

THE LIVING CHURCH



Christmas Book and Gift Number





THE LIVING CHURCH

Volume 189 Establishes 1878 Number 22

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

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

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; Lorraine Day, manuscript editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila Thurber, advertising manager.

What We Start With

Createdness is what we start with, our beginning. We are, therefore, think, feel, and act in a variety of ways. How we came to be here, and what reasons for us to be here is a never-ending topic of reflection. The entrance of human life into this world is the subject of an almost limitless variety of stories, myths, legends, and epics.

A particular account has had a profound impact on the thought and imagination of western civilization. It is the story given in the opening pages of the Bible, in the Book of Genesis.

The ancient account of creation may have been misunderstood in a wooden way, or simply as an inventory of divine accomplishments on a particular workweek. More helpfully, it can be understood as a mysterious tale which opens in the perceptive reader an awareness of the vastness, beauty, and order of the universe, an epic which raises more questions than it answers, a constant challenge to us to enter personally and consciously into the journey of the universe of which we are part.

We accept the invitation to ponder the ancient words of the first two or three pages of our Bible, we find various things that we can appropriate for ourselves; what it has to say. We can, as it were, verify it by discovering within our own daily existence that life is indeed a constant reflecting the power, the wisdom, and the love of the Giver. Our own eyes discover new things in human life, in the life of other creatures, and indeed in the inanimate physical stuff which is, at its core, literally, the ground on which our life rests.

Things become different. Many metaphors and figures of speech have been used again and again to describe this kind of difference. It is like going along a path and then turning a corner and seeing a new and unexpected prospect before one. It is like crossing a body of water and finding a new place on the other side. It is like being in the dark and suddenly having a light. It is like opening a book and finding a new realm of life and thought within it. It is like opening a gate into a garden.

To discover our createdness, to discover that we were made and are upheld by an infinitely wise and loving God, can be all of this. This is, in a sense, what the biblical story of creation is saying. It faces us as we open the beginning of a mysterious and fascinating book. It begins by telling of darkness being replaced by light. It tells us of a garden. And it may be a long, long journey for us to get there, or to return there, to discover how far it is, or how close it is.

The journey is life itself. Its destination is somehow its starting point: where it began is its goal. Yet each glimpse of our destination shows it is new. After millions of years, the world God made still unfolds itself as new. Our lives can be new, we can be new. This is all part, a very small part, of what creation is.

Week by week, this column offers some way to reflect on these things. Perhaps in reference to a plant, a bird, a ball of glass washed in from the sea, or a rock, or a view of the sky. Everything we touch, see, hear, smell, or taste is part of God's created world, though few people perceive it as such. We give to each its proper honor when we see it in terms of its createdness, when we recognize it as something made by God.

Piece by piece, we begin to realize what a wonderful place God has put us in. We discover that we are citizens of a universe more wonderful than we ever could have imagined. Yet, even so, as the Book of Ecclesiasticus says (chapter 43:32), "we have seen but few of his works."

H. BOONE PORTER, EDITOR

DEPARTMENTS

Books	5	Letters	3
Editorials	13	News	7
First Article	2	People & Places	19

ARTICLES

Saint Andrew	James Furman	10
Muncie Today	Peter Surrey	11

Board of Directors

William W. Baker, Lake Quivira, Kan., president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Leonard Campbell, Jr., Milwaukee, treasurer; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; the Rt. Rev. Charles T. Gaskell, Milwaukee; Robert L. Hall, Milwaukee; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Assistant Bishop of Alabama; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Executive for Administration, New York, N.Y.; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar, La Grange, Ill.; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. Robert E. Gard, Madison, Wis.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Richard Holloway, Oxford, England; the Rev. Canon A. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. Canon W. Ward McCabe, San Jose, Calif.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Ven. Erwin M. Soukup, LaGrange, Ill.; the Rev. Murray L. Trelease; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Racine, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; William W. Baker; Ettore Barbatelli; Jackson Bruce, Jr.; Mrs. Robert C. Brumder, Hartland, Wis.; Leonard Campbell, Jr.; Phil deMontmollin, Fort Wayne, Ind.; George H. Gallup, Jr., Princeton, N.J.; J.C. Grant, M.D., Sauk Centre, Minn.; Robert L. Hall; H.N. Kelley, Deerfield, Ill.; John W. Matheus, Glendale, Wis.; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezrell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Mrs. C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Wilmot F. Wheeler, Jr., Southport, Conn.

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

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

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

SUBSCRIPTION RATES: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

November

Winter on the way,
and autumn going auburn
cannot hide the gray.

Gloria Maxson

Tergiversations

After drifting through the meandering tergiversations of Bishop David Jenkins' replies to the questions of Dorothy Mills Parker [TLC, Oct. 21], I remembered an appropriate observation which Margaret Mead used to make.

She included this in her book, *Some Personal Views*: "Any idea can be stated simply enough so that it is intelligible to laymen, and if one cannot state a matter clearly enough so that even an intelligent 12-year-old can understand it, one should remain within the cloistered walls of the college or laboratory. . . ."

(The Rev.) ROLAND THORWALDSEN
St. Stephen's Church
Beaumont, Calif.

Women Priests

In his letter [TLC, Oct. 21], the Rev. George Timberlake asks, "If the ordination of women was such a revolutionary event in the Episcopal Church, why are we not experiencing the results of this change?"

In fact, there has not been enough time for ordained women to rise to positions in the Episcopal Church (as rectors of their own parishes) where they will be able to have an impact on the direction in which the church is going.

ISABEL M. BUERSCHAPER
Rochester, N.Y.

Correction

I am writing to correct an error in your report of the House of Bishops meeting [TLC, Oct. 28]. In your list of visitors you listed "the Rt. Rev. Ramon Peral" of the Spanish Reformed Episcopal Church. The bishop of the Spanish Reformed Episcopal Church is now the Rt. Rev. Arturo Sanchez, and it was he who attended the House of Bishops meeting.

Facets

When the soft chill gray of a
winter day
Embraces me, and diamond chips
make alive
The vast stillness of the air,

I walk humbly on the edge of life
With a secret joy that the little
warmth within —
So fragile if exposed to this chill
day —
Is Fire to melt despair.

Delos Wampler

The Spanish Reformed Episcopal Church is the companion diocese of the Diocese of Lexington. Bishop Sanchez went to Jackson following a ten day visit to our diocese, where he participated in the consecration of the Rt. Rev. Don A. Wimberly as bishop coadjutor.

The previous bishop of the Spanish Reformed Episcopal Church had been the Rt. Rev. Ramon Taibo, who retired last year. Please note the "Peral" is part of Bishop Taibo's address, as it is listed in the *Episcopal Church Annual*.

(The Rev.) BRUCE W. BOSS
Chairman, Companion Relations
Diocese of Lexington
Lexington, Ky.

{ We apologize for this error. Ed.

Samuel Seabury

If you should happen on the rather obscure Old St. Paul's (Scottish Episcopal) Church in Edinburgh, as my wife and I did recently, you would perhaps be struck by what you found. Picking up the usual printed visitors' guide, we discovered that this particular church — reached by going down a very steep, tiny lane and then climbing several flights of stairs — had come into being during the stormy days of 1689.

The cathedral in Edinburgh, St. Giles,

had been taken over by the new Presbyterian Establishment because Episcopalians in the Church of Scotland refused to acknowledge William of Orange, rightful king of Scotland. Of such theological issues are churches born; we in the U.S. should know.

Then, Bishop Rose and those who wished to continue worshipping in a more catholic style, and incidentally support the royal line of Stuarts, found a place of refuge in an old wool store, the present Old St. Paul's was built on that same site, deliberately preserving its obscurity. Episcopalians in Scotland were persecuted until 1788.

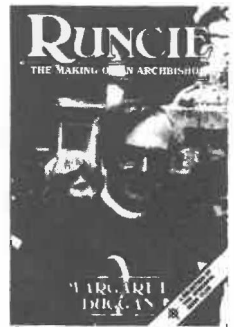
But Old St. Paul's history says that a young American named Samuel Seabury, having come to Edinburgh to attend medical school, sought out an Episcopal parish in which to worship and was "finally led, after due provisions of secrecy," to this clandestine church.

Thus perhaps it was only to be expected that when this church building was redesigned in the late 19th century there should be some commemorative that American "foreign student" who was consecrated the first bishop of the American Episcopal Church in November of 1784, not in Old St. Paul's, of course, but in Aberdeen.

What startled us present-day visitors

A GIFT SUGGESTION:

This year give yourself—or a friend—membership in *the* book club that offers the best obtainable books in every phase of the Church's life and teaching. *It's a loving thing to do!* The books are chosen quarterly and are always "positively sound and entirely interesting."



The Winter '84 Selection

the episcopal book club
Hillspeak & Eureka Springs, AR 72632



The Fall '84 Book

To: EBC
Hillspeak

Here's my check. Please enroll as a member:

Name _____

Address _____

City, State, Zip _____

Add a second page for additional gifts.

Membership: \$30 Annual in U.S. \$35 Outside

lendars of the Church Year Liturgical Season

ANGLICAN CALENDAR - each in proper liturgical color featuring scenes from Armenian Gospel Manuscripts. \$7.95

FAMILY CALENDAR - illustrated with scenes from the Bible for children and families; includes secular holidays. \$6.50

ADVENT ICON MURAL - a daily or weekly family adventure using stories and pictures in icons to prepare for Christmas. \$4.95

\$1.50 postage/handling per order
Residents add 6% sales tax to total
Catalogue sent upon request.

C. e. visminas
P.O. Box 4, Lincoln, PA 15206



LOVABLE HANDMADE CHURCHMICE



Vested, 3 1/2" tall with embroidered stole. A favorite for churches, homes, Christmas trees. A cherished gift.

Please specify colors:
Cassock-red, black. Stole-green, red, purple, white.
\$7.45 postpaid.

White Pine Enterprises, Rt. 2, Box 151A,
Hayesville, N.C. 28904

OLY CROSS INCENSE

by Saviour Priory
Greenville, SC 29468

803/351-4356

to Old St. Paul's was the placement of this Seabury memorial window in the Lady Chapel. As we entered the chapel, we saw that three windows formed its north wall. The first was dedicated to the Blessed Virgin as a young mother to the infant Jesus, and it is extraordinary.

There sits Our Lady, nursing the Baby, her bare breast quite visibly full of mother's milk. I had never seen another portrayal as explicit, as clearly and biologically human. We remarked that it was a wonderfully vivid fashion in which to portray the actual nurture of the roly-poly baby Jesus and the Body of Christ, the church. The center window showed Mary more traditionally: mourning her Son at the foot of the cross.

But then, to our surprise, the last window in the series wasn't about Mary at all. Rather it pictured the three Laudian bishops in cope and miter, each with a large gold crozier, consecrating the kneeling Samuel Seabury. My eye immediately juxtaposed the two images of nurture in that Lady Chapel, the physical nurture of the first "offspring" of the Church of England and the physical nurture of the child Jesus.

We couldn't help wondering if this nursing symbolism had been a conscious choice on the part of the designers of Old St. Paul's. If it was, two touring American Episcopalians received it joyfully. If

it was only an accident or placement, it the only space left to put in a window about Bishop Seabury happened to be in the Lady Chapel, what a happy coincidence.

(The Very Rev.) DAVID M. GILLESPIE
On sabbatical as Dean in Residence
Lincoln Cathedral

Lincoln, England

The Orthodox

You recently carried an article by Bishop Henry Hill, reporting on the Anglican commission which met with the Orthodox [TLC, Oct. 21]. As a former Anglican, now an Orthodox priest, I am always interested in such discussions.

The article touched upon something arising from the discussions, which it then seemed to ignore, yet that something lies at the heart of all such discussions: how we see the church.

The Orthodox regard the Orthodox Church as the historic, undivided Church of Christ, the one true church. Strictly speaking, the Orthodox Church denies the validity of anything outside herself.

Granted, we all believe (logic demands it) that Christ has but one Body. But, as the article pointed out, Anglicans believe schisms are "within the church," while the Orthodox believe they are "from the church."

While saying in the creed that we "believe in one, holy, catholic and apostolic church," as an article of faith, Anglicans, also believe the one true church to be divided into three parts: Anglican, Roman, and Orthodox. Were the Anglican Church to say otherwise, it would be "unchurched."

Yet Orthodoxy believes the church is indivisible, and if it has any parts, those parts are of the Orthodox Church's national expressions in Romania, Bulgaria, Greece, etc.

Is this matter not insoluble? And, if it is insoluble, for what reason is there such a thing as a commission to discuss it?

(The Rev.) L. J. JAMES
Holy Cross Eastern Orthodox Church
Athens, Ohio

What do you give someone who has everything?

A gift to a child who has nothing. Not even the HOPE that next Christmas things will be better. Your contribution, in the name of someone special, will help a homeless, hungry, battered child. You'll be giving this child a home and the nurturing care of our dedicated and trained staff. An acknowledgement of your gift will be sent to the person you name. Celebrate Christ's Birthday by giving birth to a child's HOPE. Next Christmas things will be better! Send your shopping list and your tax-deductible contribution to:

USED CHRISTMAS CARDS NEEDED

For the children's year round crafts project. We recycle them. Please send the front covers of any religious Christmas cards you find too pretty to throw away to us. We depend upon your help to keep this important activity going.



100 St. Jude's St.
P.O. Box 985- LC
Boulder City, NV
89005-0985

Nicholas Ferrar

All night.
All day. All night and day
in vigil of prayer
and work, with charity.
Psalms to read, hymns
to sing;
office and fast
to keep, watch
to pray. All night and day.

Travis Du Priest

Books

Paintings of Great Masters

MADONNA. No author or editor given. Orbis Publishing Limited, Winston Press. Pp. 63. \$9.95 paper, \$19.95 hardcover.

Thirty-eight beautifully reproduced madonnas grace this large format collection. Each image is accompanied by a brief literary excerpt. Text sources include the Bible, Elizabeth Browning, the Visigothic Prayer Book, Andrew of Crete, Sophonius of Jerusalem, and various Marian hymns.

The artworks are entirely those of traditional western European masters and are grouped according to the events in Mary's life. The glossary of Christian symbols is of mixed value, the examples chosen being incomplete or unrelated to the illustrations.

Printed on excellent quality paper with sturdy cover and binding, the book would be an appropriate and tasteful Christmas gift.

BARBARA CAREY
Carlsbad, N.M.

Exciting Essays

ART, CREATIVITY, AND THE SACRED: An Anthology in Religion and Art. Edited by Diane Apostolos-Cappadona. Crossroad/Continuum. Pp. xii and 340. \$15.95 paper.

Anyone who combines a serious interest in art with a similar religious concern should acquire this anthology. It brings together articles by distinguished authorities on every aspect of the overlap of these two fields.

The first group of essays is by artists, and it begins with Wassily Kandinsky's classic statement, "Concerning the Spiritual in Art." It is followed by an article by Karen Laub-Novak which accuses Kandinsky of deception and speaks of the difficulty in being an honest artist.

Next comes a series of contributions by art historians. Leo Steinberg's piece gave me totally new insight into Leonardo's "Last Supper" and I found what Charles Scribner, III had to say about Caravaggio's "Supper at Emmaus" as illuminating to me as a New Testament scholar as it was for me as a lover of painting. The other parts of this section are also exciting.

Next, historians of religion discuss the function of art in their various traditions; these include Indian and Japanese religions, Judaism, and Islam. Mircea Eliade's *Criterion* article on "The Sacred and the Modern Artist" is there too.

There is a preponderance of writers associated with the University of Chicago,

including not only Eliade, but also Tillich, Langdon Gilkey, and David Tracy. These last three are among the theologians and philosophers who are contributors.

The final section has writings by scholars who do an interdisciplinary study of religion and art. Two writers whose work I have reviewed for TLC on earlier occasions who are included in this anthology are John W. Dixon, Jr. and T.R. Martland.

(The Rev.) O. C. EDWARDS, JR.
Professor of Homiletics
Seabury-Western Theological Seminary
Evanston, Ill.

Whodunit?

A NOVENA FOR MURDER. By Sr. Carol Anne O'Marie. Charles Scribner's Sons. Pp. 183. \$12.95.

The heroine of this story is a 75 year-old Roman Catholic nun, Sr. Mary Helen. The setting is Mount St. Francis College for Women in San Francisco. The subject, murder most foul.

The author of this mystery story entered the Order of the Sisters of St. Joseph of Carondelet in 1951 and took her vows in 1954. She currently is director of development at Carondelet High School in California.

The novena mentioned in the title begins after the first murder in the book. One of the nuns offers her nine-day prayer, asking for God's help in solving the crime. Sr. Mary Helen plays detective, not without danger to herself. The sisters are skillfully depicted, and the average reader will at once eliminate them as suspects.

I heard just recently about the 117 year-old Order of the Dominican Sisters of Bethany, which is said to have accepted a small number of reformed prisoners, including former prostitutes and murderers. In a detective story, the reader could toy with the idea of a weak backslider there. Not so at St. Francis College. The sisters are all dear people, so we are a little short of suspects.

It is a good story, however, and the well-made book will stand much passing on to friends who enjoy mystery stories.

L.K.D.

Old and Modern Problems

ST. JOHN CHRYSOSTOM: On the Incomprehensible Nature of God. The Fathers of the Church Series. A new translation by Paul W. Harkins. The Catholic University of America Press. Pp. xiv and 357. \$29.95.

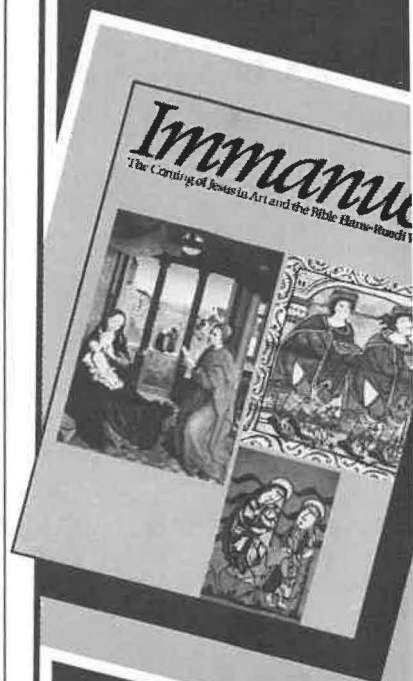
There is always a certain curiosity about the publication of another of the texts of the church Fathers. One suspects that most modern Christians wonder what the voices of the fourth century, so distant from us, might have to say to

REDISCOVER THE MEANING OF CHRISTMAS

The good news of the Christian faith begins with the incarnation of Immanuel, which means "God with us." Each of the four evangelists has testified in his own way how God came among us. But their testimony soon became fused together in the traditional Christmas story. Legend began to blur and distort the biblical account.

IMMANUEL: The Coming of Jesus in Art and the Bible is an invitation to rediscover—through art work and meditative text—the original witness to the awesome event of God's entering the world as a vulnerable child.

IMMANUEL
*The Coming of Jesus
in Art and the Bible*
Hans-Ruedi Weber



Cloth, \$12.95

At your bookstore, or write:
WM. B. EERDMANS
PUBLISHING CO.
355 JEFFERSON AVE. S.E. / GRAND RAPIDS, MICH. 49503

anything) that could reflect on living in the 20th century. a volume is this one by St. John stom. It takes a certain amount of just to get past the title, and begin the collection of a dozen s treating mainly his refutation of moeans' arguments that the Son npletely unlike the Father in es- n extreme form of Arianism). ermons were delivered over a per- ears from the first few days after n's ordination to the priesthood o the beginning of his time as shop of Constantinople (398), and clude the marvelous sermon on s of St. Philogonius, our major for this interesting fourth century bishop.

ne reads, one is drawn more and nto the world of that century, so e people in the congregation seem us. On the days of the chariot the numbers in the congregation ed (rather like the attraction of the s "Bowl" games). reading is made much easier by the nt notes and introduction, which e reader through the complicated scinating map of the great theologi- ues of the day: Arianism, semi- sm, Anomoeanism — they are all ied for us before we begin the ac- ords of the great prelate. There is

an uneasy feeling, hard to escape as we progress, that we have seen some of these folk *recently*.

But the words of the archbishop himself provide the bulk of the interest in this fine book. Reading the sermons and observing the style, argument, and vocabulary, the reader is again reminded that this legendary preacher was indeed worthy of his famous nickname, Chrysostom ("Golden-mouthed"). There is power and reason here aplenty, but more than that, there is an emerging feeling that we are reading the work of a contemporary; astonishingly, centuries have become compressed.

(The Very Rev.) JOHN BACKUS
Dean, St. Paul's Cathedral
Peoria, Ill.

Anglican Biblical Heritage

ANGLICANISM AND THE BIBLE.
Edited by **Frederick Houk Borsch.**
Morehouse-Barlow. Pp. 261. \$7.95
paper.

Here is a book which, like the Bible itself, is to be read, marked, learned, and inwardly digested. It helps us to understand where we are and how we got here.

Like other volumes in this series of Morehouse-Barlow's Anglican Studies, it is a symposium to which six scholars have contributed. It should be read with

one finger on the notes in the back because the bibliographical references constitute such a rich mine of information for those who wish to explore further.

We begin with "The Bible in the Anglican Reformation," William P. Haugaard's account of the fascinating history in which the various English translations were honed to give us the Authorized (King James) Version. Marion Hackett then points to the pervasive role that the scriptures have played in Anglican worship. John Booty tells how the Bible stoked the reformers and missionaries in the 18th and early 19th centuries. Reginald Fuller recounts the courageous and clarifying work of the historical critics.

The most stimulating chapter, raising a number of questions for debate, is the discussion of "Science and the Bible," by W. Taylor Stevenson, Jr. The editor concludes with a beautifully balanced assessment of the Bible for our personal growth in the faith and worship and life of the church. "A plus" on all counts!

(The Rt. Rev.) JONATHAN G. SHERMAN
Retired Bishop of Long Island
Garden City, N.Y.

Help for Readers of St. Paul

PAULINE PARALLELS. Second Edition. **Fred O. Francis and J. Paul Sampley,** editors. Fortress Press, Pp. xlii and 373. \$29.95.

This is a valuable aid for the study of St. Paul's epistles. Those treated are the ten most commonly ascribed by critics to the apostle: Romans, the two Corinthians, Galatians, Ephesians, Philippians, Colossians, the two Thessalonians, and Philemon. (The editors take no position on disputes of authorship within this list.)

Each of these books is printed out in full, generally with one paragraph to a page, and the remainder of the page is given over to similar or related paragraphs in other epistles, also printed out in full.

Thus, if one is interested in the reference to apostles and prophets in I Corinthians 12:29, one can, without turning a page, compare it with the similar material in Romans 12, earlier in I Corinthians 12, and in Ephesians 4. Should one have started out instead with the passage in Ephesians, one finds the material from Romans and I Corinthians printed out again in full with it.

Advanced students will wish for the Greek text, but this book will greatly speed up the process of locating passages. Footnotes at the bottom of the page quote briefly from related material elsewhere in the Bible, especially in Acts and the Pastoral Epistles.

Judgments may well differ as to what has been included or omitted here. Luke

Continued on page 13

THEOLOGICAL FOOD FOR THOUGHT

THE GIFTS OF GOD
Eugene V. Goetchius & Charles P. Price
The central issue of this study is the Gift of the Holy Spirit and the gifts that flow from the Spirit's ministry in the world. \$4.95

THE RISE OF MORALISM
C. Fitz-Simons Allison
A careful and competent examination of the teachings of certain key seventeenth century English theologians. \$8.95

TO DECLARE GOD'S FORGIVENESS
Clark Hyde
This study will be of practical use for all those for whom forgiveness is a central pastoral and theological concern. \$8.95

TOWARD A FULLER VISION
E. C. Miller, Jr.
Using the Orthodox witness as a guide, the author reveals a unity of spirit, often unrecognized or forgotten, between Anglicanism and the Orthodox church. \$7.95

At your bookstore or
MOREHOUSE-BARLOW CO.
78 Danbury Road, Wilton CT 06897

THE LIVING CHURCH

November 25, 1984

Last Sunday after Pentecost, (Proper 29)

For 106 Years

Serving the Episcopal Church

Executive Council Meeting

The Episcopal Church headquarters in New York will not be sold at this time, according to the decision of the Executive Council of the church at its fall meeting. Other decisions included the recognition of a new diocese, a national church budget for 1985 of over \$25 million, and a variety of other matters.

The council met in a motel near La Guardia Airport, New York, under the chairmanship of the Most Rev. John M. Allin, Presiding Bishop. The session extended from October 29 through November 1.

In his opening address, the Presiding Bishop spoke of the importance of maintaining and developing the "mission momentum" which now exists in the church. He announced an expanded role for Ann Smith as coordinator of women's ministries, and he commended Volunteers for Mission and suggested an expansion of this effective program.

He then urged that the church headquarters at 815 Second Avenue in New York not be sold until further discussion had taken place as to criteria for a possible future location. Finally, he proposed a reevaluation of our membership in the National Council of Churches and the World Council of Churches.

"Let's be clear here," he said, "that

I'm not recommending withdrawal from the councils of churches. I am stating rather that our membership has come to be taken for granted. . . . I personally believe the NCC needs more overhaul and streamlining."

Budget for 1985

The treasurer, Matthew Costigan, presented a generally favorable view of the financial position of the church, although invested funds had undergone some decline in market value since last year. The proposed general church program budget for next year, after some consideration, was adopted substantially as presented by the finance committee.

One significant change, however, was the allocation to Coalition 14, a group of western dioceses, of \$100,000 in anticipated proceeds from the Roanridge Trust, and \$5,000 from the same source to APSO — the Appalachian People's Service Organization. It was deemed that both of these are involved in large measure with rural and small community church work, such as the Roanridge Trust is intended to benefit.

The total budget of over \$25 million represents over \$20 million in income

from dioceses, and over \$5 million trust funds and other sources. The major categories of national church expenditure are given in the accompanying table [see p. 8].

Projected Sale of Headquarters

Potentially the most exciting item on the agenda of the meeting was the possible sale of the Episcopal Church headquarters to the government of the Caribbean republic of Trinidad and Tobago, approximately \$28 million. Elaborate provisions for the remuneration of employees at 815 Second Avenue had been drafted, with bonuses to those who will relocate and other benefits. Faced with the dissuasive words of the Presiding Bishop, however, the momentum for the sale appeared to be lost, and with discussion it was voted not to make a sale now.

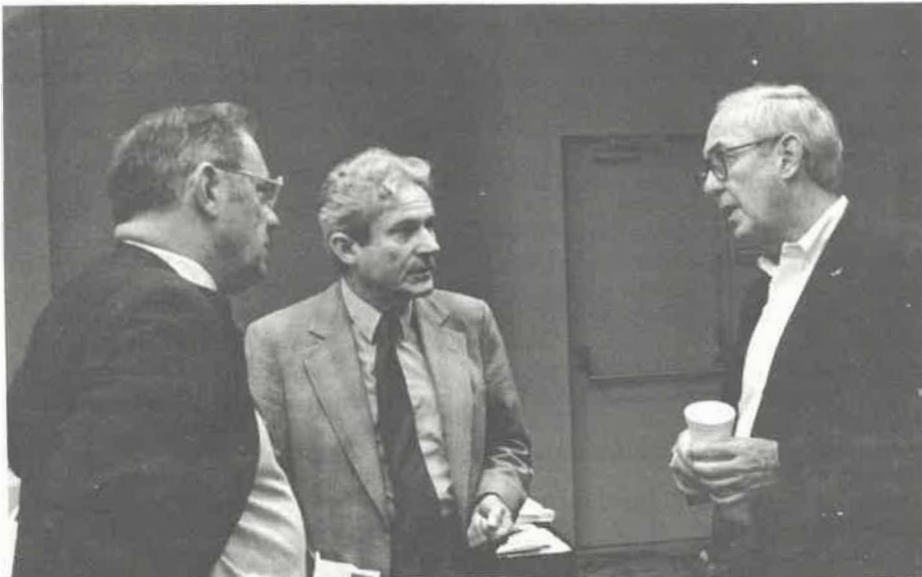
Canon James R. Gundrum, secretary of the General Convention and of the Executive Council, announced that the primary convention of the Diocese of East Tennessee had met in Knoxville October 5-6, and he made the his motion that this new diocese be admitted into union with the General Convention on January 1, 1985.

Social Concerns

The committee on national mission sponsored several resolutions on social responsibility, including a commendation of the treasurer and the Church Mission Fund for utilizing various minority-owned banks and credit unions for deposit of certain funds.

Shareholder resolutions presented by Harry Havemeyer of New York involving Motorola, Inc., which does not have a favorable record for implementing Sullivan Principles in its South African operations; the Manufacturers Trust, which continues to make loans to South Africa; Phibr-Salomon, Inc., a seller of petroleum; and Hewlett-Packard, a supplier of computers to South African customers.

Mr. Havemeyer explained to the council that in addition to the Sullivan Principles as minimum standards of ethical behavior for U.S. companies in South Africa, Bishop Tutu has asked for additional principles which will be pursued in the future. They are (1) support of equal educational opportunities for all; (2) ending the relocation of black people to "homelands;" (3) repeal of the



R.J. Anderson

At the Executive Council meeting Bishop McAllister (center) of the standing commission on stewardship talked informally with the Rev. Thomas H. Carson (left) executive for stewardship and development at the Episcopal Church headquarters, and executive council member Bishop Furman C. Stough of Alabama.

id (4) amendment of laws concerning the integration of black families when the members work in white areas. The national mission resolutions in shareholder action to dissuade Marietta Co. from entering into contracts relating to MX missed the recognition of several Jubilee ministry programs.

Overseas Concerns

in accordance with the usual council procedure, different standing committees and reported at intervals, as it was moved forward by Dixie Hutchinson, supervising the dispatch of missions.

The committee for world mission and newly appointed missionaries participants in the Volunteers for a program. There are currently 29 volunteers. Gratitude was expressed to members completing terms of service.

The House of Bishops meeting in October [TLC, Oct. 28], the bishop voiced opposition to the promoting of the U.S. embassy in Tel Aviv to Jerusalem.

The bishop may was expressed that the U.S. to the U.N. had abstained from a recent Security Council vote concerning apartheid in the Republic of Africa. In a related resolution, resolutions were extended to the Rt. Desmond M. Tutu on his selection for the 1984 Nobel Peace Prize, and congratulations were sent to Mrs. Tutu and their four children.

Stewardship and Strategy

Debra Chinnis of Washington, D.C., reported on stewardship and Venture in the dioceses. The latter continues active in the dioceses, and undesignated funds were allocated by council action. A stipend was paid to Wade Bennett of El Paso, Texas, for his leadership in

what was to many a surprising promotion, the Rt. Rev. Gerald N. McAllister, Bishop of Oklahoma and chair of the General Convention's

General Church Program Budget 1985, in millions, approx.

Education for	
Mission and Ministry	\$ 4.0
Evangelical Mission	5.6
World Mission	9.0
Communication	1.1
Stewardship	0.6
Finance	1.2
Services	0.5
Administration	3.7
Total	\$25.7

standing commission on stewardship and development, came before the council. He reviewed the great improvement in stewardship in our church in recent years, largely as a result of VIM. Yet, he said, the availability of funds and the greatest encouragement of giving is often not related to the most urgent needs and priorities of the church.

Accordingly, Bishop McAllister outlined a bold, new projected structure for long range planning by the Executive Council and for the development of appropriate funding. The plan was received for consideration and possible future implementation. H.B.P.

Busy Schedule Continues

The bestowal of the Nobel Peace Prize on the Rt. Rev. Desmond Tutu has received widespread acclaim, while the South African bishop continues to carry on his busy teaching schedule. This fall he is visiting professor of Anglican studies at the General Theological Seminary in New York.

"When the prize was announced," said the Very Rev. James Fenhagen, dean of the seminary, "the bells rang and the whole community packed into the chapel. Prayers were said and Bishop Tutu spoke briefly. It was a tremendous few minutes. It expressed more of the reality of the Christian Gospel than anything else in the years I have been here."

Subsequently, the bishop flew back to South Africa. "It was to share the celebration with my people," he explained for THE LIVING CHURCH. "There was a reception at the airport and then a celebration at my office. Then I was invited to speak at the convention of the Methodist Church which was meeting at that time. On Sunday, I was with my parishioners at St. Augustine's Church in Soweto, where I am rector."

Asked if the Peace Prize was publicly reported in South Africa, he replied, "It was widely known. Of course, our black press talked about it, but the other papers reported it too. The radio and TV are more closely controlled by the government and did not give attention to it."

The bishop then returned to New York, where he addressed seminary alumni on Monday, October 22, and conducted a quiet day for the seminary on Wednesday, in addition to his teaching duties during the fall term. He continued, "I will go home right after Christmas, on Boxing Day, in fact" — using the British expression for St. Stephen's Day (December 26).

Asked to comment on the importance of the Peace Prize, the Most Rev. John M. Allin, Presiding Bishop and Primate of the Episcopal Church, responded, "I think it is of tremendous significance. It will take us time to learn fully what this significance is."

Reflecting on his own contacts with Bishop Tutu, he said, "I feel very richly rewarded for the hours I have spent in the past at the South African embassy, arguing for permission for him to come to this country." H.B.P.

Mrs. Hutchinson Elected

As a ninth ballot approached, Province VII, meeting at El Paso, Texas, for three days in October, elected the first lay president in its history and the first such lay president in all of the Episcopal Church.

Dixie Hutchinson, a lay leader from Dallas, broke precedent even more sharply by being a woman in a job held since province history began by a bishop.

The voting became a cliffhanger during the October 15-17 meeting, with results changing very little in the three orders as balloting went on. The final dramatic moment was provided by a request that the two candidates — Mrs. Hutchinson and the Rt. Rev. Willis Henton, Bishop of Western Louisiana, draw lots. When informed that such a procedure was not legal, the suggestion was made that lots be drawn and the loser withdraw from the race — a fully legal action.

"Bishop Henton has the X," Mrs. Hutchinson said, as the 192 delegates, alternates, and visitors literally held their breaths in a manner reminiscent of that awesome silence in Minneapolis just before Bishop John Coburn announced the vote on the ordination of women.

In her first address to the assembly, Mrs. Hutchinson described herself as "truly humbled. I did not seek this office," she said. "I did not want to fly in the face of the bishops, but the province needed to deal with this issue!" Noting that she had sought advice from various clerics before agreeing to submit her name, Mrs. Hutchinson said she had been tempted several times to withdraw but was persuaded not to do so. She called her new job "a wonderful challenge."

In other business, the provincial synod elected the Rt. Rev. Herbert Donovan, Bishop of Arkansas, as its vice president; the Rev. Mark Cannaday of San Antonio, secretary, and Mary Anne Wilkerson, Fort Worth, treasurer. As its lay representative to Executive Council, the synod elected Glennes Clifford of the Diocese of Oklahoma, an active laywoman in both her diocese and province. The Rt. Rev. John Ashby, Bishop of Western Kansas; the Rev. Stuart Hoke, Amarillo; and Madge Brown, Arkansas, were elected members at large.

The assembly approved a resolution endorsing the sale of the Episcopal Church Center building in New York City and the transfer of the Church Cen-

U.S.!" The resolution was presented by the Diocese of Western Kansas.

The Very Rev. Durstan R McDonald, dean of Episcopal Theological Seminary of the Southwest, spoke on the seminary and its vision of pastoral care. He said much of the focus will be on the growing bi-cultural nature of this area of the U.S. and the need to equip priests and laity to minister within it. The full vision for the seminary involves teaching clergy how to "enable" lay leadership. "Such leadership must be marked by imaginative, tough love," Dean McDonald said.

A \$49,665 budget was approved to fund a variety of works and administrative expenses including Hispanic ministry, youth work, world hunger, evangelism and renewal, and education conferences.

LUCY GERMANY

TLC Annual Meeting

The annual meeting of The Living Church Foundation was held in late October at Emmanuel Church, La Grange, Ill., a short distance west of Chicago. Held there in order to facilitate travel for foundation members from other parts of the country, this was the first such meeting ever held outside of Milwaukee.

The Rev. William H. Baar, who has been a foundation member for several years, is rector of Emmanuel Church. The Living Church Foundation, Inc., is the legal name of the non-profit corporation which publishes this magazine.

William W. Baker of Lake Quivira, Kan., president of the foundation, chaired the meeting. Reports from Leonard Campbell, treasurer, and Peter A. Dayman, business manager, indicated that the publishing of THE LIVING CHURCH is currently on a sound basis, but that the need for increased voluntary giving before the end of the year is



Mrs. Hutchinson: "... truly humbled."

urgent. The recent gift of the *Episcopal Choirmaster's Handbook* to the foundation by the late John C. Grant, M.D., was reported on at length [TLC, Oct. 21].

Current officers and directors were re-elected, with the exception of Robert L. Hall, former president, who chose to retire from the board after many years. Gratitude was expressed for Mr. Hall's long and effective service. Mrs. Robert Brumder of North Lake, Wis., was elected to fill Mr. Hall's place on the board.

It having been resolved to increase the size of the board to 11 persons, John W. Matheus of Milwaukee and Fr. Baar were chosen to sit on the board in the future. Dr. George H. Gallup, Jr. was reappointed president of The Living Church Associates.

A discussion of the state of the church by the Very Rev. Mark Sisk, newly installed dean of Seabury-Western Theological Seminary in Evanston, Ill., and a discussion of communication within the church by the Rev. Richard J. Anderson, executive for communication in the national church headquarters, led to extended discussion before the meeting was adjourned. H.B.P.

Schenectady Church Is 250

October 28 marked the beginning of a year-long celebration to commemorate the founding of St. George's Church in Schenectady, N.Y. On that weekend, the Rt. Rev. Graham Leonard, Bishop of London, whose predecessors had the oversight of colonial parishes before the American Revolution, visited St. George's to preach and bless a new banner for the parish on Sunday morning.

At Evensong, held that evening in Union College's Memorial Chapel, the Rev. Darwin Kirby, Jr., St. George's rector, welcomed Roman Catholic Bishop Howard Hubbard of Albany, Greek Orthodox Bishop Philip of Daphnousia, and other guests, including the new Episcopal Bishop of Albany, the Rt. Rev. David S. Ball, to the ecumenical service.

Bagpipes and drums accompanied the procession to the college chapel. The procession was headed by the primatial cross loaned by the Archbishop of Canterbury for the occasion. Three choirs sang under the direction of James H. Lazenby, including the choir of St. Paul's Church, Albany; St. Paul's Church, Troy; and the Schola Cantorum of St. George's.

Greetings were presented by Schenectady Mayor Karen Johnson; U.S. Rep. Samuel Stratton; and Dr. John Morris, president of Union College. Samuel Belk, III, president of the Canterbury Trust, delivered a special message from the Most Rev. Robert Runcie.

The first Anglican service was held in Schenectady in 1695 by the Rev. John Miller, who served as chaplain to the gar-



A stained glass window honoring C.S. Lewis dedicated on October 21 at St. Luke's Church, via, Calif. The dedication took place during end symposium on the lay theologian and his Mr. Lewis is depicted wearing academic robe: ing a book and a pipe. Above him are Aslan a from *The Chronicles of Narnia* and a busin pursued by a demon, representing *The Sc Letters*. The window, a gift of St. Luke's parish was designed by Judson Studios of Pasadena.

ison quartered there. The parish of St. George's counts its beginnings from winter of 1735, when the Rev. Th. Barclay became the first priest of the Church of England to hold regular services and start a school.

In 1758, a subscription to raise \$1 for the church building was headed by Sir William Johnson, Bart., advisor to the Crown on Indian affairs in the hawk Valley. Sir William's generosity and help from Trinity Church in New York City made possible the construction of the Georgian-style edifice, completed in 1769.

In 1952, a major restoration of the church by the architects of Colonial Williamsburg removed certain late 19th century changes and returned St. George to its colonial beginnings.

Triennial Names Speakers

Meeting in Ellenton, Fla., in late September, the committee which plans Triennial Meetings of the Women of the Episcopal Church chose three midwestern speakers for the next gathering, scheduled for Anaheim, Calif., September 7-14, 1985, under the theme, "One People, One Spirit."

Emma Lou Benignus, educator, author, and authority on theological studies for the laity, who was the church's first associate secretary of adult ed-

Continued on page 16



Saint Andrew

he listened to the Lord

By JAMES FURMAN

windows of many churches are with saints. More accurately, the walls of many churches are filled with pictures of Christian heroes and saints. When the light behind them is on, these pictures glow with color and detail; as the light fades, the designs remain until only the strongest outlines are left.

The history of which is true of windows is also true of biographies. Close at hand, lives are well known, easily reviewed through personal memory or current documents. As the passage of time, imprecision and generalizations increase.

For all the saints of the church, the lives of the late friends and followers of Jesus are not like the figures in church windows. When they stand close to Jesus in the Gospel narratives, we see them clearly, hear them distinctly. As they fade outside the New Testament in the realm of memory and tradition, they are more and more subject to reinterpretation and pious creativity.

Andrew, fisherman and missionary, illustrates both the process and the result. We feel that we know him well, perhaps as one of those happy, simple folks who "cast their nets in Galilee off the hills of brown/ . . . before the word came down" [Hymn 437]. That we know him as a follower whose road led to a crucifixion on an X-shaped cross. But what else do we know of him and what is so valuable is the data that we think we have at hand? It is probably best to begin with the most famous story involving Andrew.

Jesus was walking by the Sea of Galilee when he saw two brothers, Simon and Peter and his brother Andrew, casting a net into the lake: for they were fishermen. Jesus said to them, "Come with me, and I will make you fishers of men. And at once they left their nets and followed him" (Mark 1:16-18).

The setting is Galilee, the northernmost of Jewish settlements in Roman Palestine. This is the familiar Gospel land of field lilies, small market towns, villages where salted fish were prepared for export to all parts of the Caesarean empire.

Evaluating Andrew's world, one

must take seriously both the Jewish and the non-Jewish factors. Galilee had been colonized for Judaism during the "Inter-testamental Period" of the Maccabean kingdom. The people of Galilee were racially mixed and their standard of Torah observance was not well regarded.

Again, this was Roman territory. "The people among whom Jesus worked were no longer the Israelites of the Old Testament, and not yet the Jews of the Talmud. They were distinguished from the ancient Israel by the lack of political independence" (Martin Dibelius, *Jesus*, p. 36).

Hence, the Roman army that marches through the Gospels is an occupation force, and it is Roman permission that gives the Herod family both thrones and opportunities for mischief. Thus, we meet Andrew in a time and place of tension and decision, a time and place where faith has many challenges, as well as much hope.

Andrew's name means "manly" in Greek. He did a man's work, the strenuous, uncertain work of a fisherman. Even the inland Sea of Galilee can be a deadly place when tormented by sudden squalls and storms. In any weather, it is hard to follow the mysterious movements of fish, at times solitary, at times massed into great shoals of silver-gray.

Andrew was not in his boat when Jesus called him to be a disciple. He and his brother were casting a net into the lake. Their net would have been a rough circle made from cords with weights fixed along its outer edge. This kind of net is thrown into deep water from shallows along the shore.

The weights make the net hit the water flat, then make it curve into a bag as it sinks. The net and whatever it has encircled are pulled back to shore by a long rope. All of this is patient work, work that must be done over and over again, then followed by sorting and cleaning.

When Jesus said "Come with me," he was using a recognized formal invitation, he was not just being casually friendly. In saying "Come with me," Jesus was identifying himself as a teacher, indicating that those to whom he spoke could join his household. The fishermen were being offered a choice that demanded great trust and dedication because Jesus was a traveling rabbi, one who moved about the countryside. All

the same, Andrew and Peter at once left their nets and followed him.

In the Fourth Gospel, it is Andrew who seeks out Peter and tells him, "We have found the Messiah" (John 1:40). In relating this passage to the other Gospels, Raymond Brown's massive commentary notes that "the standard harmonization is that Jesus first called the disciples as John narrates, but that they subsequently returned to their normal life in Galilee until Jesus came there to recall them to service" (p. 77, *John*, Volume I).

Andrew's enthusiasm has been the basis of legends that send him to both southern Russia and Scotland as an evangelist. Since the mid-eighth century, he has been considered the patron saint of Scotland, and his blue X-shaped cross is included in the modern Union Jack for this reason.

Other traditions tell of a martyrdom in Patras in Greece. Indeed, this is taken so seriously that a 1965 Greek postage stamp commemorated the return of relics of St. Andrew to the main church in Patras from the Vatican. Our first written record of Andrew's martyrdom on a special cross dates from the 14th century.

Andrew's importance begins with the fact that he is "the first of many." That is, he shows us that one of the marks of saints is that they "let the light shine through." They are always ready to be part of the pageant on our windows, that parade that makes sense only when it is related to light.

The light of Jesus shines through Andrew. This is the inviting light of "close encounters," a light that is beautiful, life-giving, growth-inducing. We can look through Andrew and see the love and lovability of One who can be more important than anyone or anything else. We can look through Andrew and see Jesus offering us his purpose for our lives.

Jesus calls us, o'er the tumult of our life's wild restless sea;
day by day his sweet voice soundeth, saying "Christian, follow me."

The theme that the hymn associates with Andrew reminds us that Jesus does not visit at convenient times when we are quite ready to be heroic. He comes to us when we are busiest and weariest, most preoccupied and most involved. He is the Savior of the "over-committed." This is good news — he meets us as we are. This is also a profound challenge: are we willing, are we responsive?

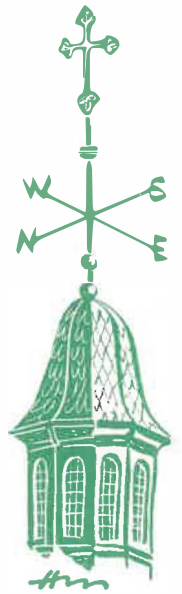
It is possible that Andrew may have held Galilee's record for fish caught. Andrew may have been the region's outstanding netsman for years at a time. Andrew may have had the biggest fleet or the largest boat. We do not know. He is remembered because he listened to the Lord and followed him.

Rev. James E. Furman is the rector of the Church of Sts. Peter and Paul, El Cerrito, Calif.

Muncie Today

Has sociology changed its mind
about Christianity?

By PETER J. SURREY



"The rise of urban civilization and the collapse of traditional religion are the two hallmarks of our era."

Harvey Cox: *The Secular City*
(now out of print).

That keeper of the national economic pulse, *The Wall Street Journal*, does, from time to time, discourse on the American religious scene. For example, consider one of its editorials for November 30, 1978, from which I have permission to quote:

"The decay of religion is unmistakable. The appeal of the cults expresses the profoundness of the human will to believe. . . . The last place anyone would look today to fulfill this longing is any of the mainstream denominations.

"They have little time for faith, being preoccupied with such issues as how to govern South Africa. Even the Roman Catholic Church, with its milleniums of experience in sorting out evil and good in its religious impulse, is losing its power to touch the soul."

Thoughtful Episcopalians — because they form an important part of both the intellectual and business section of America — need to look well at the theme this editorial was reciting. Replies to the notion that religion is decadent in

America need to be based on research and today's knowledge and not on ideas and projections widely accepted at another time. This is 1984 — not 1924 — and the religious climate is different from what was once expected. Or at least, so say some sociologists.

On the whole, the 19th century authors who had the most influence on the development of modern sociology (one thinks here of Marx and Spencer) were almost uniformly hostile to religious belief. This attitude carried over into 20th century America. Certainly it is present in an influential book called *Middletown* and its successor *Middletown in Transition*.

These studies were written by two American sociologists called Robert and Helen Lynd. In the beginning they were hired to examine the religious trends of Muncie, Ind., in 1924. Robert Lynd had been trained as a liberal Protestant minister at Union Theological Seminary in New York, but by 1924 he was inclined toward the philosophy of socialism and had turned away from the church.

This may explain why the original purpose of the survey expanded into an inspection covering several aspects of Muncie life other than religion. About ten years later, the authors did a follow-up study, which was titled *Middletown in Transition*.

From that day until the present, both books have enjoyed a lasting popularity. The reason for this approval is not hard

to discover. Even today, hardly any in *Middletown* or *Middletown in Transition* seems stuffy or out of date. I could take what the Lynds said about the Muncie automobiles in 1924 or discourse on the centrality of the machine in the lives of young people of that era and with very few changes use it as a book about any midwestern town today.

But the continual use of these studies in college classes and sociological writings depends on more than last century truths and a readable style. The volumes themselves were arranged around several key concepts such as "social equality," "modernization," and "religious consensus." Moreover, the Lynds, using these concepts, set themselves the task of tracing social change and social continuity in Muncie from the era of the 1890s to the era of the middle 1920s.

They did this task magnificently. Using old diaries, newspaper clipping advertisements, commercial reports and even sermons, Robert and Helen Lynd painted as whole a picture of social changes in Muncie during a period as one could hope to obtain. When it comes to their conclusions about Muncie's Christianity, caution must be observed.

No field of human activity is more open to interpretation than religion. In theory, social scientists stand aloof from controversy, bias, and the prevailing philosophies of their day, but, in actual practice, this is almost never the case. Even quick reading of the *Middletown* books leaves the impression that the Lynds, who were socialists, allowed their preconceptions to color their findings about Muncie's religion.

Several chapters in *Middletown*

town, and the one can expect to find the charismatic movement almost everywhere.

Yet, the great age of secularization expected by the Lynds failed to happen. The percentage of giving per family is generally higher than it was 50 years ago. There are more churches for the population of Muncie than *Middletown* and *Middletown in Transition* recorded.

Truthfully, there has been a decline in membership among the major denominations (this was especially noticeable among Roman Catholics), but the growth of fundamentalism has more than made up for it. By almost every criteria, the influence of Christianity in Muncie is stronger than ever!

An examination of the writings of sociologists of the past — and some theologians of the present — demonstrates that not many delved into the archives to find statistical indications of religious activity. This is why the Lynds were different, for they actually did fieldwork of a high order. They did, however, emphasize those aspects of Muncie's Christianity that fit their socialistic interests.

On the other hand, the sociologists of the Middletown III project are largely church members. Indeed, one is an ordained minister in Muncie. Therefore, it could be argued that their point of view has influenced their findings, just as the philosophy of the Lynds influenced theirs.

No writer can be entirely neutral, and that has to be kept in mind as *All Faithful People* is perused. Yet, not all the findings of this last team of sociologists are flattering to the older churches of Muncie. Again, what was discovered is in conformity with the extensive work done by Gallup and other survey takers.

And, in a way, the findings of Middletown III were foreshadowed by the Lynds themselves when they wrote, "In other aspects of its life, Middletown is involved in change, but it values its religious beliefs in part because it is assured that they are unchanging."

From all this it is clear that some sociologists are no longer automatically hostile to religious belief. Yet it must not be assumed from this and other studies that the antireligious stance is dead. Those sociologists who are inclined toward radical solutions for the ills of society have their own reasons for keeping alive in their writings the myth that American churches are bound to yield to secular values.

Thus the battle is joined. Which wing of sociology will be the most influential? Predicting trends can be a treacherous business, as the prophecies of *Middletown* and *Middletown in Transition* well show. Yet, at the least, the old antireligious stance of sociology has now been challenged by people who themselves belong to that discipline. For this, devout Episcopalians can be grateful.

In theory, social scientists stand aloof from controversy, bias, and the prevailing philosophies of their day, but, in actual fact, this is almost never the case.

ed to the religion of the town, and are still well worth reading. The second volume, *Middletown in Transition*, devotes much less space to the subject but it is the one that catches the eye and burns the mind. The field work of the second volume was done in the aftermath of the great economic depression of the 1930s, some ten years after the original work.

At this time, the Lynds were even more sympathetic to the worker and more convinced that great political changes would have to be taken to relieve the prevailing economic distress. They could find little of this sentiment present in the churches of Middletown. Indeed, on the whole, the Lynds discovered organized religion existing in Muncie in order to reinforce class boundaries, to idealize the worst elements of capitalism, and to preach the gospel that socialization could do no wrong.

They concluded that with few exceptions the faith of Middletown was shallow, conservative, and divorced from reality. Consequently, the churches of Middletown would gradually decline as religious values were replaced by secular individualism. In short, it reinforced the notion that Christianity's days were numbered in the U.S.

An excellent way to measure American Christianity in microcosm would be to go back to Muncie, examine it in the same way as did the Lynds, and then compare the latest findings with the findings of *Middletown* and *Middletown in Transition*.

When the Lynds were right, one could expect the number of people attending church per capita in Muncie to have declined, to discover fewer individuals in proportion to the population to be both church members and church members with church baptisms, weddings, funerals, and confirmations, and that there would be fewer churches relative to the total number of individuals in the area now when compared to 50 years ago. Also one could expect a decline in the percentage of income given to the church and a definite feeling among the inhabitants as a whole that religion was becoming more and more irrelevant to their lives.

Actually, the task has been done, and

this latest survey of Muncie was published in 1983 under the title *All Faithful People*. This book relates to a larger project called Middletown III. The task of Middletown III is to gauge the changes that have taken place in Muncie since *Middletown in Transition* was published.

Since the purpose of my article is to discover if sociologists are less hostile to religion than formerly, the findings of Middletown III are significant.

In the last 50 years, there has been enough change in Muncie's religion to delight any pollster. The Episcopal Church has a greatly expanded Prayer Book and women priests; the Roman Catholic liturgy has given up its Latin; divorce and remarriage are now widely accepted in the churches of the Middle-

Recommended Reading

UNSECCULAR MAN: The Persistence of Religion. By Andrew Greeley. (The 1972 edition published by Schocken Books, Inc. is out of stock there, but will be reissued in the fall of 1985 by them, with a new introduction by Greeley.)

THE SEARCH FOR AMERICA'S FAITH. By George Gallup, Jr. and David Polling. 1980. Abingdon. Pp. 176. \$8.95 paper.

ALL FAITHFUL PEOPLE: Change and Continuity in Middletown's Religion. Edited by Theodore Caplow. 1983. University of Minnesota Press. Pp. 385. \$19.50.

MIDDLETOWN FAMILIES: Fifty Years of Change and Continuity. Theodore Caplow and others. 1982. University of Minnesota Press. Pp. 400. \$18.95.

MIDDLETOWN and MIDDLETOWN IN TRANSITION are available in paper from Harcourt, Brace, Jovanovich at \$6.95 and \$9.95 respectively.

Executive Council Plans

This magazine has long argued for greater attention to long-range planning in the Episcopal Church. Many important things cannot possibly be carried out in a year or two, or even within five years. Serious and significant goals require that we look far ahead and make appropriate decisions — often forgoing present satisfactions in order to attain future results.

This being the case, we welcome Bishop McAllister's proposal for long range planning [p. 8]. We were disappointed that the very favorable opportunity to sell the church headquarters was not accepted, but if one favors long-range planning, one cannot oppose the decision to study the matter more fully [p. 7].

Welcome to East Tennessee

We congratulate church people in East Tennessee. The recognition of their new diocese was a happy event at the recent meeting of the Executive Council [p. 7]. The development and extension of the life of the church in Tennessee is a cause of gratitude.

At the same time, each birth of a new diocese should remind us that the Episcopal Church is not now (and

for many years has not been) a mere strip of a dioceses on the Atlantic Coast. We have a large scattered membership and we greatly need some centralization of our national church structure.

The House of Deputies of our General Convent so large that it impedes rather than expresses representative government. Let us remember that *one* new cese does not add *one* new member to this house rather four more clergy and four more lay deputie total of *eight*.

We want new dioceses and we welcome them their very existence challenges us to bring the structure of this church up to date. It is a challenge we yet to answer.

Christmas Books

Christmas is a time for rejoicing and part of the we all know, is expressed in giving gifts. Christmas gifts may be of many sorts, but, as believe Christians, we wish at least some of our gifts to express our Christian faith. We hope that books reviewed and advertised in this issue, and in other issues at this season, will help our readers to choose gifts which are timely and appropriate and which convey some part of the Christmas message to those who receive them.

BOOKS

Continued from page 6

11:49 and Revelation 18:20 are not cited for "apostles and prophets." Nor is the beginning of Genesis cited in relation to Colossians 1:9-20. The Apocrypha does not appear to be referred to at all. For the primary scope of this book, the ten Pauline letters, this will be a most helpful tool for preachers, teachers, students, and thoughtful Bible readers.

H.B.P.

Extraordinary Clergyman

THE ELUSIVE MR. WESLEY, Volume I: John Wesley, His Own Biographer. By Richard P. Heitzenrater. Abingdon. Pp. 220. \$9.75 paper.

He was one of ours, and yet he wound up as the founder of another church. The texts of his and his brother Charles's hymns are sung in our church. Both are memorialized in Westminster Abbey. They are remembered too in the Prayer Book's list of saints or near saints especially belonging to our Anglican past.

But who was this John Wesley, this extraordinary 18th century clergyman who became a legend even in his own time? A small man — five feet three inches tall and weighing no more than 126 pounds — he is reported to have traveled 250,000 miles on horseback for

the sake of the Gospel, to have preached 40,000 sermons, remaining active into his 88th year. He was regarded by many as a saint, by others as "a dangerous, ranting enthusiast."

A sad failure as a missionary in Georgia (leaving suddenly under a cloud after having publicly repelled a recent bride from the altar, a young woman with whom he had been emotionally involved, causing her husband to become enraged), he returned to England to become the bearer of the Gospel to thousands upon thousands of his countrymen who were not being reached by the established church. Who was this remarkable man, an educated upper-class Oxford don who spent his life working among the poor and disadvantaged?

The author of this new study has decoded Wesley's personal diaries, and, quoting from them as well as other of Wesley's prolific writings, seeks to bring a balanced picture of one who, as I have come to know him better through such a book, was truly a man in Christ — wholly committed; indefatigable; and, all in all, in the main stream of evangelical Christianity.

Hear him as he shares his ideas of true religion: "I take religion to be, not the bare saying of so many prayers morning and evening, in public or in private; not anything superadded now and then to a

careless or worldly life; but a controlling habit of soul; a renewal of minds in the image of God; a recovery of the divine likeness; a still-increasing conformity of heart and life to the term of our most holy Redeemer. . .

I found this book truly rewarding.
(The Rev.) BENJAMIN MII
Newport,

For Thoughtful Inquirers

A MATTER OF FAITH. By Charles Price. Morehouse-Barlow. Pp. 80. \$9.95 paper.

This slim volume contains three lectures delivered at St. Alban's Church, Washington, D.C., as part of a creative adult program designed for persons of good will who were not committed Christians.

The lectures address three central issues: What Is It Worth to You? (a question for values), Who Says So? (a question of authority), and Become Who You Are (the meaning of personal growth). Charles Price, theologian and preacher, is at his best in this thoughtful yet lively treatment of his topics.

The lectures are accompanied by a series of study sessions which include an extensive use of lay discussion leaders. A study guide and bibliography with suggestions on how the program may be used in other settings. This should

able resource for those planning programs in a parish.

chers will profit from Charles solid, sensitive, and imaginative ent of his chosen themes.

(The Rev.) ROBERT J. PAGE
Professor of Theology
Bexley Hall
Rochester, N.Y.

l of Unique Occasion

HIGH THE CROSS. The Oxford cent Sesquicentennial in Greater York, 1833-1983. Edited by J. Wright. Forward Movement Publications. Pp. 132. \$2.50, plus ten percent e and handling, paper.

fine little book very satisfactorily ves a record of the heavily at- sesquicentennial celebrations of dford Movement (1833-1845) held greater New York area, October 1983.

ntains photographs, a program of : for the whole observance (titled Oxford Movement: Recalled and ed"), a list of officers and honored : of the commemorations, and six ses and sermons by speakers em- qualified to speak on such an oc- and on such a subject: John Mac- ie, Richard Holloway, Henry vick, J. Robert Wright, Graham rd, and John Allin.

one with more than a passing in- in catholic Anglicanism will want ve a copy of *Lift High the Cross*.

address in particular merits no- his is Richard Holloway's "Social olitical Implications of the Oxford ment." The speech has appeared here in print in slightly varied and has been given in different

circumstances, but it wears very well and bears repetition. At New York, given in the Church of St. Mary the Virgin near Times Square, Holloway's address obviously generated the kind of electricity that must have been produced 50 years ago by the clarion call of Frank Weston, Bishop of Zanzibar, at the Oxford Movement centennial celebrations in England.

Holloway's speech, which crackles with joy, humor, nostalgia, humility, hope for the future, and, above all, surprises, has to be the best Anglo-Catholic rallying cry I have ever had the privilege of hearing. (I was fortunate enough, having missed the New York celebrations, at least to have heard this address on tape.) It reads just as well.

The historical addresses by Prof. Chadwick and Prof. Wright are also excellent. One wishes that Dr. Wright, who is a bit too tantalizing at the end of his talk as he raises all sorts of difficult issues and questions (with no answers provided), would tackle the job of writing a definitive history of the catholic movement in the Episcopal Church, a job which has needed doing ever since Canon George DeMille wrote the best such history for the last generation.

Dr. Macquarrie is, as usual, both pleasant and provocative in "The Theological Implications of the Oxford Movement," and the Bishop of London, Graham Leonard (who later graced our Philadelphia area observances) contribute a wonderfully apostolic and catholic homily. Appropriately enough, a finishing touch is provided by a sermon from our Presiding Bishop.

(The Rev.) ANDREW C. MEAD
Church of the Good Shepherd
Rosemont, Pa.

Clear explanations

A EUCHARISTIC MANUAL FOR CHILDREN. By Eileen Garrison and Gayle Albanese. Morehouse-Barlow. Pp. 46. \$3.50 paper.

Both Rite I and Rite II are explained and illustrated in this manual. One cover opens to Rite I and follows through to the middle of the booklet. At this point the book may be closed and turned over, whereupon one finds the back of the booklet serving as the cover for Rite II. The baptismal service is included in this explanation.

The illustrations help to describe the services. The verbal portions are set apart by rectangular boxes, and other visual clues, such as those we are now familiar with in the new traffic signs, point out the people's part or the clergy's part.

This is an adequate and helpful booklet for children to use during the eucharistic service. However, I do wish that the deacon had been included now and then by the simple expedient of saying "the priest or deacon" at appropriate places. And the illustrations which name the vestments of the bishop and priest might have included the deacon's as well, as we now profess to be in an era of recapturing the full meaning of the three orders.

(The Rev.) SUSAN M. CLARK
Deacon Assistant
Christ Church

Whitefish Bay, Wis.

The Lie That Tells the Truth

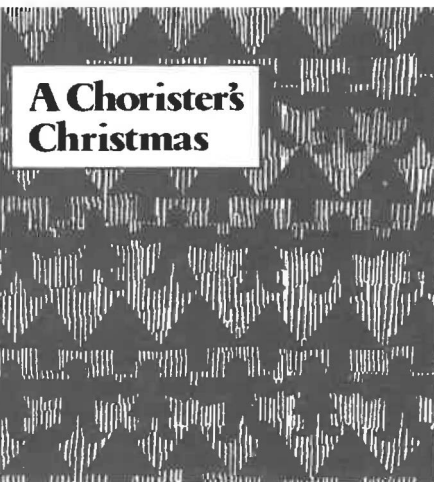
JOHN CHEEVER: The Hobgoblin Company of Love. By George W. Hunt. Eerdmans. Pp. xxi and 326. \$17.95.

Good fiction holds up a mirror to the various realities of our lives; it simultaneously delights and challenges. It can depress or inspire. In other words, as the saying goes, fiction is the lie that tells the truth.

One of the best liars of our times — and consequently one of our society's best truth-tellers — was novelist and short story writer, John Cheever, who was also a loyal Episcopalian [see TLC, Oct. 10, 1982]. His narratives have delighted readers and viewers, and always at their core is the difficult question, the moral ambiguity, the complex decision — all of which characterize 20th century life.

Cheever's stories do not suggest easy answers; consequently, they are, in the best sense, religious, as they ask us to rethink our values, our perhaps too easy orthodoxy, and our comfortable assumptions.

Several weeks ago, my wife had one of her college English classes read Cheever's "The Country Husband," in which a man falls in love with his baby-



A Chorister's Christmas

CHRISTMAS MUSIC

sung by
The Choristers and Gentlemen of
The Cathedral of St. John the Divine
under the direction of
Paul Halley

Available from
THE PROJECT PEOPLE
53 East 92nd Street
New York, NY 10128
212/316-4310

Price \$8.98 Album/\$9.98 Cassette
Postage & Handling: \$2.50/\$1.50
NY residents add
applicable sales tax.

sister, but out of pity for his wife does not pursue his heart's desire. When asked about this man and his potential quest, all the students said they definitely would *not* wish to live this man's life, and yet they definitely thought he was right to abandon his quest. That is, every student except one: a middle-aged woman who said, "By all means, continue that quest!"

It is for such reasons of complexity and ambiguity that I think George Hunt, the perceptive Jesuit and literary critic who has already successfully elucidated the writings of John Updike, shows special insight in beginning his study of Cheever with irony and tone, surely the place to begin to study the subtleties in Cheever's fiction.

Hunt's research into biographical facts and into literary criticism is impressive. He clearly appreciates Cheever's achievements in fiction, achievements which have charmed many throughout the century, but which have been overlooked or played down by the literary elect.

Those of us who have enjoyed and been challenged by Cheever's stories know the truth of Hunt's classification of Cheever as tragicomic (that is, "accepting") rather than strictly speaking satirical (that is, "rejecting"). Those of you who have enjoyed Cheever's urbane fiction (in books or on TV) will want to read this book which opens up so well the contrasts in darkness and light, of chaos and order in the fictional world, which as Alan Jones so adeptly puts it, is an indirect commentary on scripture.

(The Rev.) TRAVIS DU PRIEST
Associate Professor of English
Carthage College
Kenosha, Wis.

Rewarding Commentary

A CHRISTIAN HANDBOOK TO THE PSALMS. By R. E. O. White. Eerdmans. Pp. 220. \$7.95 paper.

This is a valuable and much needed commentary. The author is a Scots Baptist minister who has also spent much of his life in theological education.

In this commentary, he offers some good introductory material, emphasizing the poetical character of the Psalms,

their recurrent themes, and a canvas of technical terms (such as found in the superscriptions). But, more than anything else, he shows the constant and serious use of the Psalms throughout Christian history.

What is most reassuring about the comments on each Psalm (usually a page to two pages for each one) is the carefully chosen title, touching the very heart of the Psalm, and then the solidity in establishing the Israelite background. Only then does the author venture a Christian application, usually with care and caution, lest we inject into the Psalms a range of thinking that does not really reside there.

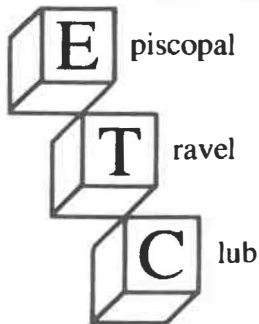
Those who use this commentary one of our many fine translations Psalms will be richly rewarded.

(The Rev.) JOSEPH I.
Professor of Old Test
and H
Nashotah House Sem

Books Received

GOD'S REVOLUTION: The Witness of El Arnold. Edited by the Hutterian Society of B and John Howard Yoder. Paulist Press. P \$8.95 paper.

MOMENT OF CHRIST: The Path of Med
By John Main. Crossroad/Continuum. Pp. 114. \$7.95 paper.



Suite 100
1305 U.S. Highway 19 South
Clearwater, Florida 33546

Phone TOLL FREE
1-800-237-3448
In Florida 1-813-535-4661



Rev'd. D. O. Wisem
Executive Directo

Ask for **SPECIAL FREE 1985 Four-Color Brochure.**

- RELIGIOUS HERITAGE AND CATHEDRALS TOUR •**
- STEPS OF ST. PAUL AND ST. JOHN •**
- THE HOLY LAND (PALM SUNDAY IN JERUSALEM)**

CALL OR WRITE FOR ITINERARIES AND INFORMATION

THE LITURGICAL CALENDAR YOU'VE BEEN WAITING FOR

1984-85	Liturgical Calendar		1984-85
SUN	MON	TUE	WED
OCT	NOV	DEC	JAN
MAR	APRIL	MAY	JUNE
JULY	AUG		

FULL COLOR SEASONAL CALENDAR
Sundays, Holy Days, Major Fea
Church Seasons, In Liturgical Cc

- ...Sacristy
- ...Church Office
- ...Organist/Choirmaster

See The Entire Year At A Glan

...Teaching All Ages the
Ebb and Flow of the Church Year.

Easy To Use, SIZE 26" X 40

...Noting YOUR Church Functions

Gateway to Love

Jesus enters the heart
Of all who believe,
Through the open door
Of love.

Jaye Giammarino

GET YOURS NOW !
Ample Time For Planning
Advent, Lent,
and Easter

PRICE: \$ ~~10.00~~ each
Reduced \$ 7.95
(while supply lasts)

Liturgical arts, inc. P. O. Box 1530
DAFENE, Alabama 3

Gentlemen:

Please send me _____ Liturgical Planning Calendars.

My check for \$ _____ is enclosed.

Send to: _____

BAPTISM



A course of instruction for Parents By The Rev. John O. vonHemert \$8.50 postage and handling in U.S.A.

ound, easy to read . . .
ay be used by clergy or laity
Parents or godparents"
LIVING CHURCH Jan. 15, 1984

800-368-3756
703-370-6161

SEMINARY
BOOK SERVICE
900 N. Quaker Lane
Alexandria, VA 22304



ENGLISH PARISH HOLIDAYS

an Idea whose time has come
nd a week in an English village as
st of parishioners. All meals are
uded. Proceeds benefit the parish.
oy country fairs, gardens, pubs . . .
eal "Meet the People" opportunity!
r 40 locations & weeks to choose
n.

ialogue from:
PARISH HOLIDAYS
North American Office
Greeves St. Kane, Pa. 16735
814/837-9178

THE BISHOP WHITE PRAYER BOOK SOCIETY

FOUNDED IN 1833

ates to those Parishes, Missions
Institutions at home and abroad,
ch are unable to purchase them:

The Book of Common Prayer
The Church Hymnal

ach request must be endorsed by
the Bishop of the Diocese.

ply: The Rev. James C. Dorsey, Sec'y.
W. Somerville Ave., Philadelphia, Pa. 19120

A PRIEST'S HANDBOOK

by Dennis G. Michno \$29.95
"Every parish should own a copy . . ."
—The Anglican

MOREHOUSE-BARLOW CO.,
78 Danbury Rd., Wilton CT 06897

Subscribe today to
THE LIVING CHURCH

NEWS

Continued from page 9

tion, will speak on spiritual growth.

Virginia Ramey Mollenkott is the author of seven books, the most recent of which is *The Divine Imagery of God as Female* (Crossroads, 1983). She will discuss the need for self-expression and development.

Cynthia Wedel, one of the best known Episcopal women in the U.S., is a staunch supporter of ecumenicity. Dr. Wedel, who was one of the first women to become a president of the National Council of Churches, is a popular lecturer on the changing roles of women. She will direct the Triennial's attention outward, to the needs of the world.

Sylvia Corey of St. Petersburg, Fla., described the 1985 Triennial Meeting's logo. "On a golden cross is superimposed a stylized white calla lily, a Christian symbol, which speaks to us of Christ's humanity," Mrs. Corey said. "It was Mary's flower. The words of the theme, 'One Body, One Spirit,' circle the cross with its white nimbus. The background is 'Mary' blue."

Faith of Our Fathers

At St. Paul's Church, K Street, Washington, D.C., 150 representatives of both aspects of the Evangelical and Catholic Mission met October 19-20 in fervent acclamation of Christ as Lord. The two-day conference entitled "Faith of Our Fathers," focused on the reaffirmation of Chalcedonian Christology in relation to the present crisis in the church and the saving power of the Gospel in the lives of present-day Christians. It drew participants from coast to coast, including 50 members of the clergy, four bishops, and eight members of religious orders.

The Rt. Rev. William Wantland, Bishop of Eau Claire and ECM chair, said, "It was a great joy to see evangelicals and catholics worshiping together, sharing the faith, and proclaiming the same Good News. It was especially heartening to have as speakers the deans of seminaries representing both emphases: Bishop Stanley Atkins of Nashotah House [dean], and Dean John H. Rodgers of Trinity Episcopal School for Ministry [the evangelical seminary in Ambridge, Pa.]"

Dean Rodgers said, "I have been deeply impressed with the theological depth and conviction of the speakers and the perception of the questions asked." Francis Swinford, vice chair of ECM, thought it "strengthened the sometimes shaky marriage between these two aspects of our church in a truly wonderful spirit." Another participant noted "a curious kind of happiness that broke out — something I've never experienced before."

with a welcome by Bishop Wantland and the first address, delivered by the Rev. Herbert A. Ward, Jr., director of St. Jude's Ranch for Children in Boulder, Colo., followed by Compline.

In his address, Fr. Ward emphasized that the question "Who do ye say that I am?" is "the most important asked of the church in every generation. How we answer it radically affects our life here and in all eternity. . . . We must witness with clarity and conviction to the truth that Jesus is true God and true man, our salvation, our sanctification, and our redemption."

The second address, "My Lord and my God," was read by Bishop Wantland for the Rt. Rev. William L. Stevens, Bishop of Fond du Lac, who had to leave suddenly due to illness in his diocese. "Thomas's testimony of faith, expressed in these words," it began, "was to become one of the great credal statements and a cornerstone of the catholic faith — the first great statement of God's nature, but far more, for it affirms the whole mystery of Christ in the fullness of his divinity and his humanity."

Speaking on "The Spirit of Anti-Christ," Bishop Atkins noted that in St. John's Gospel, Christ is proclaimed as the Word made manifest, the Son of the Father, the Savior of mankind, and those who disclaim it are regarded as the anti-Christ. "The same applies today," he said. "We can express these things in modern terms, but we can't ignore the evidence of his divinity. . . . He is the living Lord."

Bishop Atkins took issue with statements by the new Bishop of Durham, England. "A Jewish author has said he accepts the fact of the Resurrection but not its meaning. Today Bishop Jenkins accepts the meaning but not the fact. One is reminded of the Cheshire cat in *Alice in Wonderland*, which gradually disappears until nothing is left but the smile."

"Be Not Faithless, But Believing" was the theme of the Rev. John W. Howe, rector of Truro Parish in Fairfax, Va., who asserted that the real crisis in the church today "is that too many of those entrusted by Christ to guard the Gospel have allowed the spirit of the anti-Christ, which denies that Gospel, to infect the church." He blamed "dishonest leadership, unbelievers masquerading as bishops, priests, and deacons" for the church's woes.

In the last address, "My Grace is Sufficient for You," Dean Rodgers said that "when asked what Christianity is all about, don't begin with the begats! Speak of what is of first importance — the Gospel — God's deepest word to mankind. The heart of it is his act and his gift, the cross and the Resurrection."

DOROTHY MILLS PARKER

A Potpourri of Christmas Books

THE WOODLAND GOSPELS: According to Captain Beaky and His Band. By Jeremy Lloyd. Illustrated by Graham Percy. Foreword by the Archbishop of Canterbury. Faber & Faber. Pp. 63. \$11.95.

This book is a special retelling of the life of Jesus. Captain Beaky and his charming band, Artful Owl, Reckless Rat, Timid Toad, and Batty Bat decide, one Saturday, to take the good Word into the woods to those who have ceased to come to church.

"We know most things," they say, "and how to behave — it's being called civilized — that's why so many people don't go to church today ... because they know everything."

Despite good intentions, they are delayed in starting because Rat wants to lock his house in case their common enemy, Hissing Sid, the snake, tries to break in. Before they can find a congregation, it starts to rain.

Delayed in their quest, they seek shelter in an upturned boat. There Artful Owl reads passages from the Woodland Bible. They spend the afternoon discussing questions Jesus asks in the miracles and the parables. In a humorous and gentle way, they begin to understand how to apply them to their lives. The reader, too, sees how like them he is. Like them, he learns the meaning of humility, love, and kindness.

The 20 full-page, colored illustrations (ten tableaux) are a delightful bonus. In years to come, Beaky and his band will become as loved as some of Beatrix Potter's characters. Young and old will not forget the charm and the humor of the foibles of this band.

What reader could forget Timid Toad's last words of a prayer addressed to Jesus at the end of their "smashing" day: "Oh, and P.S. — I'm Toad," and his last words to his silent sleeping companions, "Don't be too cross with Hissing Sid for taking Captain Beaky's hat because he's

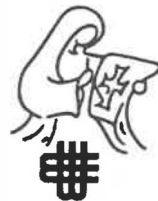
got lots of them — and anyway it's the wrong size. Good night."

The author of this highly recommended book is a writer and the co-star of "Laugh In." This will be a welcome Christmas gift and a good addition to a church or home library.

COLLECTING TOYS. By Richard O'Brien. Books Americana. Pp. 380. \$14.95 paper.

This book lists 700 old toys with their accompanying photographs. The author identifies each toy and lists its market value. He cautions the buyer to examine the toy carefully, to look for certain characteristics, and to be aware of doctored reproductions.

History buffs will be interested in the many essays. They will be interested to learn how versatile many toy makers have been. They can discover that one of the toy designers for a large company (still in existence and owned by Quaker Oats) was a writer and an illustrator of



Unique contemporary or traditional designs with concepts inspired by seasonal, historical, biblical, sacramental, theological and regional ideas to meet personal or congregational needs.

DESIGNS FOR WORSHIP, INC.
2860 Walnut Hill Lane, Suite 100 A
Dallas, TX 75229 + (214) 352-6114

Banners + Vestments + Eucharistic Sets + Paramounts



Our Lady of Walsingham

Christmas/note cards of reproduction of orig. wood block print; each signed & numbered incl. story of the Legend. \$5.00 for 15 cards and \$1.00 for postage and handling E.L. Lyon, 1910 Grant Ave. #2, Redondo Beach, CA 90278.

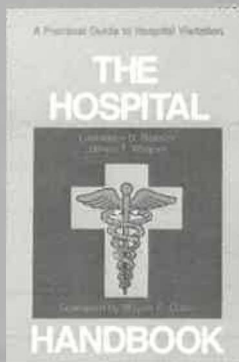


THE MISSION BOOKSTORE
KEMPER GIFT SHOP
NASHOTAH HOUSE
NASHOTAH, WI 53058

All books seen in the Living Church are available. Ask about clergy and church discounts.

(414) 646-3371 ext. 62

A practical guide to pastoral care . . .



THE HOSPITAL HANDBOOK

Lawrence Reimer and James Wagner

Provides a wealth of practical information on hospital ministry. \$5.95

A hopeful look at the meaning of death . . .

HEAVEN KNOWS, KATE

Thomas L. Are

Each chapter relates a first hand encounter with ill or dying people based on the author's twenty-five years of pastoral experience. \$4.95

Heaven Knows, Kate

Thomas L. Are



Leah

She sighed to see the way when outer beauty bloomed, an inner loveliness was just assumed.

Gloria Maxson

At your bookstore or
MOREHOUSE-BARLOW CO.
78 Danbury Road, Wilton CT 06897

The perfect

Christmas Gift

for those
special friends
you want to
remember
in a
special way
is a year's
subscription
to



THE LIVING CHURCH

A reduced rate is available to subscribers for gift subscriptions:

\$47.00 per year for the first 2 subscriptions

Only \$22.50 per year for each additional subscription order at the same time

a substantial saving from the regular rate!

Foreign postage, add \$10.00 each

THE LIVING CHURCH
407 E. Michigan Street
Milwaukee, Wis. 53202

Please enter a Christmas gift subscription for one year of THE LIVING CHURCH for the following:

Name _____

Street _____

City _____ State _____ Zip _____

Sign my gift card _____

Name _____

Street _____

City _____ State _____ Zip _____

Sign my gift card _____

Enclose another sheet for additional names and addresses.

My payment is enclosed

Bill me later

Signed _____

Street _____

City _____ State _____ Zip _____

They will also learn that this company made ship fenders, first aid kits, and cots during World War II.

There are 42 additional colored photos of period piece toys. They are such a contrast to the harshly colored, uninviting cover. For the collector or the person who wishes to give an old toy this Christmas, this book can be helpful.

OUR FAMILY CHRISTMAS BOOK: Stories, Games and Activities for all the Family to Enjoy. Compiled by Mary Batchelor. Abingdon Press. Pp. 93. \$9.95.

This book brings to the reader a fund of information about holiday customs of different countries, their favorite Christmas recipes and their special stories for this time of year. The chapters are accompanied by specific, clearly written instructions. The reader can learn how to make an Advent calendar, a Christmas card, a Yule log, a paper angel, etc.

There are Christmas excerpts from the works of C.S. Lewis, Leo Tolstoy, Laura Ingalls Wilder, and Dietrich Bonhoeffer. There are histories of our well known Christmas customs and little known saints. There are explanations of why tinsel pays homage to the spider, why the village of Dewsbury, England, rings a bell called Devil's Knell on Christmas, as well as how and why the first Christmas cards were used and popularized.

Throughout the emphasis is on the One who made such a happy day possible, our Lord Jesus. His birthday story is the connecting thread. The colored photos and illustrations enhance this publication.

FAMOUS PRAYERS: A Treasury of Christian Prayers Through the Centuries. Compiled by Veronica Zundel. Eerdmans. Pp. 125. \$12.95.

This volume makes known to the reader some 122 prayers used by Christians. Many of them are familiar, and many of them are written by well known modern day Christians. Each prayer is accompanied by a brief biography of the author and some appropriate illustration or photograph, in black and white. They help reveal the mood, the times, and the character of the author.

This collection is varied. It can help us express our despair, our joy, and our thanksgivings. It can be a helpful tool in deepening our spiritual life, in better understanding God's love, mercy, and kindness. It brings in one volume a fund of easily located prayers for all times, for all peoples and all needs.

We discover needs never change. We share a common path on the journey of knowing God with the famous and those little known to man in history. Recommended. V.M.P.

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

CHURCH MUSIC

RITE II MUSIC FOR EUCHARIST. "St. Michael's Mass" time-tested, preferred nationwide! Send \$2.25 for Exam Packet incl. Pew Edition and Choir anthem on "Hyfrydol." Benjamin Harrison, 6630 Nall, Mission, Kan. 66202.

FOR SALE

BUSINESS CARDS — wide choice format, typeface, ink color, flat/raised printing. Episcopal emblem. Request illustrated brochure plus FREE "Improving Public Image of Small Churches." The Parish Office, Box 651, Mattoon, Ill. 61938.

POSITIONS OFFERED

EPISCOPAL CHURCH OF THE ASCENSION, 701 Orange Avenue, P.O. Box 10057, Clearwater, Fla. 33517, seeking organist — music director. (813) 447-3460. Tom T. Edwards, rector.

SOUTHEAST ALASKA. Need rector for expanding capital city church in Juneau. Growing community, spectacular scenery, temperate climate, enthusiastic diverse congregation. Send resume and references to: Search Committee, Church of the Holy Trinity, 325 Gold St., Juneau, Alaska 99801.

ORGANIST-CHOIR DIRECTOR: Part-time for medium sized parish in college community. Mixed choir with lead singers. One mid-week and one Sunday rehearsal. New 2-manual Holtkamp plus harpsichord. Respond to: Worship Committee, St. James' Episcopal Church, 305 Main St., Oneonta, N.Y. 13820, before November 30.

DEAN: Episcopal Divinity School, Cambridge, Massachusetts. Nominations and applications are invited for the position of dean. As chief executive officer, the dean reports directly to the board of trustees, and is responsible for the administrative, academic, spiritual and fiscal leadership of the school. The preferred candidate will be an ordained member of the Episcopal Church and hold an earned doctorate or its equivalent. It is anticipated that the dean will assume office by August 1, 1985. Nominations and applications will be held in confidence and should be submitted by January 1, 1985, to: The Rev. Dr. James R. MacColl, III, Search Committee, Episcopal Divinity School, 99 Brattle St., Cambridge, Mass. 02138. An Affirmative Action, Equal Opportunity Employer.

P/T RECTOR, suburban New York, 1928 Prayer Book parish; large rectory, utilities in exchange for Sunday services and part-time parish work. Good neighborhood schools. Send resume to Box A-596*.

SMALL RURAL parish needs rector. Contact: Deployment Officer, P.O. Box 790, Winter Park, Fla. 32790.

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

PEOPLE
and places

Appointments

The Rev. Jon A. Caridad is now serving St. Stephen's Church, Ridgeway, S.C.

The Rev. Henry L. Hudson is rector of St. Paul's Church, 1116 23rd Ave., Meridian, Miss. 39301.

The Rev. Ronald J. Lynch is Episcopal chaplain at Mississippi State Penitentiary. Add: 900 Ninth Ave., Cleveland, Miss. 38732.

The Rev. W. William Melnyk is now serving St. Timothy's Church, Box 3130, Kingsport, Tenn. 37664.

The Rev. Frederick R. Trumbore is vicar of Christ Church, 16-18 Amisss Ave., Luray, Va. 22835.

The Rev. Richard P. Ward is associate rector at St. Christopher's Church, Lubbock, Texas. Add: 2807 42nd St., Lubbock 79413.

The Rev. Barry Whenal is vicar of St. Matthias' Church, Box 796, Minocqua, Wis. 54548.

Retirements

The Rev. William R. Harvey, rector of St. James' Church, Manitowoc, Wis., has retired. He may be addressed at 4694 N. Pine St., Oneida, Wis. 54155.

Resignations

The Rev. Ned Williams has resigned as bishop's vicar of Christ Church, Bethel, Vt. He will continue to be addressed at Box 419, Woodstock, Vt. 05091.

Degrees Conferred

The Rt. Rev. Stanley F. Hauser, Suffragan Bishop of West Texas, received an honorary degree from the University of the South at its annual Founders' Day service in October.

Other Changes

Brother John Charles, one of two Franciscan friar bishops in the Anglican Communion, will celebrate the 25th anniversary of his ordination as a bishop on November 30. He resigned his see as Bishop in Polynesia in 1968.

Seminaries

The Very Rev. W. Robert Insko, rector of the Church of the Holy Trinity, Georgetown, Ky., has been appointed interim dean of the Episcopal Theological Seminary in Kentucky for the academic years of 1984 to 1986.

Deaths

The Rev. Canon Charles E. Kronmueller, 61, canon to the ordinary and administrator of the Diocese of West Missouri since 1972, died on October 15.

A graduate of the Episcopal Theological Seminary of the Southwest and a Navy veteran of World War II, he served on many committees and boards of the diocese. He is survived by his wife, the former Jane Boswell; a son, Christopher; a daughter, Jane Twenge; and his mother, Hilda Espenschied Kronmueller.

The Rev. Hugh Parr Turton, vicar of Holy Trinity Church, Waupun, Wis., and priest-in-charge of St. Mary's Church, Oakfield, died on October 19 at the age of 50.

Fr. Turton spent his early ministry in Hoyt Lake and St. Paul, Minn., and then served the Church of the Blessed Sacrament in Green Bay, Wis., for several years. He was also the Episcopal Church chaplain at the Wisconsin State Prison in Waupun and dean of the Winnebago deanery of the Diocese of Fond du Lac.

POSITIONS OFFERED

A SMALL BOLD spiritually hungry mission shadow of Glacier National Park needs to grow vironment provides potential for superior qua living. We desire an enthusiastic, non-stiper priest (male or female). Cash allowance ava Search Chairman, R.D. Buchanan, P.O. Box 22 lumbia Falls, Mont. 59912.

POSITIONS WANTED

PRIEST-ORGANIST, with 25-plus years of e ence in pastoral and music ministry, seeks s ministry requiring pastoral and music skill; sume and references upon request. Reply L-598*.

REAL ESTATE

HOME FOR SALE by owner. University c South campus, Sewanee, Tenn. Native stone, bedrooms, two baths, double fireplace, two-c: rage. Located on one acre lot near heart of car Large patio overlooking wooded area. \$98,500. Walter Bryant (615) 598-5797.

SERVICES OFFERED

RENOVATION, restoration, repair, finishing, ishing of pews, panels, altars, and other woo tures in churches and associated buildings. Ten experience in restoration and refinishing of v wood articles and areas. Throughout the U States. For further information and quota write: James Frederick and Associates, 7208 S. E. Ave., Tulsa, Okla. 74133; (918) 496-3180. No est, long term financing available.

WANTED

WANTED TO PURCHASE: Copies of G.T.S. J narian: 1892-1897 inclusive; 1901, 1904, 1905, Reply Box P-597*.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 37 Cts. a word for one insertion; 33 cts. a wo insertion for 3 to 12 insertions; 31 cts. a word an tion for 13 to 25 insertions; and 29 cts. a wo insertion for 26 or more insertions. Minimum ral insertion, \$3.85.
- (B) Keyed advertisements, same rate as (A) above three words (for box number) plus \$3.00 service c for first insertion and \$1.50 service charge for succeeding insertion.
- (C) Resolutions and minutes of Church organization cts. a word.
- (D) Copy for advertisements must be received at lea days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 5

NOTICE TO SUBSCRIBERS

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

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

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.

HINGTON, D.C.

L'S 2430 K St., N.W.
r. Canon James R. Daughtry, r
ises 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also
Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
P 6:45, EP 6; C Sat 5-6

DNUT GROVE, MIAMI, FLA.

PHEN'S 2750 McFarlane Road
& HC 8, HC 10 & 5; Daily 7:15

ARAISSO, FLA.

IE'S Hwy. 190 & Aurora
r. Robert P. Mathison, r
u 8, 10:30, 5:30; Wed HS 11:30, H Eu Noon, 5:30; HD
ion

ANTA, GA.

WIOUR 1068 N. Highland Ave., N.E.
r. Rudd, r
sses 8, 10:30, 6:30

NGFIELD, ILL.

JRAL CHURCH OF ST. PAUL 2nd and Lawrence
y Rev. Richard A. Pugliese Near the Capitol
ss 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
es, Thurs, Fri. 5:15 Wed

ANAPOLIS, IND.

CHURCH CATHEDRAL
ent Circle, Downtown
y Rev. Roger Scott Gray, dean & r
8, 9 (Cho), 11 (Cho, men & boys). Daily Eu 7
12:05, Sat 8). HD 12:05

IN ROUGE, LA.

IE'S 8833 Goodwood Blvd., 70806
v. Clarence C. Pope, Jr., r; the Rev. Donald L. Pul-
u 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H Eu
9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

TON, MASS.

H OF THE ADVENT 30 Brimmer St.
v. Donald R. Woodward, priest-in-charge
sses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

INTS 209 Ashmont St., Ashmont, Dorchester
mont Station on the Red Line (436-6370; 825-8456)
v. J.F. Titus Oates, r; the Rev. Ronald E. Harrison, c
0 Low Mass, 10 Solemn Mass. Daily Mass 7

SSION CHURCH

JOHN THE EVANGELIST Beacon Hill
doln St., near Mass. General Hospital
v. Emmett Jarrett, v
p 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
P 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-
Fri 6-7

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

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (Low) & 10 (Sung); HS Wed noon. Wkdy H Eu
12:10 Mon, Tues, Fri. Other days as anno

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 11, Ch S 10:30, C by appt. Utreya 1st Fri 7

PASS CHRISTIAN, MISS.

HISTORIC TRINITY on the Gulf Coast
Sun HC 8, MP 10, EP 6

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. John H. McCann,
the Rev. 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.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
strong 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

HACKENSACK, N.J.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe, 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 Charles Hoeh, r
the Rev. Henry Solem
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service
10. Eu scheduled with 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 Chorists 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

EPISCOPAL CHURCH CENTER

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

ST. IGNATIUS

87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Edmond Hawley,
assoc
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
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 (ex
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

ST. THOMAS

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

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

YOUNGSTOWN, OHIO

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

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Wm. Maurice Branscomb, r; the Rev. Samuel
Fleming, r-em; the Rev. Nutt Parsley
Sun Eu 7:30 & 10; Mon-Wed-Fri Eu 12:10; Tues Eu 5:30; Thurs
HU & Eu 9:40; Sat Eu 9

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. 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. William A. Crary, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45
(Thurs 6:15), EP daily 6. Wed Eu 10

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

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Comings, D.Min., r; the Rev. Lo-
gan Taylor, assoc r; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J.E. Gullick, dean; the Rev. Michael G. Kaehr,
ass't to dean; the Rev. Howard G.F. Kayser, canon in resi-
dence; Sisters of the Holy Nativity
Sun Masses 7:30, 10:30 (Sol); V & B (Convent Chapel) 5:30.
Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat
8, C. Sat 4:30. Also Daily Mass 7 at Convent of the Holy
Nativity, 101 E. Division St.

MADISON, WIS.

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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno