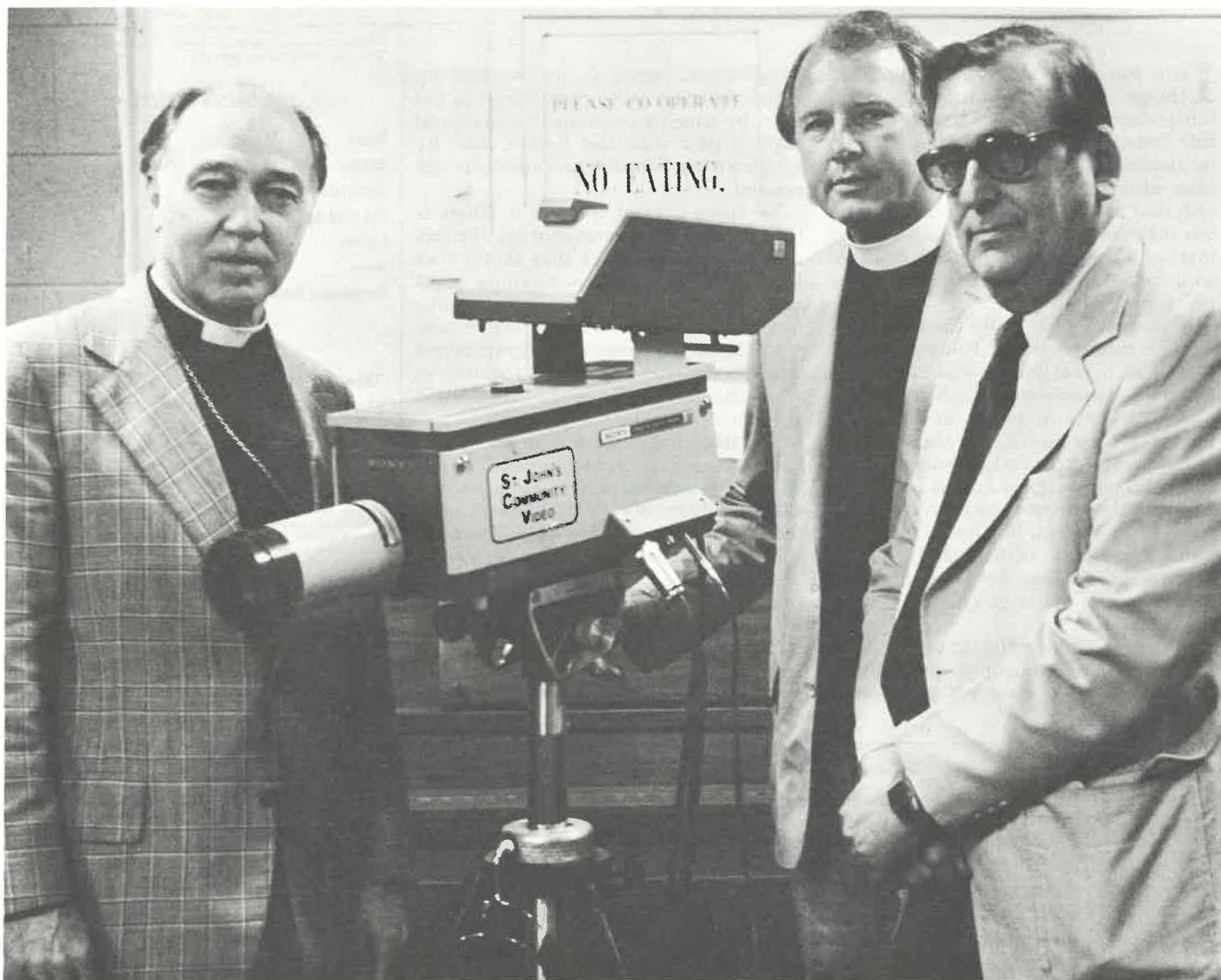


THE LIVING CHURCH



The Rt. Rev. William Sanders, Bishop of Tennessee (left), an interested supporter of the Community Video ministry at St. John's Church, Knoxville, the Rev. James Sanders, rector of St. John's, and Thomas Tucker, a member of St. John's: Keeping the church before the community [see page 10].

“Thank God for What?” • page 9



THE LIVING CHURCH

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Phoenixes and Turkeys

In a world so full of a multitude of things, why do human beings so often prefer the imaginary and the fanciful? Sometimes we enjoy daydreaming, or reading fiction, or watching television, with full awareness that the events unfolded before us are imaginary. We often deliberately choose to read a novel instead of a volume of history, or listen to a "soap opera" instead of an educational program.

Is this perhaps because the imaginary world is more pleasant? Not necessarily. Few of us, in real life, have had to endure the tragic experiences which are spread over hundreds of pages in the great novels of Dostoevski, yet the latter do not cease to fascinate the reader. I have a daughter who, in the course of her life, has seen the movie *Gone with the Wind* innumerable times. She has had no first hand experience with such tragedies. The imaginary can be more pleasant than real life, but it can also be worse, much worse.

Our consciousness, by its very nature, is a bringing together of the past, the future, and the split second of the present.

Imagination seems to be the tool by which we continue to roam about in the past, by which we can make conjectural explorations into the future, and by which we can broaden and elaborate the present.

Yet there is much more to it. There is the "magic" of the imagination. Writers may tell tales by which they themselves are surprised. Artists sometimes paint pictures of vivid personalities, unlike anyone they know. Deep in the human spirit there are powers and compulsions which seem only to disclose themselves when the golden key of the imagination is turned.

The imaginary, like any other dimension or aspect of life, can be misleading, unhealthy, or destructive. At its best, it raises human life to high levels. For most of us, most of the time, it makes life more interesting and more livable. We can be just as grateful to God for the magic fruits of poetry as we can for Thanksgiving pumpkins and squashes; and phoenixes, no less than turkeys, do indeed enrich our lives.

THE EDITOR

The Unicorn

What creature came so early in the morn,
the dew still on my garden's walled enclose,
to leave the rose untouched, yet crop the thorn,
and shake the silvered lilies' calm repose?
His tracks reveal he saw the spiderwort
and passed it by. What sort of gracious beast,
beholding beauties planted in this fort,
would choose sharp ugliness on which to feast?
He left his hoof prints here upon the sod,
reminding one of secret, hidden things;
suggesting, too, that our remotest God
sweeps garden walks at dawn with shining wings.

Both God and beast ingest the world's deep pain,
transforming it to loveliness again.

G.J. Frahm

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LETTERS

Hymnal Revision

What, pray tell, does "musically accessible" in the story about the philosophy for hymnal revision mean [TLC, Aug. 30]? And how open is the Standing Commission on Church Music to the suggestions of mere laypersons?

When I wrote many months ago expressing concern at an announced intention of neutering all texts and avoiding sexism at all costs, I was promptly informed that rather than complain, I should accept the inevitable. Can you say what will happen to words like "Watchman, tell us of the night," or "Time, like an ever rolling stream, bears all her sons away"?

I wish I had a little faith in these folks, but after the rude responses I got from the Standing Liturgical Commission to every comment I ever made on Prayer Book revision, I wonder if all these "philosophies" aren't just one more way the church can spend hundreds of thousands of dollars to drive a few more traditional Episcopalians from the fold.

KENNETH H. KERR

Raleigh, N.C.

Because Mr. Kerr did raise legitimate questions in his letter, we asked Alec Wyton to reply to his objections. Dr. Wyton is the coordinator for the Standing Commission on Church Music of the Episcopal Church.

I am grateful to you for giving me an opportunity to respond to Mr. Kenneth H. Kerr. "Musically accessible," in the words of a Report on Church Music by the Archbishops of Canterbury and York, published first in 1922 and revised in 1951, means, *inter alia*; "Music sung in church should be within the power of choir and congregation to sing it well."

One of my professors at the Royal Academy of Music in London once said, "If one approaches music in the right way, nothing is difficult and nothing is easy." In a newsletter which I sent to all bishops, chairmen of diocesan liturgical and music commissions, members of the Association of Anglican Musicians, and other interested people in May of this year, I listed 66 hymns in *Hymns III* and *Songs for Celebration* which I believe could be sung without any accompaniment, given a good singing leader. One could soon make such a list from the *Hymnal 1940*.

In January of 1978, a questionnaire on the content and use of the *Hymnal 1940* was sent to every parish and mission in the Episcopal Church with a request that it be duplicated and given to every member of each congregation. This questionnaire had my name and address on it and I received about ten thousand

responses, nearly three thousand of which were personal letters covering many topics.

I settled in with plenty of secretarial help and in about six months answered each one of those letters individually. Those which were angry I answered first and suggested a meeting with the writer, which took place in a number of cases. As a result I have several new friends.

When Ray Glover became the general editor of the Hymnal in the summer of 1980, his editorial assistant, John Williams, tabulated all of the suggestions in these letters and made them available to the Standing Commission on Church Music in its work of evaluating the *Hymnal 1940* and recommending additions to that hymnal. Since Ray Glover has come on board, he has answered letters with great care and concern.

Our task is to compile a hymnal which will enrich the worship of all Episcopalians in their considerable diversity of style and enable them to love and praise their Lord ever more richly. The use of inclusive language is a major concern in our work, but at the same time we seek to be faithful to our splendid heritage.

I can assure Mr. Kerr and all of your readers that our work is pastoral, and we do care about and listen to all suggestions. I shall look forward to meeting Mr. Kerr when he is in New York or when my travels take me to Raleigh, N.C.

Lastly, I must say that what we are about is making a report to General Con-

vention. General Convention alone will decide what is in our hymnal, and those who have concerns should keep in touch with their deputies.

ALEC WYTON

New York City

Personal Pronouns

Dr. Robert Dentan's article on inclusive language, with special reference to the forthcoming new edition of the Revised Standard Version [TLC, Sept. 27], suggests a possible solution to one problem which he mentions briefly without attempting to resolve it: that of the personal pronoun to be used when the antecedent is of common or unknown gender.

The traditional usage ("he") is offensive to even the most moderate feminists, whereas compounds and artificial neologisms are unacceptable to those with any sensitivity to literary style, as your accompanying editorial points out.

Since translations of the Bible can set the standard for what is acceptable usage (as Luther's did for his synthesis of two major German dialects), I should like to suggest that the revisers of the RSV take the lead in using the plural form "they" when referring to common gender antecedents, regardless of number.

This is what schoolchildren do instinctively, only to be told that they are wrong because the pronoun does not agree in number. Yet in 1611, when the

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King James translation was made, anyone using "you" with a singular reference would have been told the same thing.

If we can accept the plural form for the singular in the second person (in spite of the example of KJV, BCP, and Shakespeare to the contrary), then why not in the third person as well? It is interesting to note that the polite form of address for the second person singular in German (supposedly the language of pedants and philologists) is not only plural in origin but *third person* plural.

The revisers of the RSV have a unique opportunity to take a bold step toward legitimizing a usage that most of us follow already in our casual speech.

(The Rev.) LAWRENCE N. CRUMB
University of Oregon Library
Eugene, Ore.

Protest

Please let me register my protest at the inclusion of the news story about the organization for "gay" Episcopalians in the pages of THE LIVING CHURCH [TLC, Oct. 11].

(The Rt. Rev.) JOHN BENTLEY (ret.)
Hampton, Va.

God the Father

I have been pondering a question for some time. Perhaps your columns will bring something. Why is an Episcopal church never dedicated to God the Father? We have churches to the Trinity, to Christ, the Messiah, the Saviour, and to the Holy Spirit, the Holy Comforter, and the Paraclete.

Someone has suggested that dedicating a church to God the Father might offend the Jews, and yet we have "the Messiah," the Jewish term for Christ.

I have asked the question in learned circles and clerical circles to no avail.

(Sr.) JANE PATRICIA, CSJB
Northampton, Mass.

The Ministry of Healing

I would like to draw your readers' attention to the International Order of St. Luke the Physician, which was not mentioned in your special issue on the church and the ministry of healing. Dr. Stanley Banks founded the order and Dr. Alfred Price is presently international warden.

Although, because of its origin, the membership of clergymen, medical personnel and lay people is predominantly Episcopal, the order is interdenominational. It seeks to reawaken the church to its original ministry of healing — not to overemphasize this portion of its total mission, but to restore it to its proper role.

About one-third of our Lord's earthly ministry and that of the early church

was devoted to healing of all kinds. Members of the order pursue Christ's clear commandments to continue his ministry and to do so strictly in a scriptural reference.

Members number around 5,000, with thousands of others attending its missions. National headquarters is at 1212 Wilmer Ave., Richmond, Va. 23227.

The article by Leanne Payne was excellent.

(Capt.) JOHN M. GORE, Convenor,
Northern Virginia Chapter
Order of St. Luke

McLean, Va.

Responsibility and Delegation

As someone who is the rector of a parish as large as Calvary Church, Pittsburgh, the Rev. John Baiz [Letters, TLC, Oct. 25] should recognize the difference between responsibility for worship, which cannot be delegated, and authority to implement, which, of course, has to be delegated in all but the tiniest of parishes.

To my knowledge, White and Dykeman have not published a revision which reflects the 1979 Canons on worship nor the rubrics of the 1979 BCP.

(The Rev.) RONALD MILLER
St. Alban's Church

Murrysville, Pa.

Catholicism

The letter of the Rev. William L. Lacey [TLC, Oct. 25] concerning a confusion of high churchmanship and catholicism raises a fascinating question. I wonder how he would characterize all those many Roman Catholics who embrace the concept of women priests? Are they *catholic* or *high church*?

(The Rev.) ANNE W. BAKER
Trinity Church

Iowa City, Iowa

Good Protestants

As a long-time reader and subscriber, I write to voice my objection to the sly, tongue in cheek comments about those of us who do not subscribe to the tenets of the Anglo-Catholic Movement. In the last two issues of September, there have been letters published that seem to cast aspersions on those of us who are good Episcopalians and good Protestants, and that is unfair, unkind, and un-Christian.

There are those of us who reject the use of the term "Father," as well as the use of the word "priest" for minister. We are the heirs of Cromwell and his Puritans, and while we are in a very small minority, we still exist. We reject the use of vestments and incense, and we don't have "Mass," but rather prefer a simple

and very quiet service of the Holy Communion (not Holy Eucharist).

Left to our own devices, we would have the Holy Communion as the chief service on the first Sundays of Lent and Advent, Easter, Whitsunday, Trinity Sunday, and Christmas, and leave the rest of the Sunday services to preaching, prayer, and communication with the Lord.

While this is what I, as a low churchman would prefer, I do not advocate it for everyone. The beauty of the Episcopal Church has been that it had a place for all of us, those who prefer the use of a great amount of ritual, and those who did not. That is now gone. More and more ritual is introduced.

The point that I am making is that in this world with so many problems, it would behoove some who prefer the Anglo-Catholic service to have a bit more charity for those of us who do not; 20 years ago Holy Communion on the first Sunday of the month as the principal service was the norm, now Holy Communion as the principal service every Sunday is the norm.

All we are asking is that room be made for our point of view; after all, we *are* Christians too!

JOHN I. KOHLER, II

Baltimore, Md.

Prayer Book Revision

I have been moderately opposed to Prayer Book revision since its inception and have not been comfortable with the 1979 book, particularly Rite II and some other excessively modern portions. (I cannot understand the desire to use "It is right and a good and joyful thing" as a substitute for "It is very meet, right, and our bounden duty.")

However, I withheld final judgment until I could study the new BCP with the aid of a volume similar to the *Oxford American Prayer Book Commentary* by Massey H. Shepherd, Jr.

I was delighted to read the very favorable review [TLC, May 24] of Marion Hatchett's *Commentary on the American Prayer Book*. I purchased the book and after several days of study, I am finally convinced of the necessity for the revision and the appropriateness of the new BCP. I am much relieved.

WESLEY O. YOUNG, D.M.D.
Birmingham, Ala.

Since 1954

Among many others, I read with interest Br. Paul's article on "Anglo-Catholicism 1910-1955" [TLC, Aug. 9]. Although I do not remember the greater part of that era, I do claim Anglo-Catholicism as my Christian tradition.

However, time and again it has distressed me that so many Anglo-Catholics seem these days to have retreated into quite an un-catholic vision of the church and its ministry in our

world of the latter third of the 20th century. It is remarkable that Br. Paul's account of this movement should end on the brink of what is now regarded, except by extreme reactionaries, as a great social and religious awakening.

It was in 1954 that Rosa Parks refused to sit in the back of the bus. This signaled the forward surge, not only of blacks, but also of others in our society, no longer to accept being denied their basic human rights by the ruling class, which was white, male, racist, hetero-sexist, capitalist, and Fascist.

I say this fully aware that the Reagan administration is daily creating a favorable climate for this kind of thinking to flourish again.

It was in 1962 that Pope John XXIII opened Vatican Council II, which surely affected all the Christian churches towards liberation from being too closely identified with the powers that rule the world and crush down the children of God.

It seems to me that Anglo-Catholics belong at the forefront of the struggle for justice and liberation for God's children. To be catholic means to be inclusive with regard to every age in human history and every different kind of human person.

Indeed, many Anglo-Catholics are, but many others seem to have withdrawn into being exclusive and sectarian. This obtains especially with regard to liturgical renewal and the place of women and gay persons in the life of the church.

Obviously, I am aware of the need to be *critically* inclusive. But having said that, I want to see more openness to the working of God's Spirit in the world. "New occasions teach new duties" is a true and thoroughly catholic saying. So, catholics, let's become more what we say we are.

Who out there will write a sequel to Br. Paul's article, perhaps entitling it, "Anglo-Catholicism: From 1955 into the Future"?

(The Rev.) CLARK E. WILLS
Chicago, Ill.



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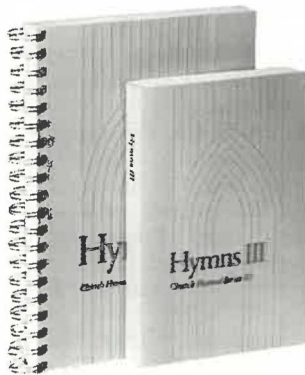
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Urban Caucus Board Meets

The governing board of the Episcopal Urban Caucus moved through a full agenda during its Sept. 25-26 meeting in Washington, D.C., and decided to hold the 1982 national assembly in New York City in February.

In other action, the board gave preliminary approval to the Jubilee Ministry concept which the Joint Commission on the Church in Metropolitan Areas will present to the 1982 General Convention in New Orleans. Joint Commission chairman, the Rev. Michael Kendall of Scarsdale, N.Y., described the proposal as a way to enable the Episcopal Church to "serve and work with the poor and oppressed."

The board approved an \$80 registration fee for the February national assembly which includes a year's dues and will create a pool to help equalize travel expenses. The board also pledged to raise up to \$8,000 to defray costs for low income participants.

It was announced that the caucus will publish its first major document, a study guide on the nuclear arms race, in September. The Rev. George Regas of Los Angeles, convener of the Arms Race Task Group, distributed a sample chapter from the guide, *The Nuclear Arms Race — Countdown to Disaster: a Study in Christian Ethics*, that the task group had produced.

Dr. Regas said it was a challenging work because discussion of poverty and militarism is "complex and controversial." The book is dedicated "to the children of the world, in the daring hope that the peacemakers will have the last word."

In other action, the board:

- voted financial support for a southwest regional meeting and a Los Angeles conference on economic dislocation;
- heard of other regional meetings planned in New York, Baltimore, and Washington;
- accepted a master plan for financial development and membership;
- appointed the Rt. Rev. G.P. Mellick Belshaw, Suffragan Bishop of New Jersey, to an unexpired term;
- supported Indian religious freedom and called for implementation of existing laws to protect Indian sacred places;
- learned that the deadline had been extended for applications for the post of executive director and that applicants were being sought;

- heard that a mail poll had overwhelmingly endorsed a proposed assembly schedule and method of rotation for board members.

Church Housing Receives Funds

Three housing projects for the elderly and handicapped currently being sponsored by the Episcopal Church in three states have won federal funding, according to Howard Quander, staff officer for housing at the Episcopal Church Center in New York.

Mr. Quander serves as a staff person for the Executive Council Housing Organizing Committee and for dioceses, parishes, and Episcopal groups throughout the U.S., as they seek funds from the Department of Housing and Urban Development (HUD).

In Brigham City, Utah, the Episcopal Church is sponsoring its third housing project, with two others in full operation. It will house 34 individuals or couples, with the help of \$1.8 million in federal funds.

A proposal to build 46 housing units in Geneseo, N.Y., was spearheaded by the Upper South Street Senior Citizens, an Episcopal Church-related group. A grant of \$2.2 million will help make it a reality.

Support from the parishioners of St. George's Church, Griffin, Ga., and \$3.9 million from the federal government, will construct a 100-unit project.

New Foundation President

Robert L. Hall, president of the Living Church Foundation, Inc., announced his retirement from that office at the annual foundation meeting in late October. William W. Baker, of Lake Quivira, Kan., was unanimously elected to succeed him.

Mr. Hall, a native of Springfield, Ill., has spent most of his life as a businessman in Milwaukee, and is president of the Hall Chevrolet Co. For many years an active parishioner of Christ Church, Whitefish Bay, Wis., he has held many positions in the parish and diocese. Elected to the board of directors of the Living Church Foundation in 1964, Mr. Hall was chosen president in 1973 [see page 11].

The new president, William W. Baker, is a native of Kansas City. He joined the staff of the *Kansas City Star* in 1947. In



Mr. William W. Baker

1968, he became editor, and also served as president from 1975 until his retirement in 1977. A member of St. Michael and All Angels' Church in Mission, Kan., he is currently on the standing committee of the Diocese of Kansas. He has been a deputy to five General Conventions, and currently represents Province VII on the Executive Council of the Episcopal Church.

Other business of the annual meeting included the election of ten new members to the foundation: Mr. Leonard G. Campbell, Jr., investment counselor, Milwaukee; George H. Gallup, Jr., of the Princeton Religious Research Center, Princeton, N.J.; the Rev. Robert E. Gard, deacon, and professor at the University of Wisconsin in Madison; J.C. Grant, M.D., editor of the *Episcopal Choirmaster's Handbook*, Sauk Centre, Minn.; the Rev. Richard Holloway, rector of the Church of the Advent, Boston, Mass.; the Rev. Canon W. Ward McCabe, rector of St. Mark's Church, Santa Clara, Calif.; Mrs. Frederick Sturges of Old Lyme, Conn., president of the National Association of Diocesan Altar Guilds; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Christopher L. Webber, rector of Christ Church, Bronxville, N.Y.; and the Rev. David A. Works, of the North Conway Institute of Boston, Mass.

Two new members were also elected to the board of directors, the Rt. Rev.

Charles T. Gaskell, Bishop of Milwaukee, and Mr. Leonard G. Campbell, Jr. of Milwaukee. The Rev. Murray Trelease of Kansas City, Mo., was elected secretary of the board, succeeding the Rev. Kenneth Trueman, who recently moved to Oregon. The foundation is the non-profit incorporated body which publishes *THE LIVING CHURCH*. From the foundation, the board of directors is elected to supervise the affairs of the magazine and its financial position.

George H. Gallup, Jr., of Princeton was chosen to be president of the Living Church Associates, the supporters of the magazine who contribute \$100 or more each year.

The editor of the magazine, the Rev. H. Boone Porter, commented at the meeting on the need to make Episcopalians throughout the nation aware of what a magazine such as this costs, and of the need for more subscriptions.

Professor George Reedy, a member of the board, observed that it is remarkable that *TLC* is, in fact, published so economically. Plans were made for more extensive marketing of the magazine in 1982. It was noted that wider circulation would require the cooperation of readers and friends throughout the church.

Christian-Jewish Workshop

The sixth National Workshop on Christian-Jewish Relations was held in Milwaukee, Wis., from October 26-29. The symposium, which drew over 600 participants from across the U.S., followed the theme, "In the Image of God: The Challenge of Diversity." The keynote address was given by Roman Catholic Archbishop Rembert Weakland of Milwaukee.

One of the many speakers was George Gallup, Jr., president of the Gallup Poll, Princeton, N.J., and an Episcopal layman. Mr. Gallup also is executive director of the Princeton Religion Research Center, which he helped found in 1977. The center's purpose is to explore, through scientifically conducted surveys, the nature and depth of religion in the U.S. and abroad.

Recent findings show a new vitality in religious life in the U.S., and the pattern obtained for all major faiths, according to Mr. Gallup. This trend is distinctly American, rather than European, he said. In Great Britain, for example, polls show a decline in the number of people who believe in the divinity of Jesus Christ, and a survey done in 1976 in Western Europe showed a marked decline in those professing to hold any religious beliefs.

He detailed certain causes for concern with the relatively optimistic U.S. findings. People often seem to have no solid convictions about why they hold certain beliefs, he said. Although prayer levels are high in the U.S., and this is reckoned

generally to be a sign of spiritual health, prayers often seem to be petitions only, rather than intercessions or thanksgivings.

People "revere, but do not read" their Bible, he said. Only one person in ten reads it daily. Perhaps a result of this is the lack of religious knowledge that Gallup pollsters have noted. When asked to name the Ten Commandments, a startling percentage of people cannot do so. Many people appear uncertain as to what event is commemorated on Easter, and four of ten teenagers receive no religious instruction. Mr. Gallup commented that these findings "add up to a failure of the religious education system" in this country.

Very few people, if any, move from organized mainline religion to cults, Mr. Gallup said. There is no evidence that membership in cults is increasing, but their success in attracting members at all is an indication of a "high level of credulity" in this country, according to the pollster, who commented, "People will believe anything."

Although people who describe themselves as "evangelicals" are having a major impact on religion in the U.S., their influence on the social and political scenes is far from clear. Even on issues of personal morality, such as abortion, much diversity exists. "Most Americans do not like to be told how to vote, and resist being put in a Christian voting bloc," Mr. Gallup said.

Some of his more heartening recent findings point to a decrease in prejudice and increased tolerance for people of other religions.

The Rev. Cynthia L. Bronson, an Episcopal priest who is coordinator of the National Conference of Christians and Jews (NCCJ) Leadership Project on Christian-Jewish Relations, also ad-

ressed a full plenary session at the conference.

She explained that the relatively new project, which recruits people of diverse professional and denominational backgrounds to engage in dialogue and serve for three year terms, is not designed to develop leadership for national church organizations. Instead, the hope is that these people will bring "their sensitivity and convictions to others in their professional lives and social milieus," Ms. Bronson said.

Episcopalian Nancy Gabriela Carroll of Evanston, Ill., presented slides of Jerusalem and discussed both ancient and modern features of the Holy City.

Dr. Richard C. Lux of Milwaukee, co-chairman of the workshop committee, commenting on the success of the Milwaukee meeting, said, "We have passed the point of suspicion over hidden agenda. The strong participation of mainline churches has made a great difference." M.E.H.

Dissident Proclaims Himself Colombian Bishop

Tito J. Mora, a former Episcopal priest who was deposed by the Bishop of Colombia in 1979, has "proclaimed and consecrated" himself as "bishop of the Church of the People."

At the ceremony, which took place in late September at an Episcopal Church building seized by the ex-priest's followers, no bishop in apostolic succession was present or took part in the service.

Vested in cope and miter and holding a large staff, Mr. Mora declared his intention to the crowd. At the question, "Do you want to be the bishop of the people?", he answered: "If the people ask of me this responsibility, if the people re-

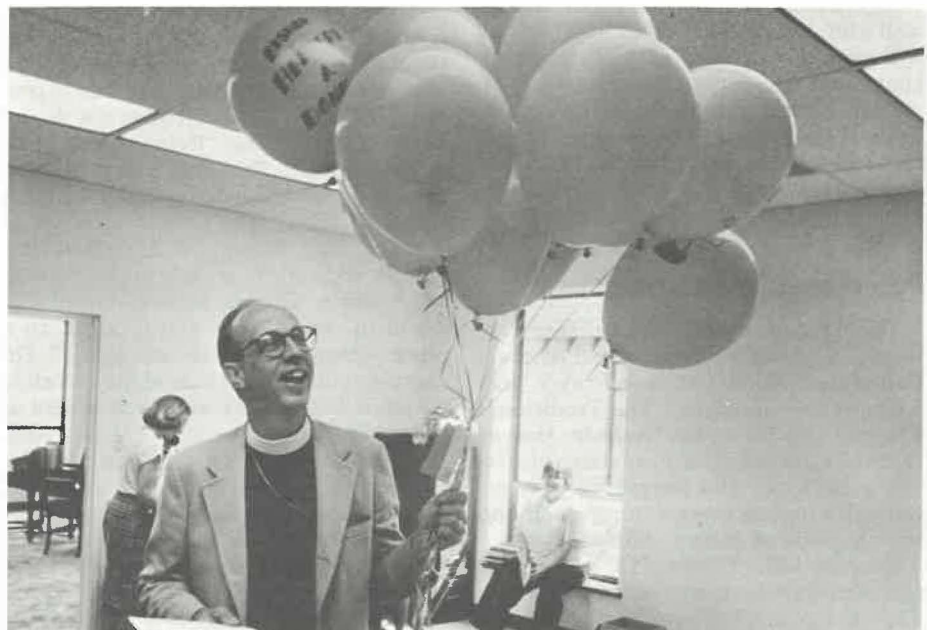


Photo by Will Allen, the *Arkansas Churchman*

The Rt. Rev. Herbert A. Donovan appears delighted with a bouquet of balloons sent by admirers to mark the first anniversary of his consecration as Bishop of Arkansas.

quire of me this service, I cannot say 'no' and I thank them before God."

Mr. Mora and four other deposed priests have reportedly used innuendo and threats of violence in their decade-long active campaign against the diocese. Efforts of mediation and reconciliation have been attempted by a special commission of the Ninth Province, and the House of Bishops' Office of Pastoral Development, as well as people within the diocese. All have proved fruitless.

The dissident group, which claims several hundred followers, is adopting the name of the Episcopal Church of Colombia, as opposed to the official Episcopal Church in Colombia, used by the Episcopal Diocese of Colombia.

The Rt. Rev. Bernardo Merino, Bishop of Colombia, issued a statement saying that "Mr. Mora has no connection with any church of the Anglican Communion and is, in fact, usurping the title of bishop and the name of the Episcopal Church."

Bishop Ramos Appointed to NCC Post

The National Council of Churches has chosen the Rt. Rev. J. Antonio Ramos, former Bishop of Costa Rica, to be assistant director of the NCC office for the Caribbean and Latin America.

"Bishop Ramos has wide experience in Latin American ecumenical movements, and it is our hope that he will help us greatly to improve and nurture our relationships with the churches throughout Latin American and the Caribbean," said Eugene L. Stockwell, head of the NCC division of overseas ministries that relate to Latin America.

"It is the first time in the division of overseas ministries that we have had a U.S. Hispanic on our staff," Mr. Stockwell said. "We welcome this and hope he will provide our staff with the insights that come out of that background."

Before accepting the NCC post, Bishop Ramos, 44, was director of the theological education program of the Diocese of Puerto Rico. He served as Bishop of Costa Rica from 1969-78.

PBS Meets in San Francisco

The Prayer Book Society, formerly known as the Society for the Preservation of the Book of Common Prayer, held its fourth symposium, "The Traditional Prayer Book Lives," in Gresham Hall at Grace Cathedral, San Francisco, on October 17. Over 100 people were in attendance for the symposium, which had morning and afternoon sessions.

Dorothy Mills Parker, TLC's Washington correspondent, was scheduled to address the group, but could not attend because of a death in her family. Mrs. Parker was replaced as a speaker by Margaret Doody, professor of English at

Princeton University.

Other speakers were David A. Martin, professor of sociology at the London School of Economics, and the Rev. William H. Ralston, rector of St. John's Church, Savannah, Ga., who was one of SPBCP's founders.

The Rev. Jerome F. Politzer, rector of St. John's Church, Monterey, Calif., and president of the Prayer Book Society, presided. Morning Prayer was read by the Rev. Jack Graves, rector of St. Matthew's Church, San Mateo, Calif., and the symposium concluded with Evening Prayer read by the Rev. Gordon Griffith, rector of St. Clement's Church, Berkeley, Calif. A 1928 Prayer Book Eucharist, originally planned, was not celebrated. It was announced that this celebration had failed to receive approval from the authorities of Grace Cathedral.

Dr. Doody spoke on "The Prayer Book as a Means of Praise." She said that our relationship to God is set right by praise. This is a need within our own nature, and not God's, and she stated that she finds the new revision to be an unfit instrument of praise. In her address, she criticized only the modern language rites (Rite II).

Dr. Doody expressed the opinion that the new rite moves so rapidly that it does not praise, and tends to create a mood "more cheerful than joyous." She made special reference to the deconstructionist school of literary criticism with its refusal to come to terms with the author as the key to meaning, and concluded that the revisers have produced a liturgy "in which the Author is absent."

Dr. Martin took as his topic "What has the Beautiful got to do with the Holy?" Like Dr. Doody, he concentrated his attention on the modern language liturgies, which he called "middling language for middling people." There is a connection between the beautiful and the holy, he said — "A good idea always incarnates in form." He said this is precisely what the newer rites do not do: instead, they replace "living words with dead dummies. This is spiritual murder, for which the evidence is a line of dead words."

When one hears "words that are rightly ordered . . . a shift in the horizon takes place. One is moved out of the world of committees and brought to a place where glory answers glory." Dr. Martin said he finds this ability to shift horizons in the 1662 and 1928 Books of Common Prayer.

A third and final lecture was given by Fr. Ralston on "Poetry and Drama." He stated that Christianity is dependent upon neither the Book of Common Prayer nor on dogma. It is a story, he said, and its poetry attracts. The traditional language of the Book of Common Prayer retains the dogma by retaining the poetry.

(THE REV.) JAMES C. THOMPSON

CONVENTIONS

To employ an assistant to the bishop with parish renewal as his portfolio was the major decision at the annual council of the Diocese of Milwaukee held in Watertown, Wis., in late October. The Bishop of Milwaukee, the Rt. Rev. Charles T. Gaskell, officiated at the Solemn Eucharist with which the meeting opened, and read his pastoral address in which he called for a three-year program of re-education and renewal in the diocese.

The priest-of-the-year award was given to the Rev. George Stacey, rector of St. Luke's in Madison and president of the standing committee. The two laymen of the year were John Matheus of St. Paul's, Milwaukee, and Robert Taylor of Christ Church, Whitefish Bay. Both had taken leading parts in the recent Venture in Mission campaign, and in other activities. Certificates were also given to congregations which had met or exceeded their goal in VIM.

A budget of approximately \$650,000 was adopted for 1982. The bishop reported on the trying circumstances faced by Milwaukee's companion diocese in Nicaragua and on the fidelity of church people there.

St. Paul's Church in Watertown, of which the Rev. M. Fred Himmerich is rector, was host to the meeting, although most of the activities took place in the larger facilities of St. Bernard's Roman Catholic Church. In repayment for the hospitality of the latter, the women of St. Paul's are making a Laudian style four-sided frontal for the high altar of St. Bernard's.

• • •

Implementing a theme of "Ministry to Human Need," the 144th convention of the Diocese of Indianapolis established an emergency assistance fund, called for pastoral support and no government interference for those who face decisions on abortion, and created a committee on alcohol and drug abuse.

Meeting at Indianapolis, October 15-17, the convention interrupted a full agenda for two hours of seminars on the topics of hunger, alcohol abuse, refugee resettlement, and reversing the arms race. It authorized \$25,000 to begin the assistance fund asked for by the Rt. Rev. Edward W. Jones, Bishop of Indianapolis, in his convention address.

A resolution urging that the next vacancy on the bishop's cabinet be filled with a qualified minority person was defeated, but three other affirmative action resolutions passed. Another asked search committees "not to exclude applicants solely on the basis of age."

Four resolutions are intended to bring

Continued on page 12

**On Thanksgiving Day there are millions
who gather together to offer thanks
to God . . . but there are also
those who ask,**

“Thank God for What?”

By NORMAN H.V. ELLIOTT

On Thanksgiving Day we gather together to join millions of Christians across our country offering their thanks to God. Some remember in story and song the first Thanksgiving; some focus on the blessings of the present, but across the nation God is thanked by prayers and hymns.

Many find it easy to give thanks for the blessings received in this land of ours: for food and clothing, for homes and health, for peace and love. Some, suffering from hunger, poverty, ill health, the loss of loved ones, abuse or neglect, find it hard to give thanks to God.

Some, looking back on years gone by, remember old familiar scenes now gone, and old ways changed. The streets where once they walked safely at night are now dangerous to walk by day. Old moral values are now discarded. The pleasant homes in which they lived are now slums. Old disciplines are now thought to be passé. And they find it difficult to offer heartfelt thanks to God.

Many, looking past our shores, think of all those millions dead and dying from earthquake, fire, and flood, from pestilence and famine, from war and terrorism; and they find it hard to say, “Thanks be to God.” And some, whose lives are torn by thoughts like these or acts like these, honestly wonder, “Thank God — for what?”

Many years ago, Alan Paton wrote a deeply moving story of South Africa called *Cry, the Beloved Country*. Max-

The Rev. Norman H.V. Elliott is the rector of All Saints' Church, Anchorage, Alaska.

well Anderson rewrote it as a play, *Lost in the Stars*. In the story, the son of an elderly Zulu Anglican priest is to be hanged for murdering a white man.

In the play, on the morning that the young man is to die, the old priest's grandson comes to him and says, “You're a priest, grandfather. Ask God to do something, and he will do it.”

The old man replies, “Sometimes I think maybe God's gone away, forgetting the promise we heard him say, and we're lost out here in the stars. Big stars, little stars, blowing through the night. And we're lost out here, in the stars.”

That is the way many feel or are tempted to feel on Thanksgiving Day. Maybe God has gone away and forgotten us or given us up, and we're lost out here in the stars. And they ask, “Thank God — for what?”

“Thank God — for what?” To answer that question with pious cant; to answer, “God's ways are mysterious; we are not to question them”; or, “It is God's will. Submit to it”; to say to the millions who are suffering and dying, “It is because you lack faith”; or, “It is God's punishment for your sins” is to turn the loving Father, in whom we believe, into a cruel, malevolent devil.

I do not like the Book of Job because these are the type of answers he received when he asked God why all his suffering had come upon him. Job is the victim of a debate between God and Satan, and God turns Job over to Satan to be tormented in order to prove that Job will remain loyal to God.

Job's question, “Why?”, is answered with, “Who are you to question me?”

No, that is not and cannot be the answer to the question, “Thank God — for what?”. The question must be resolved with an answer based on our firm belief that God is a *loving* Father who does not willingly afflict his children; an answer based on our belief that God fully revealed himself in Jesus Christ; that, when we look at the life and teachings of Jesus, we are looking at the life and teachings of God in human form.

That is what we mean when we say that we believe in the Incarnation. The answers of pious cant cannot stand up against that belief.

Then what is the answer? You may think that I, as a priest, have the answer. I don't. I could reply that there are wars and murders; that there is cruelty in the world because men and women are cruel and selfish. I could reply that there is hunger in the world because men and women are insensitive. I could reply that there is injustice and loneliness and neglect in the world because men and women are apathetic.

There is truth in those replies. But I can't answer the questions as to why there are earthquakes or hurricanes or floods or plagues of locusts creating famine; or why a baby is born deformed or dies a crib death; or why some people are stricken with a crippling disease, or some die slowly, suffering agonizing pain. I don't know why, but because I believe that God is the loving Father who revealed himself in Jesus Christ, I do know that it is not because God wills it.

I do believe that because God revealed himself in Jesus Christ and in him suffered death upon the Cross; and in him knew the pains of grief and loneliness and the agony caused by rejection and hatred; that God is with all of us in all the pain we suffer. Not “with us” in the sense that he is present alone, but that he knows our pain and shares our suffering.

I believe that God is with all who are suffering; not just present with the suffering, but suffering with them. I believe that God is with the millions who are suffering from earthquake, fire, and flood, pestilence and famine, disease and terror, and suffering with them. I believe that God is with the war-torn victims in far off lands and feels the bullet and the bomb and bayonet. I believe that God is with the lonely, the neglected, the abused, and knows their sufferings. I believe that God is with us when we feel lost.

And I believe that God is with us in our blessings; that he knows our joys, as well as our sorrows; our peace, as well as our strife; our victories, as well as our defeats; our strengths, as well as our weakness; the love we know, as well as the hatred; our hopes realized, as well as our hopes dashed.

On Thanksgiving Day, thank God. For what? For being there, with people everywhere. For being here with us.

Television Ministry

In Knoxville, a downtown church found a way to meet community needs.

By RICHARD J. ANDERSON

A casual visitor who happened to stroll into St. John's Church, Knoxville, Tenn., on a weekday afternoon might not notice two small galleries in the corners of the transepts. But during the liturgy on Sunday morning, the galleries are more obvious for they are the sites for the television cameras of Channel 20, the cable television channel used by the St. John's Community Video Center.

Television is more noticeable on a visit to the adjoining parish hall, from the "TV office" sign outside the door to the cameras, lights, switching equipment, sets, and monitor sets that are scattered through several rooms.

The Rev. Richard J. Anderson is the executive for communication of the Executive Council of the Episcopal Church.

A cable television studio in an Episcopal church? That's been true at St. John's since 1975. In that year, cable TV came to Knoxville, with franchise provision that channels would be reserved for schools, and for government and community use. At that same time, the congregation of St. John's Church was looking for ways to meet community needs, using its downtown church building.

Under the leadership of the Rev. Daniel Matthews, who was then the rector, St. John's spent about \$100,000 to convert some of its parish hall space to community television use. The first telecast was the Christmas Eve liturgy in 1975.

"We were looking for a new way to minister as a downtown parish," said parishioner Tom Tucker. "There didn't seem to be much need for day care centers or homes for the elderly, so we hit on the

idea of community television." St. John's still provides about \$28,000 per year for the Video Center, as well as offering the facilities.

To walk into the video center on an afternoon is to walk into a whirlwind of activity; television production, program planning, volunteer training. Chaos is avoided in no small part because of the presence of Mrs. Robert Gilbertson, who serves as general manager.

Peggy Gilbertson's good looks, outgoing personality, and southern charm make it easy to imagine her presiding over a community meeting or a gathering of doctors' wives. (Her husband is a Knoxville physician.) But to become acquainted with her is to see that she more than holds her own in community television circles.

"Community television like ours lets you hear from the people themselves — a wide diversity of people in age, interest, and race," said Mrs. Gilbertson. She went on to recall some comments she made recently while addressing a cable television convention. She said that while the soap operas and situation comedies of commercial television often reinforce stereotypes, community television can help people overcome stereotyped impressions of women or races or even of the church.

St. John's Community Video Center produces several religious programs, in addition to the weekly Sunday liturgy of the parish. The center also telecasts live meetings of the city council, the county commission, and the school board. Time is made available to all candidates in local elections. Channel 20 is on the air about 50 hours each week, mostly in the afternoon and evening, as a voice for all sorts of needs.

Less than a year ago, the Rev. James Sanders replaced Fr. Matthews as St. John's rector. Fr. Sanders also is deeply interested in how the parish can continue to use the Video Center for community mission. The center keeps the church before the community as a serving, worshipping community — and it can be a means of reconciliation and better understanding among people of divergent viewpoints.

For the Episcopal Church as a whole, St. John's is a model of what could happen in many places, as downtown congregations, and other parishes, seek to use their buildings, talents, and presence as a ministry to the community.



Mrs. Gilbertson: Community television can overcome stereotyped impressions.

EDITORIALS

Robert L. Hall

It is a privilege at this time to pay tribute to a churchman who has had a unique place in the life and operation of THE LIVING CHURCH during this second half of the 20th century.

Robert L. Hall became a member of our board at a time when a variety of new forces and new developments were being felt within our church and within our nation. Later, in 1973, when the Rt. Rev. Donald H.V. Hallock retired as Bishop of Milwaukee and as president of the Living Church Foundation, this experienced lay churchman was elected to succeed him in the latter capacity.

His presidency was to bridge a period of distress, uncertainty, and crisis in the Episcopal Church. Through these difficult years, he maintained the stability of this publication, calmly, patiently, and faithfully. Never underestimating the problem to be faced, he has viewed none of them as insuperable. Reflecting his own confidence, the magazine has gone on serving the church in fair weather and in foul.

It is a great satisfaction to the present editor to have the assurance that Robert Hall, although no longer president, will continue to serve on the Living Church Foundation and its board of directors. His experience, wisdom, and loyalty to the faith will continue to contribute richly to this magazine and, through it, to the Episcopal Church.

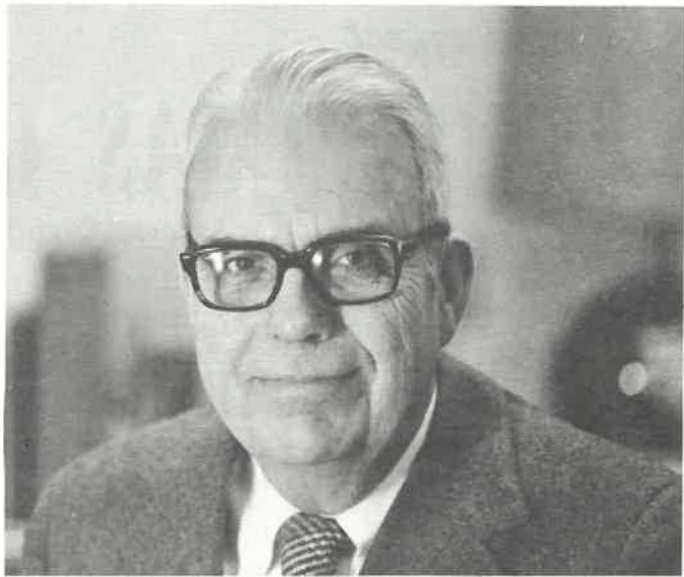
Urban Mission

The cities of America face immense problems today, and so do many of our Episcopal urban congregations. The Urban Caucus [p. 6] is doing us all a service in calling attention to the gravity of these problems. But the caucus is not simply an attention-getting device. It is intended to promote remedial action.

Here the sympathetic observer encounters difficulty. It is far from clear what the caucus really expects to do, and how it expects to do it. Its members have expressed interest in a tremendous spectrum of social and economic problems. Perhaps, in today's highly organized society, all these different problems are related. Yet it is difficult for one organization to earn credibility if, like Don Quixote, it attempts to ride off in all directions to defeat all enemies at once.

We have a whole generation of urban clergy and lay leaders whose ideology has been social activism and whose work has been the management of a variety of anti-poverty type programs depending on funding from federal grants and other sources. Sometimes such work has been very effective. Nonetheless, the federal assistance is diminishing, and this can no longer be the church's main strategy for the city. Episcopalians can and should give money to urban concerns. It will be important as an expression of good faith, but it cannot be sufficient to meet all the needs.

Meanwhile, we cannot continue to ignore the fact that some Christian bodies have flourishing inner city



Mr. Robert L. Hall

congregations. Often these congregations belong to denominations which offer no diocesan or national subsidies. When authentic Christian witness is lacking, fringe movements and cults fill the vacuum. (Remember someone named Jim Jones?) Ethnic minorities usually take for granted that religion will play a major role in their social and community life.

Where is the Episcopal Church in this scene? We do not believe that our church can provide an adequate witness in the battle against poverty, malnutrition, disease, crime, and ignorance unless it is also, in the same field, incorporating people into membership in the Body of Christ, and building reputable congregations. Bread must be offered to both body and soul. We do not believe it ultimately serves the Christian mission to treat people as if they needed one and not the other. Anglican commitment to the Incarnation and sacramentalism calls us to concern for both material and spiritual welfare.

The Search

How could I find him in the noonday sun?
Where could I start — on what embattled street?
What bus or jeepney schedule could I meet?
What quiet could I find when day was done?
What question could I ask to locate one
Who for himself picked out a still retreat
When he could easily have made his seat
On any throne on earth — I mean, God's son?
'Twas folly, and I knew it all the while.
So let me stand, before it is too late,
In blessed silence in the starlit aisle
Of limestone and of pines outside his gate,
And whisper, "Do not ask where I have been,
But only open, Lord, and let me in."

William Henry Scott

The perfect

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CONVENTIONS

Continued from page 8

about General Convention action: to study membership terminology to clarify the status of "communicant" and "baptized member"; to recognize and approve the Living Will as a useful document; to urge the U.S., Soviet Union, and all nations to stop the nuclear arms race; and to give priority in planning future General Conventions to reducing expenses.

The Church of the Epiphany, Henryville, was admitted as a mission, the diocese's 49th congregation. A 10 percent increase in assessments was approved as part of a \$1,363,292 budget, of which \$936,030 is expected from investment income.

In the banquet address, the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago, suggested that Episcopalians suffer from "the paralysis of analysis" and "cirrhosis of the giver." He challenged every congregation to active outreach in mission.

• • •

The Diocese of North Dakota held its 11th convention from September 18-20 at Grace Church in Jamestown, N.D. The Rev. Merton W. Andreson, rector of Grace Church, served as convention host.

In his address to the convention, the Rt. Rev. Harold Hopkins, Bishop of North Dakota, stressed several themes. He spoke of the diocese's developing sense of ministry, responsible stewardship of diocesan resources, recent changes in diocesan administration, and the unique contributions Episcopalians can make to the life and work of North Dakota.

Also making major convention addresses were the Rev. Win Stoerker, director of the North Dakota Conference of Churches; Dr. Howard Anderson, director of the Native American Theological Association; Mary Del Courtner, regional representative of the Department of Evangelism of the Episcopal Church; and the Rev. Lyle Noisy Hawk, acting director of the Dakota Leadership Program.

Resolutions were passed establishing "Episcopal Community Services of North Dakota," a vehicle designed to implement and oversee diocesan efforts in the area of human services and social outreach, and a regional system within the diocese to enhance communication, mutual ministry, and administrative functions. A 1981 budget of \$293,924 was approved.

The convention closed with the celebration of the Eucharist at Voorhees Chapel on the campus of Jamestown College. The service was led by Indian Episcopalians from all over North Dakota, and the richness of Indian tradition was woven into the liturgy.

BOOKS

Significant Meetings

THE INTERNATIONAL CONSULTATION ON THE CHURCH IN SMALL COMMUNITIES: Abstract and Transcript of Main Addresses. By Thomas Gracie and others. CRW Management Services. Pp. v, 125. Available free from Jethro Publications, Box 5, Creek Rd., Frenchtown, N.J. 08825.

SECOND NATIONAL CONFERENCE ON THE DEACON: Summary and Selected Proceedings. National Center for the Diaconate (14 Beacon St., Room 715, Boston 02108). Pp. 53, \$2.50, plus \$1.00 for postage.

An international "summit meeting" of rural church leaders from England, Canada, and the U.S. was held in Maryland in September of 1980 and was reported in this magazine on Oct. 26, 1980. The report aroused a good deal of interest, and we are glad that an abstract of the main addresses, very well reproduced, is now available in an 8½ by 11 inch booklet.

Speakers included the Rt. Rev. William Davidson, Assistant Bishop of Ohio and long-time Episcopal rural church leader, the Rev. Anthony J. Russell of the Arthur Rank Centre, Warwickshire, England, the Ven. Thomas Gracie of Ontario, Canada, Calvin L. Beale of the U.S. Department of Agriculture, the Rev. Robert B. Greene of the Resource Center for Small Churches, Luling, Texas, and others.

A topic of special interest to American readers is the analysis of "yoked parishes" by Randolph Cantrell and James Krile of the University of Minnesota. Only a brief extract of their work is

given, although it is enough to indicate the substantial decline in church life which followed, in the cases studied, when two or more churches (of any size or of any denomination), shared the same pastor.

As for the second booklet, persons interested in the diaconate will be glad to get this sheaf of pages which provides an outline of the conference held at Notre Dame, May 21-3, 1981 [TLC, June 21]. The notable keynote address by Prof. John E. Booty of the Episcopal Divinity School, Cambridge, Mass., and the stirring sermon by Deacon Barbara Akin of Grove City College, Grove City, Pa., appear to be given in full.

Proceedings of workshops are summarized, and the names of participants and their addresses are useful. The leaders of the workshops represent in effect a list of resource people involved in many different aspects of diaconal ministry. This well attended conference was sponsored by the National Center for the Diaconate and by the Associated Parishes.

H.B.P.

Inclusiveness in Worship

IN ACCORD: Let Us Worship. By Justo and Catherine Gonzales. Friendship Press. Pp. 63. \$3.95 paper.

THE KINGDOM ON ITS WAY: Meditations and Music for Mission, Risk book series number 10. Distributed by Friendship Press for the World Council of Churches. Pp. 76. \$3.95 paper.

One of the meanings of the word "catholic" is inclusive. In the recent revision of the Book of Common Prayer and in the current work looking toward a revision of the Hymnal, inclusiveness has been one goal. Each of these little books is a reminder of the world-wide variety of Christian experience most Episcopalians may not want or be able to include. They are both valuable in different ways.

Justo Gonzales's essay looks at ways in which mainstream American Christianity excludes, consciously or not, non-European expressions of the faith we share, and he calls on the churches to enrich their lives with some of the insights into creation, redemption, and prayer found in these other forms of our faith. The bulk of the booklet is a series of "worship resources" which could be used, particularly in educational activities, to accomplish this goal.

The Kingdom on Its Way is drawn from materials associated with the World Conference on Mission and Evangelism held in Melbourne, Australia, in May, 1980. Here one finds another, different call for inclusiveness which proceeds from the catholicity of the contributors and their contributions. There is a sense of world mission freed from the overtone of colonialism so frequently encountered in the past. Of particular in-

What was
it like...
the Egypt
of 2000
years ago?



THE ALTAR AND THE CROWN

THE INHERITORS

A DOCTOR OF SOULS

by MARIAN NIVEN

Here is a trilogy that is a delight to read. Set in the Egypt of Ptah and the Ptolemys, it is a compelling and highly accurate picture of changing life along the changeless Nile.

"An entertaining and thought-provoking novel."

—*Louisville News and Courier*

(The author, herself an archaeologist, is a good storyteller and a meticulous scholar."

—*Baltimore Sun*

(She) is able to build suspense; her characters have flesh and blood."—*The Living Church*

"An absorbing story."

—*St Luke's Journal*

Send now for any one, two, or three, of these entertaining and informative books.

Thanksgiving Guests

One day, one feast,
one prayer before we plunge
into December and the dark.
Brief check in flowing time
to be aware, look back,
look forward, all there is
around to thank for.
Draw the close chairs
of clan into a circle
near the table and the hearth.
Yet leave one vacant there
a breach in the defences
space for all whose thanks
are sparer, leaner, more
essential than our own,
less full of air.

J. Barrie Shepherd

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terest is a commentary on the Lord's Prayer by Krister Stendahl. There are also some varied musical resources.

In their distinctive ways, both of these books are reminders that Jesus' death "for the whole world" was exactly that. One or both would be useful for those planning informal worship, or for private meditation.

(The Rev.) RONALD H. MILLER
St. Alban's Church
Murrysville, Pa.

Useful Resource

THE PROPER BALANCE: A Practical Look at Liturgical Renewal. By Joseph M. Champlin. Ave Maria Press. Pp. 144. \$3.95 paper.

Fr. Champlin, a Roman Catholic priest, is vicar for parish life and worship for the Diocese of Syracuse. He has

written extensively on the subject of liturgical renewal (18 books!).

This book notes the obvious fact that "everyone has been touched by liturgical reform or revision, but not always by liturgical renewal." His book is designed to help priests and people do the liturgy as a genuine celebration of the death and Resurrection of our Lord, to let the work of the people of God be genuinely their work, as well as the well-spring of spiritual formation of their lives, whether corporately or individually.

I found the book helpful. While it is by a Roman Catholic for Roman Catholics, Fr. Champlin lays it down with wit and wisdom appropriate to our own renewal process. Some of Rome's principles are the same as ours, some are not, but there is a deep and strong concern to let worship be the natural and central action it is meant to be.

A thoughtful use of this book would

enhance the celebration of the liturgy in Episcopal churches. I think it would be a useful resource for parish worship committees.

(The Rev.) PETER C. MOORE
St. Michael and All Angels Church
Albuquerque, N.M.

Books Received

HOW TO CARE FOR AGING PARENTS. By Gene Geromel, Jr. Claretian Publications. Pp. 48. \$1.95 paper.

MORTGAGES ON PARADISE: 20 Life-Centered Sermons. By Walter D. Wagoner. Pp. 125. \$4.95 paper.

SAINTS AT HARVEST-TIME. By Ethel Marbach. St. Anthony Messenger Press. Pp. 14. \$3.50 paper.

SAINTS: Their Cults & Origins. By Caroline Williams. St. Martin's Press. Pp. 111. \$8.95 paper.

BELIEVING IN JESUS: A Popular Overview of the Catholic Faith. By Leonard Foley, O.F.M. St. Anthony Messenger. Pp. vi and 185. \$3.95 paper.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

ANGLICAN MISSAL (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 125, Mount Sinai, N.Y. 11766.

FOR SALE

CHALICE AND PATEN, Lituart "Evangelists." Gold plated, silver knob, hammered finish, 12-oz. cup. Bought last year, used high feasts. Current market nearly \$1,000, sell for \$750. Reply Box B-510.*

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POSITIONS OFFERED

BRAZIL. St. Paul's Episcopal Church in São Paulo needs to replace in July, 1982, present incumbent in the position of rector serving the considerable English-speaking population in the largest city of South America. For further details please write airmail, enclosing brief curriculum vitae, to: Church Wardens, Caixa Postal 21124, 01000 Sao Paulo, SP, Brazil.

PARISH in active city of 5,000 seeks priest, possibly part-time or non-stipendiary. Will supply comfortable 3-bedroom home, utilities, \$5,000 stipend. Have 42 communicants, Sunday school, choir, study group. Excellent recreation, hunting, fishing. Write: St. James Episcopal Church, Box 485, Mobridge, S.D. 57601.

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

POSITIONS OFFERED

DIOCESE OF MICHIGAN — full-time position available. Assistant to Bishop for Human Resources Development. Send resumes to: Pat Kobylski, 4800 Woodward, Detroit, Mich. 48201. (313) 832-4400.

OPENING for assistant, preferably married: age range 25-35. Main ministry to youth with pastoral calling. Sharing of other duties. Housing allowance plus usual emoluments. Reply: P.O. Box 10057, Clearwater, Fla. 33517.

PUBLICATIONS

AXIOS a monthly spiritual journal presenting the point of view of the Orthodox Catholic Churches. \$10.00 yearly. AXIOS, 1365 Edgecliffe, Los Angeles, Calif. 90026.

SERVICES OFFERED

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

TOUR TO ENGLAND. Second annual ANGLICAN HERITAGE TOUR (July 23 to August 8, 1982) led by Episcopal historians Dr. and Mrs. Gordon K. McBride. Write for free brochure: Dr. Gordon K. McBride, 605 Garrett Place, E25, Evanston, Ill. 60201.

VACATION

A BIT OF HEAVEN — in a Chiricahua Mountain retreat near the Mexican border. A little out of the way, a lot out of the ordinary! Ideal for complete relaxation and spiritual growth. Nine furnished house-keeping casas; chapel, library, music, fishing, riding, birding. Brochure: Sunflow Mission Ranch, Inc. Pearce, Ariz. 85625; (602) 824-3364.

WANTED

NEED three copies "Family Bible" edition of Jerusalem Bible (Doubleday, 1970) with Dali illustrations. Also Jerusalem Bible Lectionary. Will pay well. The Rev. J. Swanson, 230 Hunters Rd., Norwich, Conn. 06360.

NEEDED: Black cassocks for adults. St. Paul's, Box 157, Camden, Delaware 19934.

WOOD SCULPTURE

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PEOPLE and places

Appointments

The Rev. John Bonnell is chaplain, St. Paul's Parish Day School, Kansas City, Mo. Add: 11 E. 40th, Kansas City, Mo. 64111.

The Rev. C. Reed Brinkman is rector, St. James' Church, Kingsessing, Philadelphia, Pa.

The Rev. Donald Brown is vicar, St. Paul's Church, Maryville, Mo., and St. Oswald's, Skidmore. Add: Box 485, Maryville 64468.

The Rev. Maurice Champion is vicar, Church of the Redeemer, Kansas City, Mo. Add: 7110 N.W. Highway 9, Kansas City, Mo. 64152.

The Rev. Charles Curtis is rector, All Saints' Church, Nevada, Mo. Add: Box 456, 64772.

The Rev. Richard B. Elberfeld, Jr. is rector, Christ Church, Boonville, Mo., vicar, St. Mary's Church, Fayette, and chaplain of the Kemper Military School and College. Add: 700 Krohn, Boonville 65233.

The Rev. Michael W. Goldberg is rector, Holy Trinity Church, Ocean City, N.J. Add: 30th and Bay Aves., 08226.

The Rev. Ronald E. Greiser is assistant, Holy Trinity Church, S. Flagler Dr., West Palm Beach, Fla. 33401.

The Rev. Harold H. Hallock, Jr. is rector, Church of Our Saviour, Charlottesville, Va. 22901.

The Rev. John Hennessy is vicar, Trinity Church, Marshall, Mo. Add: Box Q, 65340.

The Rev. Richard J. Herschel will begin work on April 1, 1982, with a team ministry in Cannock, in the industrial midlands of England.

The Rev. Thomas H. Markley is rector, St. John's Church, Richmond, Va. Residence: 2715 E. Grace St.

The Rev. Franklin T. Martin is rector, St. Andrew's Church, Box 381, Glasgow, Ky. 42141.

The Rev. Robert D. Mathews is rector, St. Paul's Church, Broadway at Waters St., Greenville, Ohio 45331.

The Rev. James J. McNamee is vicar, St. Luke's Church, Eastport, Annapolis, Md. Add: 1101 Bay Ridge Ave., Annapolis 21403.

The Rev. Charles Mason Miller, III is part time rector, St. Matthew's Church, Box 367, Moravia, N.Y. 13118.

The Rev. Joe Ted Miller is rector, St. John's Church, 235 W. Duffy St., Norman, Okla. 73069.

The Rev. Thomas A. Neyland is rector, St. Paul's Church, Coffeyville, Kan. Add: 613 Elm St. 67337.

The Rev. Kenneth L. Ornell is rector, Trinity Church, Gulph Mills, King of Prussia, Pa.

The Rev. Canon Vincent K. Pettit is rector, Christ Church, Toms River, N.J. Add: Box 999, 08753.

The Rev. Benjamin Sanders is rector, Calvary Church, 821 S. 4th, Louisville, Ky. 40203.

The Rev. Robert Synder is vicar, St. John's Church, Neosho, Mo., and St. Nicholas', Noel, Add: Box 146, Neosho 64850.

The Rev. Robert D. White is vicar of the Penobscot Mission, Maine. Add: Box 31, Winn, Maine 04495.

The Rev. John H. Witherington is priest-in-charge, Trinity Church, Cranford, N.J.

The Rev. Robert A. Whitlock, III is chaplain of the University of Maryland in Baltimore, Md. Add: 722 Murdock Rd., 21212.

The Rev. Arthur E. Woolley is vicar, St. Christopher's Church, Princeton, Ill. Add: 1104 N. Fell St., Bloomington, Ill. 61701.

Transfers

The Rev. Herbert Groce, assistant at Trinity Cathedral, Trenton, N.J., from the Diocese of New York, to the Diocese of New Jersey.

The Rev. George E. Hillman, from the Diocese of New Jersey, to the Diocese of Massachusetts.

The Rev. Richard H. Lewis, priest-in-charge of St. Barnabas' Church, Kendall Park, N.J., from the Diocese of Bethlehem to the Diocese of New Jersey.

The Rev. William C. Lutz, from the Diocese of New Jersey to the Diocese of Massachusetts.

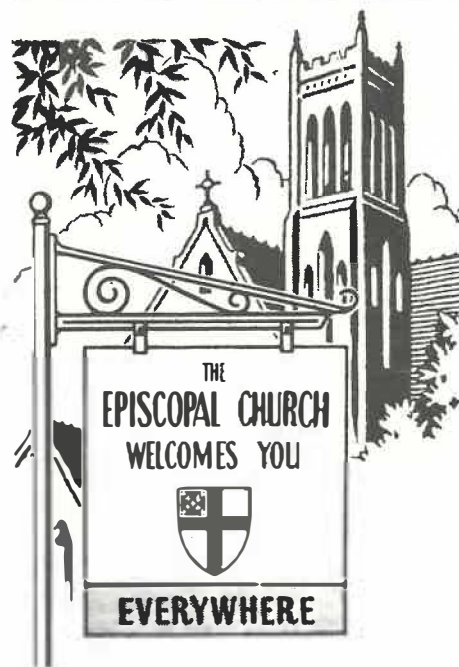
Laity

William S. Paddock, an Episcopal layman who is an authority on the development of local congregations, has joined the staff of the Diocese of Pennsylvania. He will direct the diocesan program of evangelism, renewal, and church growth, the largest program funded by the diocese's Venture in Mission.

Deaths

Lidie Clark Mills, 94, the oldest communicant of St. John's Cathedral, Jacksonville, Fla., died on October 13 of the complications of age. She was the mother of Dorothy Mills Parker, Washington, D.C., correspondent for TLC. Mrs. Mills' husband, George Wiley Mills, who died in 1966, had been a vestryman at the cathedral for over 40 years.

Survivors, besides Mrs. Parker, include two other daughters, Mrs. Howard M. Baird of Jacksonville; and Mrs. C. Gager Phillips, Jr. of Paoli, Pa.; a grandson, George W. Phillips of Wayne, Pa.; and one great grandchild.



CHURCH DIRECTORY

TUCSON, ARIZ.

ST. PHILIP'S IN THE HILLS Box 41028 (857 17)
The Rev. Dr. Roger O. Douglas, r; the Rev. Canon Manney C. Reid, the Rev. Scott T. Holcombe. Associated: the Rev. Russel W. Ingersoll, the Rev. Chisato Kitagawa
Sun HC 8 & 5:30. Cho Eu 9:15 & 11:15, Contemporary 11:15.

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. Frederic W. Meahger, Dr. Brian Hall
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY
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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

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts and Wisconsin Avenues, N.W. 20016
The Rt. Rev. John T. Walker, Bishop of Washington and Dean of the Cathedral; the Rev. Canon Charles Austin Perry, Provost Telephone: (202) 537-6200
Sun: 8 HC; 9 H Eu; 10 Folk Mass; 11 H Eu; 4 Ev; 5 organ recital, as anno. Mon-Sat 7:30 HC; noon intercessions; 4 Ev or EP. Tours: Wkdays: 10-3:15; Sun 12:15 & 2:30. Special interest tours can be arranged by writing in advance

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
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15 Mon, Tues, Thurs, Fri. 5:15 Wed

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. 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

THE MISSION CHURCH OF ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-10:30, Fri 6-7

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Union; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Mourning 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.

Continued on next page

CHURCH DIRECTORY

(Continued from previous page)

BOSTON, MASS. (Cont'd.)

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

NEWTON, MASS.

GOOD SHEPHERD OF WABAN Waban Square 244-4028
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the
Rev. Henry M. Palmer, the Rev. Richard Cromwell
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

TROY, MICH.

ST. STEPHEN'S 5500 Adams Rd., Opposite Westview
The Rev. Dr. Carl Russell Sayers, r
Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 Bible
study. Holy baptism by appt, reconciliation of a penitent
by appt, Confirmation as anno. HD as anno

MINNEAPOLIS, MINN.

GETHEMANE (historic, downtown) 905-4th Ave., So.
The Rev. William J. Winterrowd, priest-in-charge
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy
as anno

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r, the Rev. John H. McCann,
the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell,
the Rev. Radford R. Davis, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP
(2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 H Eu 1S & 3S, MP 2S & 4S choir). Mon,
Wed, Fri & HD H Eu 12:10

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. Kari 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

CAPE MAY, N.J.

CHURCH OF THE ADVENT
Washington & Franklin St.
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E.
Stott, r-em
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'
Days as anno

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

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

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

CALVARY, HOLY COMMUNION & ST. GEORGES
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene
Y. Lowe, Jr., Jane Henderson, Gerald G. Alexander, ass'ts;
Calvin Hampton, music director

CALVARY Gramercy Park
Sun HC 11, V 5:30; Wed HC 6:30; Thurs HC & HS 12:10.
Mon-Fri MP 7:45. Organ recital Fri midnight

ST. GEORGE'S Stuyvesant Square
Sun HC 8:30; MP 10:30 (HC 1S).

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

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c
Masses Sun 8:30, 11 Sol; Tues-Sat 10, Mon-Thurs 6

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The Rev. Martin 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 (1:40 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

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 12:10 Choral
Service & Eu. 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

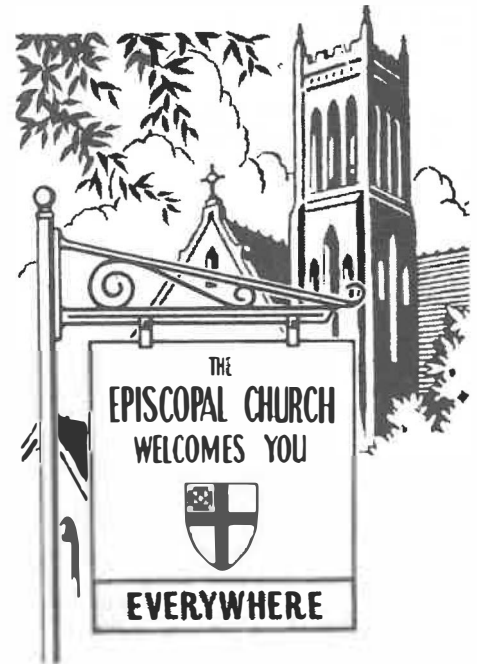
BROWNWOOD, TEXAS

ST. JOHN THE EVANGELIST 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho); Wed Eu 6:30; 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. Nelson W. Koscheski, Jr.
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

ST. LUKE'S 5923 Royal Lane, 76230
The Rev. Richard J. Petranek, r; the Rev. Douglas Alford, c
Sun Eu 7:30, 10, 6; Eu Tues 9:30, Wed 6:30, Thurs 11:30



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. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack
Roan, the Rev. William Cavanaugh, the Rt. Rev. Wilson
Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC, 4:45 EP. Wed Night Life 5-9.

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

ST. MARTIN'S near Parham & Broad
The Rev. W. Frisby Hendricks, III, v
Sun H Eu 8 & 11 (1S, 3S, 5S), MP (2S, 4S); Wed 10; HD 7:30

MADISON, WIS.

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

MILWAUKEE, WIS.

ST. JAMES 833 W. Wisconsin Ave.
The Rev. Charles Lynch, r; the Rev. John Talmage, the Rev.
Rex Perry, assoc; the Rev. William Newby, v, Deaf Mission
Sun Eu 8, 9:15 (deaf), 10:30, MP 9. Mon-Fri Mass 12:10, EP
5:15. Sat Mass 10

ST. PAUL'S 914 E. Knapp St.
Anthony C. Thurston, r
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S,
4S & 5S)

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