

THE LIVING CHURCH

Peter Day Dies

• pages 6 & 12

The Anglican-Orthodox Dialogue

• page 9



St. John's Cathedral, Jacksonville, Fla.: A cathedral for today, yesterday and tomorrow [p. 6].



Natural Theology

A passage from Acts 17:22-31 for this Sunday before the Ascension is a stirring scene. St. Paul, challenged to give an explanation of his teaching, stands up in the middle of the agora in Athens, and calls on his hearers to recognize the existence of the true God. It is generally supposed that this occurred on the Hill of Ares, a field of war, located a short distance from the Acropolis. Here, within sight of the Parthenon and other famous buildings, an ancient council had customarily held its meetings, and the modern tourist can still visit the hill today.

It has been suggested that in New Testament times this venerable body of men met somewhere else, taking them from Areopagus to their new location. In any case, the apostle was given an unusual opportunity to address a religious gentile audience.

St. Paul does not begin, as with a Jewish audience, by quoting the Old Testament appealing to traditional Hebrew beliefs. Instead he appropriately appeals to religious practices in Athens, and to the widespread human experience of life as a gift: God "himself gives to all life and breath and everything." St. Paul goes on with two quotations from ancient poets: "In him we live and move and have our being," and "for we are all his offspring." (The first quotation is sometimes attributed to Epigrams of the sixth century B.C., and the second comes from Aratus of the third century B.C.)

What is this what used to be called natural theology, that is to say, the gaining of an authentic knowledge of God from the evidence of creation, with recourse to the ancient revelation of God to the Hebrews, or his manifestation of himself in Jesus Christ. Obvi-

ously St. Paul found the first article of the Christian faith, belief in God as creator, to be very fundamental.

The apostle also obviously assumed, when Greek pagans spoke seriously about God, as some of their poets and philosophers certainly did, that they, in fact, did mean the God who is God. Our passage states that God has so created people "that they should seek God, in the hope that they might feel after him and find him." This verse is, of course, the basis of our familiar prayer, "O God, who hast made of one blood." Clearly this gentile effort to "find him" is intended to have some sort of result.

The teaching attributed to St. Paul here in the Book of Acts is fully in accord with what is given in Acts 14:15-17. It also resembles Romans 1:19-23.

In later centuries, the value of natural theology has been questioned, especially by Protestant thinkers. Anglicans and others on the catholic side of the fence have continued to pursue natural theology. This is somewhat ironical, as St. Paul is often considered the fountain-

head of Protestantism!

Actually, there are few places in the New Testament which so explicitly indicate that the natural human mind can find God on the basis of natural evidence. On the other hand, the New Testament constantly draws on the experience of this world for figures, analogies, and parables of divine truth. The parable of the vine, in this Sunday's Gospel, is an important example.

Such comparisons and figurative expressions are so widespread that if the natural world were destroyed, we would be able to understand very little of the Bible. If the order, beauty, and fruitfulness of nature were obliterated, as through an atomic war, we would have a very difficult time holding any idea of God. The natural world is important to us, not simply as the physical source of food, water, and air, but also as the framework within which people can develop as human beings, as the offspring of God, with hearts and spirits, as well as with bodies and the power of thought.

H. BOONE PORTER, Editor

Ascension

(From *So Pray to Thee*)

Catch me up, O Christ
in the wind of Your ascending.
Take my kingfisher-soul, which dives and
darts, yet cannot of itself fly very high
or long —
take it up with You into the high mountain
and point it to the stars.

For with You there is no height I cannot
aspire to,
and you are with me always in my ascending . . .
even unto the end of the world. Amen.

Auriol Birkmyer

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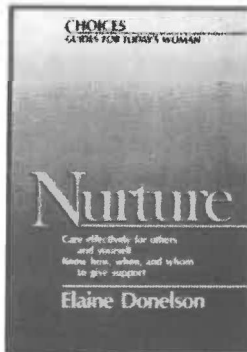
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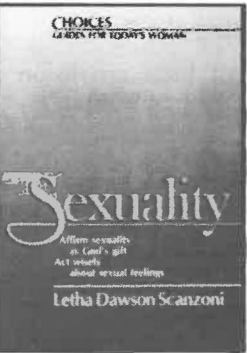
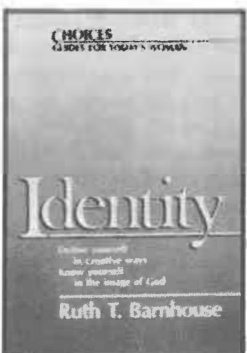
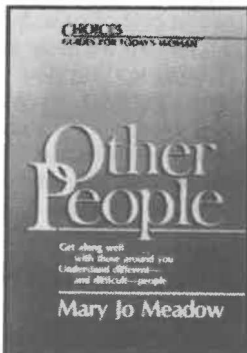
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LETTERS

The Next "P.B."

The text of the profile for the office of Presiding Bishop and Primate of the Episcopal Church is quite commendable [TLC, April 29], but leaves much to be desired in terms of the Joint Nominating Committee's vision, goals, and belief system.

1. The person of Jesus Christ is never mentioned, let alone the *Name*.
2. God is mentioned by name only twice, "People of God" and "God's Word."
3. Issues of a social/political/economic nature are given priority over the Great Commission to make disciples (Matthew 28:19-20).
4. Acceptance of ECUSA "as it is in 1985 . . ." is not as important as what ECUSA *can become* — a body of believers convicted in catholic faith and order and evangelical witness that Jesus Christ is Lord and Savior.

Those churches in the past 20 years which have emphasized social action and political issues over making effective disciples of Christ have proven to be on the decline. Perhaps ECUSA has "bottomed out" and evidence is that membership is on the rise.

However important contemporary social and political concerns are for the Christian in 1984, those concerns do not effectively persuade persons to follow Jesus as Savior, nor do such issues fill our churches. God's plan for the world is that his lost sons and daughters be saved. They will not be saved by supplanting the Good News with sociology, politics, or economics.

I pray our next Presiding Bishop will be a man who can speak out boldly and confess Jesus as Lord and Savior to a broken world.

(The Rev.) STEVEN M. GIOVANGELO
Holy Trinity Church
Skokie, Ill.

Validating the Peace

In his excellent little article on the Peace, the Rev. Benjamin Minifie says that it gives us a chance in worship to express our love to one another [TLC, April 29]. The danger is that the Peace can become another liturgical excuse for *not* sharing with one another in a practical way.

For example, a rather troubled person, after going to church, told me that she was embraced rather extravagantly in the service, but totally ignored after it. The exchange of the Peace really is validated at the coffee hour, on the way out, at the door, or, best of all, during the week.

The idea of the Peace is excellent, and, if done in a proper way, is "a reverent,

open, and joyful moment. In practice, the passing of the peace often introduces a moment of total and irreverent confusion: a fellow-worshiper once turned to me and said, "How's the fishing?"

This is, in part, the fault of some celebrants who seem to see nothing contradictory in literally shouting, "The Peace of the Lord be always with you!" It is all in what is really meant and the way in which it is done.

(The Rev. Canon) R.S.S. WHITMAN
St. Martin's Church
Pittsfield, Mass.

The Great Vigil

As one who had doubted the place of the Great Vigil of Easter in the life of a parish church, let me say now how my views have changed!

Last year our parish began the vigil on Easter Day "while it was still dark," with the rector expecting a meager turnout of a few faithful but leery Christians. The attendance was 286! All were sitting in absolute darkness waiting for the "new fire" and the Paschal candle's light moving down the main aisle.

This year the attendance was 386. It's not that we are in the numbers game, but the response is so tremendous and the feelings are so great and wonderful.

The parish follows the vigil with an Easter brunch with champagne and other beverages and a great parish family gathering. So please, "take the brakes off," and observe the Great Vigil of Easter in your parish.

(The Rev.) JOHN RILEY
All Saints Church
Jacksonville, Fla.

Providing Jobs

You recently carried a news item which reported action taken by 132 Philadelphia religious leaders (including the Episcopal Bishop of Pennsylvania) to express their grave concern over unemployment and their united effort to do something about it [TLC, April 22]. However, I could not find anything in that united effort that gave promise of directly providing employment for anyone.

This may well be unfair since, in truth, I could not understand what was being proposed. There seemed to be a generalized blast at the institutions of capitalism (the *only* entities that provide employment for *anyone* not paid for out of public purse), and a statement that "capital and community must find a just and mutually agreed upon basis for their association" (which completely baffled me since I do not see how one can meaningfully separate the two — any more than one can separate "community" and "labor").

By contrast, I would like to suggest

considerably smaller group called "Accord" in Tucson, Ariz. That organization was created by St. Pius X Roman Catholic Church, St. Mark's Presbyterian Church, and Congregation Anshel Israel of that city to meet the unemployment widespread in their membership and elsewhere.

First, Accord gathered all available advice on personal, psychological, and economic survival and made it available to all who asked. This wasn't curative, just "first aid." Then Accord went for the "cure" — principally by a finite drive to get all congregation members (the "capitalists"?) who could possibly hire someone else, to do so.

A number of such jobs were established for more than the 400 combined congregation members who were out of work. The cost of this drive to the state, municipal, and federal governments? Zero.

(Capt.) JOHN M. GORE
Oakton, Va.

Self-Supporting Clergy

I am a small town (under 10,000) Episcopal priest. Naturally, the series of letters about the need for our clergy to be willing to serve in small communities has interested me.

However, there seems to be a fallacy in the theory — often expressed — that a solution to our problem of getting priests to serve in small communities is for more of them to be willing to be secularly employed while serving congregations in rural areas and small towns.

The problem lies in the fact that were I to try to get a secular job, the first thing I would have to do would be to move to Denver, Salt Lake City, or another large city.

Many factors are involved here, but I think it should be pointed out that the reason most worker-priests are concentrated in metropolitan areas is because that is where the jobs are. Many would probably like to live in small towns, as I do, but the fact is that the only job available to me here is that of parish priest.

(The Rev.) JOSEPH M. HARTE, JR.
St. James' Church
Riverton, Wyo.

Communication

When you are in the midst of many, always speak little. . . . Never argue a great deal, especially in matters that really aren't so important. . . . Never exaggerate, but say what you feel with moderation. . . . Never presume to give your opinion about anything unless you are asked for it, or charity demands it. . . . Never assent to anything without first understanding it.—*From the Avisos of St. Teresa of Avila, translated from a Spanish text by the Rev. Paul T. Coke.*

BOOKS

A Different Picture

THE CHRISTIANS AS THE ROMANS SAW THEM. By Robert L. Wilken. Yale University Press. Pp. xix and 214. \$17.95.

Books by learned scholars nowadays tend to be unreadable, or, at any rate, unread, by the general public. Here is a genuine exception, written by a Notre Dame professor who not only knows his subject, but presents it clearly and vividly for the public.

The New Testament and the early Fathers give us the inside story of early Christianity, but we often wonder how our spiritual ancestors appeared from the outside. This is Wilken's theme.

The author discusses the views of five major figures who were concerned with the movement: the Roman administrator Pliny, the great physician Galen, and the anti-Christian writers Celsus, Porphyry, and the Emperor Julian. Along with their views and backgrounds, he provides excellent discussions of how Christianity resembled a burial society or another kind of club, and how the religion of the persecutors was linked with that of the persecuted.

One conclusion is especially interesting. This is Wilken's suggestion that criticism by critics like these helped Christians develop their theology, as well as their analysis of history. There was a dialectic in the theological process, rather than the rather simple development or progress we sometimes imagine to have been there.

though. My advice to anyone conc with the early church is to read W (The Rev.) ROBERT M. G
Chai
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Gorgeously Illustrated

JESUS AND PAUL: Places They I
By F.F. Bruce. Thomas Nelson. Pp \$12.95. A selection of the Epis Book Club, Eureka Springs, Ark. 7

This beautifully illustrated book informative and entertaining comp to the New Testament. It is easy to dle (approximately eight x 10½ in and will attract both younger and readers.

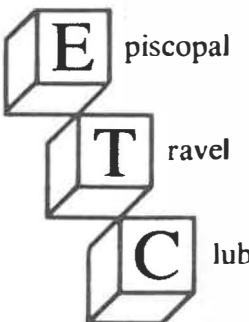
The main localities of the New ment narrative are described as were in ancient and subsequent t and as they are today. Almost page has one or more colored ill tions showing the landscape, built archeological remains, and so forth quent maps make the book almost ify as an atlas.

The author, F. F. Bruce, a retire fessor of the University of Manch in England, is one of the most resp and prolific writers on biblical sul in the English-speaking world. F

Challenging Insights

SPIRITUAL DIRECTION. By M Thornton. Cowley Publications. and 145. \$6.50 paper.

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Continued on page 14



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dinner.



Dr. Peter M. Day Dies

Dr. Peter M. Day, former editor of THE LIVING CHURCH and the first ecumenical editor of the Episcopal Church, died on Sunday at the age of 69. He was suffering from Alzheimer's disease and had been living at St. John's Home of the Diocese of Jacksonville for more than three years. Dr. Day's interest in the ecumenical movement began in the summer of 1939, when he was one of a number of young Episcopalians attending the Amsterdam Conference. He came to work for THE LIVING CHURCH soon after graduation from Dartmouth College in 1935, where he was a "temporary opening" on the

staff. Dr. Day served in turn as managing editor, then as acting editor while Clifford B. Dayhouse was in the armed forces, and for many years as editor. He served as president of the Associated Church of Christ and of Neighborhood House and Spring Neighborhood Center. His first book, *Saints on Main Street*, was published out of such community service. Dr. Day served as an observer at Vatican II and as a consultant to one meeting of the Lambeth Conference. He represented the Episcopal Church in meetings of the World Council of Churches, COCU, and in dealings with various Catholic ecumenical leaders, working out of the Episcopal Church Center.

Dr. Day was married in 1941 to the late Mrs. Lorraine Kirschnik, then the editor of THE LIVING CHURCH (now deceased). He is also survived by a daughter, Mary Erler of Lake Minnetonka, Minn.; a son, Michael Mallory of Glendale, Wis.; and a grandson. Financial contributions to The Living Church Foundation have been sug-



Dr. Peter M. Day

gestions from people, the largest, six to eight; one is housed in a cathedral, another in a public housing project; some are co-ed, others are unisex. They all offer the promise of hard work accompanied by fellowship and the goals of personal and spiritual growth.

Some basics will be provided by a sponsoring group and participants will receive a small stipend. Work opportunities are expected to range from tutoring, day care, service in soup kitchens, and other direct service jobs to advocacy and research on social issues. Personal skills and background will be taken into account, as well as the needs of a particular area.

Each house is sponsored by or will have a close relationship with a local Episcopal church. Each community is expected to develop its own rule of life, which will include church attendance, daily communal prayer, and delegation of responsibilities.

A project related to the Episcopal Service Communities but separate from it is the Diocese of Central Florida's Root Groups. Patterned after their British namesakes, which are sponsored by the Society for the Propagation of the Gospel, Root Groups are self-supporting communities of people aged 18-30 who dedicate a year to youth ministry.

For further information on the Episcopal Service Communities, those interested are asked to contact the Rev. Clifford Waller or his assistant, Beverly Anderson, at the Episcopal Church Center in New York.

Florida Cathedral Celebrates Sesquicentennial

On Palm Sunday, at a festival Eucharist celebrating its 150th anniversary, St. John's Cathedral in Jacksonville, Fla., welcomed past and present parishioners, special guests, and Presiding Bishop John M. Allin, who preached and presided.

The service and a banquet held the previous evening climaxed the sesquicentennial events that had included two special Evensong services which opened the completely renovated cathedral; a mission on evangelism led by Lord Coggan, the 101st Archbishop of Canterbury; and the dedicatory recital on the new 62-rank Austin organ by Christopher Dearnley, organist and choir director of St. Paul's Cathedral, London.

In his greeting, the Very Rev. Don A. Wimberly, 14th rector and seventh dean of St. John's, said, "We mark this anniversary with deep feelings for all we have been, are, and can be, to witness for Christ in this community." The Rt. Rev. Frank Cerveny, Bishop of Florida, called the occasion "a great milestone in the history of St. John's and its mighty witness as a church and cathedral."

Bishop Allin commended the overflow crowd as "a congregation that has demonstrated its care for the poor, the alienated, the aged, and infirm. There is divine appreciation for those who share the love of Christ, that life may be more abundant for others."

St. John's long and illustrious history, first as a parish church and for the last 33 years as a cathedral, has encompassed five wars, three major epidemics, fire, and depression. It has produced eight bishops, four deans of five different cathedrals, and a multitude of clergy and laypeople serving myriad aspects of the church's mission.

As early as 1764, missionary priests had been sent out from England to Florida by the Society for the Propagation of the Gospel, but Anglican worship ceased when the territory was ceded to Spain in 1783. It was not restored until Florida became part of the U.S. in 1821. In the spring of 1829, the first Episcopal services in the Jacksonville area were held, and five years later, on April 14, 1834, St. John's Parish was chartered. The first of three successive churches was consecrated by the Rt. Rev. Stephen Elliott, first Bishop of Georgia, the following year.

Volunteer Program for

new Episcopal Service Communities organized through the church's Volunteer for Mission program and aimed at young laity in the 18-25 year range, offering an opportunity to spend a year or more in service to people and living in a community. New communities will begin on an experimental basis this summer. Initial sites are located in Providence, R.I.; Perth, N.J.; Washington, D.C.; and Houston, Texas. The settings differ: the largest can accommodate only two

ground — the first time by Federal troops in 1863 and again in 1901, when the entire city was destroyed by fire. The third and present church was consecrated in 1911.

In 1951, St. John's became the cathedral of the Diocese of Florida, which had been separated from South Florida in 1892. The first of its seven deans was the Very Rev. Arnold M. Lewis, later Missionary Bishop of Salina and then Bishop for the Armed Forces. Two other deans were elevated to the episcopate: Roger W. Blanchard of Southern Ohio, and Frank Cerveny of Florida.

Under Robert Ray Parks, who resigned in 1972 to become rector of Trinity Church in New York, St. John's outreach in the community was begun with the erection of three retirement residences, the Cathedral Health Center, and the establishment of the East Jacksonville Clinic and the Episcopal High School.

Bishop Maurice Benitez, now Bishop of Texas, once was a canon at St. John's, and the new Bishop Coadjutor of Virginia, the Rt. Rev. Peter Lee, began his ministry there as a deacon. Two other canons became cathedral deans.

Under the present dean, the cathedral's outreach has been expanded greatly, and the work of restoration and restructuring of the cathedral's fabric inaugurated and completed. The magnificent Gothic church has had several major additions made to it since becoming a cathedral: the north transept Chapel of the Holy Communion; the circular Cummings Memorial Chapel; and two cloisters which connect the church to the Taliaferro education building and the adjacent church house.

The primary change in the current renovation was relocating the high altar from the east wall of the sanctuary to the crossing. The old high altar has been moved to the newly created Chapel of the Ascension in the south transept, and the choir and organ console located behind a carved wooden screen in the chancel.

The Cathedral Foundation owns and operates three retirement residences, a high school, and various other facilities. It also administers Urban Jacksonville, a non-profit corporation serving the old and infirm, with the goal of providing "the difference between living and merely surviving."

Thus St. John's continues its long witness to Christ in the community — in its concern for the present, its veneration for the past, and its vision for the future — truly a cathedral for today, yesterday, and tomorrow.

DOROTHY MILLS PARKER

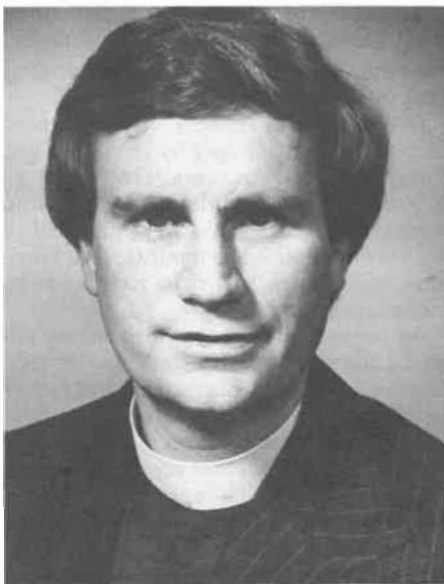
Mrs. Parker's family has been associated with St. John's for six generations. She grew up there, and a memorial to her parents was dedicated at the anniversary service.

The Rev. Frederic B. Burnham, currently president of the Association of Episcopal Colleges, has been named to head the Trinity Institute. His appointment was announced recently in New York by the Rev. Robert Ray Parks, rector of the Parish of Trinity Church, the institute's parent organization.

Dr. Burnham was educated at Harvard College, Cambridge University, Johns Hopkins, and the Episcopal Divinity School in Cambridge, Mass. He holds degrees in literature, divinity, philosophy, and a Ph.D. degree in the history of science. He has been a Fellow of the Church Society for College Work, the Episcopal Church Foundation, and the Society for Values in Higher Education, and an associate of the Danforth Foundation, as well as the recipient of research grants from the National Endowment for the Humanities and the American Philosophical Society.

The new director, who is associate rector of the Church of St. Joseph of Arimathea in Elmsford, N.Y., and rector of the Memorial Church of All Angels, a summer chapel in the Catskill Mountains, has published, taught, and lectured widely on the relationship between science and religion. In addition, he serves on the executive committee of the education in society program unit of the National Council of Churches and as a trustee of the United Board for Christian Higher Education in Asia. He is a past trustee of the Anglican Fellowship of Prayer.

Dr. Burnham will be the third director to serve the widely regarded institute when he takes up his new post in September. He succeeds the Very Rev. Durstan R McDonald, who became dean of the Episcopal Theological Seminary of the Southwest in January, and the founding director, the Rt. Rev. Ro-



Dr. Burnham: New post in September.

of Dallas.

Trinity Institute was founded in to further theological renewal in Episcopal Church through the continuing education of its clergy. The institute's annual conference, which features addresses by major figures in contemporary church life, usually attracts ten percent or more of Episcopal clergy.

Hymnal Update

The Church Hymnal Corporation, publisher of the Episcopal Church Book of Common Prayer, has announced that publication of the *Hymnal 1982* scheduled for mid-fall, 1985. Early in the revision process, it had been expected that the new volume would be available by Pentecost, 1985.

In a brief statement, the firm affiliate of the Church Pension Fund said the revised schedule became necessary because of the amount of work to do in obtaining harmonization of the music edition. Frank Hemlin, General Corporation vice president, stated that in spite of the revised timetable, he still is confident of 1985 delivery of the book to Episcopal congregations.

Commenting on the decision to delay the publication, Raymond Glover, general editor of the *Hymnal*, stated "although the vast majority of the hymnizations have been selected, a standing commission on church music is still in the process of perfecting the material to complete its work."

The Pentecost publication was anticipated when the General Convention gave its enthusiastic endorsement to the *Hymnal* in September of 1982. The church law, the convention has authority over the texts of the church's hymnal. However, the same convention urged a process of wide testing of the commission, especially with regard to the *Hymnal's* potential for small congregations, which may have been a factor making that date unrealistic.

Actual production of the book, including design — cannot be started until the harmonization work is completed. Nevertheless, in confirming the 1985 date, Mr. Hemlin added that the order information packet, containing the details on prices, editions, sizes, and colors will be mailed in late 1984 so that parishes will be able to plan their budgets to include the new *Hymnal*.

Dual Effort Toward Peace in Virginia

The Rt. Rev. C. Charles Vaché, Episcopal Bishop of Southern Virginia, and Roman Catholic Bishop Walter F. Sullivan of Richmond, in conjunction with their Anglican/Roman Catholic Commission on Moral Issues, published a statement on March 25 condemning the arms race. Bishop Sullivan declared the

ciation, was "historic," and "These are the only two dioceses of in the country where the An- and Roman Catholic communities gotten together, studied the docu- of both our churches, and have up with a common statement." op Vaché said he hoped the docu- 'will particularly serve to remind palians and Roman Catholics of ositions on peace that their es have taken."

1 bishops stressed that their 12- eace statement was not based on ersonal opinions alone. It is, they n acknowledgement of the conver- of teaching within the two es, based on documents which een produced on the subject by ommunions.

joint commission commended the s for their work and added a rec- adiation that the two churches "minute for peace" on the major 'works' evening newscasts. Aware ony of a divided church speaking ived world, the commission pled ty: "Our present age sadly mani- e legacy of division within the of Christ. Reconciliation within ng the historically separated es will provide a powerful witness rld so much in need of peace," the sson's statement said in part.

document notes the strong bibli- is for the teachings on peace, con- the "false security" of the arms nd rejects the "just war theory" elevant in the nuclear age. The oportionate allocation of federal r for defense is noted, as is the r "the existence of supra-national res which orchestrate human af- The last point gives recognition e dedication and witness of men men in the military.

nant Formed

Episcopal Diocese of Olympia and an Catholic Archdiocese of Se- ave agreed to enter into a cove- lationship, promising to work for pray for one another, and work er in western Washington State ial justice and the common good. Rt. Rev. Robert Cochrane, Bishop nopia, and Roman Catholic Arch- Raymond G. Hunthausen agreed vording of the covenant on March e document was drafted by the nical commissions of the two ctions and is one of only a handfu lar agreements in the U.S.

ie Lyle, former chair of the Epis- Ecumenical Commission, called enant "a step in the process of g the prayer of our Lord Jesus 'May they all be one.' . . . We will o know one another better, to un- id one another better, and to love

The sponsors hope the covenant will lead to similar agreements between indi- vidual parishes. Plans call for the cove- nant to be signed by Bishop Cochrane and Archbishop Hunthausen at a festive Evening Prayer service on Pentecost.

CHRISTINE DUBOIS

Beautiful Cold River

This is the fourth letter from Sr. Marjo- rie Raphael, SSM, who, with Sr. Gloria, SSM, is working to establish a mission base in the village of Mathieu in rural Haiti. Earlier letters told of the sisters' moving into the little house they named "Maison St. Paul," and how they began working and worshiping with their neighbors. Sr. Marjorie's last letter [TLC, Feb. 26] described Christmas in Mathieu.

It was still dark at 5 a.m. when we piked up Marianne Juste, a young woman of 23, in front of Notre Dame Church and drove off down the road that turns left at Carrefour. We passed houses and stores where, a few hours later, coffee beans will be weighed and sold and cacao prepared for export. Peasants, mostly women, already were arriving on foot from the mountains, carrying heavy produce on their heads for the city markets.

We drove until the car could go no farther. The horses were not there to meet us yet, so we decided to start on foot toward our destination, the Church of Ste. Croix in the village of Taifer. We were fortunate to meet Marianne's cousin, Vierge, who was returning home and willing to go with us.

We skirted the swift river as long as we dared, without being able to see the rocks and gullies in the dark. Vierge took Sr. Leslie Anne's hand and Mari- anne took mine, and we skipped over the rocks as quickly as we could. The river was about a foot deep. Our companions went barefoot, not minding the rocks. We kept on our sneakers, not minding that our socks and skirts were wet.

Before we had finished the river part of the trip, we were met by the two boys, riding a mule and a mare. The mare was followed by her 22 day-old baby, who nursed at intervals. We were grateful to see them, because the mounts, like Mari- anne and Vierge, knew the river and the mountain ahead.

As the sun neared the horizon, we ad- mired the steep rock cliffs on either side of the river, more interesting and richer in plant life than the flatter bed of the Leogane River. The water was clearer and more forceful than any I have seen elsewhere in Haiti, and quite cold— hence, its name, "La Très Belle Rivière Froide."

Soon we were climbing a steep slope. The wooden saddles had been tied

This type of saddle has no stirrups. Straw is placed between the horse's back and the saddle, and a blanket over the saddle. A halter of rope served as a bridle, and a boy led each animal. The long legs of the newborn baby horse struggled to keep up with us.

We climbed for over an hour before we came to the church and were welcomed by the seminarian and the lay reader. Coffee, coconut water, and hot milk were waiting for us at Marianne's house, which was not at the top, but over the other side of the mountain beside another river.

The priest was late, having had to take a service unexpectedly at 7 a.m. in another village. We climbed up again and joined the congregation for the dedi- cation of a new medical clinic just achieved by local efforts. The baptism of four babies, and the Eucharist, took place mostly in Creole, but the French words of the old Prayer Book, set to music by Merbecke, were sung.

After the service, there was coffee, ba- nanas and bread for the out-of-towners. Local businesswomen were busy, frying cakes and selling cola to the churchgo- ers. A few people were selling lottery tickets and some were playing cards. Marianne's mother had prepared dinner for us, so down the hill we went again, our enthusiasm for steep climbs wearing rather thin. The graciousness of her hos- pitality warmed our hearts, however.

It looked as if rain might descend be- fore long, so up the hill we went on our beasts, climbed, and so down the moun- tains and through the water. In day- light, the river looked quite different, and we could see and greet the people going the opposite way, for in the after- noon, the women who sell near town re- turn home.

Some children were swimming, and Marianne explained that if children are hungry in the seasons between crops, they swim and that eases their hunger pains until late afternoon. We learned that other children make the long route we were traversing five days a week to go to school in the town. It is hoped that one day, the village will have not only a clinic, but a school.

By the time we reached the car, our sneakers had dried. We thanked the boys, the mule, the mare and her colt, for their second long journey for us. We thanked God for Marianne's way of keeping in touch with her rural begin- nings and for her love of her family in Taifer even though she has had oppor- tunities to study and live in town. The integration of the several parts of her life seems to us to be extraordinarily beautiful.

We thanked God for being invited into the intimacy of this extended family, where an elderly uncle, a large and capa-

Continued on page 13

The Anglican-Orthodox Dialogue

Hope in the Light of the Ascension

By HENRY HILL

The basis of our ecumenical hope lies in Jesus Christ. Because of our Lord's Incarnation, in taking the whole of our human life, sin excepted, into the Godhead without mixture or confusion — living in it, dying in it, and rising from death, he has carried us with him in his Ascension to the Father.

With his Spirit in our hearts, we are already united in a manner beyond all human comprehending. In this way, we can better understand the statement, made by a famous Orthodox thinker, that the unity of the separated Christian confessions is already *given*, while, at the same time, it is an end to be attained.

If we are men and women of prayer, living in the Spirit, there must necessarily be within us, at times, an almost irresistible drawing to the unity in which we all participate through our Incarnate Lord. We are also aware, with suffering, that for reasons beyond our control, we are unable to share the Eucharist with the Orthodox at the present time.

Allow me to speak of an event which occurred in the Dormition Cathedral, Odessa, in the Ukraine, at the most recent meeting of the Anglican/Orthodox Commission in September, 1983. The Anglican participants were invited behind the iconostasis during the consecration at the Holy Liturgy. At the end, before the whole congregation, Archbishop Methodios, the Orthodox co-chairman, and I were presented by Metropolitan Sergei with beautiful icons; he, with the Theotokos (the Mother of God), and I, with an icon of Christ, bearing, in Slavonic, the words, "Come unto me. . ."

In accepting on behalf of the Anglican members, I said, "Here is a visible representation of the Presence we all hold within our hearts, and even though our churches have lost the fullness of eucharistic fellowship, we are truly united in a way which can never be undone."

Our host, the Metropolitan Sergei, giving his own testimony, said that by our very act of being together in that place, at the celebration of the Divine Liturgy and at our commission meetings, we had thereby set out on a road from which there is no turning back!

In response to these and similar words, the large congregation assented with ripples of gentle approval and hand-clapping. In those moments, we seemed to be aware that we were of one Spirit. Our Anglican secretary, Fr. Colin Davey, likened it to the gentle murmur of a Pentecostal assembly. This was further enhanced by the warm embraces of the faithful who thronged to us as we left the cathedral, and the heartwarming approval of the Orthodox hierarchs.

But when all is said and done, our sacramental unity is still an end to be attained. As Fr. George Florovsky used to say, "Patience is one of the most important ecumenical virtues."

At the same time, other conversations have started with the Roman Catholic and Lutheran Churches. The Orthodox seem to have discovered that the inroads of modern secularism have been greater in the Anglican Communion than in the more conservative and politically significant Roman Catholic Church and the more strongly theological Lutheran Church.

The speculations of Anglican theologians and the ordination of women to the priesthood, as well as the great varieties in our liturgical life, have seemed, to the Orthodox, not to express spiritual vitality, so much as St. Vitus' Dance; and for Anglicans, there is a sense that the Orthodox Church attempts to live in a world of absolute theological clarity, wholly divorced from the realities of intellectual ambiguity in the 20th century. (See *The Archbishop of Canterbury at Home and Abroad*, edited by James B. Simpson. Eerdmans.)

It would be the worst possible thing, in this situation, if we were to hide behind our barriers, looking at one another with enmity and suspicion; but, somehow, I do not believe that we shall. The

archbishop's words almost coincide with what we now call "a new spring" in our relationships. Anglicans and Orthodox seem to be in no way deterred by these obstacles.

In fact, in the first week of August 1984, I was invited to work on the special committee of AOJDD in London in order to prepare the publication of the labors of the last three years. We trust that this will be approved by the Commission next August.

We shall deal with such subjects as follows: participation in the great Holy Trinity, the doctrine of Holy Spirit and the filioque, evangelism and witness, primacy in the church and the communion of saints.

We have fought shy, since the 1978 Conference of 1978, of once again resuming our conversation on the ordination of women as priests, because the shock was so great among the Eastern Orthodox that we feared that it would bring an end to our dialogue.

It was with this in mind, that Bishop Robert Runcie, then of St. Albans, undertook in 1979 to visit all the Eastern Orthodox patriarchates, in order to serve the dialogue. The experience of these visits was truly remarkable. In one cause with one accord, the Patriarchs expressed their desire to continue the dialogue, while deploring the actions of some Anglican provinces, namely the American and Canadian Churches, in ordaining women as priests.

In 1980, the meetings of the international commission were resumed, and we have been trying to lay a new emphasis on theological issues of pastoral practical concern.

It was at this time, while still Bishop of Ontario, that I was appointed as Anglican co-chairman, in succession to Bishop Runcie, who had been transferred to the See of Canterbury. Archbishop Methodios of Thyateira and Great Britain, on the death of Archbishop Athanasios, became the Orthodox chairman.

A further step has recently been taken, in that I have been appointed

The Space Age and the Ascension

It is up to Christians to offer the entire world
to God the Father through Jesus his Son,
in the unity of the Holy Spirit.

By ROBERT J. BRYAN

Of the four great interconnected events of salvation — Christ's death, his Resurrection, his Ascension, and the bestowal of the Spirit — the least emphasized and understood is the Ascension.

I contend that the principal cause of relegating the Ascension to what amounts in practice to a secondary feast stems from the impossibility we all have — as space-age inhabitants — of integrating the image of an “up-there-Christ-seated-at-the-right-hand-of-the-Father” into our modern worldview.

Until recent history with its great scientific breakthrough, this image of a powerful Christ seated on a throne in heaven above made a lot of sense. Indeed, for most of the Christian era it has dramatically dovetailed with a taken-for-granted perception of reality.

For thousands of years everyone looked at the world as it is described in Genesis; the earth, basically flat, center of the universe, surrounded by water; above this, the first heaven, shared by scudding clouds and swooping birds, and overarched by a blue dome called the firmament, which held back the upper waters of the second heaven, except when God sent them forth in the form of rain, sleet, or snow; the two great lights of sun and moon, and the lesser lights of the stars, endlessly gliding across the firmament, as on fixed tracks; and

above everything, in the third heaven, God himself, enthroned in omnipotence.

What better way to describe that our Savior Jesus now fully participated in the power of God than to envisage him seated at his Father's right hand? For, in the ancient East, he who sat at the right hand of the king shared the full power of the kingdom: “But God raised him high and gave him the name which is above all other names so that all beings in the heavens, on earth, and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father” (Philippians 2:9-11).

Jesus is Lord. No Christian doubts the truth of this statement, the fundamental and original confession of faith mandated for those wishing to be baptized. The point I am making here is that what truly happened theologically to the humanity of Jesus is so pictured and portrayed as to cause the modern mind problems.

The theology of what is called “the Ascension” is, simply stated, that the humanity of Jesus Christ entered completely into the divinity. The resurrected Christ as “first fruits” of the new creation has been given full power over the entire cosmos, and thus reigns as Lord of lords and King of kings. All things are subject to this “Son of Man.” What a magnificent picture used to portray this: Jesus Christ seated imperially next to his Father for all eternity.

But we now face of a vast expanse of interstellar space in which the earth is

The Rev. Robert J. Bryan is the rector of Christ Church, Canon City, Colo.

but that our solar system is not even the center of our galaxy, nor our galaxy of one hundred billion stars the center of the universe. All this makes this primitive picture of Christ eternally seated on a throne over our heads a confusing and disconcerting image. No wonder the mystery and feast of the Ascension gets such short shrift.

How do we make this important event more meaningful to the modern mind? Perhaps we should begin with the basic truth: Christ, not only as God, but also as man, eternally shares God's control over creation, and, therefore, the humanity of Christ is completely with God ("seated at his right hand"). But where is God? Up there somewhere? Yes, but also "down there" and "across there" and "beyond there," that is, *everywhere*.

To me, the best way of picturing the ubiquity of God for our space-age generation is to see him at the *center* of all that exists ("the throne of God"). In this way, no matter which direction one looks on the universe — toward the sun, or the planet Pluto, or the Big Dipper constellation, or the Andromeda Galaxy — that person can grasp God's absolute power as intimately and truly present: at the very center, giving existence, constantly holding in being.

Accordingly, if Jesus Christ went to God ("ascended into heaven"), *he thereby went to the center of all that is*.

Doesn't localizing Christ in this way make more sense than the outmoded "up-there" way? Doesn't it even fit better with Christ's own paradoxical assertions: "It is good for you that I go away" (John 16:7) and "I will be with you always" (Matthew 28:20)?

The kingdom of God is within us; indeed, it is within everything that exists because Jesus Christ is within everything that exists: "he holds all things in unity . . . because God wanted all perfection to be found in him and all things to be reconciled through him and for him" (Colossians 1:17 and 19-20).

I like to call this centered ("Ascension") presence of Christ through whom all things exist, the "Christic" presence of Christ. All things are "Christic" (*i.e.*, are held in existence through the hidden "internal" presence of Christ), but not all things are "Christian" (*i.e.*, manifesting his acknowledged "external" presence).

It is up to us Christians to make that which is Christic, Christian: to proclaim the good news of Christ's active presence everywhere; to claim the world for Christ; to bless and consecrate and baptize the Christic and thus transform it into the Christian; "recalling his death, Resurrection, and Ascension" (Eucharistic Prayer A), to offer the entire world to God the Father through Jesus his Son, in the unity of the Holy Spirit.

Christian Hope

By VINCENT ADKINS

The Christian is not immune from prevailing cultural attitudes and ethos, and thus may not be any less "death-denying" than the rest of the nation. The dead are camouflaged with makeup and dressed in business suits and evening gowns that would suggest that they are going off to do business or host a cocktail party, rather than to be returned to the earth or made into ashes.

Traditionally, Christianity has taught that, far from being regarded negatively or accepted begrudgingly, death is something to look forward to with hope. Indeed, at least one of the motives that animated the first century Christian martyrs was the belief that such a death was the certain way through the gates of heaven. Death was not looked upon as annihilation, but a higher phase of development! "Death, where is thy sting; grave, where is thy victory?"

Five phases of the dying process are commonly present: denial, anger, bargaining, depression, and acceptance. Throughout all of these phases, one attitude is latently present — hope. The Christian goes a step further, and asserts that even for the person who is dead there is still hope.

Mystery is perhaps the largest dynamic fueling the fear of death. Mystery, however, is something the Christian is no stranger to. The doctrines of the Incarnation and the Trinity — as well as the sacraments, particularly the Eucharist — are all mysteries the Christian has embraced. Death, too, has a sacramental quality in that it brings us closer to God.

Death is, in a significant way, the beginning of Christianity. God walked in the walls of our humanity through the Incarnation, but ended that life through a horrible death in the Atonement. Jesus overcame death by his Resurrection and ascended to the Father, thus mak-

ing death the channel through which God breaks down the barrier that separates us from him.

"If any man sin," St. Paul reminds us, "we have an advocate with the Father, Jesus Christ the righteous." Just as a crucifix summarizes in one culminating image all the brutality and cruelty being human entails, so does the very cross signify our liberation from death.

Our culture refuses to accept part of the living process, but death is the final argument against this attitude. We will die. Those we love will die. Death itself is a dying process. As we die in high school, we die to our childhood; when we leave high school, we die to that period of our life; when we marry, we die to being single; when we retire, we die to our professional life.

Paul Tillich speaks of the death-resurrection cycle inherent in religious experience. If we are to mature in faith, then old attitudes once appropriate to our level of spiritual development must die as more mature attitudes are brought to light.

"Of what value am I now?" is a question the terminally ill person must answer if his or her life is to remain a reality. This question, answered in the context of the Christian faith, is capable of yielding insights, not only into the dying process, but into the living process as well.

There are benefits for the Christian who knows he is dying. It is, for example, a time for putting one's house in order. Suddenly, one is not so much a servant who does not know when the Master will return. The terminal person will return to the Master in a month to six months. This is a time for making peace with those he has sinned against and those who have sinned against him.

In the final analysis, when all means of preserving life have been exhausted, death is the natural end of human existence. Jesus, in his darkest moment, concluded that most critical prayers saying, "not my will, but thine be done."

Vincent Adkins, a member of St. Mary's Church, Edmond, Okla., wrote this article while working for his master's degree in gerontology.

Ascension of Our Lord

he Ascension of Jesus Christ into heaven is something we celebrate at a particular time, this sday, May 31; at a secondary time, next Sunday; in a more general way, during the Easter Season as a whole. Indeed the glorification of Jesus and his continuing presence with his followers "to the end of the world" are integral parts of the whole Easter message. It is magnificently expressed in that most distinctive Anglican hymn "Alleluia! Sing to Jesus!"

Another theme of the Ascension is the *lordship* of Christ. He is not only our Teacher, Healer, Good Shepherd and the Savior of our souls, but also he is our Lord. He claims our obedience. His wishes need not, at many points probably do not, conform to our wishes. Yet he is to be obeyed as Lord and King. This is unfamiliar talk in today's world. It is widely understood nowadays that we can and should do what we want, and that we can and should want what feels good — whether it be indulgence in drugs, alcohol, gluttony, sadism, or whatever. Freedom without accountability or responsibility is the earmark of our era. The seashores of the modern world are strewn with the wreckage of shipwrecked lives which have paid the penalty.

The fact is that unbridled freedom, or license, as our poets called it, is no more healthy than slavery — for it easily turns into some form of slavery. It has a tendency to be degrading, dehumanizing, and destructive.

The lordship of Jesus Christ, our ascended Savior, is the basis of that regulation, direction, and focus for life in which our fullest and best capacities can be developed. The Ascension raises us up too, beginning right now, in this life, in this world which he had redeemed.

Peter Day

he final illness and death of Peter Day [p. 6] were brought to a close the earthly life of one of the most distinguished lay leaders of the Episcopal Church in the present century. His friendship, his wisdom, and his vision are sincerely missed.

The professional life of Peter Day was, narrowly speaking, divided between his work with THE LIVING CHURCH in Milwaukee, and his work with the national office in New York — about two-thirds of his adult life with the first, and one-third with the second. In a broad sense, however, his entire work was with the Episcopal Church, from the local parishes (Christ Church, Greenfish Bay, in suburban Milwaukee and St. John's in the Village in New York) where he and his wife and children were active members, and on to the diocesan, national, and international church affairs in which he was a responsible and important participant. Whether at his desk in Milwaukee or in New York, he was in contact with a variety of people everywhere and his direct or indirect influence touched every diocese.

My present editor first came to know him in the late 1950s, the busy years in which he established THE LIVING CHURCH as an independent non-profit enter-

prise, without the generous support of the Morehouse-Gorham Company as it then was. This was also a time of active growth and expansion in the Episcopal Church, and he made THE LIVING CHURCH an essential reading for anyone wishing to keep up with the rapid course of events.

Peter Day was an articulate spokesman for the Episcopal Church as a whole, and was an enthusiastic advocate of many good causes. He was also in a particular way a wise and constructive spokesman for the many churchpeople committed to the catholic heritage of the Episcopal Church.

The 1950s were a time of change, as well as of growth, within our church. In the previous generation, catholic-minded Episcopalians in many parts of the country were ghettoized, isolated, and cut off from many aspects of church affairs. The 1950s saw a shift as more and more parishes adopted the Holy Eucharist as the norm of worship on Sunday, as the religious orders came to be more widely recognized, and as catholic churchmen began to express themselves more forcefully in regard to social questions, missionary policies, and other matters. Catholic churchmanship began to move from the outer perimeters toward the inner circle of the Episcopal Church.

Peter Day was a leader among Anglo-Catholics who began to assume positions of wider responsibility.

His appointment as the first ecumenical officer of the Episcopal Church dramatically expressed a new influence of high churchmanship in national church affairs. The ecumenical movement itself was moving from Pan-Protestantism to a new stance in which there was greater appreciation of Roman Catholicism, Eastern Orthodoxy, and high Anglicanism. When the great shift in interchurch relations occurred after the Second Vatican Council, in the person of Peter Day the Episcopal Church had an ecumenical officer who was prepared and ready.

Those who know him remember all of this and much else. As we gratefully commend his soul to God, we also remember that he was above all a devout Christian, a man of prayer, and a constant worshiper at the altar.

"Give rest, O Christ, to your servants
with your saints, where sorrow and pain
are no more, neither sighing, but life
everlasting."

The Song of Simeon

(Luke 2:29-32)

Common Meter

Lord, let your servant go in peace
As scripture long foretold
For I have seen your saving act
Which all may now behold.

This is the light the nations seek
And Israel's glory, too;
To Father, Son, and Spirit now
All praise is ever due.

C. L. Webber

ble mother, cousins, and aunts all play their parts, and where a small cemetery plot near the house indicates the memory of Marianne's father and other forebears.

Sr. MARJORIE RAPHAEL, SSM.

Decision Reversed

Last November, the Church of England's General Synod decided that women priests ordained abroad could not officiate in England unless the approval of a majority of all of the church's dioceses and two-thirds of each of the synod's three houses was obtained [TLC, Dec. 25].

This decision has been overturned by the synod's standing committee, which ruled recently that the proposal was one for which simple majorities would suffice.

The church's Anglo-Catholic wing was credited with making the passage of the Women Ordained Abroad measure difficult, using a provision under standing orders of synod to persuade the Archbishops of Canterbury and York and others in the synod's so-called "inner cabinet" to classify the change as one proposing a permanent change in the service of Holy Communion.

The synod's standing committee now regards the measure as a temporary one, effective over a given number of years, according to the *Church Times*, which predicted that the proposal would have no difficulty in obtaining the simple majorities necessary. However, the Anglican weekly said that its "smooth passage is by no means certain even yet, since members of the synod's catholic group are likely to continue their endeavors to defeat the measure."

In a related matter, more than 700 priests, bishops, and theologians of the Church of England sent an open letter to the two archbishops in March, urging them to take the lead in hastening the ordination of women within that church. The signatories said they believe they represent the majority of priests in the Church of England, and that on this issue "the House of Clergy of General Synod is out of step with the church's thinking."

The Living Church Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$ 3,567.51
Receipts Nos. 26,988-27,088,	
Feb. 1-April 30	14,822.03
	\$18,400.54

BRIEFLY...

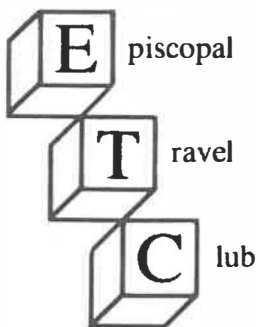
Drug traffic has moved to the block in Washington, D.C., where St. Stephen and the Incarnation Church is located, according to an account by Jane Lincoln in the church's publication, *Bread*. On Good Friday, as part of the neighborhood Stations of the Cross, the procession stopped in front of a group of men idling in a doorway. The procession was being televised, and St. Stephen's rector, the Rev. Jack Woodward, declared, "We're going to run the drug pushers out." An article that appeared in the *Washington Post* said in part, "One by one, the men on the steps found urgent business elsewhere. By the time Fr. Woodward finished the brief litany, only one remained, and he stirred uneasily at the priest's fervent prayer for divine help in redeeming 'neighborhoods and people from evil, as in the drug trade.' "

Holy Cross Mission in Stockton, Calif., which serves the largest concentration of Filipino people outside the Philippine Islands, was established in July, 1983, by the Diocese of San Joaquin. Under the leadership of its first vicar, the Rev. Justo Andres, the mission also has attracted a number of Cambodian and Laotian people. Parts of the service are read in Cambodian as well as two major Filipino dialects. Under the direction of Nancy Andres, the mission is developing Filipino cultural programs, including drama, music, and dance. The mission currently shares the facilities of St. John's Parish, Stockton, and the

John's Church School. San Joaquin County, where Stockton is located, is counted to have a Filipino population over 25,000 people.

Novelist Elizabeth Goudge, w gentle, luminous books attracted t sands of devotees during her writin reer, died April 1 at her home near ley, England. She was three weeks s of her 84th birthday. Miss Goudge the daughter of an eminent theolo, the Rev. Canon Henry Leig Goudge, who was principal of both V and Ely Theological Colleges befor became Regius Professor of Divinit Oxford. Several of Miss Goudge's l loved novels were set in the cath cities where she spent her youth.

"Decision Making in the Era of M Trends" was the topic explored wh number of bishops of Province III along with their wives at Virginia T logical Seminary for three days rece Bishop David Richards, who heads Executive Council committee on p ral development, and Holly Rich served as enablers together with Rev. Richard Busch, director of the ter for continuing education at the s nary. Under the leadership of Bishop man Ogilby of Pennsylvania, Province III bishops and their wive plored their needs for ongoing educ and building provincial relations! The conference was modeled afte years of such activity in Province at the Church Divinity School of Pacific.



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Continued from page 5

and, and a well-established writer in the area of English spirituality, offers a well-informed, insightful, yet, I think, an inadequate book on the practice of ritual direction today.

well-informed, I mean that he clearly groups spiritual direction in his scriptural, doctrinal, ascetical, and understanding of human life, illustrated by contemporary learning. By that, I mean that he contributes meaningful insights to the contemporary dialogue concerning the nature and effect of spiritual direction, including special priority in an Anglican con-

text inadequate, I mean that I believe he re-objectifies the director's intention and fails to recognize the subtlety of the Spirit in the relationship and the need for the directee to be an ordinary discernor of the Spirit.

(The Rev.) TILDEN H. EDWARDS
Shalem Institute for
Spiritual Formation
Washington, D.C.

Gift Giving

TITHE: Challenge or Legalism. Douglas W. Johnson. Abingdon. Divine Leadership Series, Lyle E. Fisher, editor. Pp. 125. \$5.95 paper.

This is an extraordinary little book with a deceiving title. It is really not a book about tithing, but rather a helpful volume on giving.

The author sees the Old Testament as a book about giving, receiving, using, giving back, and the New Testam-

ent to the laws on giving, but not replacing them. Giving as God has given is seen as being at its heart.

Giving in the church, in a time of affluence, as a life pattern, through wills, and as commitment are discussed under four scriptural concepts, and these are all very helpful in developing a theology of stewardship. Happily, stewardship means more than raising money to the writer and is all-inclusive of time, energy, talent, and possessions, as well as money.

I commend this study to the clergy and their stewardship committees without reservation.

(The Rev. Canon) W. DAVID CROCKETT
Diocese of Western Massachusetts
Springfield, Mass.

No Way Back

THE POLITICS AT GOD'S FUNERAL: The Spiritual Crisis of Western Civilization. By Michael Harrington. Holt, Rinehart & Winston. Pp. 308. \$16.95.

Michael Harrington, one of the most important intellectual figures of the American left, discusses the relation between religion and politics in western society in his latest book. He describes himself as a democratic Marxist and a "cultural catholic" whose purpose is to forge a coalition between all people concerned with the survival of humanistic values in the contemporary world.

Harrington writes well, and his argument is coherent and compelling: God may not be dead in the ontological sense, but God is certainly dead as the final referent and justification of the social order.

ous moral vacuum. The principal cause of the dissociation between religion and public life is "late capitalism," and the only solution is democratic socialism, the author says.

Few would disagree with his description of the problems of holding together a complex modern society, but this is where Harrington's argument breaks down. Like many intellectuals, Harrington misses the point that our advanced capitalist societies are no longer industrial, but post-industrial communities.

Another defect in Harrington's argument is that he attributes problems to advanced capitalism, as if such problems do not exist in advanced socialist countries.

On one point, however, Harrington is right: there is no way back — or forward — to a religious integration of society on the model of Judeo-Christianity in any of its previous forms. He is also right in stressing the need for the transcendental in society.

But his solution — democratic socialism — is inadequate for such a task. For that matter, so is democratic capitalism. The book provides a controversial discussion of humanity's current spiritual crisis.

JEFFREY SCOTT MOORE
Bexley Hall
Rochester, N.Y.

Cassettes

By THOMAS REEVES

CASSETTE TAPES. Stanley Atkins, 1983. Four albums, six cassettes per album; \$12.00 each for tapes alone, \$15.00 each for tapes and album. St. Anne's Church, Box 889, Tifton, Ga. 31794.

The Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire, is one of the most brilliant, articulate, and saintly leaders of the Episcopal Church. For several years I have been attending his lectures and sermons with a tape recorder. Last year the bishop spent two weeks at St. Anne's Parish in Tifton, Ga., and the recordings made during the visit are now available to everyone on cassette.

The themes of these splendid albums are: "This I Can Believe," "Who Is Jesus Christ?," "Confirmation Class," and "Sermons, 1983." The confirmation class recordings are my favorite, but each of the cassettes contains a rich supply of the bishop's extraordinary spiritual gifts. The "Sermons" album alone contains presentations by others.

Professor Thomas C. Reeves of Racine, Wisc., is the historiographer of the Diocese of Milwaukee.

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PEOPLE and places

Appointments

The Rev. Edward M. Copland, who is on sabbatical leave from St. Matthew's Church, Evanston, Ill., will be serving as consultant to the Bishop of Costa Rica until October 1. Add: Iglesia Episcopal Costarricense, Apartado 2773, San Jose, Costa Rica, Central America.

The Rev. Robert A. Hufford has for some time been rector of St. Stephen's Church, Covington, Ky. Add: 39th and Decoursey St., Covington 41015.

The Rev. DeWitt Loomis is rector of Varina Church, Richmond, Va. Add: R.D. 5, Box 318-A, Varina, Va. 23231.

The Rev. Steven Mues is rector of Holy Trinity Church, Lincoln, Neb. Add: 6001 "A", Lincoln 68510.

The Rev. David L. Mustian is rector of St. Aidan's Church, Boulder, Colo.

Armed Forces

The Rev. Carl M. Andrews has left his work as vicar at St. Mark's Church, Craig, Colo., and may now be addressed as Chaplain/Capt. Carl M. Andrews, PSC, Box 2221, Malmstrom AFB, Mont. 59402.

The Rev. George Anders Porthan has resigned as rector of Holy Trinity Church, Peru, Ind.

Retirements

The Very Rev. David B. Collins, dean of the Cathedral of St. Philip, Atlanta, Ga., will retire on July 1. He and his wife, Virginia, will make their home at Shellman Bluff, near Darien, Ga.

Deaths

The Rev. Jones Stewart Hamilton, 80, died suddenly on February 10 at his home in Greenwood, Miss.

A native Mississippian, he spent his entire ministry of more than 53 years in the diocese, retiring at the end of 1968, after serving as rector of the Church of the Nativity, Greenwood, for 25 years. He was chairman of the department of finance for 18 years, a member of the executive committee of the diocese for 30 years, and an examining chaplain for 33 years. After being an alternate deputy to the General Conventions of 1937 and 1940, he was a deputy to every meeting from 1943 to 1955. He is survived by his wife, the former Mary Stockton Mounger, four daughters, two sons, 11 grandchildren, and one great-grandchild.

The Rev. Kenneth A.B. Hinds, 74, retired priest of the Diocese of Texas, died on April 5 in Houston three months before he would

ordination to the priesthood.

From 1933 to 1953, Fr. Hinds served in Bar and Puerto Rico. He then began work for the delphia City Mission Society, worked as assist St. Luke's Church, Germantown, Pa., and as of Holy Cross Church, Kingston, N.Y. Then years he taught Latin and Greek in Fort Texas, Orlando, Fla., and in Houston, where he assistant at St. Thomas Episcopal School Church. He was married in 1937 to Joan Fre and in 1963 to Nancy Seelye. His wife and s children survive him.

The Ven. Stephen B. Mackey, rector of tus of Calvary Church, Charleston, S.C. on April 16 at the age of 82.

A graduate of Lincoln University of Pennsylvania and the Philadelphia Divinity School, he spent entire parochial ministry in the Diocese of Carolina and was also engaged in work as Executive Secretary for Negro Work and later as chaplain. He is survived by his wife, the former D Richardson, a sister, and two brothers.

The Rev. James L. Whitcomb, 94, died April 20 in a Florida nursing home.

A graduate of Trinity School, New York, an eral Theological Seminary, he was at one time and headmaster of Hoosac School, Hoosick, chaplain of St. Mary's School, Peekskill, N.Y. rector of St. Barnabas' Church, Troy, N.Y., Grace Church, New York City. He is survived by sons, David and Francis; a daughter, Priscilla and five grandchildren.

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THE DAILY LECTIONARY: convenient, durable reprint of BCP, pp. 936-1001, Office Lectionary. Prepaid: \$2.45; 5 copies \$10.95. Hymnary Press, Box 5782, Missoula, Mont., 59806-5782.

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.

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 Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

TA CLARA, CALIF. (and west San Jose)

PRUNERIDGE 1957 Pruneridge, Santa Clara
 v. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
 v. Maurice Campbell, the Rev. Frederic W. Meagher,
 in Hall, the Rev. Ann B. Winsor
 C 8 & 10; Wed HC & Healing 10.

WASHINGTON, D.C.

2430 K ST., N.W.
 v. James R. Daughtry, r
 asses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7;
 ies & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12
 : 6:15; MP 6:45, EP 8; C Sat 5-6

ONUT GROVE, MIAMI, FLA.

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

LANTA, GA.

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

NGFIELD, ILL.

2nd and Lawrence
 y Rev. Richard A. Pugliese Near the Capitol
 ies 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
 ies, Thurs, Fri. 5:15 Wed

EN ROUGE, LA.

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

TON, MASS.

30 Brimmer St.
 Holloway, r
 asses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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 . Emmett Jarrett, v
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 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-
 rl 6-7

- Light face type denotes AM, black face PM;
 address; anno, announced; A-C, Ante-
 union; appt, appointment; B, Benediction; C,
 ssions; Cho, Choral; Ch S, Church School; c,
 ; d, deacon, d.r.e., director of religious educa-
 :P, Evening Prayer; Eu, Eucharist; Ev, Evensong;
 :piscopal Young Churchmen; ex, except; 1S, 1st
 y; hof, holiday; HC, Holy Communion; HD, Holy
 HH, Holy Hour; HS, Healing Service; HU, Holy
 n; Instr, Instructions; Int, Intercessions; LOH,
 l On of Hands; Lit, Litany; Mat, Matins; MP,
 rg Prayer; MW, Morning Worship; P, Penance; r,
 r-em, rector emeritus; Ser, Sermon; SM, Service
 sic; Sol, Solemn; Sta, Stations; V, Vespers; v,
 YPF, Young People's Fellowship.

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THE CHURCH OF GETHSEMANE 905-4th Ave., So.
 The Rev. Thomas L. Monnat, r
 Sun H Eu 3 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5,
 H Eu Wed 5:15 (other days as anno)

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 Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

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 the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d
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 MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

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 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
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 8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
 5:30. Choral Eu 12:10 Wed

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 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

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 Sun 8 & 10:15

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 9:40

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 Warren, III, canon pastor
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