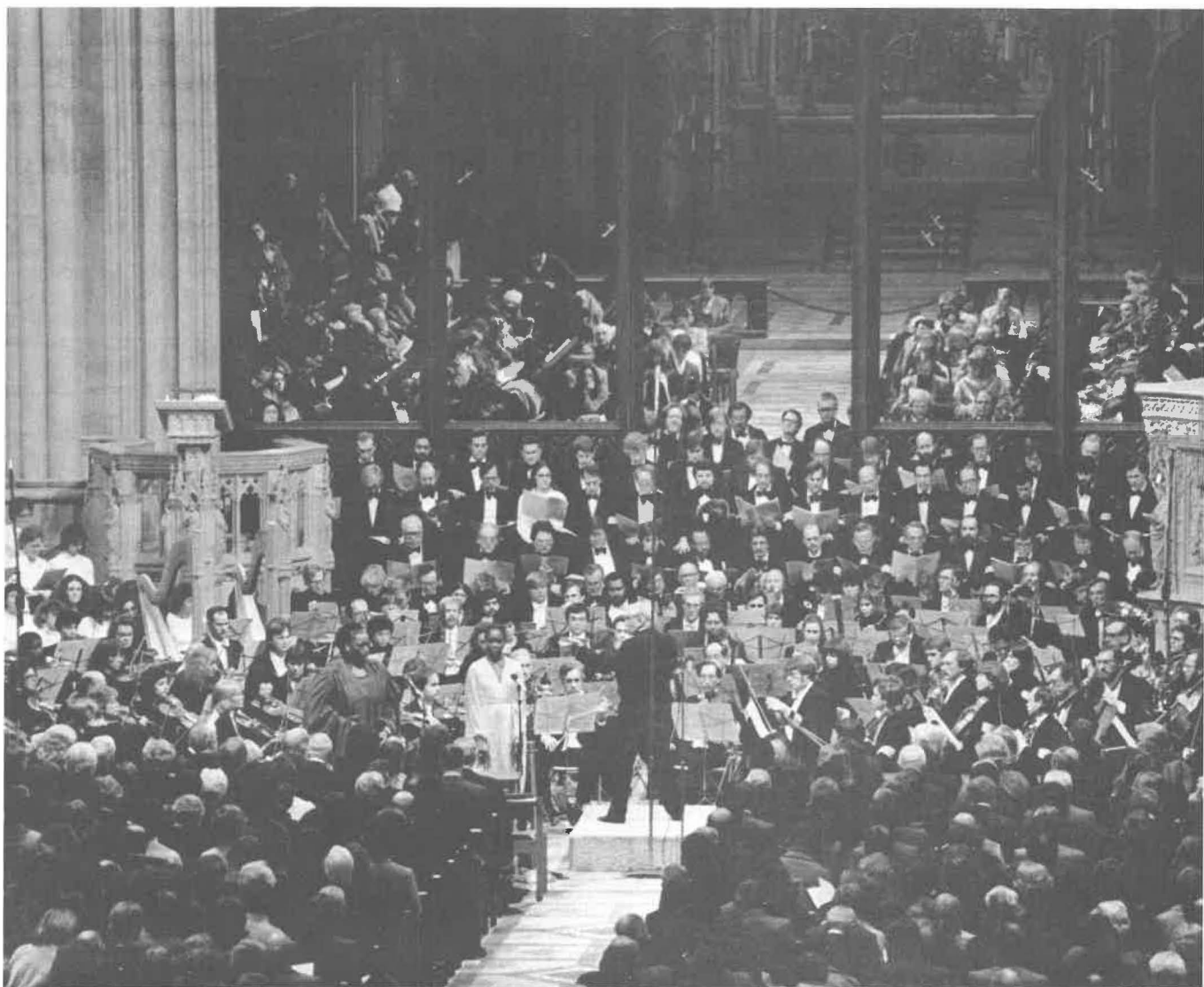


THE LIVING CHURCH



Leonard Bernstein with orchestra and chorus at Washington Cathedral's "Concert for Peace": "... everyone has to do what he can ..." [p. 6].

"Thank You" to Our Friends • pp. 11 and 12



California

By MAGGIE ROSS

California was badly hurt by storms last year. It was the first time since 1964 that there were two hard winters in a row. This, perhaps, is one reason there has been so much damage: settlements, lulled by the beauty and even temperate climate built too close to the ocean, or in deceptively lovely valleys, themselves dried-up lakes. My heart aches for the damage and loss of life. But I love storms.

I live deep in a wild canyon in the Sierran mountains. A creek scores its path along a fault line, and in winter steelhead come up to spawn. Heron and kingfisher feed on the minnows; and gar, bobcat, wild boar, and deer inhabit the ridges and come down to the river to drink.

One Saturday night during the worst of last year's storms, a small twister whirled down on the road near my house. This road deadends in the creek bed of the year; there is a summer of drying for the three months the elements allow. The little tornado made straws out of some very big trees, their falling made spaghetti out of the phone line. There is no electricity here: P G & E never made it this far.

I had lived in this close-knit, fiercely independent community for just under a year. I knew there was a lot of damage in the county from the storm, and though content with being restricted to my house, I wondered how long it would be to be cut and dug out. The trees were too big for my 16 inch chain saw, the roots of one had taken out a chunk of the dirt road. I have some neighbors on the nearest ridge, but they were isolated. We try to keep an eye on each other in storms.

I pulled my rain gear on and hiked into the general store the next morning, three-quarters of a mile across the mountain. I put in calls to the answering machine at the county road maintenance yard, and to the phone company.

As I left the store, the church bell rang at the little community church, its note sounding even clearer in the torrential rain. (We had the Eucharist there the night before, and anyway I was too wet to go inside.) I hiked home in the soaking rain to a warm fire and welcoming wag-tailed friends.

Early the next morning the dogs told me there was a crew working on the road. The creek in full flood was making too much noise for me to hear anything but the rush of water; dogs' ears are more discriminating. By the time I had got my gear on again and made my way up the road, the crew had gone. They had cut and cleared all but the biggest tree, a giant. It had been too big for their saw, too, and they'd no doubt gone for a bigger one, and some heavy equipment to remove the stump and plug the hole in the road with its rounds.

Toward late afternoon I again started to head up to the trouble spot when the dogs announced visitors: there were my neighbors on their trail bikes, beeping as they putted down the hill. "We came to rescue you," cried the husband, and shouted his great laugh. This couple, in their early 60s, fill completely the description of "the salt of the earth." They are local "mountain people," as the old-timers around here call themselves.

They had been worried when they couldn't reach me, they said. They had brought me one of their battery-operated CB radios, even though the phone company had almost repaired the line. "We're Muskrat Base," the wife said, telling me their "handle."

"I guess that makes me Muskrat

Ramble," I replied. In the midst of our laughter, the phone rang with a test call and a utility truck stopped outside my gate. I ran out through the rain to thank the crew for their prompt repair. The red-bearded young giant who was driving grinned and twinkled and said "Can't have you bein' out here cut off." And I knew then, if I hadn't before, that the community had accepted me.

A couple of days later it was still raining, and everything was beginning to smell like wet gym socks. I couldn't stand it any longer, and gathering up everything I could put my hands on, I phoned up Muskrat to take off for the only laundromat in the area on the road to the coast.

After we'd put our newly washed and now sweet-smelling laundry in the car, by silent agreement we turned away from home and headed for the sea. The river was near to flooding, and due to crest at about the same time as a very high tide. Why do these storms always seem to come at the full moon? We had about two hours before the peak.

The river was huge and brown and moving fast. Just before we got to the turn near the river's mouth, Muskrat spotted some sheep stranded on a point of land. She knew the owners, as she knows everyone in these hills, and we stopped at their house and spoke to the young wife. We left her to go for them and went on to the coast.

We drove down as close to the littora as we could. The state park rangers had shut off the road to our left where it was already falling into the sea. The waves — they were more like moving mountains — crossed and crashed and flung themselves against beach and boulder throwing spray as high as the top of a massive outcrop of rock, more than 100 feet into the air.

The mouth of the river and its jetty were completely gone. Huge combers rolled in, forcing back the fresh water boiling down from the mountains. Rain sheeted down, so we stayed in the car. The earth trembled and vibrated beneath us with the power of the surf beat

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LETTERS

On Baptism

I have a grave disagreement with Bishop Benitez of Texas in his fine article on Holy Baptism [TLC, Jan. 8]. He states that there is really only one baptism in the church and that many confuse the baptism of John with that of Jesus Christ. John himself tries to straighten this out in Matthew 3:11 — "I indeed baptize you with water unto repentance, but . . . he shall baptize you with the Holy Spirit and with fire."

The Nicene Creed mentions John's baptism with "one baptism for the remission of sins," but the Gospels mention the Baptism of Jesus with the Holy Spirit: Matthew 3:11, Mark 1:8, John 1:33. There is never any mention of the Baptism of Jesus Christ with water, but with the Holy Spirit.

Even Jesus says the same thing, in Acts 1:5: "For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." (Note: no water.)

Further, Bishop Benitez states that from Pentecost onward, there is one faith and one baptism, using water, in the name of the Father and Son and the Holy Spirit. Three times in Acts, after

namely, Acts 8:14-17, at the home of Cornelius, the gift of the Holy Spirit came first, then the Holy Spirit experience.

Further, in Acts 10:44-48, at the home of Cornelius, the gift of the Holy Spirit came first, and then the baptism in water. And finally, in Acts 19:2-6, at Ephesus, the order is baptism in the name of Jesus (not the trinitarian formula) and then the Holy Spirit experience. Jesus called it the baptism with the Holy Spirit (Acts 1:5).

(The Rev.) TOD W. EWALD (ret.)
Corte Madera, Calif.

Our correspondent raises interesting questions. Many would say that Greek the very word baptism means dipping in water, also that the trinitarian character of Christian Baptism rests on the relation to God the Father through the Son, in the unity of the Holy Spirit, not on the set of words used at the moment of entry into the water. Ed.

Disagreements in Love

The Rev. Emily Gardiner Neal, diocesan, discussed the Lord's Supper and central role in the search for the unity of the church [TLC, Jan. 15]. The letter

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I dissent, not from her view of the sacrament, which I do not know, but from what she states as a fact, but which I consider to be an assumption — an assumption which I cannot make — namely, that we must be in agreement with what we are doing at God's table or else "we are all violating our consciences."

In any happy family, children love their parents. There is no reason, however, to expect that all the children will express the nature of that love in the same words. Thus, the love binds the family together but does not require perfect uniformity in the expression of the meaning of the love.

Even within the various denominational families or communions, people have a wide variety of ways of expressing their understanding of the sacrament. Nevertheless, when a fellow Episcopalian has an understanding of the sacrament somewhat different from mine, I do not for a moment think that we are both "violating our consciences" by participating in the Lord's Supper at the same table.

If this is true of the relationships of Episcopalians to one another, I see no reason why it should not be true also of the relationships of all Christians to one another, regardless of their denominational allegiance. There is, of course, a question of degree. For example, I would find it inappropriate to receive the bread and wine at a service of the Holy Communion in a Unitarian parish which explicitly denies that Christ is Savior.

At a time when ecumenical theologians are discovering anew that the Lord's Supper may well unite us, instead of continuing to divide us because of historical misunderstandings, I think it is unfortunate to assume that there are basic, and therefore probably insuperable, disagreements, in the ways in which the various branches of the church of Christ express their understanding of the sacrament.

(The Rev.) EDGAR D. ROMIG
Church of the Epiphany
Washington, D.C.

The Real Reason

I was saddened but not surprised to read that Bishop Folwell had changed his mind about the ordination of women [TLC, Jan. 8]. He opposed the ordination of women for the wrong reasons, i.e., that a female cannot represent the male Christ at the altar. When this argument gave way, as an honest man, he gave way.

The real reason for opposition to women priests is that such ordinations are not supported either in the New Testament or the sacred tradition. The constitutions of all the provinces of the An-

glican written, clearly affirm that we hold to the faith and practice of the undivided church.

Bishop Folwell raises the question as to what we are to do with those women who have already been ordained if general recognition of their priesthood is not forthcoming. They were ordained by bishops acting in all sincerity and good faith. This question is not as difficult as it might at first appear.

After the execution of Archbishop Laud and King Charles in England, Oliver Cromwell placed in Church of England parishes thousands of clergymen whose ordinations did not conform to Anglican faith and practice. Some of them were outstanding ministers. At the Restoration, these men were not deprived of their cures, as long as they assented to Prayer Book faith and practice. As they died out, their places were filled with those whose ordinations could be accepted by the whole church.

Something similar can happen again. When the minority of Anglican provinces which have chosen to ordain women, choose in like manner to return to the traditional practice, no ministry need be cruelly terminated. Every individual ministry has its ending. With no further ordinations, the innovation can be allowed to fade out and, perhaps a fuller and more genuine understanding of the ministries of both women and men will, under the guidance of the Holy Spirit, be allowed to take its place.

(The Rev.) WILLIAM H. BAAFF
Emmanuel Church
La Grange, Ill.

Free Seat

Much of Chaplain Edwards' song of praise in his letter [TLC, Jan. 15] is of a festive and open to discussion, but the concluding paragraph goes beyond all limits of acceptability. I am frightened to read that a priest and chaplain can say that others are having a "free seat" primarily because people like Capt. Phillips are paying the dues.

What in heaven's name is a free seat? Does the writer mean that one is only a real American if he or she serves in the armed forces? Are the rest of us sitting in free seats? God forbid.

I hoped that the military was trying in its way to protect my right to freedom as we understand it in this country. I never thought that the military was really carrying me along! A free seat indeed! Fr. Edwards, you astound me.

But maybe there is a hint of truth in what you say. If, as you write, "the United States of America is a dues paying organization in a world that is so constituted that no one can abandon his or her responsibility . . ." then maybe you are providing me a free seat. But for

mit that the dues are being paid to the ruler of this world, and we have been told that we are not on his side, indeed that he has been defeated.

I would really rather you did not give me that free seat. It is for a performance I really do not want to attend and for a world I am seeking not to be a part of. Our role in supporting a military chaplaincy is an admission to the ambiguity we live in.

(The Rev.) PETER R. POWELL, JR.
Christ Church

Accokeek, Md.

Common Chalice

Those concerned with the possibility of disease transmission through use of the common cup at the Eucharist should be made aware of intinction as an alternative way of receiving. Here the communicant holds the consecrated wafer in his hand until the chalice passes, when he or she either dips the wafer lightly in the wine, or allows the chalice bearer to do so, and receives the moistened wafer in his or her mouth.

Intinction has been practiced by many in Christ Church, Springfield, Ill., for 30 years or more. Its use came about as a result of the concerns of the late Dr. George Stericker, a lifelong churchman and rector's warden more than once. I

around the country without ever being made to feel conspicuous.

Without going into claims or counter-claims on this question, or the ameliorating hygienic practices of chalice bearers who wipe the edge of the cup after each use, I think there may well be individuals who have turned away from the Episcopal Church because they do not want to receive from a common cup.

The clergy should explain this alternative method of taking the sacrament. If the tradition of the common cup, which dates from our Lord's time, of course, is to be kept, intinction should be taught.

WILLIAM L. DAY

Springfield, Ill.

Too Many Shepherds

I read with interest your editorial [TLC, Jan. 1] regarding the surplus of priests in the Episcopal Church. This phenomenon, as you rightly point out, does not exist among minority clergy, but only among the church's "ordinary" clergy. The use of that adjective, by the way, while offensive to minority clergy, is nevertheless probably quite accurate.

Blacks, Hispanics, Indian and Asian American clergy have traditionally been regarded as "extraordinary" — ordained, during different periods in the

"inner city work," or to "serve their people." They have, historically, been considered suitable to serve the racias and rectorships of middle- reasonably prosperous, residential parishes, i.e., the so-called mainstream of the Episcopal Church.

My principal objection to your editorial, however, is the remedy you suggest for increasing the numbers of minority clergy. To "go outside the usual pipeline of seminary training, canonical examination and rather routine diocesan approval sounds very much to me like a euphemism for the lowering of standards.

Your comment betrays, therefore, all too prevalent attitude that the congregations served by minority clergy can and should make do with priests who do not have the benefit of a theological education which our canons consider normative. Such an attitude is pressed by the standing committee commission on ministry members such comments as "he's only going to St. Swithin's-in-the-Ghetto. It does matter if he can't pass the GOEs."

I submit that quite the opposite is true. While "reasonably prosperous, residential parishes" will, thanks to endowment income, lay leadership, and vestry comprised of corporation pr

Continued on page 18



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Bishop Consecrated in Savannah

The Rev. Harry Woolston Shipp was consecrated Bishop Coadjutor of Georgia at Christ Church, Savannah, on the first of the Epiphany. At least 12 bishops of the Episcopal Church took part in the ceremony, with Presiding Bishop Gene Robinson serving as chief consecrator, assisted by the Rt. Rev. Paul Jones, Bishop of Georgia, and the Rt. Rev. Alex D. Dickson, Bishop of West Virginia.

Music was provided for the service by a choir of Christ Church and members of the Savannah Symphonic Brass Quartet. The procession included dozens of clergymen, several Roman Catholic priests, and Roman Catholic Bishop Raymond Lessard of Savannah.

The Rt. Rev. Maurice M. Benitez, Bishop of Texas, preached the sermon which evoked laughter with his opening remark: "I come to Georgia from Texas in spite of the results of that football game last Saturday. I had hoped to preach on that immortal text, 'Every man has his day.'" His Georgia listeners applauded the reference to the Cotton Bowl game at which the University of Georgia Bulldogs defeated the University of Texas Longhorns.

Bishop Shipp, Bishop Benitez presided over the service, and joy "in this great adventure that God has given us." "Almighty God has chosen you and he will inspire you abundantly in the days to come," Bishop Benitez said.

Bishop Shipp, 57, was formerly rector of St. Alban's Church in Augusta, Georgia. He and his wife, the former Louise Huntington Rosenberger, have three daughters and a son. The new bishop's installation took place in September [TLC, p. 23].

Illegitimate Conference in Colorado

About 385 Episcopalians representing 100 U.S. colleges and universities gathered in Estes Park, Colo., over the weekend to hold a national conference on ministry in higher education. The Rt. Rev. Desmond Tutu, secretary general of the South African Council of Churches, led daily meditations as the group explored the theme "The Turning Time."

Although Bishop Tutu's enthusiasm

was described as warm, his wardrobe was not equal to the rigors of the Colorado Rockies' bracing air. The Rt. Rev. William C. Frey, Bishop of Colorado, came to the rescue with his own parka, and another well-wisher donated a pair of heavy socks with appropriately purple toes to the shivering prelate.

Thus equipped, the outspoken foe of South Africa's racist government explored at daily Morning Prayer the ways in which every person and situation can be transfigured and made new in Christ. The Christian capacity to transform, Bishop Tutu said, is rooted in being a "prisoner of hope." With this attitude, he said, "There is nothing that cannot be lifted up. There is no person who is 'untransfigurable.'"

Other speakers at the conference, which was sponsored by the office of ministry in higher education at the Episcopal Church Center, were the Rev. Canon Edward Rodman, missionary for minority affairs in the Diocese of Massachusetts, and Dr. Virginia Mollenkott, professor of English at William Paterson College in New Jersey, one of the drafters of the National Council of Churches' new inclusive language lectionary.

Performance for Peace

A recent stellar performance of Gustav Mahler's towering *Resurrection Symphony* drew a capacity crowd and earned tumultuous applause at Washington Cathedral. The concert was unique in that the orchestra, chorus, soloists, and conductor gave their services without charge. The sold-out seats ranged in price from \$10 to \$500.

The program, entitled "A Concert for Peace," was sponsored by Musicians Against Nuclear Arms (MANA) and directed by Leonard Bernstein. The proceeds were earmarked for various organizations working for peace and an end to the nuclear arms race: Physicians for Social Responsibility, the education fund of the Nuclear Weapons Freeze campaign, the American Friends Service committee, and the Episcopal Diocese of Washington's peace commission.

Cathedral Canon Charles Martin, who heads the latter group, paid special tribute to two of his colleagues on the commission, Canon Michael Hamilton and Mrs. Paul Ignatius. "They got it all together," he said, "and this concert holds up the cause of peace in a whole new

dimension, to a whole new group."

The Rt. Rev. John T. Walker, Bishop of Washington, and Mrs. Walker served as honorary chairpersons for the event with the Averell Harrimans. In his welcome to the participants and the audience, which numbered nearly 3,000, Bishop Walker said, "This is our peace offering for 1984. We are all here because we are in support of all those working to bring about nuclear arms control. We are grateful to the musicians and to all of you for coming to make this event a great witness for peace in the world."

Provost Charles Perry and the Rt. Rev. Theodore Eastman, Bishop Coadjutor of Maryland, were among those listed in the program as patrons, sponsors, benefactors, and members of various committees.

The 110-piece orchestra and the 180-voice chorus were drawn from choral and instrumental ensembles all over the Washington-Baltimore area. Each person participated as an individual. The soloists were soprano Barbara Hendricks, who has performed extensively in this country and Europe, and Metropolitan Opera mezzo Jessye Norman.

Leonard Bernstein is acknowledged as one of the foremost interpreters of Mahler, whose music reflects his preoccupation with the meaning of life. His most hopeful answer, the *Resurrection Symphony*, seemed a particularly felicitous choice for a peace concert, and the National Cathedral the right place.

The work, in five movements, is a two-part drama. The first three orchestra movements deal with the urgent questions about life's meaning, or in their convulsive climax, its lack of meaning. The fourth movement, however, is a serene statement of belief, which was rendered with great conviction and power by Jessye Norman. Her singing was described by the critics as "sumptuous breathtaking, unearthly."

In his review, *Washington Post* music critic Lon Tuck commented that "one doesn't think of this secular composition as primarily a work with a religious message, but I cannot remember a performance in which the final half communicated such conviction for the Christian argument of immortality. Here the acoustical echoes of the cathedral, so often a problem, actually enhanced the effect by amplifying the musical sonorities." He added that "those fearsome doubts that Mahler was asking a certainty ago about man's fate are even more

scale and that is the concern of all those who sponsored this event."

MANA, organized in 1982, provides an identity through which classical musicians may contribute their performances to inspire and augment the work for peace, and the results have exceeded all expectations. Similar concerts have been held in other cities and future ones are planned. It was noted that many who played in this concert had turned down a lucrative offer for a televised concert the same night at the Kennedy Center.

Limousine service and rooms for the conductor and soloists were donated by a local hotel, and meals were served to the musicians after all three rehearsals and the concert. The food was donated by local merchants and served by volunteers.

Nancy Ignatius, who chaired the benefit, said, "This was an opportunity for the community to come together in a very special way. The cathedral means so much to so many, and the peace issue likewise. Combining them with a deep sense of beauty and spirituality, the concert afforded a new dimension, and in some ways it is more effective than speeches and marches."

In the program, Mr. Bernstein himself posed some questions: "Do you not find something obscene about the endless stockpiling of new weapons? Isn't there something radically wrong with nations squandering the major portions of their wealth on military strength at the expense of schools, hospitals, libraries, vital research in energy and medicine, to say nothing of preserving the sheer livability of our planetary environment?"

At a rehearsal, members of the press were able to query him directly. Asked what he hoped to achieve by this concert, he retorted, "Why do you think I'm here? Because everyone has to do what he can, and this is what I do best."

DOROTHY MILLS PARKER

The \$1,000 Hat

The Rev. C. Thomas Midyette, rector of St. Philip's Church in Durham, N.C., had to part with his bowler hat, but the city's Urban Ministries program is \$1,000 richer as a result.

Mark Margolis, a Durham insurance executive, told how it all came about: "I saw a man wearing a derby. I said to him, 'I want to buy that derby,' and he took it off and told me to try it on. I did and it was a perfect fit. I offered to buy it. He asked me how much I was willing to pay for it. I told him I had \$56 in my wallet, but he said that wasn't enough.

"He said if I wrote a check for \$1,000 to Urban Ministries, he would give me the derby. Not knowing what Urban Ministries was, I told him my rabbi might not be happy about that. He

told him John Friedman, he laughed and said my rabbi was on Urban Ministries' board of directors."

Mr. Margolis said he decided then to take up the priest's challenge. "I went to friends of mine in the Jewish community in Durham and explained what Urban Ministries is all about," he said. Ten of the 12 people he talked to gave him \$100 each for the urban program. It took eight days.

Mr. Margolis said he not only has a longed for new hat, but a lot of civic pride as well.

Hunger Panel Findings Stir Controversy

According to Bread for the World, a well-regarded Christian citizens' movement against hunger, the "negative" recommendations of the President's Task Force on Food Assistance could result in "quick and devastating damage to the national commitment to end hunger."

The report approved by the task force on January 9 failed to provide new information on the extent of hunger in the U.S., said Bread for the World's executive director, the Rev. Arthur Simon. He added that the report includes recommendations for dismantling much of the program that has made hunger elimination a national priority for over 20 years.

"We had hoped the task force would use data provided to it and draft constructive proposals on ending hunger in the U.S.," Mr. Simon said. He added that the task force's proposal to combine funds for most food and nutrition programs into "block grants" that the states could accept instead of participating in federally run programs "would be a major step backward" and would end assurances that a citizen would receive the same help regardless of where he lived.

This recommendation came under fire in Congress and was criticized and sharply rejected by leaders of both political parties.

Writing in the *National Catholic Reporter*, Steve Askin, the paper's Washington bureau chief, took issue with the panel's insistence that the number of Americans who are hungry cannot be counted or even estimated.

Mr. Askin reported that the American Public Health Association (ALPHA) recently released a package of statistical surveys on nutrition in the U.S. Among the surveys, one from the Department of Health and Human Services found that one low-income child in 12 suffers from stunted growth, anemia, or other conditions directly related to malnutrition. From this and other information, ALPHA concluded that about half a million poor children suffer from illnesses caused by poor diet.

and social service agencies, including the Episcopal Church, expressed "disappointment and dismay" over the presidential panel's final report. "After working for four months and spending taxpayers' money, the task force tells little more than that hunger exists and then proposes recommendations that would, on balance, make this true problem, worse," said the statement which also accused the panel of having "swept under the rug" the question of connection between the Reagan administration's cuts in food and nutrition programs and increased hunger.

Peace Spots Ready

The first in a series of 30-second public service messages prepared by the Episcopal Church for use on television is available now for local stations.

The series, with the theme, "This Talk, Work/PEACE," continues a collaboration among the communication and public services offices of the Episcopal Church Center and Armstrong Information Services of New York that produce spots on Acquired Immune Deficiency Syndrome (AIDS), drug abuse, and black ministry in 1983. All the messages carry a tag line identifying the Episcopal Church as the sponsor and are designed to be offered to television stations to help them fulfill their local public service obligation.

Presiding Bishop John M. Allin is featured in one of the first two spots, along with Greek Orthodox Archbishop Iakovos. The second focuses on Archbishop Eugene LaRocque, a retired U.S. Navy officer and peace activist, and Dr. Frankman Dyson of the Institute for Advanced Living in Princeton, N.J.

Armstrong places the messages on known markets and reports on their age, but copies are available through the Episcopal Church Center for parishes, dioceses, and organizations to take to their local stations to request screening. There is no charge for spots.

Nigeria "Calm"

The Most Rev. Timothy Olufosun, Archbishop of Nigeria, reported recently that the situation in Nigeria is "calm" and that life is getting back to normal following the military coup that took place early in January.

Archbishop Olufosoye told Theodor Waite, the Archbishop of Canterbury's assistant for Anglican Communion relations, that no loss of life had occurred near Ibadan, where he is based. The Nigerian prelate said he could see no reason why the changed political situation should affect plans for the July meeting of the Anglican Consultative Council in Lagos.

Beyond Confrontation

**Conflict and confrontation
within the church constitute a vastly more
important condition and situation than
we seem to have recognized.**

By ROBERT H. DELGADO

ven though there has been something akin to a temporary declaration of peace, it appears, nevertheless, we are in a state of long term conflict and confrontation within the Episcopal Church. The situation over the last 20 years has been complicated. No simple treatment can possibly do justice to the issues involved, and an historical study of the development of the issues would require an extensive research effort. Even then, the usefulness of such effort would be doubtful.

part from and beyond the causes of these issues, conflict and confrontation within the church constitute a vastly more important condition and situation than we seem to have recognized. Our Lord Jesus Christ truly said that a church divided against itself cannot stand. In Jesus' prayer for the church, he asked that both the apostles and those who believe in him through their baptism may all be one, just as he and the Father are one. If anything, in the Episcopal Church, we have been moving farther apart, rather than closer together. Unresolved issues in the church include the funding of groups and activities not previously considered within the realm of religious activity, attitudes toward questions of sexual activity outside marriage, divorce, homosexuality, ordination, worship, ordination of women priests and bishops, Prayer Book theology, seminary education, use of "inclusive language" in lectionaries, music, etc. We can surely find more unresolved questions. The point is that the areas of

conflict and confrontation have been spreading.

If your first reaction to this charge is doubt that the situation really is bad enough to warrant urgent concern, then you are experiencing one of the main responses which have kept us from dealing creatively with the situation. People usually do not enjoy conflict. In most cases, they try to ignore it, or failing that, try to avoid it by leaving the scene.

Our own official church membership records have shown a continuing decline for many years. Without serious research, we can only speculate on all the reasons for the losses. However, it is not unreasonable to assume that internal conflict has been a factor.

The Rev. John S. Savage, a United Methodist minister who is a trained psychotherapist and president of Lead Consultants, Inc., is known for his research into the causes and behavioral patterns of persons who have withdrawn from congregations where they had been active members. Dr. Savage has shown that anxiety is a major factor in membership losses. The results of his research are presented in his book, *The Apathetic and Bored Church Member: Psychological and Theological Implications*, published by Lead Consultants.

When controversial issues erupt at the parish level, they are bound to produce anxiety. The impact is greatest on active and involved parishioners who have made major investments of themselves in the life and work of the church. Converts to the Episcopal Church who find the things they have come for being challenged and removed, experience deep anxiety. But the more casual the relationship to the church, the less the

about a year and a half ago, a Gallup Poll showed a significant loss of membership attributed to the methods and kinds of change in the Book of Common Prayer [TLC, July 4, 1982]. Although Episcopal Church leadership rejected the results of that poll [TLC, July 18, 1982], the Gallup organization and its methods have been generally well received in the past. Without indulging in an entirely separate discussion of the validity of the poll or its methods, we can note that the poll recognizes the existence of significant conflict within the Episcopal Church, conflict that has had a noticeable effect on church membership.

Not only the Episcopal Church, but other denominations which have been instituting controversial changes, have had declining membership. Again, we may speculate about specific causes, but even without detailed research, the correlation between controversy and decline of active membership must be noted.

In contrast to our situation, the Christian denominations following a fundamentalist approach have been reporting consistent membership increases. They present a picture of stability and consistency in doctrine based on an unchanging Bible, rather than on the fluctuating decisions of church politics and conventions. Small wonder that they are attractive to many people.

The point simply is this: conflict does exist within the Episcopal Church, it is widespread, it is not decreasing, and we are a house divided. The issues will not go away, they must be dealt with, but confrontation is a destructive approach. Unless we move beyond confrontation, "this house will not stand."

Do not interpret this as saying that all change or controversy should be avoided. Neither am I implying that all changes produce destructive conflict. Some changes are both good and necessary. But innovations and changes can be made without producing destructive conflict. There are ways of moving beyond power politics and confrontation into new understandings and helpful, creative, healing change.

The more I discuss these issues — and read and pray — the more I am convinced that most people and groups in conflict are not even talking about the same things! It seems that those proposing and promoting changes have often responded to situations and problems which they believed were either being ignored or treated inappropriately by the rest of the church.

But the forms and means chosen by these sponsors to express their concerns often evoked strong negative responses. The sponsors, in turn, perceived the negative responses as blindness to the issues or rejection of their concerns. Because of that, the underlying con-

understood by the would-be “change agents.” The results have been confrontation on the basis that *one must lose for the other to win*.

Sometimes changes are proposed in response to attitudes or situations presumed to be widespread or to be officially sanctioned in the church. However, when examined in detail, these attitudes were found to be neither widespread nor official. Those who are unaware of such misunderstandings are often baffled by what seem to be irrational proposals for change.

Still other situations, particularly those involving explicit theological issues, appear to derive from a lack of understanding or a misunderstanding of the conceptual structure and language of older forms of theological expression.

For example, I remember meeting a bishop at the College of Preachers who had, apparently, just discovered the theology of hope and was excited about it. I questioned my friend about being in the church so long without being aware of the inherent dimensions of *hope* in scripture and theology. His reply was that when he studied theology in seminary there was no such emphasis in the teaching. It shows that any of us can easily become prisoners of our own limited learning and understanding and never be aware of it.

Getting out of the confrontational stance necessarily involves the desire and the will to do the necessary work to make it possible. First of all, it means spending time with those who disagree with us, and in that time listening, praying, straining earnestly to hear what the other person is saying. (Dr. Savage’s agency offers a 40 hour training course to help persons to visit the inactive, ignored, or hostile church member.)

We need to understand and appreciate each other’s underlying concerns and the reasons behind those concerns. We should show a willingness to communicate and to be vulnerable, so that the other person is not threatened into defensiveness. We need to be able to say to each other, “What I hear you saying is”

We need to be kindly disposed toward one another and to be able to accept the fact that we may have wounded the other person by our over-zealousness. We have to approach each other with mutual respect and the maturity not to mistake disagreement for personal rejection or deprecation. And when we find that we have been wrong, we should have the proper humility to admit it.

We must move beyond confrontation to understanding. I believe that we can come together at the root issues of compassion and understanding, and work together in the kind of unity that our Lord Jesus Christ continues to pray that we will have.

The Calling System

It is both sad and inefficient for the church

to fail to match its clergy

and congregations any better than it does.

By DAVID S. ROSE

The rector and the parish are at loggerheads. Each describes the other as headstrong and stubborn. The congregation of St. Bridget’s is falling off, finances are down, cliques are digging in, and finally the bishop is called upon to intercede. He had been fearful of this pairing when the Rev. John Doe was called. Rector and parish simply did not match, in his judgment, but his authority was limited. Neither the rector nor the parish understood one another, nor the dynamics of the situation. John had needed a job, and St. Bridget’s had been impressed with him at the time.

This tragic development might have been avoided for both the parish and the priest, but it is an all too common occurrence in the church today. Few seem completely happy with our system of filling clergy vacancies in parishes. And, when we look at other ecclesiastical bodies, we are not encouraged to pursue their systems.

The Episcopal Church does not accept the arbitrary appointments of a bishop, as do the Roman Catholics and the Methodists. For Methodists, the limitations of one-year appointments, although renewable, lack both the sense of permanence and the commitment required for clergy and laity to work out problems; they know that they do not have to live together indefinitely. And the practice of hiring and firing ministers, as in many of the Protestant churches, results, we think, in inhibiting freedom of the pulpit.

Our current system has produced a shifting away from a sense of a call from God, to the need of the clergyman to be aggressive and seek the job. It doesn’t appear that a majority of our clergy are happy with the present direction — yet, laity from the business world under-

stand it. Nor are congregations generally more content with the results of their end.

Why can’t we maintain the best of present procedures and try some in a new direction? For example, there is the practice of the bishop sending someone to fill a vacancy, especially in the case of a small congregation, or unofficially using the acceptance of a particular candidate of his personal knowledge as a choice. In some instances, this procedure has merit. Then, there are the “boy” references, which come from friends of the prospective rector. And often these provide good leads.

More recently, we have been using a CDO search, where, upon request, a computer provides names of eligible prospects from over the entire church. Obviously, these printouts are a valuable resource.

Any or all of these methods of obtaining names should be in order. The proposal suggested here, however, would center the basic search in the bishop’s office and eliminate a great deal of frustration on the part of the local parish, as well as raising the expectations of a multitude of faceless candidates who have never been under serious consideration.

When a vacancy occurs, let us insist on a self-study and the production of a parish profile. The results of this study should then be submitted to the bishop by the vestry. Then, let the bishop, with a council of advice, submit several names for the parish’s consideration; or, better still, one name. It would be assumed that the vestry would provide along names which have come to their attention and that, throughout the process, there would be ongoing consultations between the vestry and the bishop and/or his deployment officer or designate.

But, not until the vestry had come to know the candidate personally and

The Rt. Rev. David S. Rose is the retired Bishop of Southern Virginia.

The Symptoms Are Clear

Has the church's recent experiments
with the radical democratic processes
transformed a collegial hierarchy
into what appears to be a club of congeniality?

By HAL HANCOCK

We do not have too many priests. The harvest is potentially great, and truly dedicated laborers are indeed few. In all probability, we have too many effete clergymen who were not properly screened, recruited, examined, and deployed for the tough and disciplined life of proclaiming the whole Gospel and shepherding the lambs, sheep, and goats that are given into their care. Secondly, we, as a communion of the one, holy, catholic and apostolic church, are just plain niggardly and sooner or later must face this fact.

I do not think this situation is a "chicken and egg" problem. Although I cannot put my finger on the prime event or identify the exact time, it seems certain that as we abandoned the model of a hierarchical church with its demands for discipline, sacrifice, and, yes, even suffering, as a part of our response to God, we began our descent from the organic reality of being living members of Christ's Body into the apostasy of becoming more like an organization of religiosity and "churchianity."

If we need some other viewpoint to attest to this slide we are experiencing, we might review the adverse decisions of the civil courts in California and Colorado, which have ruled that the departing ACNA congregations were entitled to their parish property because only a "hierarchical church" could claim central ownership and title. In studying the Episcopal Church "as she functions," rather than "as she thinks of herself," they apparently concluded that we had indeed become more congregational than hierarchical.

If it were my primary purpose to point a finger of guilt, rather than to call a

situation to our attention, I'm sure that fingers could be pointed in several directions because this insidious degeneration is a complex pattern that has been designed and woven by many of us in various ways. However, since the buck always has to stop at the higher levels of responsibility and authority, it follows that an appropriate course to pursue is to examine prayerfully our clerical leadership, including the House of Bishops.

It seems to some of us that the church's recent experiments with radical democratic processes have, in all probability, transformed a collegial hierarchy into what often appears to be a club of congeniality. In any event, if our solution is to return again to a life of total surrender and true discipline under the great High Priest, then the highest order of his church on earth is where it should begin. It would be presumptuous for me to say more, but there remain authentic bishops who should do so.

If we are stuck for an answer when a parishioner of our sacramental church has no problem with moving to another body that is non-sacramental in its teachings of doctrine, then we have a special cause for concern. If we have parishioners who feel that the only difference in the Eucharist is between grape juice in shot glasses with crumbled crackers *vis a vis* wine from a common cup and the host from the hands of a priest, then what have we been doing in our confirmation classes and pulpits over the past few years?

We cannot escape the fact that poorly taught members who have not even begun to grasp with their hearts and minds the doctrine of the Real Presence in our eucharistic celebrations are clear evidence of clergy who have abandoned their callings, and who are, in a sense

The Rev. Hal Hancock is the rector of St. James Church, Texarkana, Texas.

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Dedication

It is with gratitude and pleasure that this issue is dedicated to The Living Church Associates. This is the fellowship of those who have undertaken a special part in making this publication possible during the past year, by contributions of \$100.00 or more. Those who contribute \$250.00 are recognized as Benefactor Associates; contributors of \$500.00 as Sponsoring Associates; and contributors of \$750.00 as Guarantor Associates. Those who have taken the lead by donating \$1,000.00 or more during the past year are honored as Patron Associates.

The Living Church Associates have not simply assisted this magazine, they have assisted all of our readers through their large part in making this magazine available. Beyond this, they have assisted the Episcopal Church as a whole by making possible the one national weekly publication associated with this church.

In addition to the Associates, hundreds of others support THE LIVING CHURCH through smaller gifts, by advertising, by encouraging others to subscribe, and by other means. Every gift, and every act of assistance, of whatever size or extent, is sincerely appreciated. We say a heartfelt thanks to all.

Dr. George Gallup, Jr.

At this time it is a pleasure to express gratitude to Dr. George Gallup, Jr., at Princeton, N.J., who serves as president of the Associates. He has assisted significantly in communicating to readers the importance of our annual campaign, and has taken time to sign individually the certificate which every Associate receives.

Because of his work, and the work of his father, in the analysis of public opinion, the name Gallup has become something of a household word, both in our country and abroad. Because of his own commitment to the importance of religion in the lives of people, Dr. George Gallup, Jr., has developed the Princeton Religion Research Center as a significant part of the total Gallup organization. He has provided especially challenging information as to the hunger for spiritual realities on the part of millions of unchurched people in today's world.

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The Mission of the Church Press

In a world in which newspapers, magazines, radio and television are constantly beaming messages at us, why do we also have a church press? Surely secular media already provide more information than any of us can possibly absorb, and a certain amount of religious news is sometimes included. So why do we need church-related publications as well?

There are several answers to such questions. First, all, the church is not simply so many millions of individuals each bound by an invisible link to the Lord. They are also bound to one another: the Lord is in the midst.

Christians are linked to one another in their strength and in their weakness, contributing to one another and dependent on one another in a variety of ways. In short, the church is the Body of Christ, a living and interacting community.

In a local neighborhood, it may be easy to have a community, as people see each other, talk together, and share one another's joys or sorrows. On the other hand, a community involving vast numbers of people spread over vast distances is not so easy to achieve. It comes essential to have intentional channels of communication so that people can share experiences and be conscious of the same heritage and anchored to the same hopes. Without a reasonably strong sense of community, religious organizations simply fall apart. The church press provides an essential channel for necessary communication within the Body.

Secondly, our church is in some respects democratically governed, and in some respects hierarchically governed, and in some respects governed by tradition. Democracy cannot be responsible without the public exchange of information. People cannot vote on matters about which they are uninformed.

Nor can bishops or others with hierarchical authority make decisions effectively unless they too have channels of information, at least some of which they share with constituents. Nor can tradition be our guide if large numbers of people do not really know what it is. The church press makes it possible for the church to be governed with some measure of coherence, both at the diocesan and the national levels (and we hope some day at the provincial level, too).

Yet having a church press is itself not sufficient. There must be an *independent* church press. Intelligent people do not wish their opinions on controversial issues to be controlled by the very organizations which they are trying to evaluate, nor do they wish the

from infallible. There are changes that need to be made, and independent voices must call for them. There are inheritances from the past that need to be preserved, and independent voices need to defend them.

Our readers may or may not agree with these assertions. They may, in fact, disagree on many things.

...sation, to try to understand what others are talking about, and to build together a deeper and better understanding for the future. Without such a continuing conversation, we can only wander off on our separate little paths, like opossums in a forest — and like them passively lie down and hold our breath whenever a threat or a challenge approaches.

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ries of the Spirit

THE VISIONS: A Book of Fantasies. Edited by Andrea LaSonde Melrose. Pp. x and 181. \$8.95 paper.

In her introduction, editor Melrose compares religious fantasy, which speaks to all people, with an icon, "an icon window," "a symbol of something greater and greater than what it appears to be." She writes that fantasy deals with archetypes through which it meets humanity's need for "connectedness" in the face of our alienation.

The stories themselves bring the reader into the company of "angels, angels, and all the company of heaven" (as well as two fallen angels for whom good triumphs). The nine authors are Madeleine L'Engle, Mary McCormack Shideler, Joanne Greenberg, Catherine Kurtz, Robert Don Hughes, Marvin Miller, Stephen Donaldson, Starr Neri, and Hilary Andrewes.

Melrose's individual commentaries are worth reading, even without the stories. Of Greenberg's story she writes, "These stories may touch someone somewhere in a way none of us could have imagined: a dream may be a connection made, a laugh reduced. . . . Like climbers on a rope, we are linked together in life and in death." *Fine Visions* shows us some of these connections. Buy more than one copy; this book is for sharing.

HELEN D. HOBBS
South Bend, Ind.

roned and Readable

EDWARD CALLAN: A CARNIVAL OF INTELLECT. By Edward Callan. Oxford, Pp. x and 299. \$25.00.

In this brief but skillfully executed survey, Edward Callan provides lucid and compelling explications of nearly all the long poems and sequences that helped establish W.H. Auden as the most consequential English-speaking poet born in the 20th century. His analysis of Auden's often dense themes and a variety of forms will be useful to all readers, most of whom are likely to be poetry students and specialists, but many of whom ought to be churchmen who want to extend the basis of their insight into the culture of our time.

Prof. Callan is to be commended for unflinchingly stating that many of Auden's poems embody material gleaned by Auden from theologians, Kierkegaard and Tillich in particular, and for highlighting Auden's growing disdain for mysticism because it encourages artistic egotism, political tyranny, and an unhealthy division of body and soul.

could argue that Callan deals simplistically with Auden's renunciation of some of his esteemed poems and with the character of the poetic career of W.B. Yeats, an "ogre" whom Auden once memorialized and then tried to exorcise, all should be grateful to him for identifying in Auden's later poetry a set of philosophical axioms crucial to differentiating orthodox Christianity, Auden's kind, from its more popular alternatives.

In all, this greatly learned and eminently readable study offers a sound introduction to the career of a renaissance Anglican pilgrim, an abundantly gifted artist whose mature accomplishment may rightly be understood to be the fruit of his openness to the grace that abounds generously in every nook and cranny of creation.

(The Rev.) ARRA M. GARAB
Professor of English
Northern Illinois University
DeKalb, Ill.

Anglican Father

PUSEY REDISCOVERED. Edited by Perry Butler. SPCK. Pp. xi and 402. £19.50.

Written to commemorate the centenary of Edward Bouverie Pusey's death (in 1882), this excellent collection of essays by 16 scholars has appropriately been published in the 150th anniversary year of the Oxford Movement. It is the most wide-ranging work on Dr. Pusey since the production of his official biography by Henry Parry Liddon, a massive four-volume project completed in 1897.

As one reads the essays, a sense of the great scope of Dr. Pusey's ministry to the Church of England is firmly re-established. It is now clear that he was not only a father of the Oxford Movement, but in the truest sense was a church father to all of Anglicanism. When one considers how seminal Pusey's work was in such matters as spiritual direction, eucharistic theology, ecumenical relations with Rome, sacramental confession, monastic communities, missions to the urban poor, and many other vital elements in catholic Anglicanism, it becomes clear what a huge debt we all owe the great man.

On the subject of Pusey's personal life and psychology, there is, I suspect, some excessive revisionism at work in the essay, "Dr. Pusey's Marriage," by the Roman Catholic priest, David W.F. Forrester (who is about to publish a new biography of Pusey), an overreaction to the Victorian discretion exercised by Canon Liddon in his monumental work. There is simply too much eagerness and excitement expressed by Forrester in his attempt to correct Liddon — perhaps he is preparing us for his upcoming book.

biblical fundamentalist and obscurantist, but this collection goes some of the way to correct that misrepresentation. Pusey knew better than most men of his day in England the results of German rationalism and biblical criticism; he studied in Germany under Schliermacher, Tholuck, and Sack, and for a time was sympathetic to their views. Seeing where such views eventually would lead, Pusey pulled back into traditional orthodoxy.

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

Vintage Spencer

THEY SAW THE LORD. By Bonnell Spencer, O.H.C. Morehouse-Barlow. Pp. ix and 225. \$8.95 paper.

Most refreshing to have a new edition of this 1945 Spencer piece, reflecting the rare spirituality of Fr. Allen Whittmore and the mighty father founder, James O.S. Huntington, of the Order of the Holy Cross.

The author puts it best in his preface to the new edition: "If one has been truly alive during the last 35 years one's outlook has changed." When he said to a friend, "I could not have written it today," the reply came, "You don't have to, you already have." We agree. The book is a classic.

One feels the depth with which the author has absorbed the biblical material, free from today's skepticism. One is taken into the scene, vivid with conjecture as to the feelings, motives, and reactions of the characters. It all comes alive, as the Resurrection becomes a sure fact of history.

How delightful to read without needing a dictionary. And thank you, Fr. Spencer, for printing the Bible passage in each chapter and, above all, for relating the old story to our lives in the 20th century. It will stand up as well in the 21st century as a guide for Christian living.

(The Rev.) SEWALL EMERSON (ret.)
Marblehead, Mass.

Presentation of Methods

INTRODUCTION TO THE NEW TESTAMENT. By Raymond F. Collins. Doubleday. Pp. xxix and 449. \$24.95.

This is not an introduction to the New Testament in the usual sense, but rather a presentation of the methods currently used to study it: text, source, form, redaction, structure. These methods are presented in the context of the historical-critical approach more generally, particularly as currently practiced in the Roman Catholic Church in the U.S. Collins, an American who has taught for many years in Louvain, seeks

tudents and to articulate a position
oth critical and Catholic.

John Meier's introduction to the book
lays out Collins's strategy and defends
is enterprise against those who would
rgue that, since biblical scholarship has
ecome inter-confessional, there is no
nger any need for a denominational in-
roduction. Both the peculiar history of
0th century Roman Catholic scholar-
hip and the large number of Roman
atholics engaged in scripture study at
ll levels lend weight to Meier's plea.

Yet, the usefulness of Collins's book is
y no means limited to his fellow Roman
atholics. It will serve as a good intro-
uction to method for many, though it is
ot a survey of what is thought about
uthorship, date, etc. for each New Tes-
ament book. Instead, Collins takes two
ories, the message of John the Baptist
nd the stilling of the storm, through-
ach method in turn. While each chapter
as bibliography, the burden of docu-
mentation is held to a minimum; as a
esult, it is often difficult to assess the
eight of scholarship behind particular
pinions.

This book ought to be used together
ith something else, either a one-volume
mmentary (e.g., *Jerome Biblical Com-
mentary, Interpreter's One-Volume Com-
mentary*) or a conventional New Testa-
ment introduction (e.g., R.H. Fuller,
J.G. Kümmel, H.C. Kee).

The more advanced student will want
o set Collins alongside Helmut Koes-
er's monumental *Introduction*, which
sists that the canon be seen in relation
o non-canonical literature of the same
eriod. The beginner will be better
erved by D.J. Harrington's *Interpret-
ing the New Testament* as a simple man-
ual of method. But the student at the
intermediate level will find Collins a use-
el elaboration of the principle methods
ow in use, as well as a way into issues
ke inspiration and ecclesiastical au-
ority as they affect Roman Catholics.

JAMES DUNKLY
Cambridge, Mass.

Books Received

**LACK AND PRESBYTERIAN: The Heritage
and the Hope.** By Gayraud S. Wilmore. Westminster
ress. Pp. 142. \$4.95 paper.

**GOD WANTS YOU RICH" and Other Enticing
doctrines.** By Florence Bulle. Bethany House. Pp.
23. \$4.95 paper.

**FROM EDEN TO NAZARETH: Finding Our Story
in the Old Testament.** By Leonard Foley, O.F.M. St.
Anthony Messenger Press. Pp. 103. \$3.50 paper.

THREE-SPEED DAD IN A TEN-SPEED WORLD.
By Kel Groseclose. Bethany House. Pp. 176. \$4.95
paper.

**WISH I FELT GOOD ALL THE TIME: Devot-
ions about Feelings and Attitudes for Kids to Read
to Their Families.** By Mildred Tengbom. Bethany
House. Pp. 160. \$4.95 paper.

**BRIGHT-SHINING PLACE: The Story of a Mir-
acle.** By Cheryl Prewitt Blackwood, with Kathryn
lattery. Ballantine. Pp. 233. \$2.75 paper.

DRICEL/...

The appointment of the Rev. Preston
T. Kelsey, II, rector of the Church of the
Transfiguration, San Mateo, Calif., as
executive director of the Board for Theo-
logical Education, was announced at a
recent meeting of the board. Fr. Kelsey,
47, who was graduated from Dartmouth
College and holds a B.D. degree from the
Church Divinity School of the Pacific,
will succeed Dr. Fredrica H. Thompsett
in the BTE post. Dr. Thompsett will be-
come professor of church history at
Episcopal Divinity School, Cambridge,
Mass.

A new report entitled "Deserted
Sepulchres" published by an organiza-
tion called Save Britain's Heritage
blames iconoclasts in every denomina-
tion for the increasing number of closed
and demolished churches. The report
gives case histories of 50 churches —
mostly Church of England buildings —
and accuses the Church of England of
pursuing a policy of closing and demoli-
shing the inner-city churches in large
cities — "buildings which spoke out for
real values against their tawdry and de-
caying surroundings." The war cry of

according to the report, is "people, r
buildings." It maintains that this poli
argues for a church reduced to a mul
purpose community building and
notes the fact that people respond to
language of architecture.

Dr. Ruth Coggan, younger daughter
Lord Coggan, the 101st Archbishop
Canterbury, and Lady Coggan, has be
awarded the Order of the British Emp
for medical service in the northwe
frontier province of Pakistan, accordi
to the *Church of England Newspaper*
Dr. Coggan, a specialist in obstetr
and gynecology, has served as a missi
ary at the Christian hospital at Ban
40 miles from the Afghanistan bord
for 14 years. The hospital is one of o
two in a vast area, and patients oft
must travel up to ten days on foot
secure medical help.

The Rev. Barbara C. Harris, a priest
the Diocese of Pennsylvania, was nam
recently to the newly created post
executive director of the Episco
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to the Rt. Rev. H. Coleman McGeh
Bishop of Michigan and ECPC pre

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Harris has served simultaneously as vice-chair of the ECPC board of directors, head of its program and editorial committee, as priest-in-charge of St. Augustine of Hippo Church, Norristown, Pa., and on numerous church and secular boards and committees. Before her ordination to the priesthood in 1979, she had a 30-year career in public relations. The ECPC publishes the *Witness* magazine.

The vicar and parishioners of St. John's Church, Whetstone, in north London, are making a determined effort to save their favorite pub, according to the *Church Times*. Although the Rev. Stephen Terry said he is not inclined, as a rule, to put petitions at the back of the church, the threatened closing of the "Hand and Flower" seemed to him to be "an exceptional case." "I can always go in there and find a good part of my parish assembled," Fr. Terry said. "It is one of my most fruitful grounds for talking about the things that matter, and I have had some of my deepest conversations in the Hand and Flower."

An interreligious prayer service commemorating the victims of the Holocaust has been prepared by the Anti-Defamation League of B'nai B'rith and the National Conference of Catholic Bishops. Titled, "From Death to Hope: Liturgical Reflections on the Holocaust," the service includes a prayer delivered by Pope John Paul II at Auschwitz in 1979 and an invocation by German Pastor Martin Niemoeller, as well as other prayers, biblical texts, and reflections. Rabbi Ronald B. Sobel, head of ADL's intergroup relations division, said the new liturgy was designed to meet the needs of an increasing number of interfaith Holocaust remembrance services.

Two Roman Catholic religious orders based in Kentucky announced plans recently to end their participation in a 20-year-old federal nuclear shelter program. The announcements came just before Christmas from the Sisters of Charity of Nazareth and the Trappist monks at Gethsemani, both about 50 miles south of Louisville in Nelson County, which federal officials had designated a "host" county for 40,000 Louisville residents in the event of nuclear attack. The religious orders suggested that the federal relocation plan was unrealistic, creating a false sense of security. "Such security is untrue and thus immoral," a statement said in part. "Such false security can even add to the rationale that encourages the use of nuclear devices."

Continued from page 10

breaking their priestly vows, while remaining on the payroll as clergymen.

When we consider the miserable compensation that many congregations provide for their clergy (since mine is adequate, I can speak freely) and then give them a charge to adopt an upward mobility style, we may also assume that herein may lie the beginning of many problems we face. Put more simply, we imply to the ordained that if he wants to be a successful clergyman he must become popular: preach to "itching ears," give them lots of solace and pardon, but rarely suggest need for renewal or strength. Also, he should be careful not to emphasize study, discipline, or rule of life for priests of the lay apostolate.

My purpose is not to single out my clerical brothers to place blame or identify them as a primary cause. Instead, grieve for them as they face an almost insurmountable task of surviving in this life as a "career clergyman," while trying to gain eternal life in the "vocation of a priest." If I might be permitted to offer a bit of concrete advice, it would have to begin with the removal of tenure given to settled rectors, so that a wise and loving bishop, with counsel and consent, could deploy clergy when and where it would best enhance the church's mission, as well as best develop the priest's own personal life and ministry.

As part and parcel of the above, I would recommend a standard stipend for all priests, with moderate increase for length of service. Realistic allowances should be provided for housing, auto, insurance, continuing education and pensions, with added allowances for dependent children and a college scholarship fund.

Only with such a system could a person receive a calling to holy orders, sacrifice the demands and attractions of "career," and be free to follow the deployment policies of a diocesan who would seek God's will rather than men's expediencies. Perhaps then we could eliminate the despicable jargon of "cardinal rector" and "bishop material" from our lips and our thoughts.

Finally, I would call upon all bishops, priests, and lay leaders to stand up and once and proclaim the need for all of us to face the real demands of being faithful stewards. The first effects of such reform might appear to be negative, but in time the faithful remnant would not only survive, but would be strengthened by the Holy Spirit to the extent "that we might live no longer for ourselves, but for him who died and rose for us . . . to complete his word in the world, and to bring to fulfillment the sanctification of all" (BCP p. 374).

Continued from page 2

ing against the bluff, and though we realized that at any moment it could give way and we could fall into the rolling foam, we were transfixed.

Finally we started back. On the way we saw the young wife on the river flat, struggling to reach the stranded sheep. We stopped in case she needed help. She began to shout at someone standing on the other bank of the immense brown river. Finally we saw a car start up to come to help. We headed home. We barely got by the lowest place — water was already creeping onto the road.

All the way home I pondered imperishables: the power and majesty of the storm, the kindness of people, the immensity of the surf, the tragedy of battered homes and lost lives. I wondered, or the storm was not evil, at the extravagance of people who risk everything to live near beauty. This is a greater thing than the pride which ignores the elements, indeed challenges them with ingenuity and engineering.

It will be the same when the long overdue nine Richter earthquake comes: much will be destroyed, lives will be lost, history will be repeated. But is it so much man's hubris to build on a fault or is being drawn to live near a beauty that will not let him go?

During the bad weather, I have been reading John Steinbeck's *Log from the Sea of Cortez*. With his friend, Ed Ricketts, Steinbeck went on a marine biology survey and collecting trip in the Gulf of California. His detailed, philosophical writing asked questions in 1940 that we are still asking today, but with higher stakes. His sense of telescoping time and urgency is pronounced.

When I got home from the sea, I picked up his book again.

"Faced with all things," he writes of Darwin's explorations in the same area, he cannot hurry."

Surely, I thought, this is the contemplative vision. Thus it is with us: the storm, the kindness, the beauty, the terrible price, the resurrecting spirit. People will build on the coast again, though the coast is changing beyond recognition; people will build on faults again; people will live in the flooded meadows.

The quiet beauty, the terrible beauty, the many-faceted beauty holds us in thrall. It is in some way a living mirror of the Love that sustains the whole fabric at every moment: rocks and waves, reefs and swift streams, and the rain that still trembles my roof as I write these words in the night.

"Seek him who made the Pleiades and Orion, and turns deep darkness into the morning, and darkens the day into night; who calls for the waters of the sea and pours them out upon the surface of the earth: The Lord is his name" (Amos 5:8).

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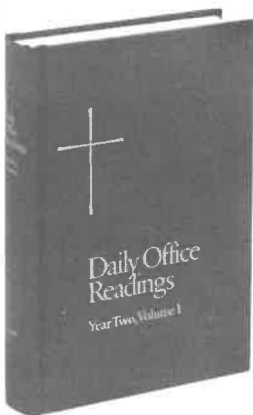
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Continued from page 5

... bankers, and attorneys, prosper regardless of the abilities and skills of clerical incumbents, history will show us that the struggling mission in inner city will simply not rise above caliber of the priest who serves it. Moreover, the "laying hands suddenly" route which you propose is at best a mixed blessing. While the membership of an ethnic minority might find an open door which allows him to circumvent the normal route to ordination, he will find later that the same door will be closed in his face when he dares to contemplate a ministry which lies outside the parameters of what the church has defined his exclusive domain.

The Office of Black Ministries has launched a campaign for the recruitment, training, and deployment of black clergy. Except in circumstances where it is simply not feasible, we urge that aspirants pursue a theological education at one of the church's accredited seminaries. We believe that our congregations as well as our "extraordinary" ministry deserve the best.

(The Rev.) HAROLD T. LEWIS
Staff Officer for Black Ministries
Episcopal Church Center
New York City

World Survival

The TV show, "The Day After," in essence is just another horror movie, was only a vicious exploitation of the fears of people. It offered nothing practical and served mainly to frighten people. It left us with a dark cloud overhead

through.

So what do we do to protect ourselves against the horrendous destruction of nuclear warfare? Certainly building underground structures (even though the Russians have many, we are told) has already been discarded as impractical. There is no defense against those who are not able to build them.

The present administration is offering increased military defense as a deterrent. But at best that can only be temporary. There is always the possibility the bomb could be set off accidentally or fanatically.

Should we, therefore, fatalistically await our doom? Or pray that someone might discover a way to destroy the effectiveness of the bomb? Can we count on future accomplishments in space?

What did people do when religions threatened man with the end of the world (in my 85 years this has happened several times)? Give up all possessions and pray? That was not the way of Francis of Assisi, who, when asked what he would do if the world were coming to an end, replied, "Work as if I would live forever. Live as if I would die tomorrow."

We need a decidedly positive way of facing this possible reality, and we need to know that to do so is possible victory. We need do our best to prevent the holocaust and personally and collectively live as if life would continue forever. I do believe the possibilities of world survival are much greater than those of total destruction.

(The Rev.) W. HAMILTON AULENBACH
(ret.)
Claremont, Calif.

PEOPLE and places

Appointments

The Rev. Edwin P. Bailey is now serving St. John's Church, Winnsboro, S.C. Add: Box 35, Winnsboro 29180.

The Rev. Thom W. Blair, Jr., is rector of Grace Church, Kilmarnock, Va. Add: Box 159, Kilmarnock 22482.

The Rev. Hugh Brownlee is rector of Christ Church, 20 W. First St., Dayton, Ohio 45402.

The Rev. Thora Louise Chadwick is interim rector at All Saints' Church, Bay Head, N.J.

The Rev. Noah B. Howard, priest-in-charge of St. Michael's Church, Tarboro, N.C., is now also in charge of St. Mary's Church in Speed.

The Rev. Thomas A. Kerr, Jr. is priest-in-charge of St. Stephen's Church, Plainfield, N.J.

The Rev. William B. Klatt is serving St. Barnabas' Church, Gary, Ind. Add: 5980 Old Porter Rd. Park Place Apt. 207, Portage, Ind. 46368.

The Rev. Ernest Parker is deacon-in-charge of St. Mark's Church, Roxboro, N.C., and St. Luke's, Yanceyville.

The Rev. Robert L. Rademaker is rector of the Church of St. John Chrysostom, Delafield, Wis. Add: 1318 DeKoven, Delafield 53018.

The Rev. William C. Rhodes is rector of the Church of the Advent of Christ the King, 261 Fell St., San Francisco 94102.

The Rev. Lowell J. Satre, Jr. is vicar of St. Mary's Church, Kansas City, Mo.

The Rev. David Selzer is the Episcopal chaplain at the University of Minnesota in Minneapolis. Add: University Episcopal Center, 317 Seventeenth Ave. S.E., Minneapolis 55414.

The Rev. Edwin T. Shackelford, III has for some time been the long term care chaplain of the ESKA TON Health Care Corporation of Sacramento, Calif. Add: 6332 Denton Way, Citrus Heights, Calif 95610.

The Rev. Jon Shuler is rector of the Church of the Ascension, Knoxville, Tenn.

The Rev. Henderson Thompson is rector of St. Augustine's Church, Gary, Ind.

The Rev. Daren K. Williams has for some time been rector of St. James' Church, Goshen, Ind. Add: 82 Greenway Dr., Goshen 46526.

Ordinations

Priests

Colorado—Paul George Robinson, canon, St. John's Cathedral, Denver; add: 1313 Clarkson, Denver 80218.

Los Angeles—Jeffrey Donald Paul, curate, St. James' Church, Los Angeles, and chaplain at St. James' School.

Nebraska—Paul Fuessel, vicar, St. Charles Church, Fairbury, and St. Augustine's, DeWitt; add: 2170 Northridge Rd., Fairbury 68352.

New Jersey—Margaret Hall Coffey; Arthur I. Powell, assistant, St. Andrew's, Mt. Holly, an vicar, St. Martin's, Lumberton; John E. Troncale; Mark R. Van Sant; John V. Zamboni; Clare I. Fischer.

Hint

Any long sermon brings reaction, like a bore honored as a guest.

William Walter De Bolt

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Northern Indiana—Jack Clark Bliven, assistant St. Andrew's Church, Kokomo, Ind., and chaplain the hospital there; add: 419 W. Lincoln Rd., Kokomo 46902. **Harold Leroy Comer**, curate, Trinity Church, Fort Wayne, Ind.; add: 1527 Pemberton Dr., Fort Wayne 46805.
Southern Ohio—Steven Metcalfe, assistant, First Church, 318 E. Fourth St., Cincinnati 45202. **Harold Selnick**, parish intern, St. Alban's Church, 3 S. Drexel Ave., Columbus 43209. **David Parker**, parish intern, St. Mark's Church, 2151 Dorset Rd., Columbus 43221.

Retirements

The Rev. **William P. Barrett**, vicar of St. Timothy's Church, Iola, Kan., and Calvary Church, Yates Center, and dean of the southeast convocation of the Diocese of Kansas, has retired. Add: 10129 Lone Eagle Dr., Fort Worth, Texas 76108.
 The Rev. **Donald Wallace Frazier**, rector of St. Thomas' Church, Sanford, N.C., has retired.
 The Rev. **James E. Purdy**, rector of Grace Church, Archantville, N.J., has retired. Add: 20 Andover Ave., Vincentown, N.J. 08088.
 The Rev. **Carl Russell Sayers**, rector of St. Stephen's Church, Troy, Mich., has retired. Fr. Sayers has served there as rector since 1962. Add: 883 Madison St., Birmingham, Mich. 48008.

...the Advent, Brownsville, Texas, for the past 25 years, has retired. Add: 285 Calle Jacaranda, Brownsville 78520.

Resignations

The Rev. **Roderick L. Reinecke**, rector of the Church of the Holy Comforter, Burlington, N.C., has resigned. Add: 1117 Briarcliff Rd., Burlington 27215.

Other Changes

The Rev. **Tere L. Wilson**, assistant rector at St. Augustine's Church, 3321 Wheeler Rd., Augusta, Ga., 30909, has been appointed ecumenical officer of the Diocese of Georgia. He was also the compiler and editor of the first volume of *Daily Office Readings*, recently published by the Church Hymnal Corporation. Home address: 625 Pleasant Home Rd., No. 159, Augusta, Ga. 30907.

Deaths

The Rev. **Paul Frederick Heberger**, 71, priest-in-charge of Trinity Church, St. James, Mo., died Dec. 29 in a St. Louis hospital two weeks after a train and car accident.

A retired priest of the Diocese of Missouri, Fr.

...new and new a master's degree from Washington University in St. Louis. He taught in public schools for several years, and for 10 years was either master or chaplain of Episcopal schools in North Carolina, Virginia, or Texas. Fr. Heberger, before retiring in 1977, was rector of parishes in Fort City and Wynne, Ark., and had served missions in parishes in Maryland, Missouri, and Oregon. He survived by his wife, the former Mabel Anna Ferguson, and their three children.

The Rev. Canon **Walter William McNeil Jr.**, a retired priest of the Diocese of Olympia, died of a long-term lung condition at the age of 73 on Oct. 15 at his home in Seattle.

Educated at the University of the South and Seabury-Western Theological Seminary, Canon McNeil served for two years as headmaster of preparatory school and for five years as vicar for ten associated missions in Wyoming. He was archdeacon of the Diocese of Wyoming from 1946-48. He also served as rector of two churches and as archdeacon in the Diocese of Olympia; from 1964-77, he was canon to the ordinary of Olympia. A writer for several publications, Canon McNeil was for many years the Olympia correspondent for TLC. At the time of his death, he was the assistant at St. Stephen Church, Seattle. He is survived by his wife, Agnes McNeil, and their three children.

CLASSIFIED

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BOOKS

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

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ALASKA parish seeking priest. Located in Fairbanks; family parish; multi-ethnic membership of approximately 600. Interested applicants write: Search Committee (Att: Wilson Valentine), St. Matthew's Episcopal Church, 1029 First Ave., Fairbanks, Alaska 99701. Deadline postmark Feb. 15, 1984.

RETIREED priest in good health; chaplain to small congregation. Attractive vicarage, utilities, salary, travel allowance. Marshall, Mo. Reply: Canon Charles Kronmoller, P.O. Box 23216, Kansas City, Mo. 64141.

CLERGY assistant needed for east coast Florida parish. Principal responsibility for Christian education and youth ministry, but also sharing in full parish ministry. Reply Box M-57*.

POSITIONS OFFERED

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

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 Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
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 Brian Hall, the Rev. Ann B. Winsor
 HC 8 & 10; Wed HC & Healing 10.

ANVER, COLO.

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

ASHINGTON, D.C.

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

CONUT GROVE, MIAMI, FLA.

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

LANTA, GA.

SAVIOUR 1068 N. Highland Ave., N.E.
 Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
 7:30, Fri 7:30, 10:30. C Sat 8

RINGFIELD, ILL.

HEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
 Rev. Gus L. Franklin, pastor Near the Capitol
 Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
 , Tues, Thurs, Fri. 5:15 Wed

TON ROUGE, LA.

LUKE'S 8833 Goodwood Blvd., 70808
 Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the
 W. Donald George, the Rev. Donald L. Pulliam
 H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.
 H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat
 & 4, Sun 4

URCHVILLE, MD.

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

OSTON, MASS.

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

KEY — Light face type denotes AM, black face PM;
 dd, address; anno, announced; A-C, Ante-
 omunion; appt, appointment; B, Benediction; C,
 onfessions; Cho, Choral; Ch S, Church School; c,
 urate; d, deacon, d.r.e., director of religious educa-
 on; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong;
 YC, Episcopal Young Churchmen; ex, except; 1S, 1st
 unday; hol, holiday; HC, Holy Communion; HD, Holy
 ays; HH, Holy Hour; HS, Healing Service; HU, Holy
 nction; Instr, Instructions; Int, Intercessions; LOH,
 aying On of Hands; Lit, Litany; Mat, Matins; MP,
 orning Prayer; MW, Morning Worship; P, Penance; r,
 actor; r-em, rector emeritus; Ser, Sermon; SM, Service
 f Music; Sol, Solemn; Sta, Stations; V, Vespers; v,
 icar; YPF, Young People's Fellowship.

BOSTON, MASS. (Cont'd.)

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

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

MINNEAPOLIS, MINN.

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

LONG BEACH, MISS.

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

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
 The Rev. Murray L. 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.

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

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 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

NEWARK, N.J.

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

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 The Rev. Canon George C. Hoeh
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 Service 10. Eu scheduled with all services

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 112th St. and Amsterdam Ave.
 Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:16
 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

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 MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15
 EP 6. C Fri 5-6; Sat 2-3, Sun 10:30-10:50 and daily after 12:15
 Mass. Organ recital Wed 12:45-1:15

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

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

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

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

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 F.F. Johnson, r; J.C. Anderson, R.B. Deats, Paul Yount
 Sun 8 & 10:15

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

NEWPORT, R.I.

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 Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

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

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 Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

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