

THE LIVING CHURCH



King Charles at prayer (from *Eikon Basilike*, a book written by the king during his imprisonment and published shortly after his beheading): Responsible to God [p. 10].

Presented with Pure Hearts • page 9



THE LIVING CHURCH

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Deep Cold

The sign above the bank, on the main street of the village, flashed the time, 7:08, and then flashed the temperature at 110 degrees. We had just driven through the snow-covered countryside to the place where I catch the bus to go to work in the morning.

In the intense cold, no pedestrians were visible anywhere, and few cars were moving. When it is 25 degrees below zero, and the sun is not yet up, those who are fortunate enough to be able to remain in bed are obviously doing so.

The sign above the bank entrance was now blinking 7:09. It would be four minutes till the bus was due. The temperature now showed 105; almost immediately the digits changed to 104. After the time blinked on for a second, the temperature now showed 103, changing quickly to 102. Alternating with the time, the reading descended rapidly. The bus did not arrive on time, and soon the temperature reading indicated zero.

How much farther down would it go? Whoops! It jumped up to 119 and then once more began its step by step descent. Evidently the true temperature was so cold that the electric thermometer could not handle it. Each time it labored its way down to zero, it was destined to jump back up to 119, no doubt the highest reading it was capable of — a temperature presumably never reached in Wisconsin.

For machines, as well as for people, deep cold has strange consequences. Life simply cannot go on as usual. In mild winter weather, we can generally pursue our plans and do as we please. A warm house, heavy clothes, and transportation by automobile make it possible to follow one's usual schedule.

When the temperature goes far below zero, however, nature reaches up into our life and says, "No." We are suddenly and sternly reminded that we humans are not supreme. Those who ignore the warning may soon find themselves in serious trouble.

We are instructed by the media that it is dangerous to engage in prolonged physical exertion out of doors, dangerous to drive long distances without a blanket in the car, dangerous to leave dogs out overnight, and so forth. Into our normally secure and well protected American life, danger suddenly thrusts itself.

How do birds and animals survive? Many don't, and the others remain out of sight. Out on the snow on a frozen lake the day before yesterday, I saw no tracks of animals — only a dark colored lump in the snow which proved to be a frozen pigeon. Its wings were partly extended, as if it had plummeted from the sky, suddenly frozen to death in mid-flight.

Life is lived in a narrow zone, between heat that would scorch us all to death, and cold that would freeze us all. God has made incredible concentrations of heat in the universe — think of the sun, only a small star! Likewise he has created vast interstellar expanses of unthinkable cold.

Life, at least as we know it, exists only in between, in narrow bands of moderation. Perhaps that is a cosmological basis for Anglicanism! In any event, the sign above the bank struggles on unsuccessfully, until at last the bus comes.

H. BOONE PORTER, Editor

In the Night Watches

Psalms 62-66

Thirst
Hunger
Snares
Tears
Sword's trust
Sea's rage.

The Psalmist speaks
To blind ears.

Open, Lord, the answer
Of Thy Praise.

Paul Ramsey

LETTERS

Evaluating the Grenada Invasion

I read with interest the news story on Archbishop Woodroffe's statement concerning the American intervention in Grenada [TLC, Dec. 18]. The article noted the sharp criticism of the United States' action by many religious groups.

There is little doubt at this point that the invasion — however mixed its motivation may have been — delivered the Grenadian people from an oppressive situation and has been enthusiastically greeted by the majority of them. I recently had a letter from an Anglican priest in Grenada, himself a West Indian, who vividly described the atmosphere of terror prevailing prior to the intervention.

Church services for example, were prohibited, and when some parishioners went to the rectory for a clandestine Sunday Eucharist it was literally at the risk of being shot on sight. My friend closed his letter by saying how grateful his people were to America. Numerous similar stories have appeared in the secular press.

One hopes that American church leaders who practically fell over each other in their haste to condemn the U.S. government are feeling at least some modest embarrassment, regardless of whether they still feel that this or that aspect of government policy is deserving of criticism.

There may be a few lessons in the Grenada experience for churchmen who, as such, are in the habit of pronouncing on national issues. One is that their opinions will be more valued if they are less hastily formed.

Another is that, in foreign affairs matters, it is a bit arrogant entirely to ignore the experience and viewpoint of the local church in the country involved. It would also be well for such leaders to remember that their ordination or appointment confers no particular expertise or authority on political matters. Where informed and committed Christian people can and do differ — as on recent events in Grenada — individual church leaders ought to make clear when they are offering private opinions and when they in fact purport to speak the mind of the church.

Finally, there may well be occasions when silence is prudent; not every national issue cries out for official or semi-official church comments. The nearly automatic criticism by some bishops and officials of the national church of the Reagan administration on almost every conceivable issue — including many matters on which concerned Christians disagree and as to which the church's

teaching is by no means clearcut — can only serve to weaken the impact of pronouncements on other public issues on which a Christian moral perspective is most desperately needed.

W. STEVEN WOODWARD

Devon, Pa.

Shepherds for Small Flocks

The editorial, "Many Shepherds, Few Sheep," is right on target [TLC, Jan. 1 and 8]. We have here a surplus of clergy wanting or needing to move and a shortage of clergy who are willing or able to move into isolated rural mission fields. We have a shortage of Hispanic clergy.

Over 50 percent of our clergy will be eligible for retirement within the next ten years. We have a shortage of clergy within the age range of 28 to 55. But the shortage is likely to persist because nearly all of the younger clergy or aspirants for holy orders we come in contact with seek suburban settings for ministry.

Another factor that enters into the mix is the spouse. We have had some spouses allow that they had to live in a city, or keep a job, or whatever. So clergy spouse mobility is something we look for in candidates.

Somewhere in all this is a message to our seminaries. I have had the experience of sharing with seminarians in a

classroom what little I know about evangelism, small congregation life, growing a church, renovating churches, and teaching stewardship. Perhaps I don't speak clearly, but it seemed to me that most of the seminarians were afraid or offended.

When I visit with brand new clergy and ask about their interests, I hear phrases like "I am good at the altar," "I have good counseling skills," "I am concerned about the issues." There is a shortage of brand new clergy who would say, "I want to start a congregation," "I feel called to rural and small town work," "I am an evangelist."

(The Rev.) J. HUGH MAGERS

Canon to the Ordinary

Diocese of West Texas

San Antonio, Texas

Hymnal Revision

As a layman interested in liturgy, I am grateful to the Presiding Bishop for his timely reminder of the link between celebration of the Incarnation and proclamation of the Gospel in a world of suffering, sin, and strife. His Christmas message, [TLC, Dec. 25] illustrates some interesting aspects of the process of revision.

As printed, the first line of hymn 19 (*Hymnal 1940*) is incorrectly shown: it

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should read, "It came upon *the* midnight clear." Strangely enough, printed copies of proposed texts for the *Hymnal 1982* show, in both the table of contents and the alphabetical index, use of the indefinite article, whereas the text restores the traditional and presumably authentic definite article.

The tune Noel, ascribed in the message to Sir Arthur Sullivan, is an adaptation by him of an English folk song tune. Most of your readers are probably more familiar with the second tune, Carol, by Richard Storrs Willis, which is also the alternative suggested for hymn 13. The notes on both these tunes, to be found in *The Hymnal 1940 Companion*, are commended for further study.

Bishop Allin strongly recommends that we should sing stanza 3, marked with an asterisk in *Hymnal 1940*. This stanza had been omitted previously and was restored in that edition. The bishop's wish has been anticipated by General Convention's approval of the version in *Hymnal 1982*, which bears no asterisk.

On the other hand, stanza 4, with its grim imagery of back-bending, painful toil, relieved by angel song, has been omitted. Such words hardly present the church's current teaching, nor do they reflect the experience of most contemporary singers.

Alteration of the text is nothing new — "hov'ring wing" in stanza 2 was originally "heav'nly wing," for example.

NIGEL A. RENTON

Oakland, Calif.

Associate Rectors

Your editorial, "Misleading Language" [TLC, Dec. 11], may have offended some assistant ministers, by whatever name they choose to go, but surely it gladdened the hearts of canonists and semanticists alike.

Despite the spate of terms: assistant rector, summer rector, associate minister, associate rector, and, yes, even corector, there can be only one rector of a parish. My pet peeve happens to be associate rector, probably because it is the term most frequently used in my part of the country.

The parish calls a rector, the rector selects an assistant or assistants. The assistants are not associate rectors but assistants to the one rector, and answerable only to him.

FRANCES K. SWINFORD

Lexington, Ky.

Tender Grace

I would comment on the article, "The Tender Grace" [TLC, Dec. 18], in which Arthur L. McKnight, a churchman from Jacksonville, Fla., discusses his personal feelings about Prayer Book changes. In some ways I can identify

with him. I too am a lifelong septuagenarian Episcopalian.

God willing, on Jan. 17, 1985, I shall observe the 50th anniversary of my ordination to the priesthood. While officially retired since 1974, I have served two large parishes as interim rector and done considerable supply work in other parishes and also a new small mission. Hence, while most of my active ministry was spent with the 1928 Prayer Book, I have had much exposure to the 1979 book.

Like Mr. McKnight, I have some nostalgic feelings about the 1928 Prayer Book. Nevertheless, I feel the 1979 Prayer Book, taken as a whole, including Rite II, meets the spiritual needs of people today better than the 1928 book or any of its predecessors.

I grew up as a boy and young man in St. Paul's Church in Lansing, Mich., with the then official Prayer Book, which was the revision of 1892. I recall some of the objections to the new 1928 book. One was the rubric which allowed the priest to omit that part of the Ten Commandments in the smaller type inset. Some people felt that the church was about to repeal the Ten Commandments.

Let me recall two more objections to the 1928 Prayer Book. The first was the prefix to the Lord's Prayer, "And now, as our Savior Christ hath taught us, we are bold to say. . . ." Some people took that to be a presumption, whereas its intent is assurance.

The second was the omission of the word "obey" from the woman's vow in the marriage service. This also produced considerable joking in some quarters. Maybe this was an early beginning of women's equal rights! If space permitted, I could cite several other long forgotten criticisms of the 1928 revision.

(The Rev.) EDWARD R.A. GREEN (ret.)
Monroe, La.

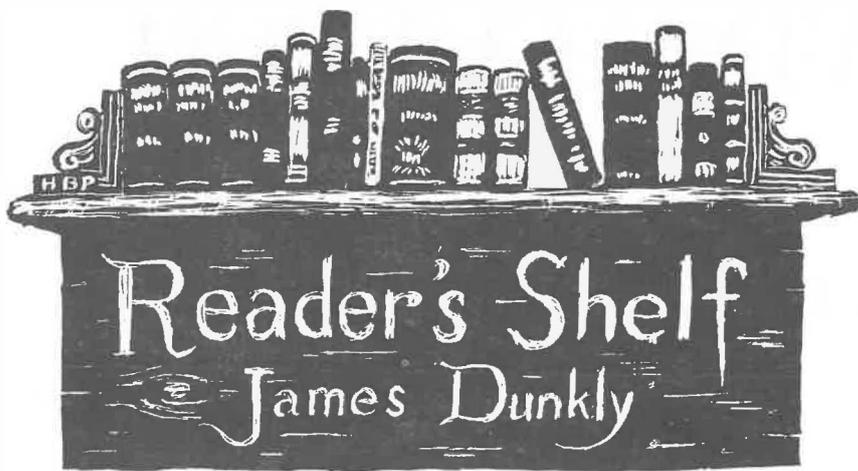
Deacon's Ministry

Plaudits for Margaretta Y. Brown in continuing the dialog concerning the need of ministry to the sick, the separated, and lonely [TLC, Dec. 11]. This is where the ministry of Jesus was and is — to his people. Nourishment and replenishment comes at the altar.

Concerning her appraisal of the deacon performing this ministry, there is an inference that the deacon is somewhat less than the priest in carrying out this service. The servanthood ministry of deacon includes and is the ministry beyond the parish. This is a central province of the deacon's ministry.

Wondering about using deacons, you ask? Use them at each opportunity such as you describe. That is what they are ordained to.

(The Rev.) JAMES V. WEBER
Tallahassee, Fla.



ISSUES IN RELIGION AND THEOLOGY. Fortress/SPCK. \$6.95 paper.

1. **THE MESSIANIC SECRET.** Edited by Christopher Tuckett. Pp. xi and 148.
2. **VISIONARIES AND THEIR APOCALYPSES.** Edited by Paul D. Hanson. Pp. xiii and 162.
3. **THE INTERPRETATION OF MATTHEW.** Edited by Graham Stanton. Pp. xi and 164.
4. **THEODICY IN THE OLD TESTAMENT.** Edited by James L. Crenshaw. Pp. xi and 163.

This useful new series presents significant articles from the history of scholarship on key questions. The first four volumes all deal with topics in biblical studies, as one might expect from editors Douglas Knight and Robert Morgan, OT and NT specialists respectively. All are attractively produced and reasonably priced. They should find a ready market among students, but pastors and teachers will do themselves a favor by using these books as ways into some of the knotty problems one can't really avoid even at the non-specialist level.

Each editor has provided an essay introducing the problems and sketching options for a solution. Most of the articles are recent (since about 1960), though there are notable exceptions such as Ernst von Dobschütz on Matthew as rabbi and catechist (1928) and Walter Eichrodt on faith in providence and theodicy in the OT (1934). A number of articles are presented in English for the first time in these volumes. There are bibliographies and indexes to aid further study.

WHO WILL DELIVER US? *The Present Power of the Death of Christ.* By Paul F.M. Zahl. Seabury. Pp. vii and 85. \$5.95 paper.

This is an extraordinary book on the Atonement. I know of nothing that so eloquently and concisely sets out the hu-

man predicament in thoroughly concrete terms and so prepares us to receive the message of the Atonement. Like every other book on the subject, though, it fails at the central task: Zahl cannot, any more than I or anyone else can, say *how* it is that Christ died for our sins. All he can say, all any of us can say, is *that* Christ died for our sins.

Substitutionary theories, of which Zahl's is one, cannot avoid making God out to be vengeful, unless they expound (as Zahl does not) God's holiness; this is how P.T. Forsyth (to whom one of the book's advertising blurbs compares Zahl) outranks most theologians who have tackled this business. In Christ we are left ultimately with mystery, not mechanism — thank God.

But thank God, too, for Zahl's book. Do read it. Unsatisfactory though it may be at its center, its beginning and ending are fine. His pointing to fear as the core of the human malady is on target, and his depiction of ministry based on Atonement as its model is glorious.

STRANGE TALES ABOUT JESUS: A Survey of Unfamiliar Gospels. By Per Beskow. Fortress. Pp. viii and 135. \$6.95 paper.

Beskow, a Swedish patristics scholar, surveys some of the curious stories about Jesus from "gospels" not included in the canon — some of them ancient and some of them quite recent. He ranges from the *Secret Gospel of Mark*, which has a good claim to the early church historian's attention, to the *Book of Mormon* and beyond. He even adds a little test at the end to see whether his readers can tell a fake when they are exposed to one. Those who have encountered the *Letter of Pilate* or the *Gospel of Peace*, for example, will find them here; those who know E.J. Goodspeed's *Modern Apocrypha* will find themselves on familiar ground. The English (translated from Swedish) is at times awkward, but accessible.

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January 29, 1984
Epiphany 4

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Dr. Tucker Dies in Georgia

The Rev. Francis Bland Tucker, rector emeritus of Christ Church, Savannah, Ga., whose hymns enriched the Episcopal Church in two hymnals spanning more than 40 years, died at his home in Savannah on January 1. He would have been 89 on January 6.

The youngest member of the commission that produced the *Hymnal 1940* and the oldest member of the *Hymnal 1982* commission, Bland Tucker was honored by the bishops of the Episcopal Church with a standing ovation at the 1982 General Convention in New Orleans. At least six of the texts in the new *Hymnal* bear Dr. Tucker's name as either translator or author.

The 13th child of the Rev. Beverley Dandridge Tucker, who later became the second Bishop of Southern Virginia, and Anna Maria Washington Tucker, Bland Tucker was born in Norfolk, Va., in 1895. His eldest brother, the Rt. Rev. Henry St. George Tucker, Bishop of Virginia, was Presiding Bishop from 1938-46, and another brother, the Rt. Rev. Beverley Dandridge Tucker, Jr., was Bishop of Ohio. Three other brothers served the church in the priesthood and in the mission field in China.

Dr. Tucker was graduated from the University of Virginia and Virginia Theological Seminary and was ordained to the diaconate before serving in a military hospital in France during World War I. He was ordained to the priesthood in 1920, and the same year married Mary Goldsborough Laird, who preceded him in death.

After serving parishes in Virginia and Washington, D.C., Dr. Tucker went to Christ Church, Savannah, in 1945 and remained there as rector until his retirement in 1967. Although he was elected Bishop of Western North Carolina in 1948, he declined the election and remained in Savannah.

In 1980, Dr. Tucker told TLC in an interview that he had become interested in writing hymns only after he was appointed to the joint commission on the revision of the Hymnal (1937-1946). "Hymns were always a great part of my life," he said. "Everyone in the family loved them and Mother started us off with 'Jesus, tender Shepherd, hear me.' We memorized many and on Sunday evening gathered around the piano and sang." Dr. Tucker contributed numerous translations and original texts to *Hymnal 1940*.

Services were held at Christ Church on January 4. In 1980, Dr. Tucker reported proudly, "I have five nephews and one grand-nephew who are clergymen and one niece who is married to a clergyman."

Coalition Expands Ministry

In 1983, the Coalition for Human Needs approved \$987,656 in funding for 123 programs. Of this amount, \$346,275 went to diocesan, congregational, and ecumenical outreach programs.

Included in these figures is the sum of \$100,588, which funded 11 programs from the special account designated for Jubilee Ministry. The money in this special account came from several sources — a \$25,000 anonymous gift designated for food, and gifts from several dioceses, notably \$35,000 from the Diocese of Missouri. An additional \$75,000 was approved from the 1983 program budget at the June Executive Council meeting.

According to the Rev. Earl A. Neil, staff officer for the coalition at the Episcopal Church Center in New York, CHN received the largest volume of requests in 1983 that it had received in its seven-year history.

"Requests numbered 215, which is a 97 percent increase over the last six years and a 41 percent increase over the last three years," Fr. Neil said. "This huge increase is directly related to the present economic realities of today and to the economic policies of the Reagan administration. Federal budget cuts in social service programs have resulted in private sector resources being inundated with requests for financial assistance and training in program development and management.

"It is naive to assume that the private sector can fill the void created by a cut-back in federal monies. On the contrary, past and present programs funded by the coalition have lost millions of dollars in private sector commitments because of cuts in the Comprehensive Employment Training and Volunteers in Service to America programs, which had provided workers and volunteers."

Women's Council Meets

The Council for Women's Ministries, which was organized last summer as an umbrella structure to bring together all the women of the church, held its second meeting in Easton, Md., in November at

the invitation of the Rt. Rev. Elliott Sorge, Bishop of Easton.

About 40 women attended and a number of goals for the council were set. Among the decisions made were the following: a new periodical, to be called *The Journal of Women's Ministries*, will be published three times a year and feature stories and articles on the ministry of both lay and ordained women; minority groups will be represented on all committees; efforts will be made via workshops to include all Episcopal women at the 1985 Triennial Meeting; and a job bank and information-sharing network will be organized to serve both lay and ordained women.

Nuclear Debate Tops News Again

The churches' involvement in the nuclear arms debate, with particular reference to the U.S. Roman Catholic bishops' pastoral letter, has been chosen the top religion story of 1983 by the staff of Religious News Service. It was the second consecutive year that the topic ranked number one.

Other top religious stories reflected the religious community's efforts to relate its spiritual heritage to contemporary issues and to create a closer bond among various traditions.

The 500th anniversary of the birth of Martin Luther ranked second on the RNS staff poll. Worldwide celebrations attended the event. The reunion of the Presbyterian Church (U.S.) and the United Presbyterian Church in the U.S.A., divided since the onset of the Civil War, was ranked the third most significant story in religion in 1983.

The other top news, according to the RNS staff poll were:

The permission given by the Soviet Union to allow seven Pentecostals and their families to emigrate after they had taken refuge in the U.S. Embassy in Moscow;

The resignation of United Methodist James Armstrong from the presidency of the National Council of Churches and from the Methodist episcopate;

The travels of Pope John Paul II;

The Lutheran-Roman Catholic consensus statement on the doctrine of justification;

The renewing of charges of leftist bias against the National Council of Churches and the World Council of Churches by two members of the na-

tional media, the *Reader's Digest*, and the CBS-TV program, "60 Minutes";

The Inclusive Language Lectionary issued by the National Council of Churches;

The Sixth Assembly of the World Council of Churches, held last summer in Vancouver, B.C.

St. Bartholomew's Landmark Status

St. Bartholomew's Church on Fifth Avenue in New York City, has officially petitioned the city's landmarks preservation commission for permission to construct a 59-story skyscraper on the site now occupied by the church's community house. The development plan was approved narrowly by a majority of the congregation in 1981 in a hotly-contested 357-354 vote.

Under an agreement with the developer, St. Bartholomew's will receive \$9.5 million annually from rents from the huge building for the first ten years, with the amount rising from year to year after the first decade.

The plan has provoked much controversy in New York, and the preservation commission would have to revoke St. Bartholomew's landmark status before the community house could be razed to permit the building of the skyscraper. The Rt. Rev. Paul Moore, Bishop of New York, approved the plan in 1982, asserting that the parish "will face possible insolvency without major new resources." Bishop Moore said that "the public, which had been critical of the plans, would surely be even more upset if the church were to go out of existence completely." The Rev. Thomas D. Bowers, rector of St. Bartholomew's said that "churches have a right not to be hindered by the landmarks law, which has impinged on us to the point where it has drained us to the core."

However, J. Sinclair Armstrong, former chairman of the Securities and Exchange Commission and head of a committee opposing the development, has asserted that the parish has "an endowment of over \$12 million, an annual income of over \$2 million, and contributions from the parish have doubled over the last five years. Certainly the church is not starving for money."

Salvadorans Aided

The Dioceses of North Carolina, Chicago, and Connecticut were quick to respond when the Presiding Bishop's Fund for World Relief found it had little more than one day to find sponsors for nine Salvadorans suddenly granted amnesty by their government.

In Chapel Hill, N.C., a family of five is being housed and fed by Mr. and Mrs. Robert Wagner. The Church of the Holy Family, and its rector, the Rev. Gary



At the installation of the Rev. Richard W. Hicks as vicar of Trinity Church, Jeffers, Mont., young Matt Brooks presented the "Elements of Play" by expertly lassoing the new rector and the Rt. Rev. Jackson E. Gilliam, Bishop of Montana. When Matt was asked later to repeat his stunt for the camera, he calmly did it again.

Fulton, along with a coalition of neighboring congregations, is sharing the sponsorship with the Wagners.

The Rev. Kirk Galloway, diocesan refugee coordinator in the Diocese of Chicago, and the Rev. George Moore, priest-in-charge of St. Albans Church, agreed to sponsor three refugees.

A group of Polish refugees in Connecticut, who were sponsored by the Fund themselves, expressed joy and excitement at the opportunity to be a sponsoring community for a person from another country and culture. The sponsoring group is receiving back-up support from Grace Church, St. Paul's on the Green, and Christ Church, all in Norwalk, Conn. This unusual sponsorship is being coordinated by the Rev. Ruth Bersin, diocesan refugee coordinator.

Education Posts Combined

The Rev. John T. Docker has been appointed to the new position of coordinator for ministry development at the Episcopal Church Center in New York. In announcing the appointment, D. Barry Menuez, executive for education for mission and ministry, said that "for the first time, the management responsibilities for lay and clergy ministry will be in one office. John Docker will continue as coordinator for mutual ministry development, but will add the council for the development of ministry to his responsibilities."

The office for ministry development, as it is called now, is accountable "for helping to shape the vision of ministry for the Episcopal Church by creating

and maintaining a national system for the development of total ministry though work with the council for the development of ministry and by promoting the theological understanding and practice of mutual ministry," Mr. Menuez said. "The office works in partnership with parishes, dioceses, and provinces."

The council for the development of ministry is a council of the church, formed by General Convention, to create a structure and provide services so that the church can recognize current ministry development needs better, and thus utilize resources for meeting them.

As coordinator for mutual ministry, Fr. Docker works with the total ministry task force, a group that deals with issues concerning total ministry at the parochial and diocesan levels. Before becoming a member of the Episcopal Church Center staff in 1982, Fr. Docker, 46, was program director for the Diocese of Bethlehem.

Fund Sparks Interest

In 1981, the Executive Council of the Episcopal Church authorized the creation of a Pooled Income Fund, a common device for making lifetime gifts. The first investments were made into the Episcopal Church's Pooled Income Fund last October, and since then, the Church Center stewardship office reported recently, seven or eight inquiries have come in weekly from interested investors.

The Rev. Thomas Carson, the executive for stewardship, said, "This vehicle will enable us to carry tithing into a new

area — that of accumulated resources — giving to God a portion of *all* that with which we have been blessed. Participation in this program will help us to better follow the teachings of Christ about being overly concerned with acquiring wealth rather than planning to utilize it to further the work of God.”

Richard Lamport, planned giving officer at the Church Center, explained how the Fund works. “Basically a Pooled Income Fund is very similar to a mutual fund,” he said. “A donor purchases a number of shares in a pooled investment portfolio with his or her contribution. Income is divided and paid to shareholders based on the number of shares held. This income will fluctuate year by year.

“The major difference between a mutual fund and the Pooled Income Fund is that in a mutual fund, shareholders may redeem their shares for cash at any time. In the case of a pooled income fund, the contribution is irrevocable. This is a fine way to provide income for loved ones now and a gift to the church at a time in the future.”

Treasurer Matthew Costigan, whose office oversees the fund’s financial aspects, concurred with Mr. Lamport. “This should make it possible for all parishioners to enjoy the benefits of participation in a Pooled Income Fund without each diocese having to incur the start-up costs and administrative burden of this attractive vehicle. Any part of the church can be the beneficiary — parish, diocese, or national organization.”

Children Exposed to Video Horrors

Church of England researchers have found that more than 40 percent of British children aged six and older have seen at least one video cassette featuring extreme violence and sexual perversions. Some have seen these films at birthday parties, in place of magicians and other traditional children’s entertainment.

“These videos are the products of diseased minds,” said Lord Coggan, the 101st Archbishop of Canterbury. “I would put those who knowingly peddle these things in the same category as those who traffic in drugs.”

The report’s compiler, Dr. Clifford Hill, a theologian and sociologist, said the highest number of British homes with video recorders were those with young children, and parents were using the cassettes as “baby sitters.”

It has been found that millions of children had seen films described by their makers as unsuitable for children and for anyone of a nervous disposition. The report said that there was an urgent need to investigate the psychological effects upon children exposed to scenes of sadistic violence.

BRIEFLY...

The Rev. Canon Paul Oestreicher of Southwark Cathedral, a leading pacifist in the Church of England, has been ordered by a London court to pay the £30 of his income tax that he estimates his government will spend on nuclear weapons. Canon Oestreicher, who is also the assistant general secretary of the British Council of Churches, had refused to pay the money, equivalent to about \$43, because he felt if he did so, he would be guilty of complicity in breaking the international Genocide Act. The judge held that international laws do not take precedence over an individual’s obligation to pay his taxes. The case caused a stir in the British secular press, where it was seen as something of a test case.

The Episcopal Peace Fellowship has announced the appointment of Patricia K. Scharf as the EPF national executive secretary. Mrs. Scharf, a graduate of the University of Maine, also attended the National Institute for Lay Training at General Theological Seminary. Mrs. Scharf’s varied work experience includes office and research duties at a Washington, D.C., computer firm; service as a lay associate and director of Christian education for the Alleghany County Episcopal Ministry in the Diocese of Rochester; and as administrative assistant at the cerebral palsy center in Portland, Maine. In her new position, Mrs. Scharf will manage EPF’s national office in Washington and give support to the organization’s 40 chapters around the U.S. She succeeds Elizabeth Vilar, who plans to work with the Hispanic community in the Washington area.

The Rev. Canon Eric Elliott, rector of St. Thomas Anglican Church near Queens University in Belfast for 20 years, said upon the occasion of his recent retirement, that until the Irish churches are reconciled to one another, they have nothing constructive to say to the nation. “Instead of helping to solve the problems of Ireland, the churches are part of that problem,” said Canon Elliott. “We are like people trying to put out a fire we have helped to fuel. Irish religion lacks desperately the virtues of openness, tolerance, and generosity of mind.”

Canadian church leaders met recently with Prime Minister Trudeau in Ottawa to express their concerns about nuclear arms. U.S. military policy came in for some sharp drubbing in a brief prepared for the meeting. “The administration of

President Ronald Reagan, we believe, is sharply out of step with North American and western national security traditions,” said the document in part. “It has embarked upon a dangerous, even suicidal, quest for military superiority.” The leaders urged Canada to call for a halt in the deployment of nuclear weapons in Europe; seek a resumption of negotiations aimed at ending the arms race; and end its own involvement with both the Cruise and MX missiles. Canada produces components for both weapons, and the Cruise missiles are tested in Canada.

Romanian Archbishop Valerian Trifa was told recently by the U.S. Justice Department to find a country that will accept him by October, 1984, or face deportation to Romania. The archbishop, who has been charged with inciting the massacre of thousands of Jews in 1940 when he was a member of Romania’s fascist Iron Guard, has argued that his life would be endangered if he were forced to return to his homeland. In 1982, he agreed to deportation in exchange for the Justice Department’s dropping charges against him for concealing his past. Since then, Switzerland, Germany, and Italy have refused to accept him. The Justice Department has been negotiating with Israel to accept the archbishop, and that government reportedly is looking with favor on the request.

CONVENTIONS

Meeting in El Paso, Texas, on the third weekend of November, delegates to the convention of the Diocese of the Rio Grande adopted a budget for 1984 of \$848,068. This figure, a record high for the diocese, included \$32,174 earmarked for the support of the accredited seminaries of the Episcopal Church.

Among the resolutions that were passed, one sought to restore the diocese to “its liturgical and pastoral fullness,” rather than as a “stepping stone” to the priesthood. The delegates plan to present this resolution for consideration at the 1985 General Convention.

In other action, a resolution was approved which concerned the freedom of American Indian worship and the preservation of their sacred sites. The delegates also restored more than \$4,000 to the budget of Camp Stoney, a 350-acre facility situated in the Sangre Cristo Mountains near Sante Fe.

The Rt. Rev. Richard Emrich, former Bishop of Michigan, was speaker for the convention. He carried the theme, “Great Words of Our Faith,” throughout his homilies.

Presented with Pure Hearts

On the day of the feast of the presentation
of our Lord in the temple (February 2nd), the Lucan
evangelist sets before us a rich feast.

By WILLIAM H. PETERSEN

With the feast of the presentation of our Lord in the temple, we come almost to the end of those infancy narratives which provide the recurring motif of the Christmas and Epiphany seasons. On this day, the Lucan evangelist sets before us a rich feast, the consumption of which is meant to prepare us for the lean lenten days ahead and, indeed, for the hard and costly work which lay ahead for him, who was on this day presented in the temple and in whose honor is our feast.

Consider first the context established by the evangelist for the future career of Jesus. Mary and Joseph have traveled from Bethlehem to Jerusalem for their purification, to present Jesus to the Lord, and to offer sacrifice. The question "Why?" for this threefold action is singularly answered in each instance: for purification "according to the law of Moses"; for presentation "as it is written in the law of the Lord" and for sacrifice "according to what is said in the law of the Lord."

No matter that Luke has somewhat confused the who, or how many, or why of the purification. No matter that we and the shepherds who heard the angelic hymn, and, indeed, Mary and Joseph already know that Jesus is "holy to the Lord." No matter that the sacrifice of-

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ferred was — according to the very Law to which Luke appeals — intended to buy back or redeem the Child from a life devoted to the service of the Lord.

No matter at all, since Luke's original Gentile audience would not have understood such details in any case. Rather, what matters here is the presence of the law writ large.

It is, furthermore, no accident that we are met in the temple presentation by no less than two prophetic persons: Simeon and Anna. And if mention of the law has not yet attuned our ears to echoes and sharpened our eyes to historical sight, then with these people is introduced the other half of the context for Jesus' future ministry: the prophets.

"We are told (I Samuel 2:20) that Eli blessed Elkanah and Hannah, the parents of Samuel, even as Simeon blessed Joseph and Mary. The Samuel story mentions women who were ministering at the door of the sanctuary (I Samuel 2:22), even as Luke describes Anna who 'never left the Temple courts; day and night she worshiped God, fasting and praying'" (Raymond E. Brown, *The Birth of the Messiah*, Image Books, 1979). And even as Samuel grew in wisdom and the Lord's favor, so too will Jesus grow (Luke 2:40).

Such is the table set for our feast. And where is such a feast laid? Why in the temple! With the newborn Messiah, the Christ, then, at the very center, we have present all the interrelated elements of authentic religion: the law, that divine *polity* by which the people of God are



The Presentation in the Temple by de Champaigne:
"Holy to the Lord."

justly ordered and may stand forth as a light to the nations (Isaiah 49:6); the prophetic Spirit, that spirit of proclamation and teaching by which we are accustomed to perceive right *doctrine*; and the temple, the very center of cultic sacrifice, the exact locus of the glory of the Lord, the place, indeed, of *liturgy*.

At this feast, then, we are prepared in our present season for a further Epiphany. But exactly what is the revelation here? First, it is far more complex than may initially appear, even when we have perceived the elements of the feast with some clarity.

Second, it is precisely here that we are in danger — as with any great Christian festival, oft repeated, of succumbing to the precious: specifically, of celebrating a divine Baby in the arms of a queenly Mother, both of whom are blessed by a kindly old gentleman. Such preciousity leads inevitably from the devout to the trivial.

Listen, then, to the words of that second oracle with which Simeon addresses them even in the act of blessing: "Behold, this child is set for the fall and rise of many in Israel, and for a sign to be contradicted — indeed, a sword will pass through your own soul — so that the inmost thoughts of many may be revealed." Here we have, then, a real child who will grow up to utter later in this same Gospel those terrible words: "Do you think that I have come to give peace on earth? No, I tell you, but rather division. . ." (Luke 12:51).

Indeed, a sign for contradiction, for

speaking against. And here, too, we have a real human being in Mary: someone who cannot be saved even by the intimate proximity of motherhood to this sign — for the dividing and discriminating sword will pass through her soul, her heart, also.

Yet Mary will pass the test and become a disciple and, indeed, as recounted in Luke-Acts, a most respected member of the church, the community centered on her crucified and risen Son (Acts 1:14).

Here, and by such consideration as these, we begin to enter into the Feast of the Presentation as more than simple spectators of a lovely temple tableau. For it is no derogation to the real human being, Mary — if we hold fast to the reality of that image — to remember that she is also a type of the church, that is, a type, a foreshadowing of you and me: we, too, come to the temple and are confronted by the prophetic words of old Simeon.

Mary is *Theotokos*, God-bearer. If we, too, are God-bearers, if we also have come into such an intimate relationship to Christ, then we should expect no less

that a sword will pierce our souls, our hearts.

This sword discloses our shadow self: a frightening revelation. That silly groundhog, which at this time of the year is celebrated by the worldly-wise, becomes, thus, an apt mirror of ourselves seen in this light. And we, too, would rather dive back into the frozen bowels of the earth than face the shadowy projection of the self disclosed by the light of this feast. The winter of our discontent seems scarcely to be made a glorious summer by the presentation of this Son — especially as he is raised up in the temple with such words of augury as Simeon's.

Where, then, is the comfort of our polity founded on the rock of apostolic succession? What becomes of our comfortable routine ritual of liturgy, however glorious? How, in this pure light, can we keep from sheer evaporation the false security of propositions external to our lives which we all too often dignify with the name of orthodoxy?

"Indeed, a sword will pass through your own soul." It passed through Mary's heart. It shall, if it is not already

passing, pass through ours. But with it comes salvation, healing, wholeness. And perhaps, too, if we are faithfully convalescent, will come the redemption of our order, our worship, and our teaching.

How can this hope beyond hope be so? Why should this vision of the sign of contradiction, the refiner's fire, the piercing sword be for us a healing wound? How can flesh and blood like ours endure such surgery? The answer lies in taking to heart the words of the Epistle: . . . because he himself has suffered and been tempted, he is able to help those who are tempted" (Hebrews 2:18).

And there it is! If we would today see the divine epiphany in the temple, in our temples, then what is required is a pure heart. "Blessed are the pure in heart, for they shall see God" (Matthew 5:8). The sword which is to pass through our hearts must reveal the darkness. Yet, even in the midst of pain, if we love this vision of God better than the darkness, we shall be blessed (John 3:19-21). And being blessed we may, the church may, become a blessing to others.

Charles — Saint, King, and Martyr

"Give the King thy judgments, O God, and thy righteousness unto the King's son" (Psalm 72:1).

By EVERETT COURTLAND MARTIN

If the first verse of Psalm 72 were ever to apply to an earthly kingdom, surely it would rightly mark the reign of James I of England and that of his son, Charles Stuart. Few kings in history have felt the divine right of kings more than this father and son.

Charles, born in 1600, was nourished on this divine right, a right he felt was bestowed upon him by Almighty God himself. Only to God was he, as king, responsible. To this cause he felt he was born, and for this cause he freely gave his life less than 50 years later.

A few weeks ago while I was attending Sunday High Mass at St. Paul's, K. Street, in Washington, D.C., the procession passed down the north aisle and clouds of incense ascended heavenward past the beautiful stained glass window of Charles I near the Lady Chapel. As it rose, it was caught in the daylight, making a rainbow of color.

My mind momentarily left the service,

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and for a brief time I wondered how very different our beloved Anglican Church would have been, or indeed, if it would still exist at all, had not Charles quietly given his life for it. After all, the episcopacy had been abolished by the Presbyterians and Puritans, and in 1645 the Book of Common Prayer fell too.

Oliver Cromwell had played his cards well. He laid many seeds of mistrust in the minds of the people. Sadly, so much of the beauty of worship was lost during this period — especially that of art, glass, and vestments.

The king indeed ruled by divine right: "no king, no bishop," or "no bishop, no king." Charles Stuart dearly loved his church and because of that love was beheaded on a scaffold at Whitehall on January 30, 1649.

From 1662 to 1859, the Feast of Blessed Charles was observed in the Kalendar of the English Prayer Book, with special services being held each year on January 30. It is a sad fact, however, that when the calendar of our own Prayer Book was revised in 1979, any number of bishops of Rome were

included (and rightly so), but, alas, Charles was omitted.

This article is entitled "Charles — Saint, King, and Martyr," and it matters not whether "saint" is spelled with a small or capital "S"; God will be the judge of that.

Suddenly, I was brought back in thought to Washington, D.C., in 1984, and the priest, standing in front of the magnificent high altar, was intoning, "Glory be to God on high. . . ."

I include here a calendar of relevant anniversaries:

August 10	Queen Henrietta Maria, consort of Charles I, died, 1669.
November 19	King Charles I born, 1600.
January 1	King Charles II crowned at Scone, 1651.
10	Murder of Archbishop Laud, 1645.
15	King Charles I brought to St. James' Court, 1649.
23	Scottish commissioners protested against the mock trial of King Charles I, 1649.
27	Sentence pronounced on King Charles I, 1649.
29	Statue of King Charles I at Charing Cross decorated for the first time, 1893.
30	Murder of King Charles the Martyr, 1649.
February 2	King Charles I crowned, 1626.
6	King Charles II died, 1685.

The Power of Prayer

**We will never conquer wicked,
destructive ideas with bombs and bayonets.**

By HELEN SHOEMAKER

Dr. E. Stanley Jones, the author of *Christ of the Indian Road*, said that "the future of the world may well be determined by small groups of men and women thinking and acting beyond the rest." He pointed out, as a negative example, what a small group of Nazis, gripped by a man-made idea, succeeded in accomplishing in Germany.

Then he carried our minds back 2,000 years to a small group of Spirit-filled men who met in an Upper Room for prayer and rededication, after the death and resurrection of their Leader. They went into that Upper Room to pray together, to pledge themselves utterly to their Christ — and they came out of that Upper Room so empowered that they soon began to turn a pagan world upside down.

We will never conquer wicked, destructive ideas with bombs and bayonets. We will only conquer them with God-inspired, constructive ideas and God-inspired, convincing men and women. Those were the weapons of the early Christians, and the world has never known weapons more effective for lasting good. We can arm ourselves with such weapons, if we can recapture the secret of this power by rediscovering the secret of true prayer.

How can we start an effective prayer group? A prayer group is a living thing. It cannot be *organized* into being; it can only be *lived* into being.

Our Lord set us the example. First he

Helen Smith Shoemaker has had many years of experience with prayer groups, especially in the New York area and in Pittsburgh, where her late husband, the Rev. Samuel M. Shoemaker, was rector of Calvary Church. Parts of this article reflect her early experiences.

cultivated a living relationship with his Father. It was so close, so vital, so essential to him that his whole life was tuned to his Father's wishes and his whole soul poised to hear and obey his least command.

There is a rich story about the late Prebendary Carlisle, the founder of the Church Army. An American friend went to call on him one night in his simple little room in London. He found the old man in bed. The room was very plain and very cold. Its only adornment was a beautiful picture of Christ hanging over the bed.

The American friend asked Prebendary Carlisle, with some concern, if he got out of bed in that cold room every night to say his prayers. "No, I don't always have to," replied the old man, looking up at the picture of Christ and smiling. "You see, it's an old love story between him and me."

How many of us can say this of our relationship with our Lord? And yet if our love is not a living love, how can we hope to be instruments of his power? So our first "must" if we are to be real pray-ers is that we cultivate a living family relationship with God our Father and Jesus Christ, our Brother.

The second "must" is that we cultivate a living relationship with two or three other people. A good many years ago, four of us women, two ministers' wives, two Episcopalians, one Presbyterian, one Roman Catholic, began to meet together one morning a week to see whether we couldn't help each other be more vital, intelligent, courageous Christians. We wanted so much to be better wives and mothers. We wanted to make a real spiritual contribution to the community in which we lived and to the country which we loved.

We met in my living room for prayer,

and during that winter, we became members of a spiritual family. I don't believe there is anything that any of us would not do for the other, and I hope there is nothing that we would not do for our Lord.

The third "must" is the living concern for mankind which is expressed so superbly in the great petition of the Lord's Prayer: "Thy kingdom come, thy will be done on earth as it is in heaven." This love follows quite naturally if our relationship with Christ is a living relationship.

What he visualized for the world, what he wanted for the world, naturally becomes our greatest concern. His love for mankind must find expression through us. We want to show mankind his love because we love him. Was not this the essence of Jesus's great high priestly prayer of John 17:23? "I in them and thou in me, that they may be perfect in one; and that the world may know that thou has sent me." When we begin to feel like this about God, about each other, and about the world, prayer becomes natural and inevitable.

Everyone can have a share in the "work" of intercessory prayer — the old and the young, the rich and the poor, the sick and the well, because this work is fundamental and underlies everything else both for the present and the future.

There are different types of prayer groups. The family prayer group, the prayer group that meets in the home, and the prayer group that meets in the church or the parish hall. Then, of course, there are groups that meet in connection with special days in the church and in connection with conferences and retreats.

I am eager at this time to describe to you the two types of prayer groups with which I've had the most experience — the group meeting in the home and the group meeting in the church. In both types, the Holy Spirit must be the leader. There is a freedom and intimacy in a small group which is hard to achieve in a larger group, and yet in both, one individual under the guidance of the Holy Spirit should hold the reins.

In one small group to which I belong, we meet around the dining room table in a friend's home for two hours every Thursday morning. In this little group are three grandmothers and three mothers. Our hostess is a Roman Catholic. The rest of us belong to different other churches. Three are widows. One is a minister's wife, another a Navy lieutenant's wife, another a businessman's wife. Several times a ship's carpenter's wife has joined us.

The round table somehow gives us a spirit of intimacy and unity. My friend starts off with a simple prayer of thanks and intercession for each of us. Then she leads us in meditation from some short

passage in the Bible. We frequently share with each other, after a time of silence, what new truth we have each seen in this passage.

Then we tell each other of our experiences of answered prayer during the week and ask the prayers of the rest of the group for the people and situations, as well as the national and world problems most on our hearts. Sometimes the leader writes down all these requests and intercedes for us. Sometimes each of us prays as she is led.

It always thrills me to see the naturalness with which women who've never prayed aloud before, pray in such a sincere, believing atmosphere. "Where two or three are gathered" he is surely in our midst, prompting us in our stumbling efforts to "ask" and to "thank." And we each gain strength and courage from the knowledge that so many friends are praying with us and for us.

I belong to another group of women who meet for prayer twice monthly in the evening in a church house. We are also a cross-section of women, old and young, rich and poor, working women and housewives, married and unmarried, white and black. Very often friends from Poland or China or Australia or South America or any other nation are likely to join us, so that we are not only united in purpose but united above calling or career or color or country.

God prompted two of us, quite simultaneously and separately, to start this group. He must have known the hunger in the hearts of our women for united prayer. Our clergy were enthusiastic and announced it from the pulpit. We wrote to our friends in the congregation, and from ten to 30 come regularly. Such a group requires careful advance planning, and a small nucleus of us meets the day before to seek direction about the leadership and the subject for the following evening.

The Holy Spirit is the leader of this small group — no human being. If any one of us tries to dictate or dominate, it immediately short-circuits us. The Holy Spirit shows us who should lead the following evening. He also shows us or the chosen leader what Bible passage we are to choose for meditation.

We have followed pretty closely the passages connected with the church year. It is important that these passages be short and often divided into several very short paragraphs which can be read slowly with time for meditation after each paragraph.

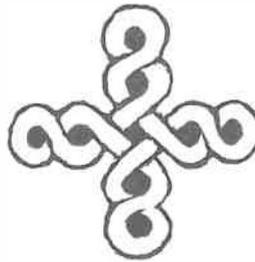
We gather quietly in one of the parish house rooms, sitting in an informal circle. The leader draws us all together with her opening prayer, followed by the meditation and the telling of victories and answered prayer of the past two weeks. Then come the requests for prayer, and the intercessions, with the leader either making all the requests, or

each of us praying as she is led, as in the smaller group.

One woman prays that two sons in Africa may renew their faith in Christ. Another woman prays for the leaders of the nations. Another for healing for an ill relative. Another for a brother who is a political prisoner.

A leader was once asked to pray for Soviet Russia. This was her prayer: "My God, save Soviet Russia. Turn their hearts and ours from following after false gods. Turn them again, O Lord, and ourselves to the worship of thee and thy way."

Often we close with a hymn or the Lord's Prayer, or the leader closes with a blessing. Inspiring, empowering, strengthening, encouraging — yes, such a group is all of these. Every parish



needs one as a background for all its activities. It is never dull or dry or repetitious. How can it be, when there is so much to pray for, and when we believe that so much can be accomplished through prayer?

For both these groups, the Lord's Prayer provides a faultless pattern of prayer. Every element is contained in it, and a wise leader will see that every element is included either in the hour of actual praying in which the members of the group engage, or some time during the series of meetings for prayer.

The last section of the Lord's Prayer is thanksgiving and affirmation for all the conquering power of love that is eternally a part of God. It was added by the people of the early church as they faced success and, even more often, persecution or death. "For thine is the kingdom and the power and the glory, forever" — what glorious summing up! It is well to repeat this together and then fall silent so that all of its rich promise may sink deep into our minds.

I have heard the criticism that prayer groups stand the danger of becoming self-centered, spiritually self-indulgent, and that they attempt to manipulate God. How can they if their concerns are as wide as the world and their leaders see to it that the prayers contain world intercession and the personal petition and general thanksgiving patterned for us in our Lord's Prayer?

I would like to tell you the results of such times of prayer. I am a person of very little actual physical strength, and

yet I have never left a prayer group without feeling reinvigorated all over. My body feels strong, my mind keen, and my imagination is fired to do my best.

There is one result of united prayer, however, which is not often mentioned. It is the inspiration which so often comes, showing us how to act effectively to help build the kingdom. The three other women and myself who were led to meet so regularly together, besides the help which we were able to give each other, were soon given a commission to fulfill.

The guidance began to come to us that a real Christian content had never been put into the word "morale." God told us to put that Christian content into the word. We wrote a booklet called *In God We Trust — Morale through Faith*, and that little booklet has been read by more than 100,000 Americans. This booklet was conceived in prayer, written in prayer, launched in prayer, and we were confident that it would carry God's message to all kinds of people.

At one point, two women in our large prayer group felt led to meet together for one hour a week to pray specifically that conditions might be changed in the mental hospitals in this country. They had read of unsanitary conditions, maltreatment, and untherapeutic methods.

Immediately things began to happen. Two young men with Christian convictions who were acting as orderlies in a mental hospital in a nearby state, became so exercised over conditions in that hospital that they brought the matter to the attention of the Governor, who instituted an investigation, which resulted in the removal of the superintendents, the appointment of new staffs, and a plan for rebuilding.

The same women felt impelled to pray that something be done by the authorities to curb juvenile delinquency in their city. In a short time, the mayor appointed a woman from their own church to coordinate all the scattered efforts being made to help adolescent children, into one cooperating agency.

These few examples chosen from many show clearly that as a result of prayer, we can affect any situation in our homes, our parishes, or in our towns. Christ told us to "pray without ceasing." He also told us that if we had "faith as a grain of mustard seed, we could say unto the mountain, that it be taken up and cast into the midst of the sea and it would be done according to our faith" (Matthew 17:20).

It is my hope that many people upon reading this article will feel led to start small groups for prayer in their homes and churches so that in every town and village throughout this nation we may be generating the "faith that moves mountains," the faith that will bring America and the world back to God.

EDITORIALS

Wardens and Vestries

At this time of year, many parishes throughout the Episcopal Church are holding their annual meetings and electing or re-electing wardens, clerks, treasurers, and other members of their vestries. It is appropriate to extend good wishes to those entering or returning to office, and also to express gratitude to the people who have completed their periods of service.

It needs to be said, more often than it is, that our parishes owe a great deal to these men and women who give their time and attention to these responsibilities. Sometimes they have to deal with weighty problems, and sometimes they must cope with small, frustrating, and seemingly endless details. In both cases, however, their service is necessary and important. They deserve our sincere thanks.

Drug Bust

As your editor sat in a Chicago subway, a tall, youngish man got on at one stop. He had a short, well-trimmed black beard and, like many of his generation, was clad in blue jeans, heavy boots, and a windbreaker with a backpack slung on one shoulder. He

looked about just a moment and then stooped to speak to a disheveled man of his own age, wearing large spectacles and a threadbare overcoat, sitting in the seat next to the door.

He held out a cupped hand to the seated man and in it one could see the yellow metallic glint of a badge. They talked softly for a moment, and then the seated man began to dig about in his pockets. He produced some sort of identification card which the detective studied and then handed back. They conversed a moment more as the train drew up at its next stop. Then the detective turned and walked out and the other man docilely followed.

So the war on drugs continues. In many cases, as in this one, it is hardly glamorous. So, too, the drug traffic continues to extend its long fingers into the lives of individuals, families, and groups, and it is not usually glamorous either.

Drugs were not new in the 1960s. They were around long before and will be with us for a long time to come. Drug abuse is not confined to shabby figures on subways, although it has reduced many to shabbiness. Nor is it confined to students, artists, ethnic minorities, or other easily criticized groups, but touches every social, economic, and educational class. Police action may curtail it and slow it down, but it can hardly eliminate it.

The only long term defense seems to be for people to find meaning, value, and fulfillment in their lives. Meaning is not an optional extra for human existence — it is an essential factor for individuals, families, and communities.

BOOKS

Man, King, Martyr

CHARLES I: The Personal Monarch. By Charles Carlton. Routledge & Kegan Paul. Pp. 426. \$24.95.

What is there about King Charles I of England which continues to inspire writers to produce biographies about him? It seems incredible that after more than 300 years Charles Stuart evokes devotion and debate among Americans and British.

Prof. Carlton of North Carolina State University has done a commendable job in bringing together the facts of Charles' life to reveal Charles the man as well as Charles the king and martyr. He is able to show that Charles does not fit the mold into which he is so often poured. This man, who is so often seen as weak and effeminate, is shown to have been a morning jogger, a first-class shot, and an excellent horseman. Likewise, this man who is so often seen as vacillating and indecisive is shown to be firm and uncompromising in matters he felt vital to the salvation of his soul and that of his people. For example, a clear link is made between Charles' attempt to force the Book of Common Prayer on the Scots and his death a dozen years

later. It was not that Charles was indecisive; it was that in some matters he refused to compromise no matter what the cost.

Carlton notes how Charles saw his reign as walking literally in the footsteps of his Lord. Jesus' question, "What profiteth a man if he gain the whole world and lose his soul?" had great meaning to him. The fact that the Scots sold him to Parliament for 30 pieces of silver "did not displease the king." On January 30, 1649, he prayed, looked up to heaven, and extended his hands "rather like a man submitting to crucifixion." Charles Stuart died "to protect England's church, its bishops, his friends and his conscience."

(The Very Rev.) DONALD H. LANGLOIS
Grace Church
Rice Lake, Wis.

Sterling Book

BELIEVING THE BIBLE. By David Winter. Morehouse-Barlow. Pp. 116. \$4.95.

This is a sterling book which will serve a great purpose for thoughtful Christians. In a generation of religious publishing which has a surplus of books at both extremes — those far too academic for general use, and those which trivialize the Gospel — Winter's book is clear

and direct yet evades none of the primary familiar challenges to believing the Bible.

Early in the book he declares that "It is possible to believe that the Bible is the inspired Word of God, from start to finish, and yet reject ideas of biblical infallibility over matters of history and cosmology. It is possible because it is the way its human authors and its divine Author intended. . . ."

He is, then, true to his purpose, dealing with the meaning of miracles; the very significant importance of understanding progressive revelation; the relationship in terms of authority between Bible, church, and the Incarnation; and the issues of creation.

As head of the religious radio programs for BBC in England, Winter is called upon in his daily vocation to seek clarity and to be responsive to the most familiar issues raised by questioning Christians and by enquirers alike. This book is very faithful to that degree of purpose and insight.

There is more at stake here than a good study book (but I've ordered copies for each member of our vestry). So much casual writing (news stories, letters to the editor of daily papers, short magazine articles) distorts these issues that it is helpful to have in our hands a good clear corrective. At a time when

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16.

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

ALABAMA
UNIV. OF ALABAMA Tuscaloosa
 CANTERBURY CHAPEL 850 Hackberry Lane
 The Rev. James P. Woodson, chap
 Sun HC 8, 10:30, Folk Mass 6.

GEORGIA
EMORY UNIVERSITY Atlanta
 ST. BARTHOLOMEW'S 790 Lavista Rd.
 The Rev. Chester Grey, r; the Rev. Nancy Sibley, chap
 Sun 8, 10, 6; Wed 10:30, 7:30; Fri 7

ILLINOIS
EASTERN ILLINOIS UNIV. Charleston
 EPISCOPAL CAMPUS MINISTRY 2202-4th St.
 The Rev. Donald J. Schroeder, chap
 HC midweek & holidays as announced. 345-8191

LAKE FOREST COLLEGE Lake Forest
 CHURCH OF THE HOLY SPIRIT
 The Rev. J. Clark Grew, r
 Sun 7:30, 9, 11; Tues 7; Wed 9:30

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

KANSAS
KANSAS STATE UNIV. Manhattan
 ST. FRANCIS AT KSU 1801 Anderson
 The Rev. Ron Clingenpeel, chap 537-0593
 Sun 5; Wed 12:10; HD 7:45

UNIV. OF KANSAS Lawrence
 CANTERBURY HOUSE 1116 Louisiana
 The Rev. Peter Casparian, chap
 Thurs noon; Sun H Eu 5;

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

MASSACHUSETTS
MASSACHUSETTS & UNIV. OF LOWELL
 ST. ANNE'S (452-2150) Merrimack St., Lowell
 The Rev. Marshall W. Hunt,
 Mr. Edmund A. Bellegarde, ass't
 Sun 8 HC, 10 MP (HC 1S & 3S), Tues 12 noon HC

NEW YORK
SKIDMORE COLLEGE Saratoga Springs
 BETHESDA CHURCH 41 Washington St.
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10. Tues 6 Wilson Chapel

OHIO
MIAMI UNIVERSITY Oxford
 HOLY TRINITY Walnut & Poplar
 The Rev. John N. Gill
 Sun 8, 10; Wkdays as announced

OHIO WESLEYAN UNIV. Delaware
 ST. PETER'S 45 W. Winter St.
 The Rev. Clark Hyde, r
 Sun H Eu 8, 10:30; Thurs 7; daily MP 7:15

TEXAS
SAM HOUSTON STATE UNIV. Huntsville
 ST. STEPHEN'S—Epis. Student Center 1603 Ave. J
 Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap
 Sun 8:30, 10:30, Canterbury 6. Wed 6:45. Canterbury 6; Fri
 12:05

TEXAS SOUTHERN UNIV. Houston
 ST. LUKE THE EVANGELIST 3530 Wheeler Ave.
 The Rev. Theodore R. Lewis, Jr., r & chap
 Sun 9:30; weekdays as anno

VIRGINIA
WASHINGTON AND LEE UNIV. Lexington
 VIRGINIA MILITARY INSTITUTE The Rev. Peter J. Bunder
 R.E. LEE CHURCH 123 W. Washington St.
 Sun 8:30 & 10:30, Wed 5:15

WISCONSIN
DIOCESE OF EAU CLAIRE,
Canterbury Association
 Ashland, St. Andrew's Church
 Eau Claire, Christ Church Cathedral
 LaCrosse, Christ Church
 Menomonie, Grace Church
 Rice Lake, Grace Church
 River Falls, Trinity Church
 Superior, St. Alban's Church

FRANCE
THE AMERICAN CATHEDRAL OF THE HOLY
TRINITY IN PARIS 23, Ave. George V, 75008
 The Very Rev. James R. Leo, dean; the Rev. Canon Allan B.
 Warren, III, canon pastor
 Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10 (2S, 4S); MP 11 (2S,
 4S). Wkdays: H Eu 12, Tues with Healing (Summer: Tues &
 Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St.
 Anne's Chapel, St. Germain-en-Laye, Sun H Eu 10:30.

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

creationism is popularly described as
 "the" biblical point of view, this au-
 thor's clarity in recalling to us what the
 Bible actually does say is valuable for
 many reasons.

(The Rev.) WARD McCABE
 St. Mark's Church
 Santa Clara, Calif.

Comprehensive Biography

**CHARLES WILLIAMS: An Explora-
 tion of His Life and Work.** By Alice
 Mary Hadfield. Oxford. Pp. ix and 268.
 \$24.95.

Alice Mary Hadfield wrote the first
 biography of Charles Williams, which
 was published in 1959. Since then, new
 source materials have become available,
 including many letters and unpublished
 prose and poetry. Further, Humphrey
 Carpenter, in *The Inklings* (1979), in-
 cluded aspects of Williams' life which
 Hadfield had only hinted at in her earlier
 book.

This new biography uses all the new
 material and also gives a Williams-
 slanted view of Carpenter's disclosure of
 Williams' long years of being in love
 with a woman other than his wife, and
 also of what Carpenter called Williams'
 "cruelty." The truth no doubt lies some-
 where between the two views, though
 since Hadfield knew Williams, and Car-
 penter did not, it is fair to weight the
 balance in her direction.

Hadfield weaves her interpretation of
 Williams' sometimes obscure writing
 throughout this biography, as she did in
 the 1959 book, and her interpretations,
 especially of the Arthurian poetry, are
 perceptive. Occasionally, however, she
 writes in flights of fancy embodying the
 worst faults of Williams' style without
 the saving grace of his precision.

Her accurate organization of her ex-
 tensive research is a monumental task
 well done, however. This is the biog-
 raphy which all Williams admirers and
 students have long awaited, and it is
 highly recommended.

HELEN D. HOBBS
 South Bend, Ind.

Books Received

ORDINATION: A Biblical-Historical View. By
 Marjorie Warkentin. Eerdmans. Pp. x and 202.
 \$7.95 paper.

HARVEY COX, JUST AS I AM. Edited by Robert
 A. Raines. Abingdon. Pp. 160. \$10.95.

THE IMAGE OF GUADALUPE. By Jody Brant
 Smith. Doubleday. Pp. xiv and 173. \$14.95.

**THE BELIEVER'S PROMISE BOOK: 700 Prayers
 and Promises.** Compiled by Larry Richards. Zonder-
 van. Pp. 80. \$1.75 paper.

I WISH I COULD SAY I LOVE YOU. By Muriel
 Canfield. Bethany House. Pp. 204. \$4.95 paper.

**THE SAINT OF AUSCHWITZ: THE STORY OF
 MAXIMILIAN KOLBE.** By Diana Dewar. Harper
 & Row. Pp. 146. \$5.95 paper.

PEOPLE and places

Appointments

The Rev. Milton F. Brown, formerly in Costa Rica, is now chaplain for college work in San Antonio, in the Diocese of West Texas. Add: 315 W. Dewey, San Antonio 78212.

The Rev. Edmund L. Burke is interim vicar of Christ Church, Magnolia, N.J.

The Rev. David Cammack is rector of Trinity Church, Waterloo, Md. Add: 7474 Washington Blvd., Baltimore 21227.

The Rev. Grantland Clowers is vicar of St. Timothy's Church, Iola, Kan., and Calvary Church, Yates Center. Add: 416 E. Jackson, Iola 66749.

The Rev. Matthew M. Conrad is vicar of St. Luke's Church, Atascadero, Calif.

The Rev. William Eberle is rector of the Church of St. Edward the Confessor, San Jose, Calif.

The Rev. Jonathan T. Glass is part-time assistant at St. Philip's Church, Durham, N.C.

The Rev. Daphne Hawkes is assistant at St. Matthew's Church, Pennington, N.J.

The Rev. John A. Langfeldt is now at work in the Diocese of Cyprus and the Gulf in the Province of Jerusalem and the Middle East. The Diocese of Nevada, with which he will continue to be canonically connected, has asked that if mail is sent, his full title (the Rev.) not be used. Add: ARAMCO, Box 5902, Abqaiq, Saudi Arabia.

The Rev. Art Latta is rector of St. James' Church, Box 1374, Dillon, Mont. Home: 320 S. California, Dillon 59725.

The Rev. Herbert C. McMurty is now serving the Church of St. John the Divine, 911 Marine Dr., Tumon Bay, Guam, Mariana Islands 96911.

The Rev. Jeffrey W. Meadowcroft is rector of St. Mark's Church, Box 158, Chenango Bridge, N.Y. 13745.

The Rev. Dustin Ordway is rector of St. John's Church, 341 Main St., Oneida, N.Y. 13421. He will also serve the newly formed Oneida consortium that includes churches at Gethsemane and Canastota.

The Rev. Donald Overton is chaplain at Fort Monmouth in New Jersey and has assumed duties at St. Clement's Church, Belford, N.J.

The Rev. Louis Murdock Smith, III is serving St. Alban's Church, Hixson, Tenn.

The Rev. Charles R. Summers is vicar of St. Mark's Church, Hammonton, N.J.

The Rev. Ann B. Winsor is assistant at St. Mark's Church, Santa Clara, Calif.

Retirements

The Rev. Robertson Eppes, Jr. retired in late September as rector of All Saints' Church, Memphis, Tenn.

The Rev. William S. Moore, Jr. has retired as rector of Thankful Memorial Parish, Chattanooga, Tenn.

The Rev. Wallace Pennepacker, rector of St. John's Church, Memphis, Tenn., will retire at the end of December.

The Very Rev. Emmet C. Smith has announced his retirement on disability, as of January 1, after 20 years as vicar and rector of St. Giles' Church, Pinel-

las Park, Fla. He will continue his work as dean of the St. Petersburg deanery and as Episcopal chaplain to the Veterans' Hospital at Bay Pines.

New Addresses

The following West Texas clergy have new addresses: the Rev. George H. Dettman, retired, 520 S. Chaparral, No. 302, Corpus Christi, Texas 78401; the Rev. Herbert B. Morris, retired, 600 W. Ninth, No. 231, Belton, Texas 76513; and the Rev. Kenneth M. Peck, non-parochial, 400 Johnson, No. 202, McGregor, Texas 76657.

Deaths

Dorothy Winthrop Lyford, widow of the Rev. Richard T. Lyford, died on December 13 at the age of 91.

A graduate of Columbia University, she spent most of her married life in suburban Philadelphia. Dr. Lyford was the rector of St. Asaph's Church, Bala-Cynwyd, Pa., from 1931 to 1964, when the couple retired to Denver, Colo. Survivors include a son, Richard T. Lyford, Jr., and four grandchildren.

The Rev. **Ralph Edward Benoist**, who was ordained deacon late in life, died at his home in Oregon on September 2 at the age of 77.

The Rev. Mr. Benoist worked on the west coast in the lumber industry for 50 years. At the time of his death, he was assistant to the rector of St. Paul's Church, Klamath Falls, Ore., and an active Mason. In addition to his wife, Mary, he is survived by two daughters, five grandchildren, and seven great-grandchildren.

CLASSIFIED

advertising in *The Living Church* gets results.

ACCOMMODATIONS

GOING TO THE MASTERS GOLF TOURNAMENT? For accommodations away from the crowds, and with affordable prices, stay at the Gravatt Conference Center of the Diocese of Upper South Carolina, only 33 miles by interstate from the Augusta National Golf Club. Contact: The Rev. Clyde L. Ireland, Rt. 6, Box 200, Aiken, S.C. 29801 or (803) 648-1817.

BOOKS

BIBLIOGRAPHY FOR ANGLO-CATHOLICS, prepared and annotated by Society SS. Peter & Paul, c. 1942, 20 pp. Reprint \$3.00 from The Anglican Bibliopole, R.D. 3, Box 116d, Saratoga Springs, N.Y. 12866.

EXCHANGE

EX-BRITISH Army chaplain (51) seeks 4-6 weeks locum after May. Southern/western states preferred. Offers use of small house and car near London. Reply Box S-573*.

FOR SALE

ROGERS ELECTRONIC organ, Jamestown 725 model in walnut. Includes remote speakers. Purchased for temporary use in 1980, one year left on warranty, excellent condition. Immanuel Church, P.O. Box 47, New Castle, Delaware 19720.

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

POSITIONS OFFERED

NEEDED: Mature priest as assistant to the rector, Mount Calvary Church, Baltimore. ECM principles; special vocation to hospital, nursing home and hospice ministry (2,400 contacts per year); quarters suitable for single priest, or married priest with no children; good wages and fringes, but expected to earn keep. Write (don't call): The Rev. R.L. Ranieri, 816 N. Eutaw St., Baltimore, Md. 21201.

ALASKA: Full-time priest for 20-year-old-parish in youthful fishing community. For information send resume to: St. James the Fisherman, Box 1668, Kodiak, Alaska 99615. Tele. (907) 486-4692

ECUMENICAL EXECUTIVE: Virginia Council of Churches seeks General Minister for ecumenical development, public witness, administration and fundraising. Contact: Allen Brown, 110 W. Franklin St., Richmond, Va. 23220 by March 1st.

PROVERS

NEW ENGLISH BIBLE Sunday lectionary with collects, Psalms, and prefaces. Beautifully printed. Free samples. The Provers, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.

WANTED

SERMONS (or outlines) on individual Christian's privileges, responsibilities in full political process, for free distribution, educating, overcoming apathy. Fr. Laundrie, Fayetteville, N.Y. 13066.

WANTED

CAPPA NIGRA for man six feet tall. Reply Box V-572.*

RIGHT BUYER, wilderness tract, mountains of Greenbrier County, W. Va. Family camping, soul renewal, conserve God's creation. Write: Cold Knob, All Souls' Vicar, Box 313, Daniels, W. Va., 25832. (304) 753-2502.

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 28 cts. a word.
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CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

PHOENIX, ARIZ.

ST. MARY'S 39th Ave. & Maryland
Sun MP 7, HC 8 & 10, EP 6. Mon-Fri MP 6:30, HC 7. Sat MP 8:30, HC 9. Mon & Wed HC 6, Thurs 9. EP daily 5

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. Meagher, Dr. Brian Hall, the Rev. Ann B. Winsor
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10. Daily Offices: MP 8, Ev(Sol on Sun & Feasts) 5:30, Comp 9. C Sat 11-2

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B & Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

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 Rev. Gus L. Franklin, pastor Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.
Mon H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 9:30 & 4, Sun 4

CHURCHVILLE, MD.

CHURCH OF THE HOLY TRINITY 2929 Level Rd.
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, c
Sun Worship: 8, 9:15 & 11

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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

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

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5, H Eu Wed 5:15 (other days as anno)

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Release, r; the Rev. John H. McCann, the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S). Mon-Fri H Eu 12:10

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee, Edward A. Wallace, organist
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

OMAHA, NEB.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. John G. Gardner, c; the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George C. Hoeh
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service 10. Eu scheduled to all services

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15 Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of school year. HC and healing Wed 12:15

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

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

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

PROTESTANT CHAPEL AT KENNEDY AIRPORT

Center of airport. Established 1964
Marlin Leonard Bowman, chaplain/vicar
Sun Sol Mass 1. Open daily 9:30 to 4:30

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. David Rickey
Sun Masses 8:30, 11 (Sol); Weekdays as anno

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c; the Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol) & Ser 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, Sun 10:30-10:50 and daily after 12:15 Mass. Organ recital Wed 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev 5:30. Choral Eu 12:10 Wed

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

SPRING VALLEY, N.Y.

ST. PAUL'S So. Madison Ave. & Rt. 59
F.F. Johnson, r; J.C. Anderson, R.B. Deats, Paul Yount
Sun 8 & 10:15

YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

NEWPORT, R.I.

EMMANUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8 (Low), 10 (Sol). Daily & C as anno
"An Anglo-Catholic Parish"

INCARNATION 3966 McKinney Ave
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon, Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

MADISON, WIS.

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

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.