify in the case of each church. The Orthodox were very negative at the start, but by now the emotion has gone out of the subject; but the Orthodox position remains firm. Dialogue with the Orthodox on unity is resuming at all levels.

Reporter: What about the other churches and their ideas on the ordination of women?

Fr. Norgren: The Polish National Church in the U.S. terminated dialogue over this issue, but the Old Catholics of Europe have maintained relations.

The Roman Catholics have made their position clear, and there is no prospect for ordination of women in that church. Our relation to the Roman Catholics will depend on theological questions: Can you, for example, have a relationship of full communion between churches that do and don't ordain women?

Some Lutheran churches are authorizing the ordination of women; not the more conservative Lutherans. Among Lutherans, the practice is divided. The question has not come up in meetings.

With other Protestants, ordaining women has not had a strong effect one way or another in drawing our churches together, as one might have thought, since many of them do ordain women.

Reporter: Can you offer any comment on the mixed marriage booklet that has been put out in the diocese of Los Angeles?

Fr. Norgren: There was a larger effort than most, but many dioceses have developed guidelines with Roman Catholics in regard to mixed marriages. The Los Angeles recommendations were the result of many years of study.

Books of this sort are helpful, but they don't solve the problems which are imbedded in the disunity of the two churches. Marriage is a sacrament related directly to the churches.

Anglicans are not happy about the divisions or restrictions, but hope that some progress can be made.

Reporter: Thank you so much, Bill. You have been very helpful. Give our best regards to Anna (Ana Quillen, secretary and problem solver for the ecumenical office).



Bible used by George Washington on his inauguration: Spiritual commitment through faith.

RNS

The Oath

By PETER M. LARSEN

Former President Calvin Coolidge at one time stated, "Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. Unless the people believe in these principles, they cannot believe in our government."

The Constitution of the United States makes no mention of the use of a Bible in the taking of the President's inaugural oath, nor is it even required that the ceremony be public. Yet from the time of Washington's inauguration, every president has placed his hand upon a Bible, while raising his other hand and repeating the oath of office.

The significance of this practice finds its roots in earlier oath takings, from ancient monarchs through the American colonial court system. Today to offer to "swear on a stack of Bibles" is to pledge the ultimate commitment by oath.

To the new president on the inauguration platform, the Bible represents his spiritual commitment through his faith. In front of the witnesses at the ceremony, with the Bible under his hand, he is calling upon God to behold his pledge and to sustain him in fulfilling it.

The following is a list of biblical passages selected by presidents for their inaugural oaths. It was compiled with

the help of the Clerk of the Supreme Court and the Library of Congress. I found no record of such passages for the presidents missing from the list.

Washington, 1789: Bible open at Genesis 49:13-50:8
 Adams, 1825: Psalms 127:1
 Van Buren, 1837: Proverbs 3:17
 Lincoln, 1865: Matthew 7:1; Revelation 16:7 (conflicting accounts)
 Johnson, 1865: Proverbs 21
 Grant, 1873: Isaiah 11:1
 Hayes, 1877: Psalms 118:11-13
 Garfield, 1881: Proverbs 21:1
 Arthur, 1881: Psalms 31:1-2
 Cleveland, 1885: Psalms 112:4-10
 Harrison, 1889: Psalms 121:1-6
 Cleveland, 1893: Psalms 91:12-16
 McKinley, 1897: II Chronicles 1:10
 McKinley, 1901: Proverbs 16:20-21
 Roosevelt, 1905: James 1:22-23
 Taft, 1909: I Kings 3:9-11
 Wilson, 1913: Psalms 119:43-46
 Wilson, 1917: Psalms 46
 Harding, 1921: Micah 6:8
 Coolidge, 1925: John 1
 Hoover, 1929: Proverbs 29:18
 Roosevelt, 1933-1945: I Corinthians 13
 Truman, 1945: placed hand on closed Bible
 Truman, 1949: Matthew 5:3-11; Exodus 20:3-17 (two Bibles)
 Eisenhower, 1953: Psalms 127; II Chronicles 7:14 (two Bibles)
 Eisenhower, 1957: Psalms 33:12
 Kennedy, 1961: placed hand on closed Bible
 Johnson, 1963: placed hand on closed Bible
 Johnson, 1965: placed hand on closed Bible
 Nixon, 1969: Isaiah 2:4 (two Bibles open to the same passage)
 Nixon, 1973: Isaiah 2:4 (two Bibles open to the same passage)
 Ford, 1974: Proverbs 3:5-6
 Carter, 1977: Micah 6:8
 Reagan, 1981: At the time TLC went to press, his choice had not been announced.

The Rev. Peter M. Larsen is the rector of St. Jude's Church, Waltherboro, S.C.

A Visit to Germany

Contrasting the situation of the church in East Germany and West Germany, the author was surprised at the result.

By BRADFORD L. KARELIUS

The ancient and mighty Elbe River flowed by, framing my perspective of the Gothic mountain of stone, the cathedral of this ancient town, now located in the German Democratic Republic, East Germany. I found dusk to be a particularly melancholy time of day as I walked beside this river to soothe my feelings of separation from my family, and to dull the cultural shock of being in a Communist country, as an American, a priest, alone, on sabbatical leave.

Why I continued downstream and then passed over this bridge and not that one; why I walked through that alley and around this ruined church, I do not know. Of course there was some hidden purpose behind my journey. I came at length upon a war-scarred and rebuilt parish church and, with surprise, noted about a dozen college age persons waiting outside. One becomes accustomed to the enormous youth generation of the DDR, loitering about a Rathaus, a fountain, or a theater, but not outside a church.

What was happening? I approached the group cautiously and noticed an announcement on the bulletin board that said the Evangelical Student Union would meet that night. I wanted to attend, but how? I had been warned by a pastor in West Germany not to put any East German clergy in politically awkward positions. I went up to a young woman and asked if I could come in. She disappeared.

I felt apprehensive and was about to walk away when a man about my age appeared. He was short and stocky, with

The Rev. Bradford L. Karelius is associate rector of St. Mary's Church, Laguna Beach, Calif., and instructor in philosophy and religion at Saddleback College, Mission Viejo, Calif.

an anxious air. I introduced myself as an instructor of philosophy and religion from California, being reluctant to reveal at once that I was also a priest. After a formal Prussian bow, he excitedly invited me to the meeting upstairs. He was the pastor of the university students of this community.

Upstairs, I entered a large assembly hall and to my surprise found it filled with about 100 students seated around a huge wooden seminar table in German university style. I sat down and waited. Soon a Roman Catholic priest from Karl Marx Stadt (old Chemnitz) began an academic presentation on the Gospel of Matthew, with the thesis that the teachings of Jesus are sympathetic to the values of Marxism and materialism.

I was introduced after the lecture, and all eyes lit up when the young people heard "America" and "California." During a brief intermission, students crowded me into a corner with a barrage of questions about America. First of all, they expressed a concern about our glutinous consumption of natural energy and food resources.

Owning up to our shortcomings (this surprised them), I responded with some of the facts about an increased awareness of our consumption of goods and resources. I told of the aggressive and effective programs on world hunger and the church-sponsored programs seeking a more responsible stewardship.

Several students responded with their own litany of frustrations of life in the DDR — the poor quality of food, the difficulty in buying automobiles (which then seemed to self-destruct after a year's use), and the constant standing in long lines to purchase goods.

Secondly, the students confronted me with probes about the race question, and the contention that they did not believe things had changed for the black Ameri-

can. I responded that the situation had indeed improved for black Americans as well as for women. It was refreshing to the students to hear an "owning up to" response, rather than a denial of problems, and this seemed to give credence to what I said.

It is important to note that the Marxists see the race and class struggle issues as interchangeable, and the example of the black American as demonstrating that the dialectic struggle between the "haves and have nots" is still evident in human history.

After a period of questions and answers about the visiting priests's lecture, the students and I adjourned to the beer cellar for some very open and honest sharing. The local pastor enjoyed my participation and assured me that no question or statement was out of place here. I still felt a bit on edge, however. Most of the students were studying heavy engineering (although none had ever heard of Cal Tech or MIT). Some women were studying chemistry and dress design. All had traveled some distance to be at the meeting.

About half the students came from families of practicing Christians. A key line I still remember from one of the young men was, "When I graduate, I will have to make a decision; if I want to have a good position, I cannot be a visibly active Christian."

The next morning the pastor gave me a tour of the old church nave and sanctuary. It was built by French Huguenots, a group of persecuted Christians who did so much to build up Prussia during the reign of Frederick the Great. The back, unrestored portion of the church was being turned into an art gallery.

"All restoration of churches in the DDR is paid for by gifts of hard West German currency to the DDR," said the pastor. "The cathedral in Berlin was destined for demolition, but soon monies from West German churches came pouring in, and the church was saved."

Over coffee, he said with pride that his weekly student meeting is the largest Evangelical Student Union in East Germany. He took out a file and showed me the planned seminars for the coming year.

"I will be giving a lecture on Ernst Bloch, a philosopher with some criticism of Marxism, but the bishop has sup-

ported me on this, and I will go ahead, even though it pushes the limits of what the state deems acceptable," he said.

"We are supposed to study within non-critical limits, but visiting pastors from the west bring in the latest writings in theology, and I want these students to know something more than what they get at the university," he said. "We cannot counter the sophisticated critiques of Christianity by the Marxist materialists, but at least I have the opportunity to instill some process of critical thinking into the students."

"What would happen to you," I asked the pastor, "should you step over the line of permissible behavior and become known as a radical critic of the Communists?"

"Perhaps I would be sent to Bautzen (the political prison camp near the Polish border), but I doubt that," he responded. "The authorities would most likely send me out of the country."

The next day we drove to the north for a day in the country, and the pastor and his family admired the Mitsubishi Colt

I was driving, as if it were a Mercedes limousine. As we drove on country roads, ever watchful for the traffic police who preyed on errant foreign drivers with demands of large, on the spot fines, we could see Russian soldiers everywhere.

We passed a long caravan of trucks and jeeps and tanks. We passed dusty fields where Russian tanks were on maneuvers. We drove by 300 soldiers marching in a column, dressed in full battle gear. We drove north as Russian jets flew overhead with the frequent thunder of breaking the sound barrier.

We drove past a former Nazi concentration camp hidden in a dense forest, yet clearly marked by the Soviets as a memorial against Fascism. The Russians use the former concentration camps — especially Buchenwald — rather as Stations of the Cross for Communists who died under the Nazis during the war. "We knew of the concentration camps," the pastor said. "We knew that our Jewish friends were being taken away. There were some isolated strikes

in factories, but really what could we have done? It is the same situation now. Someone is taken away by the People's Police, and perhaps they go to Bautzen. Many are never seen again. Who knows? Who dares ask?"

His voice grew more intense: "I have seen students taken out of our meetings. I know of young people in my parish who have been brutally beaten by the police. You know what happened; you see the wounds and bruises. But what can you do? Is it not the same situation?"

How odd were my feelings as we said goodbye late in the evening in front of my hotel. These persons who were unknown to me two days earlier had shared with me the frustrations and hopes of their lives as I had shared my own life with them. Here we were saying goodbye. They were convinced we would never see each other again.

A week later I was visiting with another pastor in West Germany. His parish was the largest Lutheran parish of the community. He was an immaculately dressed, elegant man of about 45. His office bookshelves were filled with all the current theological books.

This man had 2,000 people in his parish, but only 300 came with any regularity. The German Church receives nine percent of every tax bill paid by each German citizen; the fact that everyone pays the tax brings the sum to millions of marks. But there is no sacrificial giving, no significant giving.

I received more insight into the West German parish situation from a director of Christian education in West Germany. His evaluation of the typical western pastor was that, after many years in the university, he is highly educated in philosophy and clerical studies, but has been given very little experience in practical theology. (His own programs were trying to make up for this by providing practical training in preaching and pastoral counseling.)

Entrenched in a parish, the western pastor can be there forever, without having made a single parish call. His sermon usually consists of philosophical lectures since not a few of these men chose the study of theology because the medical and law schools were full. They can live well on an income of \$35,000 a year (not too unusual) and can make a satisfactory life for themselves, studying philosophy and theology.

As my main, original intention in this journey was to contrast the situation of the church in East Germany with the West German church, I was surprised at the result. I had discovered that perhaps the vitality of the church is most strongly felt in a milieu that lacks state affirmation and state support, and in a situation that is a struggle for survival; where the cost of discipleship is experienced with intensity.

The Feeder

The feeder hangs, part old, part new.
I look across my desk and through the window
pane —
God's world in model hangs before my view:
The birds are men and women, children too.

The Lord had come in winter's cold.
The paint was new; the wood, though old, with
seed o'erflowed.
The birds did come at once and gift behold;
Yet all hung back, the fearful and the bold.

The gift was free, like babe on straw:
God does not mean his word or law to bind our
souls.
Still all hang back; some inner fear, some awe
Precludes accepting needs that God foresaw.

And then things change; the fight is on.
What God gives free by force is won from
weaker kin.
Food and life, to take and have upon
This earth, are split for fear the source is gone.

Thus God provides for birds and men:
Provides and still provides again despite our
sin.
We grab, we fight, would rid ourselves of pain,
While God drains self on tree, and there does
reign.

Charles B. Payson

EDITORIALS

Sharing What Is Best

For those who are critical of highly organized official ecumenical activities, the Week of Prayer for Christian Unity, or Octave of Unity, from January 18-25 each year, should be welcome. It witnesses to the primary place of God in the life of the church. It is, above all, by prayer to him, rather than by busy human striving, that we will be brought to that unity in the faith which he desires for us.

At the present moment, the less formal and more personal contacts between Christians of different persuasions at the local level seem to be among the more promising aspects of the interchurch scene. Even when official steps toward reunion are taken at the highest level, it may require decades before Christians of different backgrounds get used to working and worshipping together.

Precisely by getting used to each other, we do grow together. We would hope, however, that what we could get used to would be what is best and finest in the heritage of each church. Unfortunately, what is best is sometimes what is least known to others.

Visits to our convents and monasteries are among the best we Episcopalians have to offer to our Protestant friends. Our Roman Catholic friends would be amazed, and we trust very favorably impressed, by visiting a gathering of clergy wives; and perhaps our American Eastern Orthodox friends would learn something if they saw the prolonged research, scholarly study, and critical debate to which our liturgical and musical people subject themselves when they bring ancient Greek and Latin prayers and hymns into usable English translations and adaptations.

By the same token, other Christian families have valued parts of their heritages of which Episcopalians are scarcely aware. Some of these relatively unexplored areas may prove to be the best.

Mixed Marriages

Of positive value are the programs and conferences of the Anglican/Roman Catholic dialogue. In the diocese of Los Angeles, the ARC committee has worked diligently to explore the theological advances of the two churches by agreed statements. In the

As I Grow Old

Grant me, Lord, your richest gift
Sound health of mind and body
Absorbing hobbies and friends to share them --
So I can approach my autumn
with anticipation
rather than wistful memories.

Hyacinth Rizzo

1980s the Los Angeles ARC group is tackling pastoral issues.

Out of this has come a guidebook for the Episcopal Diocese of Los Angeles and the Roman Catholic Archdiocese of Los Angeles entitled, *When Episcopalians and Roman Catholics Marry*. The marriage envisioned in each case "is one in which both parties are well catechized, committed, and actively practicing members of their respective faith communities."

After suitable statements on Holy Matrimony from both Anglican and Roman Catholic sources, the booklet goes on to list various points: "The aim of both churches is to ensure that both parties of an ecumenical Episcopal-Roman Catholic marriage continue to live devoutly within the tradition and discipline of their respective churches; live and teach the apostolic faith within their marriage and their family; work for closer relations between their churches; and be living witnesses and active instruments of Christ's healing power within the community at large."

The participating priests of the two churches would arrange for the instruction of the couple and plan the service. Members of either church would get permission to have the ceremony in either church. The presiding priest would receive the marriage vows and pronounce the blessing of the union. The other priest might offer other prayers or blessings, read the Bible, or preach.

We see two difficulties with the compromise as it has been outlined: The booklet states that "it is pastorally advisable not to have an Eucharistic celebration." And "the Roman Catholic party is asked to sincerely promise 'that everything possible will be done to see that the children of this marriage will be baptized and educated in the (Roman) Catholic faith.'"

To those who would opine that the more things change, the more they stay the same, we should like to say that there is much improvement in the climate of Episcopal/Roman Catholic relations at the parish level. The Los Angeles ARC and similar ARC participants are to be thanked for their good work to the present time.

Goodies and Not Yets

A learned friend in Rochester, N.Y., recently sent us an ominous list of words and phrases which he variously describes as "tiresome, obscene, hideous, nauseous, and misused." Among those he wisely warns against are: flesh out, free up, goodies, in-depth, life style, and where I'm at. Let authors, reviewers, and letter-to-the-editor writers beware!

He also lists eight words which are "not yet verbs." Several of them do occur in ecclesiastical contexts. They are: author, bishop, critique, dialogue, fellowship, host, parent, and pastor. We would not want someone who was authoring a story, or attempting to dialogue with our readers (when he/she should have been parenting his/her children or hosting friends, or at church bishoping or pastoring) to be disfellowshipped or adversely critiqued.

CHURCH SERVICES NEAR COLLEGES BOOKS

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.

ARIZONA
UNIVERSITY OF ARIZONA Tucson
 EMMAUS CHAPEL 622-3208
 HC Sun 6, Wed 12 Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

CONNECTICUT
YALE UNIVERSITY
 EPISCOPAL CHURCH AT YALE (Dwight Chapel)
 The Rev. Arthur H. Underwood, chap
 HC Sun 5:30. Full-time active program

FLORIDA
NEW COLLEGE
RINGLING SCHOOL OF ART Sarasota
 CHURCH OF THE REDEEMER 222 S. Palm Ave.
 Fr. J. Iker, r; Fr. T. Aycock, Fr. R. Hooks, ass'ts
 Sun 7:30, 9, 11; Daily 10; Wed 7:30; Thurs 5:30

UNIV. OF SOUTH FLORIDA Tampa
 ST. ANSELM'S CHAPEL
 The Rev. Robert Giannini, Ph.D., chap
 Wkdys EP 5:30. Wed HC 5:30

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

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

ILLINOIS
UNIVERSITY OF ILLINOIS Champaign
 CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallet, chap
 Sun HC 8, 10, 5; Tues 12:05, Wed 7, Thurs 5:05; Fri 7, EP daily 5:05

NORTHERN ILLINOIS UNIV. DeKalb
 ST. PAUL'S 900 Normal Rd.
 The Rev. C.H. Brieant, v; the Rev. William Bergmann, chap
 Sun HC 7:30, 9:30, 5:15; Mon 6; Wed 9, Fri 7. Office hours 9-12 Mon-Fri

MARYLAND
UNIVERSITY OF MARYLAND College Park
 MEMORIAL CHAPEL
 The Rev. Wofford Smith, chap
 Sun HC & Ser 10; Wed & Fri HC 12 noon. EP Thurs 5. A ministry of the Diocese of Washington

NEW YORK
ROCKLAND COMMUNITY COLLEGE
 CHRIST CHURCH OF RAMAPO Suffern
 The Rev. John A. Andrews
 Sun Eu 8 & 10; Wed noon Christian Healing. Mon-Fri
 Matins 8:30 — chapel; EP 5:30 — chapel

NORTH CAROLINA
EAST CAROLINA UNIV. Greenville
 EPISCOPAL CAMPUS MINISTRY 501 E. 5th St.
 The Rev. Wm. J. (Bill) Hadden, Jr., chap
 HC Tues 5:30

PENNSYLVANIA
DUQUESNE UNIV.
 ST. MARY'S CHAPEL — Church of the Ascension
 Neville and Ellsworth
 The Rev. Don Keyes
 Sundays: 1 High Mass

INDIANA UNIV. OF PA. Indiana
 CHRIST CHURCH 902 Philadelphia St.
 The Rev. A.C. Dilg, r; the Rev. L.G. Reimer, chap
 Sun 8, 10:30—programs and other services as anno

TEXAS
NORTH TEXAS STATE UNIVERSITY
TEXAS WOMAN'S UNIVERSITY Denton
 ST. DAVID'S 623 Ector St.
 The Rev. Edward C. Rutland, r; the Rev. Raymond Abbitt, ass't
 Sun Eu 8, 10 & 5:30

FRANCE
(Junior Year Abroad Programs)
 THE AMERICAN CATHEDRAL IN PARIS
 23 Ave. George V, 75008
 The Very Rev. James R. Leo, dean; the Rev. Canon J. Douglas Ousley, the Rev. Canon David R. Holetton; the Rev. John C. Fisher, hon. ass't
 Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdys: H Eu 12:30

Alan Paton's Story

TOWARDS THE MOUNTAIN: An Autobiography. By Alan Paton. Scribner's. Pp. 319. \$16.95.

How is it possible that a weak, apprehensive boy who grew up in the stifling atmosphere of South Africa could 40 years later have acquired the moral courage and discipline to challenge his entire culture in *Cry the Beloved Country*?

Towards the Mountain is a persuasive story of how it actually happened. We are enabled to walk with Alan Paton and sense how each step he took cumulatively added to his confidence and resolution, without detracting from his youthful sensitivity. We are fortunate that at 77, he chose to tell of his life. No one else could have supplied the small intimacies that give it vitality.

As a boy he was weak and unsure of himself. He tells, with shame, of submitting to pressure from his schoolmates and pushing a girl off the pavement. But Alan Paton grew into a man who fought unceasingly against other contemporaries for the rights of all his brothers and sisters. The course of that transformation is the substance of *Towards the Mountain*.

A major part of this transition took place while Mr. Paton was head of Diepkloof Reformatory, an institution for delinquent native and "coloured" boys. The changes made during this period seem to mirror his own growth. Discipline was improved by assigning to some of the more co-operative inmates a leadership role in maintaining it. It is symbolic that these leaders were identified by swatches cut from garments which absconders were previously compelled to wear as punishment.

The stated goal of the reformatory became education, instead of detention. Modifications in vocabulary paralleled the new concepts. "Prison" became "school," "prisoner" became "student," "warden" became "principal." Is it surprising that when the security fences were removed, the rate of absconders declined? Perhaps there is a lesson for our own penal system.

But the book offers even more. Mr. Paton, as a witness, explains the origin of apartheid; how it is a product of Dutch and British colonialism and the Boer War. The avowed purpose of maintaining separately the languages and customs of British, Afrikaners, coloured, and natives became a vehicle for depriving the last two of land, wealth, and even the necessities of life. It became synonymous with exploitation on the farms, in the gold mines, and in the cities.

These and other things make this a

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

book which no one should miss if he craves a deeper understanding of South Africa and of intolerance anywhere. The "mountain" toward which Alan Paton would have us move in his company is the "mountain" of the Prophet Isaiah; Mr. Paton quotes Isaiah 11:9, but Isaiah 2:2-4 possibly identifies it even better.

CRAIG DYER
Pinehurst, N.C.

For the Hebraist

HOSEA: A New Translation with Introduction and Commentary (Anchor Bible, vol. 24). By Francis I. Andersen and David Noel Freedman. Doubleday. Pp. 700. \$14.

This commentary follows the format of the more recent volumes in the Anchor Bible series. The translation of Hosea provided by Andersen and Freedman adheres closely to the Hebrew text; they reject most of the many emendations which have been suggested by scholars, and which have influenced such modern translations as the RSV, the Jerusalem Bible, and the NEB.

The reasons for this are given in the extensive notes, which also set forth the authors' views on the structure and meaning of the Book of Hosea. The introduction provides a sensible and suitably cautious picture of the historical background of the prophet, together with a discussion of the character of the

biblical book.

The stated aim of the Anchor Bible is "to make the Bible accessible to . . . the general reader with no special formal training in biblical studies" (p. ix). Judged by this criterion, the extensive study of Andersen and Freedman is a failure.

Unless the "general reader" is acquainted with Hebrew and can read transliterated biblical texts, he or she will be unable to understand a large portion of the approximately 400 pages of notes. There are many statements like "we believe that *dgy hym* is governed by the preposition of the preceding phrases (the preposition is not repeated to avoid particle overload). . ." (p. 340; the text under discussion is Hosea 4:3b).

For those who do know Hebrew, however, here is a commentary which deserves serious study. Andersen and Freedman have undertaken to describe the Book of Hosea in its existing form, and their notes are characterized by a careful examination of the book's rhetorical structure. This rhetorical analysis makes a significant contribution to an understanding of the Book of Hosea.

Less convincing, it seems to me, is the authors' use of the literary description of the finished product to suggest Hosea's authorship of all but the biographical material of chapter one.

It is unfortunate that much of this

analysis, which can only be done on the Hebrew text, is not accessible to those unfamiliar with the language. What is needed is a technique by which such analysis can be conveyed to the "general reader."

(The Rev.) RICHARD W. CORNEY
General Theological Seminary
New York, N.Y.

Simple Guide

CELEBRATING THE LITURGY: A Guide for Priest and People. By David Austerberry. Mowbray. Pp. 47. £ 1.50.

This simple non-technical booklet was written by an English priest who ministers in an "ordinary parish." It explains the spirit, arrangement, and practical plans for the Sunday Eucharist.

Intended to accompany the new English Alternative Service Book, the guide offers material that is also largely applicable to the American Prayer Book. It would seem particularly useful for an Evangelical or moderate parish making the transition from Morning Prayer to Holy Eucharist at the late Sunday service.

There are also some paragraphs regarding Baptism and the laying of hands on the sick. The author has some interesting and (for the U.S.A. at least) rather original suggestions as to the latter.

H.B.P.

CLASSIFIED

advertising in *The Living Church* gets results.

FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, on Navy background only. An ideal gift. \$14.00 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

POSITIONS OFFERED

ONLY parish in city of 50,000 seeks mature rector Sung Rite I, traditional congregation of even age spread, with new educational complex. Send resume, clergy profile, other pertinent information to: Search Committee, St. Matthew's Episcopal Church, 518 W. Randolph, Enid, OK 73701.

RECTOR NEEDED who is strong in counseling, teaching, pastoral care. Parish of 125 families in ideal northwest community of 36,000. Send resume, goals, current salary, benefits. Search Committee, St. Peter's Episcopal Church, Box 743, Albany, OR 97321.

POSITIONS WANTED

PRIEST seeking position as rector or assistant rector. Strong ability in Christian education, teaching, worship, and ecumenical relationships. Resume/profile on request. Reply Box P-480.*

POSITIONS WANTED

EUCCHARISTIC-centered priest, 56, seeks position as rector. Faithful pastor, counselor, good preacher, teacher, administrator. Presently rector 10 years in fine parish. It is time to change. References from bishop and parish. Reply Box G-479.*

BRITISH man, late thirties, college education, no dependents, would like position as verger/administrator progressive Anglo-Catholic church, seminary, residential institution Canada, United States, West Indies. Reply Box W-481.*

PRAYERS

YOUR intercessions and thanksgivings gladly received and offered. Poor Clares of Reparation - Enclosed Contemplatives (Episcopal) - St. Clare's Convent, Box 342, Mount Sinai, Long Island, N.Y. 11766.

WANTED

A COPY of "Restoration Settlement" by R.S. Boshier in any condition as long as all the pages are there. Reply: The Rev. David Langdon, St. John's Church, Essex, N.Y. 12936.

*In care of *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202.

WANTED

BRONZE Church Bell. Send description, price quote to: Rector, St. Matthew's Church, 1551 Bennett, St. Louis, MO 63122.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 29 Cts. a word for one insertion; 26 cts. a word an insertion for 3 to 12 insertions; 24 cts. a word an insertion for 13 to 25 insertions; and 22 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.00 service charge for first insertion and \$1.00 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 22 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street

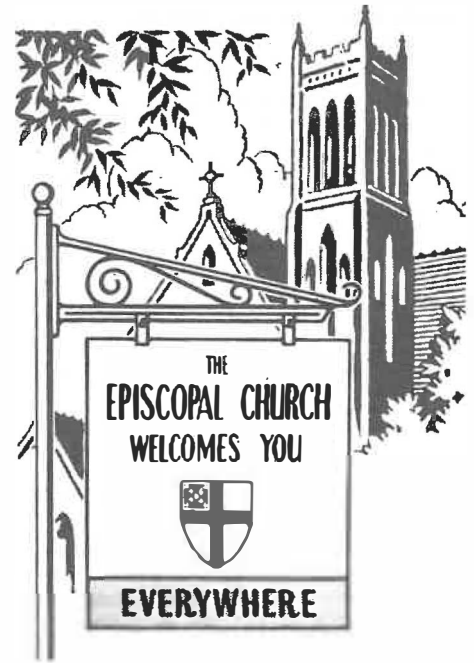
Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

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

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

CHURCH DIRECTORY



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, the
 Rev. Frederic W. Meaher
 Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY
 2015 Glenarm Place 623-7002
 The Order of the Holy Family
 Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
 Ev Sun-Fri 5:30; Comp Sun-Sat 9; Sat 4:30-5:30

EPISCOPAL CENTER 1300 Washington
 HC Mon-Fri 12:10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
 The Rev. H. Stuart Irvin, D.Min.
 Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S), Daily
 10

ST. PAUL'S 2430 K St., N.W.
 The Rev. James R. Daughtry, r
 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. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
 The Very Rev. Eckford J. de Kay, dean Near the Capitol
 The Rev. Gus L. Franklin, canon
 Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30
 Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15
 Wed. Daily office at 12 noon. Cathedral open daily.

BOSTON, MASS.

CHURCH OF THE ADVENT Beacon Hill and Back Bay
 The Rev. Richard Holloway, r 30 Brimmer Street
 The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the
 Rev. John W. Rick, III, the Rev. Richard Kilfoyle
 Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45,
 Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues
 12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri,
 Sat 5

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
 Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

KANSAS CITY, MO.

ST. PAUL'S 40th & Main Sts.
 The Rev. Murray L. Trelease, r
 Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S
 & 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th
 Tues); Fri 12:00 noon HC

OMAHA, NEB.

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

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

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
 The Rev. Russell Gale
 Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

HACKENSACK, N.J.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
 The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
 Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat
 10; Organ Recital Thurs 12:30; C Sat 11-12

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun HC 8; MP & HC 9:30; Lit & Ser 11; EP 4, Daily MP & HC
 7:15; EP 3:30. Cathedral Choristers 3:30 Tues & Thurs. Wed
 HC & healing 12:15

ST. BARTHOLOMEW'S Park Ave. & 51st St.
 The Rev. Thomas D. Bowers, r
 Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
 (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev — Special
 Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,
 1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church
 open daily 8 to 6

EPIPHANY 1393 York Ave. at 74th St.
 Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates;
 J. Johnson, J. Kimmey, J. Pyle, associates
 8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

ST. 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-Sat 10; Mon-Thurs 6

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/ecumenical CHAPEL Center of airport
 The Rev. Marlin Leonard Bowman, chap. & pastor
 Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. MARY THE VIRGIN
 46th St. between 6th and 7th Avenues
 The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the
 Rev. John L. Scott
 Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily
 MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C
 Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50, Daily after 12:10 Mass

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

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, the Rev.
 Stanley Gross, honorary assistants
 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 Cho Eu
 12:10. Church open daily to 6.

TRINITY PARISH
 The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
 The Rev. Richard L. May, 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 Sts.
 The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes,
 d; the Rev. Canon Robert A. Jordan; Donald Ingram,
 org/chm; Mrs. Robert A. Jordan, d.r.e.
 Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu
 12:05; Ev & HD anno

BROWNWOOD, TEXAS

ST. JOHN THE EVANGELIST 700 Main St., 76801
 The Rev. Thomas G. Keithly, r
 Sun Eu 8, 10 (Cho); 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. C.V. Westapher; the Rev. Jack E. Altman,
 III; the Rev. Henry C. Coke, III
 Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
 Mon, Tues, Thurs, Fri; 7:30 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

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

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
 Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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 Church-
 men; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy
 Communion; HD, Holy Days; HH, Holy Hour; HS, Healing
 Service; HU, Holy Unction; Instr, Instructions; Int, Inter-
 ceptions; 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.