

THE LIVING CHURCH



The Very Rev. Herbert O'Driscoll, and former Secretary of State, Cyrus R. Vance (right) at the interim House of Bishops meeting in San Diego [see page 6].



THE LIVING CHURCH

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Comic Science

I enjoy reading funny papers — at least the few that are really funny. Some of the most humorous are those which mix up the realities of space and time. It was uproarious when Little Abner's friends found a huge dinosaur that had remained alive in a cave near Wilkes-Barre, Pa. Then there are or were those strips which featured cavemen, in which louts carrying clubs stumbled around a landscape also frequented with all sorts of prehistoric reptilian creatures. The humor of such scenes lay in the expression of human truths in an incongruous and obviously impossible setting.

Then too there were the movies in which living dinosaurs were somehow discovered by modern people. King Kong shared a tropical island with Melanesian or Papuan natives (by no means aborigines) and with living dinosaurs. The colossal ape, if it had ever existed, would presumably have been contemporary with primitive man, and hence millions of years later than dinosaurs.

All fanciful humor and excitement . . . but today, in certain parts of these United States, a child can go to school

and be told of ancient peoples and dinosaurs living together. The stories appear, not in comic books, but in textbooks! How can this happen?

We suspect that one reason it has happened has been precisely what we have been speaking of. Most people do not spend much time looking at scientific journals, or at pictures, bones, or footprints of dinosaurs. For millions of Americans, such fabulous creatures of the past are familiar only through comic strips and fantastic films in which these creatures and human beings are regularly brought together. For anyone so habituated, the juxtaposition of the two is not surprising or incongruous.

We are all for humor, fantasy, and imagination. It would be a sad world without these refreshing human qualities. Let us, however, recall that there is a difference between fact and fiction. The real world, as God made it, is extraordinarily wonderful. Let us not caricature it so much or so often that we lose sight of the way it really is. If we, or our children, lose our hold on reality, then humor will no longer be funny.

THE EDITOR

Reality

Once was the Thinker of Thoughts
And God an idea in my mind:
The axis, the center, the norm —
But that was before — Now I find
I am the creature, the thought
In that endless and infinite Mind. . . .

And you! And the books and the landscape,
The cats, the umbrellas, the lights,
The gumdrops, computers, and folksongs,
Balloons and red roses and kites —
The wind and the snow and the comets
And infinite spaces of night.

Belle Rollins

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LETTERS

Critical Examination

Congratulations on your recent editorial policy. The critical examination of our shortcomings as a church is a healthy exercise.

You have acknowledged the obvious erosion of parish life, where too much time is given to social issues at the expense of parochial nitty-gritty. This is a hangover from the 1960s, when the church was on its social activist binge.

You have not only called attention to the importance of attributing proper attention to the work of laypeople, so often neglected, but you have dared to find fault with the myopia of many bishops in regard to missionary vision and planning in their dioceses.

I believe that we have been so preoccupied with moving altars forward (often at great expense), ordaining women, and selling the new Prayer Book that there has been too little time and energy left for the real work of the parish.

There are other reasons too, of course. Neglect of homiletics in the seminaries has resulted in lowering the quality of preaching. The disrepute into which house to house visiting has fallen results

in diminishment of an expanding pastoral relationship.

Ground has been lost in maintaining the dignity of worship. Archbishop Runcie was quoted in the *New York Times* as saying: "At present there is a danger of reducing God to something of a pal and ignoring the harder demands of his word. Some Christian worship is so casual that this aspect of the God and Father of Jesus Christ would seem to have been obscured with shallow *bonhomie*."

Another factor contributing to decline (again to quote Archbishop Runcie) is "the loss of the epic language and marvelous resonances of Anglican liturgy. What the new rites lack (and this is very serious) is the kind of phrases which nourish people's souls. I have, therefore, pledged myself to maintain its use [*i.e.* the traditional Prayer Book] as far as I can in my own province and to commend

its continued use in other parts of the English-speaking world."

Again, congratulations on your good journalism. Keep it up.

(The Rev.) FREDERICK M. MORRIS (ret.)
New Canaan, Conn.

Fixed Responses

What is happening to us today in our worship practices? We now have a great variety of alternative choices in order to accommodate the many viewpoints and to allow spontaneity in our worship.

The results are these: If our congregation uses the variety allowed, both Rite I and Rite II, we do not show unity or confidence in knowing which response comes next. Often the responses are quite mixed, and this is most unsettling to our trust levels.

If a local congregation should choose to use only Rite I or Rite II, what happens when we attend our diocesan activities or when our members visit other congregations for worship in an Episcopal church?

Our deputies to the next General Convention could lead out for a Prayer Book adjustment to bring back our "common prayer," especially in the areas of our common responses.

(The Rev.) JOHN H. MIGHELL
St. Columba's Church
Seattle, Wash.

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The Bishop's Work

Your editorial, "What Is the Bishop's Work?" [TLC, Sept. 20] is very much to the point, but it should be titled, "What Does a Bishop Really Do?"

If the Episcopal Church is ever going to move forward, we simply must have bishops who understand that their "parish" is made up of their clergy (and families). We have far too many diocesan administrators and not many chief pastors to the clergy and the clergy families. And as far as "chief missionary" would go, they would seem never to have heard of the term.

NAME WITHHELD

Lutheranism and Anglicanism

In his article, "A Lutheran Responds to Bishop Wantland," Pastor David Gustafson reminds us (as is equally so in the theology of Eastern Orthodoxy) that apostolic succession also relies on the transmission of authentic Gospel doctrine and discipline. A rereading of the Chicago-Lambeth Quadrilateral will demonstrate that Anglicanism officially holds this balanced view. . . .

Pastor Gustafson triggers a sensitive nerve in me. I see in our church an erosion in both doctrinal standards and the approach to the sacramental and institutional ordinances. Whether intended or not, the current confirmation and com-

munion rubrics, along with the liberalized marriage canon, are communicating to the general public confusion about, and disregard for, doctrine and discipline.

(The Rev. Canon) EDMUND W. OLIFIERS, JR.

St. Boniface's Church
Lindenhurst, N.Y.

Pastor Gustafson correctly attacked what is perhaps the greatest weakness of present day Anglicanism — its lack of concern for right belief.

How else can one explain the fact that a pre-General Convention survey indicating that 43 percent of practicing Episcopalians rejected the divinity of Christ led to no serious evangelistic or educational efforts?

After seeing the results of that survey, I shudder to think what the percentage denying the Virgin Birth would be.

WALLACE SPAULDING

McLean, Va.

Score one for the Lutherans. The Rev. David A. Gustafson made a big, fat point in his article [TLC, Oct. 4]. Our Apostolic Succession, that we justly prize, should also include staying with the doctrine of the apostles. Some of our bishops have gone clear off the reservation in their trendy bent.

(Mrs.) MADGE BASTIAN

Tomah, Wis.

Bishop Wantland and Pastor Gustafson make excellent points. An apostolic succession of ministry and of teaching are both important. The Lutherans have been lax in one and the Episcopalians in the other.

A third issue is at least of equal importance, and that is the matter of doing the apostolic work. Since I am not a Lutheran, I can not speak of their situation. In the Episcopal Church our lack of doing the things we are sent to do, in light of the clear mandates of scripture, sometimes make a mockery of our succession.

I am not sure that apostolic orders or apostolic faith will count much when we don't seek to make disciples or to exercise the spiritual gifts or to become part of the good news to the hungry, the prisoners, and the oppressed.

(The Rev.) JOHN I. KILBY
Grace Church

Clinton, Iowa

In ecclesiastical terminology, "valid" is a legal term and refers to a specific body of rules and procedures (what the Episcopal Church tends to refer to as "doctrine, discipline, and worship").

Just as an Episcopal bishop cannot pronounce on the validity or invalidity of marriages of persons of other commu-

nions, no Episcopalian can properly pronounce on the validity of sacraments of other communions in themselves. A question of validity with respect to Lutheran sacraments arises only as there is also a proposal of intercommunion (and regardless of what it's called, that's what the interim fellowship proposal is really all about).

Now the question becomes one of whether the doctrine, discipline, and worship of Lutherans is or is not in all essential points that of Episcopalians (as churches, not individuals). The clear answer is that they are not. I see this as a rather simple, easily understood, and not fearsome concept.

I also have no trouble sleeping at night because the Roman Catholic Church thinks my priesthood and eucharistic celebration are invalid — though in an ecumenical spirit, I wish it were not so.

(The Rev.) WILLIAM H. SWATOS, JR.
St. Mark's Church

Silvus, Ill.

Since TLC published the article, "Interim Eucharistic Fellowship," by Bishop Wantland of Eau Claire in the May 4th issue and "A Lutheran Responds to Bishop Wantland," in the October 4th issue, many of our readers have sent thoughtful letters on this subject. We regret that it has been necessary to abridge them and to include here only some of the interesting points that readers have brought up. Ed.

Support for Seminaries

(1) Seminaries have no control over the number of ordinands appointed by the dioceses of the church and cannot, therefore, be held responsible for any over or undersupply of clergy.

(2) The amount of scholarship aid given to ordinands does not increase or decrease the number thereof.

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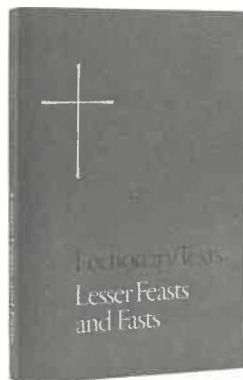
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THE LIVING CHURCH

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House of Bishops Meets

In San Diego, Calif. in October, some 160 bishops of the Episcopal Church sought together a way to address the monumental problems of this time, a time clearly set forth to them by a series of speakers as the new apocalypse.

Actions and pronouncements were not the main agenda for this interim meeting of the House. Instead the bishops spent most of the week listening to and reflecting upon the observations of three major secular leaders and the daily meditations of the Very Rev. Herbert O'Driscoll, dean of Christ Church Cathedral, Vancouver, B.C.

Responding in a pastoral letter which mirrored the urgency notable in all the presentations, the bishops asked the church to concentrate its efforts on seeking military restraint and arms control towards the establishment of world peace, and on helping forge a new collaboration between public and private sectors to alleviate the "looming increase in human privation."

The bishops committed themselves to a weekly act of fasting and prayer for the peace of the world during the coming year and pledged to increase their own regular giving to help the church meet the new wave of human need, making use of their own tax savings in 1981 as part of that increase.

The principal speakers, all laypersons in the Episcopal Church, included Thomas M. Franck, attorney and former law professor, who is director of research for the United Nations Institute for Training and Research; former Secretary of State Cyrus R. Vance; and attorney Margaret Bush Wilson, chairman of the board of the NAACP.

New Apocalyptic Age

Dean O'Driscoll set the tone in identifying the present time as a new apocalyptic age, "end times" in which we see impending crisis and the destruction of our present civilization, and in which we are "straddled uncomfortably between the past and the future." But apocalyptic times, he said, reveal that future which makes sense of the past and calls us forth into the darkness in which is contained the light. In apocalyptic times each of us is potentially Noah, that potential person whom God calls, and each must make the decision — to drown or to act.

Trends for the Future

Following Dean O'Driscoll's first meditation, Mr. Franck began by identifying world priority concerns as ascertained by surveys and interviews conducted by the UN institute: food and energy — unanimously the top priority with all

peoples; north/south realignment of economic resources — a top priority in the Third World, but low on the agenda of Western nations; South African racism; disarmament; the possibility of war in the Persian Gulf.

Mr. Franck then outlined trends for the future, determined through the surveys, which in biblical terms might well frame an apocalyptic age. As most critical, he listed trends toward unilateral recourse to violence, toward fragmentation and decentralization of power, toward polarization of the world into states becoming consistently richer and states becoming consistently poorer, toward increased politicization of food and energy.

World Security

Mr. Vance's talk concentrated on national security as inseparable from world security, which must be sought through continual dialogue and negotiation with the Soviet Union to avoid nuclear war.

Acknowledging the need for a deterrent, Mr. Vance said that our guiding rule should be, "Buy all we need, but need all we buy." We should be engaged in the "serious pursuit of serious arms control" measures based on a stable military balance and mutual restraint, and not the "elusive quest for superiority."

Our future, he said, will be even more intertwined with the developing world. "We must seek to understand and respect local realities that shape policy in each nation," not only out of humanitarian concerns, but because peace and prosperity for ourselves are related directly to the strength of developing nations. He noted that our 12 fastest growing export markets are in the Third World, and affirmed that the best way we can confront the Soviets is through strong relations with these nations.

"Shining Symbol of Hope"

Addressing herself primarily to the domestic front, Ms. Wilson was critical, not only of the administration, but of the American public as well, for the faltering economy, the deterioration of the quality of life, and our loss of greatness as a nation.

"We have lost the one thing that this America had in such abundance at the time of the founding of the United Nations," she declared. "We were a shining symbol of hope for humanity around the world." She said that we spoke then of



Ruth Nicastro

Archbishop Athanasius of the Mar Thoma Church with the Rev. Winston Ching of the Episcopal Church Center at the recent House of Bishops meeting in San Diego.

peace, not war; of people and their aspirations, not property; we championed the cause of the poor and needy; and we held fast to the principles of freedom.

Ms. Wilson accused the nation today of seeing public purpose as interfering with private gain, compassion as synonymous with weakness, and charity as a voluntary option of the individual.

Both concepts are flawed, she said; the times require a synthesis of public and private sectors for the common good, one through which we can find again the courage and capability to solve problems the way we did when we virtually eliminated hunger in this country in one decade.

The Prayer Book

Although the format of most of the week-long meeting involved small group discussion of the various presentations, the bishops did meet in several plenary sessions as well for joint action on a number of matters. Two of these sure to have far-reaching consequences concerned the reception of persons from other denominations and the *filioque* clause.

By resolution the bishops stated their belief that "it is not the intention of the 1979 Prayer Book to permit a bishop of the Episcopal Church in the United States to receive a person without the laying on of hands who has not already received the laying on of hands by a bishop of recognized apostolic order."

A resolution being drafted by the bishops' committee on theology for presentation to General Convention regarding the *filioque* clause was endorsed. The proposed resolution would drop the clause because it is not found in the Niceno-Constantinopolitan Creed, and it was introduced into the creed without the authority of an ecumenical council or due regard for catholic consent. The resolution states however, that any steps to restore the text to its original form should be taken in concert with the rest of the Anglican Communion and in collaboration with other Western Christian churches, and that this church should be committed to continued study of the matter.

Other Matters

The Rev. Massey Shepherd, Jr., Hodges Professor of Liturgics at the Church Divinity School of the Pacific, addressed the bishops regarding their responsibility for liturgy and worship in their dioceses. Ray Glover, editor of the Hymnal, reported on the new hymnal to be presented to the 1982 General Convention.

Concern for the seminaries was evident among all the group by their response to a progress report on a resolution being prepared for General Convention which would ask each parochial unit in the church to commit one

percent of its net disposable budget income to support of the seminaries.

Among other actions the bishops:

- voiced their unanimous support for the Rev. Joe Morris Doss and the Rev. Leopold Frade of Grace Church, New Orleans, in the federal charges against them stemming from bringing a boatload of Cubans to the U.S., and urged that the charges be dropped;

- voiced their support again for the Equal Rights Amendment, urging church members in those states which have not yet ratified the amendment to encourage "in every way possible" their state legislatures to do so;

- called upon the church to assist the Diocese of Namibia to rebuild the Anglican seminary, churches, and other buildings destroyed by war; to intensify efforts to achieve a peaceful solution for that country by renewed pressure upon governments, particularly South Africa, to adhere to UN resolutions as a basis for negotiated settlement; to educate the public on the situation there; and to give increased attention to the plight of Namibian refugees in Africa and here;

- endorsed creation of a National Academy of Peace;

- asked the church to increase efforts on behalf of disabled persons; and

- unanimously reiterated their endorsement of the identical resolutions of two successive General Conventions which set forth a Christian approach to the ethical and moral issues involved in abortion, and which conclude: "that the Episcopal Church express its unequivocal opposition to any legislation on the part of the national or state governments which would abridge or deny the right of individuals to reach informed decisions in this matter and to act upon them."

RUTH NICASTRO

Welsh College Accepts Dissidents

St. Michael's Theological College at Llandaff in Wales is accepting American students who plan to be ordained in the breakaway Anglican Catholic Church in the U.S., according to the *Church Times*. One ordinand has arrived at the college, and another is due to arrive soon.

Reportedly, the Welsh connection was established when the former warden of Lenton Hall at Nottingham University, the Rev. E.W. Trueman Dicken, suggested to an unnamed ACC bishop that St. Michael's might be a suitable place for training priests for the schismatic body.

The Rev. Canon John G. Hughes, warden of St. Michael's, told the *Church Times* he saw nothing wrong with the arrangement. He said the students had fulfilled the college's criteria, and although St. Michael's had a Tractarian ethos, it was not "an Anglo-Catholic ghetto."

The Bishop of Llandaff, the Rt. Rev.

John Poole-Hughes, who is chairman of the college's board of governors, did not know at first about the students' acceptance, and "it is believed that he was at first dismayed by the news," according to the *Church Times*.

However, the bishop said that although he felt he should have been consulted, he agreed with the view expressed by the Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church, that it was better to have such men study at a college within the Anglican Communion "so that they might be drawn back into the Anglican fold."

ACC-5

This is the third and final report on the September meeting of the Anglican Consultative Council. The other reports by Fr. Simpson appeared in TLC, Oct. 18 and 25.

The prospect of a new era of effective communication between the major steering groups of the Anglican Communion — the Anglican Consultative Council and the Primates of the 28 member churches — is seen as one of ACC-5's major accomplishments.

Its final plenary session was marked by the announcement that minutes of the Primates' meetings, including the records of last spring's week-long session in Washington, D.C., henceforth will be shared with ACC's standing committee.

This unexpected disclosure of across-the-board cooperation was made by the Most Rev. Edward Scott, Primate of the Anglican Church of Canada. Its quiet reception as a routine matter of business was taken to mean that either the new plan of sharing had been cleared in the previous week's private committee sessions, or that its significance was not apparent immediately.

Although both ACC and the Lambeth Conferences, at which Anglican diocesan bishops meet decennially, are non-legislative, both groups present the closest approach to centralized policy and authority that exists within Anglicanism. Many observers believe that the decision for the Primates to meet every other year came about because ACC clout and aggressiveness was so much in evidence at the 1968 Lambeth Conference.

The announcement of more open cooperation in the future, therefore, was regarded widely at Newcastle as defusing a sometimes alarming and troubling threat to worldwide Anglican unity.

Despite its proclaimed reluctance to advise, ACC's narrow vote at its 1968 Kenya meeting was all it took for the Bishop of Hong Kong to begin ordaining women to the priesthood. Similar circumstances could surround a woman's elevation to the episcopate, an event that would fly in the face of Lambeth

'78's request that such action not be taken "without consultation" with other Anglican provinces and churches.

Sharing the Primates' thinking on such matters with the ACC standing committee could offer a more analytical approach to the question of women bishops, even though conveying the predictable negativism to particular churches would place a heavy burden of responsibility on both Primates and ACC. In at least two instances in the U.S. (the Diocese of New York and the Diocese of Long Island), the advancement of a woman candidate's name in episcopal elections, had it caught popular favor, most likely would not have been impeded by cautious counsel.

The Archbishop of Canterbury himself called ACC "a sometimes petulant and rather difficult child," when he paid tribute to the Rt. Rev. John Howe, ACC's Secretary-General, just before the noontime break on the last day.

Although Dr. Runcie's tribute to the retiring Roman Catholic observer, Msgr. William Purdy, had been delivered warmly 24 hours earlier, his official farewell to Bishop Howe seemed perfunctory. It may have reflected only the room's exhaustion as the delegates eased wearily toward the final hour. Moreover, it was a summing-up offered well in advance because Bishop Howe will continue in office for a good portion of the two years or so before ACC convenes again.

ACC now has come "to adult life," the archbishop noted. "John Howe has spent himself in its service. When our history is written, he shall have a special place."

(Dr. Runcie thus unwittingly touched on a sensitive point with some ACC participants. At the outset of their Newcastle meeting, they enthusiastically endorsed the plan that Bishop Howe's first assignment in retirement should be a survey of the Anglican Communion with special reference to its life in recent years. As the days went by, increased exception was taken to the research grant of approximately \$36,000, but it was pointed out that the sum is to cover considerable travel. Some ACC delegates felt it would be difficult for the Secretary-General to be thoroughly objective. As one man put it, "It's rather like asking a U.S. President to do a history of his own administration.")

"John Howe says the Anglican Communion is held together by affection," Dr. Runcie went on. "He has done perhaps more than anyone to remove misunderstandings. He must have attended *hundreds* of synods, and therefore has a remarkable digestion! He may want to award the Howe Belt for knowing the biggest bores in the Anglican Communion! Although he has traveled millions of miles, he has never become a bureaucrat, but remains a priest and a pastor. My first visit to ACC took me to Howe's

old stamping ground. One man said in awe, 'He introduced cross country running to West Africa!' Old students greet him as old friends."

Another important announcement marking the close of ACC-5 was the choice of West Africa as the site of the next meeting. Bishop Howe pinpointed Nigeria as the most likely place, and said the months of July, August, and September would be the most suitable in its climate. Details of housing, preferably continuing ACC's custom of being a residential conference, will be settled in consultation with Nigeria's vigorous and articulate archbishop, the Most Rev. Timothy Olufosoye.

The lay delegate from New Zealand, David Wylie, rose immediately to express his gratitude for the choice of the Third World as ACC's next meeting place. (Informally, England was preferred widely, due to its central location for ACC's far-flung membership.) Mr. Wylie, a deputy librarian at Wellington's Victoria University, held the record for the layman who spoke most frequently at Newcastle. His archbishop, the Most Rev. Paul Reeves, was the episcopal delegate most often heard from.

Technical revisions and word-by-word reconsideration of resolutions consumed the major part of the last plenary, with particular attention paid to statements on unity. The concluding papers of the Anglican-Roman Catholic International Commission (ARCIC) were delivered too late to be digested thoroughly by ACC-5. Concern was expressed for the appointment of a new group to continue the commission's work.

Minutes and resolutions in final form, to be edited by the Rev. Canon Michael Perry of Durham, are expected to be available by late fall from the ACC Headquarters, 14 Great Peter Street, London, SW1p 3NQ.

(The Rev.) JAMES B. SIMPSON
Anglican Digest/Episcopal Book Club

Nashotah Library Enlarged

The Brady Addition to the library of Nashotah House, Episcopal seminary near Milwaukee, was dedicated on October 11. This extensive enlargement of the facilities, named for the Rt. Rev. William H. Brady, retired Bishop of Fond du Lac, includes new stacks, carrels, reading areas, and offices.

The older part of the library has also been totally renovated. The Bishop of Milwaukee, the Rt. Rev. Charles T. Gaskell, officiated at the outdoor Sunday afternoon ceremony under the brilliantly colorful fall leaves.

Bishop Brady and members of his family were present, and he read the prayer of dedication. The librarian, Mr. James Dunkly, familiar to readers of TLC as the reviewer of "Reader's Shelf," introduced the speaker, Profes-

sor George E. Reedy of Marquette University. Dr. Reedy defined the importance of libraries today as "anchorage in the past, without which we cannot move wisely into the future."

H.B.P.

Washington Cathedral Service for Sadat

At Washington Cathedral on October 7, leaders of four religious faiths joined in a memorial service for slain Egyptian President Anwar Sadat, paid tribute to his contributions to peace, and mourned his passing. A large congregation of congressional leaders, diplomats, and ordinary citizens gathered at short notice and participated in the brief but impressive rites.

Security was tight. Barriers at each door checked every person and a phalanx of secret service men surrounded President Reagan as he entered through the north transept. Visibly moved, he sat in the front row of the nave with Mrs. Reagan. Across the aisle was Egyptian Ambassador Ashraf Ghorbal and members of the embassy staff. Vice-President and Mrs. Bush and Secretary of State Alexander Haig took seats in the transept just before the service. Behind them were the congressional delegation, which included Senators Charles Percy, Charles Matthias, and John Glenn.

Cathedral Provost Charles Perry opened the service with the lines from Isaiah that Mr. Sadat has used at the White House ceremony when he and Israel's Prime Minister Menachem Begin signed the Camp David peace accords: "They shall beat their swords into plowshares and their spears into pruning hooks." He also quoted Jesus' words: "Put up the sword. For those who live by the sword shall perish by the sword."

"We gather together here," he said, "from diverse nations, cultures, religious traditions, and from all walks of life . . . to give thanks for the vision and courage of this man of peace and to pray for his family and the people of Egypt and for peace within and among the nations of this world."

Rabbi Eugene J. Lipman, of Temple Sinai and vice president of the Interfaith Conference of Metropolitan Washington, read the Old Testament Lesson from Micah 4: "Nation shall not lift up sword against nation, neither shall they learn war anymore." As it was the eve of Yom Kippur, the words had a special poignancy.

The Most Rev. Eugene A. Marino, S.J., Auxiliary Bishop of the Roman Catholic Archdiocese of Washington, read from Matthew 5: "Blessed are the peacemakers. . . ."

In sharp and electrifying contrast to the Anglican chant of the 23rd Psalm sung by the Cathedral Choir, was the



Broffman

President Ronald Reagan, Mrs. Reagan, Secretary of State Alexander Haig, Mrs. Haig (left to right) were joined by Vice President and Mrs. Bush, the joint Chiefs of Staff, members of the Supreme Court and a large delegation from Congress at the memorial service for Anwar El-Sadat held at Washington Cathedral.

Moslem lament for the dead, chanted by Shaikh Fathy Mady of Washington's Islamic Center. Its sinuous, plaintive notes, punctuated by long pauses of silence, echoed through the vaulting, recalling Mr. Sadat's devout Moslem beliefs and evoking an emotional reaction from the Egyptian delegation.

In his brief eulogy, the Rt. Rev. John T. Walker, Bishop of Washington, stated "with profound shock and a heavy heart" that "the world has lost one of its brightest lights of hope for the future of this planet. None of us will ever forget the faith and courage of this man . . . who in the face of opposition took that first and giant step toward peace with Israel . . . who taught us that enmity, the barrier that divides us from one another, is not a natural element of the earth, but is something we grow inside ourselves, and that no matter how long it has lasted, we can take these steps toward reconciliation."

He cited Mr. Sadat's dream of a great center of peace at the base of Mt. Sinai, where all three faiths — Moslem, Christian, and Jew — could pray together to the God common to us all. "May our coming together today to mourn him be a symbol of our willingness to break down the barriers and fears and suspicions. May we decide this day to be offended by every sign of prejudice." He called on all nations to forsake terrorism and oppression. "May we not cease our

labors till his dream has become a reality, and the hope so longed for becomes the practice of the nations of the earth. For not until then will his death be avenged by us."

Prayers from the Koran were added to the familiar prayers of the Episcopal liturgy, and Bishop Walker gave the commendation: "Into thy healing presence we commend this beloved man, and pray that we may be given the strength to further the cause of justice and peace for which he labored and for which he died."

Representatives of all faiths joined in "O God, our Help in Ages Past," and a muffled quarter-peal was rung in *memoriam* from the tower by the Cathedral Ringing Society as the mourners left the church.

DOROTHY MILLS PARKER

Final Chapter in Los Angeles

The final chapter on the five-year-long property litigation between the Diocese of Los Angeles and four parishes which broke away from the diocese and the Episcopal Church following the 1976 General Convention was written October 5, when the United States Supreme Court declined to hear the case on appeal. The California State Supreme Court had earlier declined to hear the case.

The decision left standing the January, 1981, opinion of a California State Court of Appeals which, overturning the 1978 decision of Los Angeles Superior Court Judge J. Wesley Reed, ruled that the property of three of the parishes belonged to those parishes — St. Mary of the Angels (Hollywood), St. Matthias (Sun Valley), and Our Saviour (Los Angeles).

At the same time, the Court of Appeals upheld Judge Reed's ruling on the fourth parish — Holy Apostles (Glendale) — saying its property was subject to an expressed trust because of language contained in its articles of incorporation and because it was incorporated after the adoption by the diocese in 1958 of a canon which specifically states that on dissolution of a parish its property reverts to the diocese. The articles' language which was cited identifies the parish as an integral and subordinate unit of the larger Episcopal Church and the Diocese of Los Angeles.

The Rt. Rev. Robert C. Rusack, Bishop of Los Angeles, received the news during the interim meeting of the House of Bishops in San Diego, Calif. Sharing the announcement during a plenary session, Bishop Rusack spoke of his grief over the alienations engendered in the dispute and warned the other bishops that they should take steps to insert appropriate language into the canons of their dioceses to avoid such separations in the future.

The four parishes had separated from the parent church by changing their ar-

ticles of incorporation with the California Secretary of State to eliminate any reference to the Diocese of Los Angeles or the Episcopal Church. Shortly afterward the clergy renounced the doctrine, discipline, and worship of the Episcopal Church.

RUTH NICASTRO

Two Extremes — No Consensus on South Africa

A day-long symposium to discuss corporate activity in South Africa attracted representatives of 29 Fortune 500 companies and 30 religious groups to International House in New York City on September 28.

The meeting was organized by General Motors, Ford, and the Interfaith Center for Corporate Responsibility. The Rev. Charles A. Cesaretti, public affairs officer at the Episcopal Church Center, and Dr. Paul Neuhauser, Executive Council member, represented the Episcopal Church.

The discussion brought no consensus, and at least one observer noted that the meeting "confirmed the wide gap between church activists, who say that any investment in South Africa supports apartheid, and corporations, who believe their activities benefit South African blacks."

At the heart of the debate lay a disagreement over whether by making loans or by their very presence, U.S. companies undermine South African blacks in their efforts to obtain equality. A recent open letter from the Rt. Rev. Desmond Tutu, assistant Bishop of Johannesburg, was quoted in this connection at the meeting.

"Multinational corporations are not yet involved in the business of helping to destroy apartheid . . . they are making apartheid more comfortable, rather than dismantling it," Bishop Tutu wrote. The activist black prelate also sent a telegram to the symposium, expressing the hope "that participants (would) realize investment is as much a moral as an economic matter."

Pointing to the facts that American corporations usually pay higher wages, and attempt to limit blatant forms of discrimination in housing, training, facilities, and promotion within the industrial compound, the corporate leaders argued that they could have no effect at all if they withdrew. The church leaders present did not accept this argument, since, they said, the 350 U.S. firms with business in South Africa employ less than one percent of the work force.

William Broderick, director of Ford's international governmental research office, summed up the differences between the church and corporate views. "Business as usual is not acceptable, and moral outrage is not enough. We need to find something between those two extremes."

The Banal and the Trivial

Should the church go down in this century—if we really stand at the end of the Christian era—it will be because of the banality and the trivialization of modern life.

By GEORGE E. REEDY

The boycotting propensities of the members of the Moral Majority evoke mixed emotions from those who place a high value on the First Amendment to the American Constitution, but their rage against television is fully understandable. Unfortunately, they are shooting at the wrong target. They do not understand the real nature of the onslaught against Christianity that is being mounted through the electronic giant that dominates so much of our lives.

It is unfortunate that most of the adverse reaction to television takes the form of sputtering attempts to censor sex and violence. Obviously, the medium is guilty of exploiting both of those areas of human conduct beyond the demands of artistic integrity in portraying the realities of the world around us. But this has been a condition of society since Adam and Eve left the Garden of Eden. Pornography and sadism have never made a serious breach in the founda-

tions of the church before, and there is no reason why they should now.

The real problem with television is its tendency to foster a trivialized view of life. This is a lesser factor with the so-called entertainment programs, most of which do not foster anything except vacant minds which are so filled with the sights and sounds emanating from the "tube" that they are unaware of their own vacuity.

Consider instead the commercials, where men and women who *know* what they are doing spend hundreds of millions of dollars annually to implant fixed attitudes into the public consciousness. In this field, the desire is to *fill* vacant minds — fill them with an overwhelming desire to rush out and buy a series of products.

There is no real harm in advertising *per se*. In modern society, it is absolutely essential to the operation of the economic system. We no longer live in intimate communities where we know what goods are available for trade and where we have ample opportunity to form reasoned judgments on the character of those who are offering to sell us the goods we cannot make for ourselves. In this sense, television "commercials" are actually a form of information.

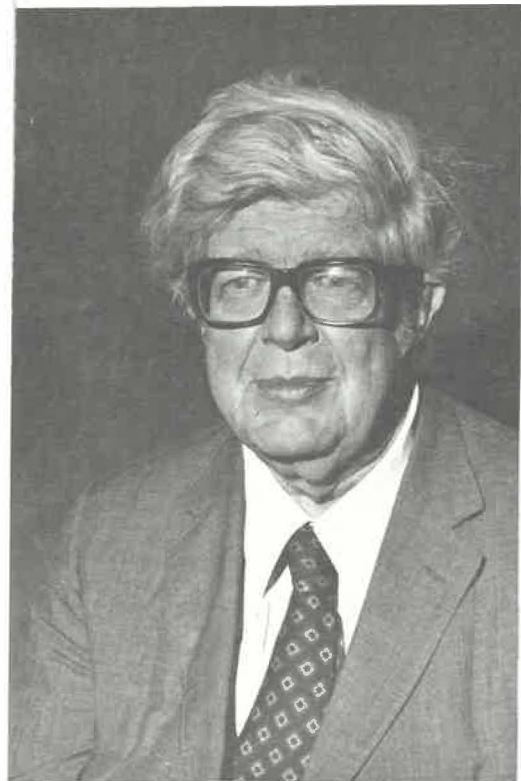
Obviously, some of the people who produce them may not be overly truthful, and all of them are certain to exaggerate the virtues of their products whether consciously or subconsciously. But the worst that can happen to us is the waste of some money. A minimum of policing can prevent genuine damage from goods that are physically and biologically dangerous, and if we do not have enough sense to distinguish good from poor quality after a few trials, we deserve to be fleeced.

In some instances, the exaggeration takes on a form of wit that is definitely superior to most of what is labeled TV entertainment. I am absolutely enchanted by Signor Aldo, the absurd little character who has become a dashing Lothario by the simple expedient of chilling the right kind of wine. I mourn the passing from the scene of the ESSO tiger, who should have been immortalized along with the Cowardly Lion and the Reluctant Dragon.

And there was a period in Milwaukee when I twirled the dial on my set madly trying to locate Usinger's two happy German butchers chortling merrily over "the bestest von the wurstest." (If that is not what they actually said, who cares? That is the impression they left in my mind.)

In other instances, the exaggerations are merely objectionable. I have become very tired of the wads of Tampax that are jammed down my throat and the self-conscious athletes who demonstrate the superiority of one version of spray

Professor George E. Reedy is the Nieman Professor of Journalism at Marquette University in Milwaukee. As a member of The Living Church Foundation, he brings to TLC the benefit of a long career in public service and writing.



Professor Reedy: Answers can be found if we are truly aware of the problem.

our defiance of the command of the Almighty, and our redemption is available through identification with him, who is both the Son of Man and the Son of God. This identification lays upon us the obligation to do justly, to love mercy and to walk humbly with our Lord. In return, we have held out to us "the means of grace and the hope of glory." For nearly 2,000 years, these are the ideas that have spurred men to self-sacrifice, to heroic achievement, and to love of compassionate conduct.

Can we honestly say that these are the messages which we hold before our people, young or old, today? Of course, many parents send their children to Sunday school — which means that for one hour out of the week the youngsters hear stories about lambs they have never seen, shepherds whom they have never met, and characters who speak a language totally alien to that which they hear from their parents and playmates.

Can this compete every night with a very clear message — in words they can understand — that the means of grace is a McDonald's hamburger, and the hope of glory, a bottle of Pepsi? Anyone who believes that Sunday school will win in that kind of a contest will believe 2,000 impossible things before breakfast.

Naturally, one expects adults to have more sales resistance and to retain the essential values of the past to hand on to their children. But are the adults in any better shape? After all, in terms of ubiquity, television is the principal medium of communication in our society. It, too, is transmitting messages of human misery and the prospects of redemption. But the misery here has nothing to do with defiance of the Almighty, and the redemption has nothing to do with faith in Christ. Instead, the misery arises from body secretions and the redemption can be achieved through the right mouthwash, toothpaste, or vaginal douche.

In the odd universe of TV, human beings are constantly confronting crises. For example, there is the family, obviously on the verge of a breakup because the children want a toothpaste that

sweetens their breath, whereas Dad wants "good dental checkups." Mothers live in fear of buying the wrong toilet tissue. The dread specter of cholesterol chortles gleefully over the family that is headed towards the seventh circle of hell through eating butter, while the young married woman must fight back against a mother-in-law who insists that she is using the wrong fabric softener.

Is this all ridiculous? Of course it is. But what is there in our society to counteract the daily pounding of this message into our ears? Should we try to stop it? Of course not! That would be even more ridiculous than the commercials. What we see on television exists *because it works*. This is not the result of a grandiose plot to subvert the church or to reshape society. It is merely the reaction of men and women who understand the workings of our economic system and we are using their knowledge to achieve their personal goals and make a living like the rest of us.

What we should do is recognize what has happened to us as Christians. We have been so involved in doctrinal disputes that the world has slipped by us. We have spent too much time in arguments over the ordination of women and the nature of the Prayer Book — disputes which reasonable people would settle quickly if they had their eyes on genuine goals — and not enough time on the relationship of human beings to society and of society to God. Those who have then tried to raise the basic issues of the Christian faith have found themselves speaking to closed ears and closed minds.

I do not pretend to have any pat answers. But I believe answers can be found if we are truly aware of the problem. We had better find those answers soon. The church has withstood barbarism and evil, pride and vanity, falsehood and wickedness. Should it go down in this century — if we really stand at the end of the Christian era — those are not the forces that will administer the *coup de grace*. Instead, it will be the banality and the trivialization of modern life.

Issues Facing the Church

THE LIVING CHURCH has recently invited a number of leading clergy and lay people to write about what they see as major issues confronting the church at the present time. Their statements provide an interesting and challenging estimate of the period in which we now live and the responses that are needed.

It is with much pleasure that we introduce the series in this issue. We hope these articles will help all of us to clarify our thinking.

over another. The parade of feminine posteriors encased in various brands of blue jeans is hardly calculated to enhance my appreciation of the esthetic qualities of the opposite sex.

And I would have liked to slap the face of that sharp-nosed woman who pointed a finger of scorn at the "ring around the collar" encircling the neck of some poor, little brow-beaten male. In all of these instances, however, an effort is being made to peddle a commodity that has some utilitarian virtue, and the fact that I do not like it is my own business. I have a solution for this problem — the button that turns off my TV.

The real problem is with the type of commercial that seeks to create a demand for products that did not exist in previous history and actually have very little excuse for existence now. These are the wares that are hawked by creating meaningless fears and by establishing values that contradict all of past human experience.

It is here that our society is fostering the attitudes which are undermining the foundations of the church, simply by scoffing at the concept that human beings have a *God-given character that makes them important*. In the Never-Never land of the TV commercial, what makes people important is not what they are, but what they can become — if they only buy and use the "right" products.

On the other hand, the essential message of Christianity is that we are all children of God. Our misery flows from

In Stone County

*"...we are joyful in the Lord and we
love one another."*



Russ Widmer
The Rev. George Bersch and Mollie Bersch

By GEORGE BERSCH

While my wife Mollie and I were still in Beloit, Wis., and approaching the time of our retirement, friends suggested that we look at the Ozarks as an attractive place to build and to establish our new life. This is what we eventually did, in the spring of 1976, settling in the small community of Mozart in Stone County, Ark., about 17 miles west of Mountain View.

One thing was an inconvenience: the nearest Episcopal church was 55 miles away. When my mother, at the age of 94, decided to sell her home in Illinois and build a new house on our property in the mountains, it was quite out of the question to expect her to make that trip every Sunday. So we began to celebrate the Eucharist at her table each Sunday.

Soon after, my sister and her husband moved to our area from Florida. They joined us at the services, and soon word got around. We were happy to welcome two new families who had come to Arkansas from Colorado in order to "return to the land." These people had

Episcopal Church backgrounds, and the Ozark style of Baptist and Pentecostal churches did not appeal to them.

My newly arrived brother-in-law, Lee, began writing a column for the local weekly newspaper and occasionally would refer to happenings at our little home gatherings. Other interested Episcopalians looked us up, and soon we had about 35 people in somewhat regular attendance. For a time our group included a priest who had served in the Roman Catholic Church. His wife, who had been a teaching nun for many years, also came, with their three children.

Every Sunday now, with few exceptions, we celebrate the Eucharist, either in our home or in the home of some other family. After church we have a social hour that sometimes will extend to three or four or more hours. Hill folks like to visit, and they like to enjoy a meal together.

For three years, in spring, we have held a traditional seder at the home of two of our members, with about 40 people taking part in the Passover meal. Sometimes we dip into "our ten percent" to pay for the lamb. This past year however, two of our friends who are raising sheep supplied the lamb as their contribution to the meal. And what lamb it was!

Instead of a preachment at service time, we respond to the prayers and have a 20 minute discussion period. This has proved to be helpful and stimulating. At the prayers of the people, we do without a leader and everyone, including the children, is encouraged to partici-

pate in the intercessions. At the communion, the bread and chalice are passed from person to person, with each person using the appropriate phrase.

The group is smaller now than it was. Two young families have moved away with their five young children because they could not make do on the land or find suitable employment. We lost two people by death, and another two families moved for other reasons.

But we still have about 30 people who consider our little house their church and come with considerable regularity, some from as far away as 30 miles. Others join us from time to time, including nearby Baptists and those with no church affiliation.

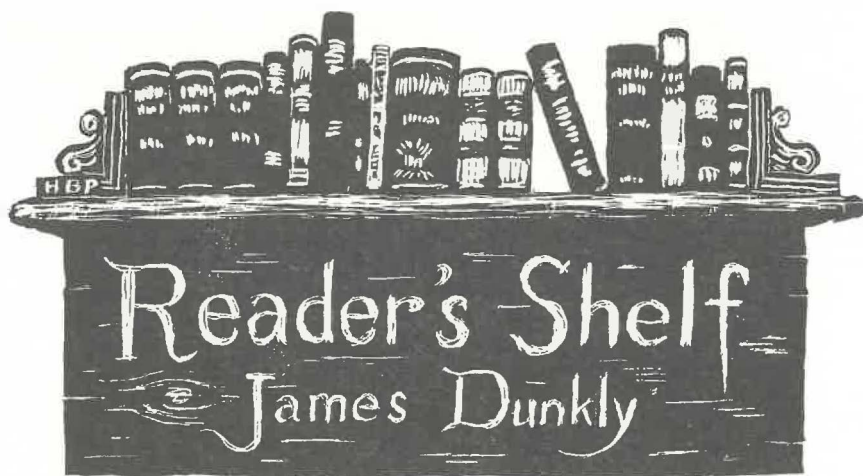
We have been blessed with a good supply of musicians. Our music does not always come from the Hymnal but from many sources, one of the most exciting of which is the little book, *Ecumenical Praise*, which Alec Wyton edited, along with Erik Routley. Our Quaker friends find us a bit noisy, but they come for special services anyway.

The Rt. Rev. Christoph Keller honored us with his presence in October of 1979 on the 12th anniversary of his consecration, and we had one person baptized and two others confirmed. This was the first time a Bishop of Arkansas had ever visited Stone County. There had never before been any flock to visit.

In July of this year, the Rt. Rev. Herbert A. Donovan paid us a visit, his first since becoming Bishop of Arkansas. Both of the bishops have encouraged us to continue in our present way. There probably will never be enough people, with enough means, to organize a mission in the traditional mold.

What the future holds for us we cannot know. But this we do know: we are joyful in the Lord and we love one another.

The Rev. George Bersch was 41 years old when he entered the priesthood. Before moving to Arkansas he had spent his ministry in the Diocese of Milwaukee, serving several different parishes. For a time he was the director of the diocesan camp and chaplain to the University of Wisconsin in Milwaukee. He also served as chairman of the diocesan department of Christian education and executive director of the department of Christian social relations.



THE OLD TESTAMENT AND THE ARCHAEOLOGIST. By H. Darrell Lance. Fortress. Pp. xiii and 98. \$4.50 paper.

The latest addition to the excellent Fortress series Guides to Biblical Scholarship. Lance, who teaches OT at the theological center in Rochester, lays out the basic principles of archaeology, describes the archaeologist's work and publications, and discusses the worth of archaeology for biblical study. Illustrated.

LAST SUPPER AND LORD'S SUPPER. By I. Howard Marshall. Eerdmans. Pp. 191. \$6.95 paper.

One of evangelicalism's ablest NT scholars here studies the biblical evidence concerning the Eucharist, concluding that the Passover character of the meal is vital and that any present day eucharistic practice taking proper account of the NT will include numerous features of both Catholic and Protestant traditions. Marshall does not examine post-NT developments at all, but his examination of the NT material is instructive and thought-provoking, forcing us to ask why things have changed so much since the first century.

FREEDOM OF SIMPLICITY. By Richard J. Foster. Harper & Row. Pp. viii and 200. \$9.95.

Foster, who teaches theology at Friends University in Wichita, Kan., here surveys the Christian tradition of simplicity in living and urges its revival, insisting upon the primacy of interior simplicity as the basis for external and corporate shifts in style of life.

LETTER TO PILGRIMS: A Commentary on the Epistle to the Hebrews. By Robert Jewett. Pilgrim. Pp. viii and 248, \$7.95 paper.

Jewett, who teaches NT at Garrett-Evangelical Seminary in Evanston, here approaches Hebrews as directed to the

same situation as Colossians and against a peculiar Jewish-Gnostic heresy prevalent in the Lycus Valley. This sharpening of the picture of the audience also sharpens the message of the epistle, not only for the first century but even for the 21st, wherein Christians will be just as much strangers on pilgrimage as they have ever been.

DANIEL. By D.S. Russell. Westminster. Pp. x and 234. \$10.95 cloth and \$5.95 paper.

One of the first volumes is the OT series of the Daily Study Bible, for which William Barclay did the entire NT. Russell, an English Baptist and well known scholar of Jewish apocalyptic, follows the RSV and expounds widely agreed-upon positions for the general reader. A good place to start studying Daniel.

THE BIBLE NOW: Essays on Its Meaning and Use for Christians Today. Edited by Paul Burns and John Cumming. Seabury. Pp. 208. \$6.95 paper.

Essays on a number of biblical problems (inspiration, church authority, prophecy, OT ethics, Jesus as Son of God, Resurrection), written for this volume (with two exceptions) by 16 RC scholars (mostly British). Religious educators are particularly in mind as an audience, but readers of many jobs and many denominations will profit from this collection, which also suggests further reading.

THE CALL TO CONVERSION: Recovering the Gospel for These Times. By Jim Wallis. Harper & Row. Pp. xviii and 190. \$9.95.

The Sojourners community in Washington has become one of the strongest challengers of Christian consciences in this country. Jim Wallis, one of its founders, has emerged as a voice that must be heard, both by evangelicals and by other Christians, because of his insistence that theology and social action are inseparable. READ IT!

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LETTERS

Continued from page 5

Episcopal Church are seeking additional support for one reason only; namely, that their customary sources of income are inadequate in the face of inflated costs, and they must have additional help if they are to be able to continue to serve the church adequately.

Finally, in response to your wondering whether the Board for Theological Education recognizes the reality of the church's problems, I must remind you that one reality which the Board for Theological Education is facing is the very explicit instruction of the last General Convention (Resolution B-127) to devise a means whereby the entire church can be induced to support its accredited theological seminaries.

I am sure the board would appreciate the help of communicators such as yourself in clarifying their task or, at least, in not confusing it with ruminations about problems over which neither the board nor the seminaries have any control and which are irrelevant to the main issue, which is how the church might assume proper responsibility for its seminaries.

(The Very Rev.) GORDON T. CHARLTON, JR.

Dean, Episcopal Theological Seminary of the Southwest
 Austin, Texas

The Early Service

I was truly shocked by the article, "The Early Service," by the Rev. M. Fred Himmerich [TLC, Sept. 20]. The good father seems to overlook completely the extremely important fact that many people, by reason of employment or other pressing obligations, simply must attend an early Mass if they are to attend church at all!

Hardly is it a matter of whether or not the combined number of people at both services can be seated at one time. And further, why should parishioners not be offered the choice of two service times?

Toward the end of the article, Fr. Himmerich mentions the apparent utopia arrived at in his parish: Sunday school and Bible class, followed by the Eucharist and a parish breakfast. What about those who cannot spend three hours or more at church on Sunday?

Fr. Himmerich seems to be unenthusiastic about Low Mass or a "said service." Why don't churches "dress up" the early service? Many churches already have sermons at both services. Organ music should be added to this, and there is no reason for the service not to be sung.

For 39 years, I was choirmaster and organist of a city church. I taught the early service congregation to sing the Mass. They learned to do it very acceptably. Our attendance ranged from 25 to 50.

I want to emphasize that this was successfully done without any choir singers. We sang the Merbecke Mass, including the Salutation and the Sursum Corda. Of course, I also had to teach the clergy to sing the Collects, Preface, and so on.

The easy way out is to treat the early service as something not very important. Treat it as being just as important as the more festal and elaborate second service, and you might find the attendance increasing.

HARRISON WALKER

Wilmington, Del.

• • •

Not only was our early service borrowed from a degenerate Roman Catholic tradition, as Fr. Himmerich correctly states [TLC, Sept. 20], but it was brought into the Episcopal Church when our 1892 Prayer Book was floating us all downstream into the 1928 revision of the same, all of which gives official support to overdosing ourselves with "mea culpa," while precluding the joy of salvation; confronting ourselves with the Judge Eternal, while ignoring the compassionate Savior; entertaining ourselves with private devotions, while neglecting, even denying, the Body of Christ.

I am persuaded that one chief problem people are having with the 1979 Prayer Book is its exposing of our self-centered piety. But I'm optimistic and pray that the early service will take on, increasingly more, the characteristics of full worship, at least hymns and sermons. And thus, thank God, people will have nowhere else to hide.

(The Rev.) PAUL Z. HOORNSTRA
 St. Francis of the Islands

Savannah, Ga.

Happy Advertiser

This letter is being sent in response to the orders we have received for the *Altar Guild Manual*, as being advertised in TLC. We are overwhelmed that people in various parts of the country are interested in the revision that is to relate to the 1979 Book of Common Prayer. It really makes us aware that we are all part of the church.

The letters that have accompanied these orders have been delightful to read, and I wish there was time to respond to each of them. However, we are preparing for our altar guild day with the bishop and a special visit from Sandra Hynson of the Washington Cathedral, and my letter time is very limited.

We do appreciate having our correspondents tell us their positions in the church or diocese so that we will have an idea of where the manual will be used.

MARY WELSH

Diocesan Directress, Altar Guild
 Diocese of Oklahoma
 Oklahoma City, Okla.

PEOPLE and places

Appointments

The Rev. John Ambeland is rector, St. Michael's Church, Racine, Wis.

The Rev. David F. Beer is priest-in-charge, St. Francis-by-the-Lake, Canyon Lake, Texas. Home address: 7010 Grand Canyon 107, Austin, Texas 78752.

The Rev. Charles H. Birkby is rector, Emmanuel Church, East Syracuse, N.Y. Add: 400 W. Yates St., East Syracuse 13057.

The Rev. Mark L. Cannaday is rector, St. Thomas' Church, San Antonio, Texas. Add: 1416 N. Loop, 1604 E., San Antonio 78216.

The Rev. Kenneth F. Connor, Jr. is supervisor of the Headwaters Field of the Diocese of Central New York, serving Trinity Church, Boonville; St. Paul's, Constableville; Christ Church, Forestport; and St. Mark's, Port Leyden. Add: 121 Ford St., Boonville, N.Y. 13309.

The Rev. James Diamond is now serving Christ Church, Andover, Mass. Add: 29 Central St., Andover 01810.

The Rev. Mark C. Engle is rector, St. Paul's Church, Walnut and Market Sts., Jeffersonville, Ind. 47130.

The Rev. Michael W. Goldberg is rector, Holy Trinity Church, Ocean City, N.J. Add: 15 Sunnyside Court, Ocean City 08226.

The Rev. Eric Heers is rector, St. Michael and All Angels Church, Concord, Calif.

The Rev. Rayford B. High is rector, St. Paul's Church, Waco, Texas. Add: 515 Columbus Ave., Waco 76702.

The Rev. Richard B. Leslie is rector, St. James Church, Fremont, Calif.

The Rev. Albert Majkrzak is rector, St. Mark's Church, South Milwaukee, Wis.

The Rev. Richard D. McCall is assistant to the dean of the Cathedral of the Incarnation, Garden City, L.I., N.Y.

The Rev. Richard Merrill is vicar, St. Luke's Church, Hollister, Calif.

The Rev. David M. Rider is now a student in clinical pastoral education at the Sloane Kettering Cancer Institute in New York City. Add: 99 Claremont Ave., New York 10027.

Ordinations

Priests

West Missouri—Scott Anderson, curate, St. Philip's Church, Joplin. Add: Box 476, Joplin, Mo. 64801.

Deacons

Central New York—Vicki L. Prescott, staff, St. Paul's Cathedral, Syracuse, N.Y. Add: Jefferson Towers #1712, 50 Presidential Plaza, Syracuse 13202.

West Missouri—Edith Temple; she will serve St. George's Church, Kansas City, Mo.

Other Changes

New canons elected by Trinity Cathedral, Newark, N.J., are the Rev. John R. Edler, vicar of St. Alban's Church, Oakland/Franklin Lakes, N.J., and the Rev. Nancy H. Wittig, chairperson of women's ministries

in the diocese. They join the Rev. Richard Chasse, chaplain at Christ Hospital, Jersey City, who has been serving as canon pastor to the clergy of the Diocese of Newark. The three will function at the cathedral for diocesan services.

The Rev. James Palacious is now licensed in the Diocese of New Jersey. Add: 4 Wheeler Lane, Apt. 6-B, Princeton 08540.

Change of Address

The Rev. Sister Rachel Hosmer, O.S.H. from St. Mary's Convent, Sewanee, Tenn., to the Convent of St. Helena, 134 East 28th St., New York, N.Y. 10016.

The Rev. William Sayers, formerly chaplain, Children's Hospital of Michigan, Detroit, may now be addressed at 1590 E. Maple, Birmingham, Mich. 48008.

The Rev. Kenneth E. Trueman, vicar of St. John's Church, Toledo, Ore., and St. Luke's, Waldport, may be addressed at 1343 Ball Blvd., Box 422, Waldport 97394.

Resignations

The Rev. Albutt L. Gardner, rector, St. Paul's Church, Elkins Park, Pa., has resigned, effective December 31. He will continue to be hospice chaplain of the Pennsylvania Hospital.

The Rev. Theodore H. Henderson, Jr. has resigned as rector of Trinity Church, Ambler, Pa.

The Rev. Dom T. Orsini, rector of St. David's Church, Manayunk, Philadelphia, Pa., has resigned, effective on or before March 1, 1982.

The Rev. Walter R. Strickland has resigned as associate director of All Saints Hospital and Springfield (Pa.) Retirement Residence.

CLASSIFIED

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SUBSCRIBE to the "Newsletter." For and about Altar Guilds and their work. \$5 for four issues per year. Make checks payable to: National Association of Diocesan Altar Guilds. Mail to: Mrs. Philip Baird, 16 Niles Rd., Newton Highlands, Mass. 02161. (Please print name, address and diocese.)

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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 2420 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

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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

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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 Unction; 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.

BOSTON, MASS. (Cont'd.)

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

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GOOD SHEPHERD OF WABAN Waban Square 244-4028
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Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

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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

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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.

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Sun H Eu 8, 9, 4 (11 H Eu 1S & 3S, MP 2S & 4S choir). Mon, Wed, Fri & HD H Eu 12:10

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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.
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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

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

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The Rev. Richard L. May, v
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ST. PAUL'S Broadway at Fulton
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The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

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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, 75230
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
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Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

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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.

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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
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Sun H Eu 8 & 11 (1S, 3S, 5S), MP (2S, 4S); Wed 10; HD 7:30

MADISON, WIS.

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Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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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)