

THE LIVING CHURCH



Bishop Tutu at his enthronement in Johannesburg: High international interest [p. 7].



LIVING CHURCH

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

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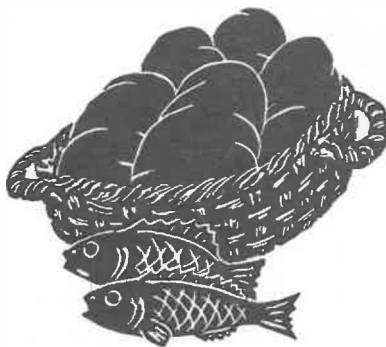
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Bread in the Wilderness



such a time. We learn that we can live very well with self-denial. We learn that even in the worst of times God can work wonders and make his power known, just as he brought the Jews out of Babylon in the time of Cyrus, and as he will "show the immeasurable riches of his grace in kindness toward us in Christ Jesus" (Ephesians 2:7).

Is it proper for us to expect bread in the wilderness? Jesus seems to have had no hesitation in performing this miracle, but he rebuked Satan for tempting him to change stones into bread when he himself was fasting (St. Matthew 4:3-4). A religion with no miracles, no signs and wonders and gifts of the Holy Spirit, is not the religion of the New Testament. On the other hand, neither do we wish to sin by testing God, "as your forebears did in the wilderness, at Meribah, and on that day at Massah" (Psalm 95:8).

For many of us this is a very practical question. Many Christian activities, organizations, and agencies only survive in the trust that bread is given in the wilderness. Certainly this magazine does. The Christian life can never be as prudent, as safe, as assured, as secular wisdom would dictate. Nor can Christian activities always wait for good times or easy times. If we cannot trust Jesus Christ in the wilderness, would our trust in other and more comfortable circumstances mean anything?

H. BOONE PORTER, Editor

lenten season continues to be full of yeses and noes. We learn of God's love and mercy through the goodness of the life we experience, but we learn of his love and mercy in contrast to the life we experience.

Lent Sunday traditionally points to a paradox. In the middle of a season of self-denial and repentance, help and comfort are affirmed. So deserted and lonely place, Christ provides his followers sufficient food. St. John's story of the miraculous feeding is the "old story" which we always used to have on Lent.

For some people, the reflection of God's love in the world he has made is a dominant fact of spiritual consciousness. For some, the contrast dominates. For millions of people, the world they see and experience is indeed a waste and barren. God can only be perceived in his assistance to it. Most of us experience at some periods when this is so.

It is, in its way, designed to be just

Green Feathers

In St. Patrick's own afternoon, the burnished green of green feathers on the neck of a gliding mallard remind me of St. Gallen from Irish monasteries to Switzerland, D. circa 613; remind me of the Book of Kells; remind me of the Patrick prayers.

Green mallard feathers form a more valid memorial than a hammered reliquary gold could ever offer?

Elva McAllaster



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For service hours at your church not included in the Church directory, write to the advertising manager for information on the mailing rates.

THE LIVING CHURCH
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LETTERS

Universal Salvation?

I read with great interest and almost delight the Rev. Kingsley Smith's article, "Simeon the Revolutionary," until I reached the second from last paragraph [TLC, Feb. 3]. There he stated, "It (the Song of Simeon) does not teach universal salvation nor inspire serenity in the face of death. Both of these are authentic and essential Christian doctrines. . . ."

I agree with Fr. Smith wholeheartedly that the Song of Simeon does not teach universal salvation; but, for that matter, neither does anything else in holy scriptures, and indeed we "must look elsewhere for them." What the Bible teaches is universal possibility, not universal salvation. What God has done, in and through our Lord Jesus Christ, has indeed altered God's relationship toward us, but we are still free to reject that salvation. God forces salvation on no one.

(The Rev.) THOMAS A. POWELL
St. Andrew's Church

Fort Worth, Texas

U.S. Surplus; English Shortage

Something seems awry. On page 3 of your Feb. 3 issue there was reference to 81 clergy applying for each vacant post in the American Church. Three pages later appeared an article describing the major effort being undertaken in the Church of England to recruit new ordinands.

Could not English bishops also seek out American priests to fill vacant positions if perhaps only for a year or two? The inherent administrative difficulties would surely be outweighed by the advantages derived from effective use of expensively trained clergy. No doubt many other benefits would flow from greater pastoral cross-fertilization.

THE LIVING CHURCH is doing a good job in focusing on current, systemic problems in clergy deployment. It is a real service to the church as a whole.

RICHARD A. BEST, JR.
Washington, D.C.

Several years ago, TLC contacted authorities in England, hoping to promote a program of encouraging suitable U.S. priests to go to England. We found little enthusiasm in England for clergy from "the colonies." Ed.

More than in America

As a school teacher who has just found a position after a long and exhausting search, I have felt the same feelings that Fr. Morris attributed to any priest who feels put upon for having to place himself "on the block;" in his words [TLC, Jan. 2]. I have only one

world.

Teachers have had to put up with treatment as bad or worse from prospective employers. We too are in a profession whose material rewards are disproportionately small compared to our training and workload, and we have not a priest's spiritual rewards.

Fr. Morris claims that the old system was "more civilized." Is it more civilized to get or not get a job, not on one's own merits, but because one did or did not know the second cousin of the archdeacon's roommate in theological college?

I also have a suggestion from the world of teaching. Although I now teach in the U.S., my first job after graduation was overseas. Through my contact with the Anglican parish in that town, I learned that, while in America there is a surplus of priests, many branches of the Anglican Church have a shortage.

I am not talking of jungle missions in Central Africa, necessarily (although that need exists), but what about, say, Australia or even certain parts of the British Isles?

In the less developed countries, an American or other foreign priest is welcomed for use in urban parishes, freeing the native priests for use in rural churches where their special talents (fluency in local languages, stronger sympathy with the native culture) are needed. Meanwhile, the Westerner could do the job of urban pastor — a middle-class parish in Nairobi, a cathedral staff position in Dar-es-Salaam, chaplain in a secondary school in Freetown, etc. — as well as any priest.

If American priests really want to serve God in his church, let them realize that the church is more than the Episcopal Church in the U.S.

My remarks are suggestions, not a panacea, but if the "surplus" priests will realize that there are more options, they may find themselves surplus no longer.

BRUCE ALLEN WILSON
Tulsa, Okla.

Focus on High Standards

I have followed with interest the correspondence and editorial comment following upon Bishop Swing's article, "Where Have All the Young Men Gone" [TLC, Dec. 2]. My observations agree with those expressed by Canon Cragon in the January 20 issue.

I too observe many candidates for the priesthood in their 40s and 50s, many being divorced and remarried, many having entered and left the ordained ministry of some other church, or having entered and left a religious community. Often it has seemed to me that these candidates were still in the process of recovering from the trauma of these experiences.

Surely the church is a community of healing. I am happy that the Episcopal

However, I seriously question that candidacy for the priesthood is a suitable vehicle for such healing. The priesthood is not, and ought not to become, primarily a means of individual discovery and fulfillment.

Many candidates for the priesthood in my diocese have been mature adults with effective ministries as lay leaders. I believe that their parishes and communities, and they themselves, would have been far better served if they had been encouraged and supported to continue those ministries.

A few such candidates would, in my judgment, have been likely prospects for the order of deacons. Unfortunately, the diaconate is not encouraged in my diocese.

Our present national policy seems to focus primarily on deployment. The church would be far better served if we focused on high standards; not just high academic standards, but high moral and personal standards, and then implemented an effective program of recruitment and formation of candidates who meet those standards.

(The Rev. Canon) MARVIN BOWERS
St. Paul's Church
President of the Standing Committee
Diocese of Northern California
Healdsburg, Calif.

COCU Proposals

I wish to make a few remarks about Fr. Carlozzi's article "The Third Testament" [TLC, Feb. 3]. I refer to the last three paragraphs on page 11.

It is a perfect and honest answer to those people in our church who would have us become involved in that COCU unity scheme. I don't think our church needs to be involved in liberal theology. We need to remain loyal to the faith of our fathers and the historic church.

MAYNORD H. CARROLL

Boston, Mass

Initiation in the Early Church

Fr. Allyne Smith, Jr. asserts that the usual practice of the early church was the one still followed in the East: baptism followed directly by confirmation and first communion, for infants and adult converts alike [TLC, Jan. 13].

On this point I think he is right. (The evidence shows, I think, that the confirmation was originally by laying on of hands, not by chrismation; but that is a minor issue.)

If Fr. Smith went on to say we ought to return to that, I should agree wholeheartedly, but what he seems to want is the practice that is becoming usual in the Canadian Church: communion in childhood after water baptism only, with confirmation delayed until late adolescence or adulthood.

If there is any clear evidence that the early church admitted unconfirmed per-

ada, wish to introduce is not the usage of the early church. It is precisely the practice that Archbishop Peckham forbade as unsound.

As one who was himself confirmed only as an undergraduate, I quite agree that is a better stage of life than puberty to affirm one's Christian commitments. Telling 14-year-olds they were about to become adult Christians, and then giving them nothing to do and no say in anything that mattered, was bad for all concerned.

On the other hand, most boys (maybe girls, too; I can't say) find the onset of physical adulthood a great trial, and deserve all the moral support their fellow Christians can give them.

The provision of a "rite of passage" at that age in other faiths meets a real human need. If we are no longer to use confirmation that way, then we had better devise some substitute, and it had

question ought to read Fr. Cyril P. nee's book *Water and the Spirit*.

WILLIAM CO

Toronto, Canada

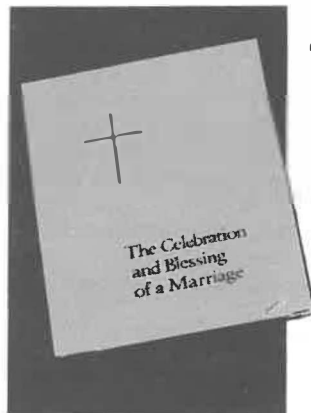
Peaceniks

The graceful hawk glides
In smooth and level flight,
Looking for some quarry below him
Four small birds change course
To turn and follow him
with angry cries.

They close in upon the pirate,
Harassing him in mad pursuit.
They were not on his agenda,
Nor he on theirs.

Why, he must ponder,
Should they leave their business
To suddenly be minding his?

G. C. Callahan



The Celebration and Blessing of a Marriage

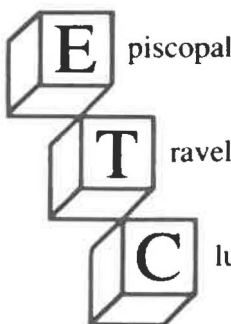
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Executive Council Meeting

The winter meeting of the Executive Council of the Episcopal Church was an unusual one. Instead of the customary series of parliamentary sessions with action on numerous resolutions, council members spent most of their time in breakout groups for intensive discussion of programs and priorities of the church. Carefully avoiding the cold weather prevailing most of the country, the meetings were held in a large motel in Phoenix, Arizona, February 12-15. Presiding Bishop John M. Allin presided at the meeting Tuesday evening and shared personal reflections and observations arising out of his recent visit to Central America for the consecration of the Rt. Rev. Sturdie Downs, new Bishop of the Diocese of Saragosa [TLC, March 10]. Then Bishop Menuez, executive for education, mission and ministry, at the national headquarters, introduced the agenda for group discussions.

Two key questions were, "How can we better enable the whole church to respond to human needs spiritual and physical?" and "How can we better engage the resources of the whole church?" Discussion went on during much of the next two days, providing background for final decisions regarding the budget.

Missionary Strategy

Wednesday morning the progress of these discussions was preceded by several substantial presentations. Under the auspices of the standing committee on stewardship and development, the Rt. Rev. Gerald N. McAllister of Oklahoma was invited to address the council on a subject he had suggested at the November meeting: that a special structure be created for long term missionary strategy and funding. Bishop McAllister explained that Venezuela Mission had demonstrated that Episcopalians are able to respond very effectively to clearly stated needs. The good news, he announced, was that under Bishop Allin's leadership, the Episcopal Church has moved from its eighth place for per capita giving among major American churches to being in first place.

In response to Bishop McAllister, the council passed resolutions calling for the appointment of two new bodies to be

closely related to the Presiding Bishop and the Executive Council, namely a "mission planning group" and a "development group." One council member described the action as "potentially the most important step we have taken in several years."

APSO

Wednesday morning the council also had a presentation by the Rt. Rev. Heath Light of Southwestern Virginia on APSO, the Appalachian Peoples' Service Organization originally known as Appalachia South. This coalition for the work of the Episcopal Church in the eastern mountains had begun with 11 dioceses, but now includes 14. The desperate poverty of much of the area presents a massive challenge to our church and other churches, as well as to government, business, and other agencies.

Appointment Announced

In the plenary session of the council on Wednesday evening, the Presiding Bishop announced the appointment of the Rt. Rev. Donald Davis of Northwestern Pennsylvania as chairman of a new task force to consider the creation of a standing committee on women's work.

Harry Havemeyer of New York presented the report of the committee on the location of the national church headquarters.

Extensive questionnaires had been answered by Episcopalians in responsible roles from all over the country, and by members of the staff at 815 Second Avenue. Washington, Chicago, St. Louis, and Kansas City led the list of cities outside of New York City [see box].

Objections to the present building included the absence of restaurant and overnight facilities, the lack of a hall suitable for large meetings (such as the Executive Council), too many rooms without windows, and what many regard as a somewhat forbidding entry and reception area. On the other hand, many valued its location close to Grand Central Station and the U.N. building, and the simple fact that it has been paid for.

Continuing group discussions were given a somewhat sobering turn Thursday morning by Treasurer Matthew Cos-

Leading Cities for Church Center

(respondents were asked to give their first six choices)

New York	63%
Washington	54%
Chicago	44%
Kansas City	36%
St. Louis	36%
Atlanta	34%
Denver	26%
San Francisco	20%
Minneapolis-St. Paul	18%
Philadelphia	17%
Boston	16%
Indianapolis	12%
Los Angeles	12%
Louisville	12%
Memphis	12%

tigan who explained that the current level of giving in the church has been good, especially in response to special appeals for the Presiding Bishop's Fund for World Relief. On the other hand, national church resources are currently augmented by balances arising from exceptional returns on investments during the past two years.

A large accumulated balance can no longer be anticipated at the end of 1985; meanwhile, in the ordinary course of inflation, many costs will have risen. Hence it will not be possible to respond to all the requests for funding a wider variety of programs in 1986.

The 1985 national church budget exceeds \$25 million. An income of approximately \$27 million is anticipated in 1986. Later on when a proposed balanced budget has been drafted and approved, it will go from the Executive Council to General Convention for adoption. Council members generally seemed to feel that the group discussions had been worthwhile, and that they had evoked close concentration and fuller participation.

VIM Grant

On Friday morning, the council returned to its customary form of parliamentary meeting, with Dr. Charles Lawrence, president of the House of Deputies of the General Convention and vice chairman of the Executive Council, presiding. One VIM grant was made to the Ecumenical Institute in Bossey, Switzerland to assist in alterations to

apped. Several resolutions of an administrative nature were proposed by the Rev. Donald Hungerford of Odessa, Texas, for the committee for finance and administration, and were adopted.

A decision made in the fall to use funds from the Roanridge/Cochel Trust for budgetary purposes was rescinded. This trust was established several years ago with the proceeds of the sale of Roanridge, the National Town and Country Training Center in Kansas City. It had been understood that funds would be used for the development of the work of the church in small communities, and it was acknowledged to the council that many protests had been received when Cochel funds were designated in October to meet budgetary purposes.

Subsequently, changes in currency exchange rates had entitled the church to a \$170,000 refund from the National Bank of Nicaragua, thus off-setting the withdrawal of the Cochel funds from the 1985 budget.

In a subsequent action, \$15,000 from the Cochel Trust was allocated to the Leadership Academy for New Directions for its twelfth class, to be begun in Texas this summer. LAND is a continuing education program which was begun at Roanridge in the 1970s, and which is primarily intended to serve clerical and lay leadership in the small church field. The Ven. Frank Cohoon, Archdeacon of Kansas, will be dean of the twelfth class.

South Africa

For the commission on social responsibility in investments, Mr. Havemeyer reported the good news that the Manufacturers Hanover Trust Company had acceded to the requests of the Episcopal Church and other religious groups to curtail its cooperation with South Africa. Also, the American International Group, a banking corporation in which the church owns shares, has agreed to make no new South African loans.

Mr. Havemeyer said to THE LIVING CHURCH, "The issue of apartheid has new visibility, largely because of Bishop Tutu. No one in the business world now wants the adverse publicity of supporting apartheid. So we are seeing a change in attitude." A resolution calling for a comprehensive U.S. policy opposing apartheid was adopted.

A shareholders resolution was adopted asking Johnson and Johnson for information as to the exporting to foreign countries of drugs which have not been approved for sale in the U.S. Several new Jubilee Centers were designated.

Paul Frank of Akron, Ohio, spoke in behalf of the committee on world mission. Gratitude was expressed to missionaries and Volunteers in Mission who had completed their periods of service,

Bishop was recognized. These covered a wide variety of fields.

One of the more unusual appointments was that of Mrs. Thomas Violett of Newark to serve in the beekeeping project of an agricultural center in Haiti. Support was also expressed for Central American refugees in the U.S. and those seeking to assist and shelter them.

A significant resolution on strategy was a recommendation to the Anglican Consultative Council. In the past, ACC has required that a regional church have no less than four dioceses in order to form a new province. Yet today there are regions having only three dioceses where the potentiality of a new province exists, as in the Philippines. To subdivide an existing diocese in order to meet the required total of four might prove counterproductive. Hence ACC is being asked to accept three dioceses as a minimum for a new province.

Media at Convention

William Baker of Kansas spoke for the committee on communication and touched, among other items, on plans by THE LIVING CHURCH and others to cover the General Convention. A video tape providing background information on the convention is being prepared by the communication department staff and will be available in the spring. A newly produced TV spot, with actor Jonathan Winters speaking in behalf of the elderly, was shown.

The final speech of the session was made by retiring member Harry Griffith of Orlando, Fla., who made humorous presentations to Bishop Allin and Dr. Lawrence. The next meeting of the council, which will be the formal annual meeting, will be held in Memphis, Tenn., April 17-19.

H.B.P.

Los Angeles Elects Suffragan

The Rev. Canon Oliver B. Garver, Jr., was elected Suffragan Bishop of Los Angeles on February 16 on the fourth ballot of a special convention held at St. John's Church in Los Angeles.

Canon Garver, 59, has been executive assistant to the Rt. Rev. Robert C. Rusk, Bishop of Los Angeles, since the latter was enthroned in 1974. Prior to that time, Canon Garver held parochial positions in a variety of urban, suburban, and inner city congregations, including seven years at Epiphany Church, a Spanish-speaking parish in East Los Angeles.

A native of southern California, Oliver Garver grew up at St. Cross Church, Hermosa Beach. He was graduated from the University of California at Los Angeles, the graduate school of business at Harvard University, and Episcopal Theological School in Cambridge, Mass.

years.

Canon Garver is currently chair of advocates in support of the Countyman Relations Commission and president of the Southern Californiaumenical Council. He has been active in refugee resettlement ministries served on the governor's advisory council on refugees.

Bishop Tutu Enthroned

On February 3, almost 2,000 people crowded into the Anglican cathedral in Johannesburg, South Africa, to witness the enthronement of the Rt. Desmond Tutu as bishop of the country's most populous diocese. Amidst tight security arrangements, with attendance by double-checked invitations from the Most Rev. Philip Russell, Archbishop of Capetown and Primate of South Africa, assisted by 11 other bishops, Tutu conducted the service and ushered in a new chapter in that country's history.

The dean and people of St. Mary's Cathedral Church presented the new Bishop of Johannesburg with the symbols of office, a crozier and pectoral cross, and a crosier. Tutu was enthroned from woods and semi-precious metals of the region.

It is midsummer in South Africa, the very opposite of the weather felt here by visitors from the northern hemisphere. To many the reversal of the seasons appeared emblematic of the event's significance: a black South African leader in the struggle against apartheid ceeding to high position in the establishment, and becoming virtually beyond the reach of the government.

It was as if 40 years ago a black African had reached a similar position in the Jim Crow south, or a Jew in Nazi Germany. The irony of the occasion was lost on the South African government but the event was too significant to ignore, given the worldwide concern about apartheid and the interest in the laureate's continuing moral struggle.

The government-run radio and television covered the installation ceremonies, but commentators stressed that Bishop Tutu has not been as successful as those who have called for massive investment in South Africa's economy. American and European interest in Bishop Tutu was presented in a contrary light by ignoring the finer points of his present posture on this sensitive issue.

He has in fact put a personal moratorium on such a call for 24 months, contingent upon the government's showing signs of substantial good faith on the matter of apartheid and the political empowerment of black South Africans.

International interest, particularly among Anglicans, was high, and the delegation numbered many foreign representatives. The official delegation repre-

...eyel, the Rev. Harold Lewis, Rev. Charles Cesaretti and the Rev. Neil. Others from the American arch included the Rt. Rev. John ...er, Bishop of Washington, and a delon of six persons.

...e Rt. Rev. Walter D. Dennis, Suffra-Bishop of New York, went as reprentative of his diocese. Other New York...ncluded the Rev. Chester Talton of ...ity Church and the Rev. Robert ...l of the General Theological Semi-...where Bishop Tutu sojourned duris recent stay in the U.S.

...shop Tutu, a modern Gideon, has been active in the struggle for jusn his country and a thorn in the side s government. His elevation to the f Johannesburg, following so soon e heels of receiving the Nobel Peace s, places him at center stage in that ggle which is now clearly moving at ccelerating pace towards a resolu-...With that uncertain future in mind, ... was a perceptible fervor in the rs of all those present in Johannes-cathedral on that historic day, ex-ive of the hope that with Desmond at the center of events South Af-may yet find a way to make that tion one of peace and reconcilia-

(The Rt. Rev.) WALTER D. DENNIS

Premiers in Seattle

...the first time in 17 years, a new on the Eucharist is available from ational church.

...o This for the Remembrance of produced by the Executive Council e Standing Liturgical Commission, its premiere showing in Seattle ary 29. Approximately 150 people ded the showing, including the Canon Charles Guilbert, custodian e Book of Common Prayer and a ber of the Standing Liturgical nission.

...e film is a product of the Rev. Peter e's creative imagination. Two years r. Moore, president of the Council sociated Parishes for Liturgy and on and rector of St. Paul's Church, le, was asked to develop models for shops on liturgy and mission.

...thinking about the project, I just ve had to have something that l get us out of using words — writ- spoken," Fr. Moore said. "We had vide a visualization of what it's all and how it might be done."

...Moore consulted Seattle filmmaker Hill, a member of his congregation. Hill developed the concept, wrote script, and directed the movie. r than being, as some have feared, w-to" piece on the Eucharist, it is tempt, according to the priest, "to the experience of liturgy to the ience of life every day."

...congregation, a street person, a viet-nameese refugee, an Hispanic single mother, and a well-to-do businessman. Scenes from their lives are woven through the liturgical celebration. A highlight of the film takes place during the Prayers of the People, when shots of Deacon Ormonde Plater leading the congregation in the intercessions cut to multiple images of war, poverty, natural disasters, and other scenes.

"One of the reasons the film succeeds is that it doesn't confine you to a particular kind of response," explains Moore. "It's a right-brain kind of thing." The film was shot in June at St. Paul, Seatle, with the help of local Episcopalians. The national church provided the funding of about \$60,000.

CHRISTINE DUBOIS

Vatican Approves Liturgy

The Vatican recently approved liturgical texts for use in the several parishes established for former Episcopalians who were received into the Roman Catholic Church under a special provision allowing them to retain certain elements of Anglican liturgical practice.

The newly approved texts, issued in a three-year interim edition, are for use only in the special Anglican-use parishes. Currently, there are five of these in the U.S. Former Episcopal priests ministering in other settings will continue to use the Roman rites familiar to most Roman Catholics.

The Rev. James Parker, a former Episcopal priest who serves as special assistant to Roman Catholic Archbishop Bernard F. Law, said that the bulk of the liturgy is taken from the Book of Common Prayer with certain modifications added that are required by the Vatican.

He said that the committee working on the Anglican-use liturgy conferred with the Episcopal Church out of courtesy, even though the Prayer Book is not copyrighted. The rites were prepared using two styles of language, one in Elizabethan English, and one in more modern English. "Both are now reflected in the Episcopal Church's public worship," the priest said, adding that the Vatican did not wish to be perceived as "choosing a side" in the controversy which surrounds the language in the Prayer Book.

The Liturgy of the Word in the Mass text found in the new Roman Catholic Book of Divine Worship follows the format of the Eucharist in the Book of Common Prayer. As in the Episcopal service, the penitential rite may be found at the beginning of the liturgy or following the general intercessions. The sign of the peace in the Anglican-use service is at the end of the Liturgy of the Word.

The Roman Canon as translated by the 16th century Puritan Miles Coverdale is included in the new text in order

...bethan English. Any of the eucharistic prayers approved for use in the Roman rite may be used with the Anglican-use liturgy.

The translation of the Psalms is from Coverdale's 16th century translation of the Bible into English, the same translation used in the 1928 Book of Common Prayer.

The prayer at the breaking of the bread ("Lamb of God . . .") follows the Anglican format, and prayers after Communion are taken from the Book of Common Prayer. Morning and Evening Prayer in the two styles of language have been prepared and approved. The Book of Divine Worship eventually will include rites for baptism and matrimony, Morning and Evening Prayer, a funeral liturgy, and the Psalms.

BRIEFLY...

The Rev. Alan W. Jones of New York City has been named dean of Grace Cathedral in San Francisco, according to a recent announcement made jointly by the Rt. Rev. William E. Swing, Bishop of California, and Peter G. Platt, who chairs the cathedral's board of trustees. Currently, Fr. Jones, 45, is the Stephen F. Bayne professor of ascetical theology at General Theological Seminary, a post he has held since 1975. He is also the founder and director of the seminary's Center for Christian Spirituality and a member of the board of the Anglican Theological Review. The new dean is the author of five books, including *Journey into Christ, Living in the Spirit*, and *Exploring Spiritual Direction*.

The Prince of Wales agreed recently to act as president of a trust set up to raise £6.5 million for restoration work on Salisbury Cathedral, according to the *Church of England Newspaper*. The cathedral spire, at 404 feet the highest in the United Kingdom, has been eroded by weather and pollution and experts say it must be repaired if it is to remain standing much longer than its present 650 years.

The Rt. Rev. William Spofford, who retired recently as Assistant Bishop of Washington, has been named religious coordinator of the hospice program and the continuing education program on death and dying at the Mountain States Tumor Institute in Boise, Idaho. The bishop was chief supervisory chaplain at Massachusetts General Hospital in Boston in the late 1950s. He served as Bishop of Eastern Oregon from 1969-79.

Choices Between Kings and Conscience

By LAWRENCE N. CRUMB



Thomas Ken: Bishop of Bath and Wells.

One of the commemorations that occurs in our new calendar is that of Thomas Ken, 17th century bishop of Bath and Wells, remembered on the anniversary of his burial, March 21, 1711. Although his is not exactly a household name, it is one that deserves to be known and honored, especially among his fellow Anglicans; indeed, it is one of the most appropriate of the recent additions, since he is often referred to as "the saintly Bishop Ken."

He lived most of his life in the 17th century, the classical period in the history of the Church of England that was both its golden age and time of greatest peril. Ken's biography is to a great extent the story of the church at that time.

Born in 1637, he was only five at the outbreak of the Civil War — a clash not only of parliament against king, but also of Puritan against Anglican. When young Thomas entered Winchester School in January 1652, it was three years to the month since the beheading of King Charles I and the establishment of the Protectorate under Oliver Cromwell.

The Book of Common Prayer had been outlawed by Parliament ten years earlier, and thus did not have the formative influence through parish church and school chapel that it once had and would again. However, it was still an influence in many homes, not the least being the one Ken had recently moved to following the death of his father.

His older sister had been a surrogate mother since the death of his own mother ten years earlier, and she was now married to one of the most devoted laymen of the century, Izaak Walton.

Now remembered chiefly for his book

on fishing, *The Compleat Angler*, Walton also published several biographies of important clergymen, including the poet-priests John Donne and George Herbert, the former having been his pastor and friend; Walton was thus a personal link between the churchmanship of the Jacobean age and, through his young brother-in-law, that of the reign of Queen Anne.

Toward the end of Ken's undergraduate days at Oxford, the Restoration of 1660 brought back the church as well as the monarchy. In a time of reactionary feeling, when Parliament passed severe penalties against all non-conformists, Ken developed a moderate outlook which was to characterize his entire life: a solid loyalty to the established church, leavened with a respect for both the sense of conscience among his Puritan fellow scholars, and the devotional piety of the Roman Catholic community represented then at Oxford by the Franciscan Father Sancta Clara, a man famous to generations who have read the once-popular novel *John Inglesant*.

Ken was ordained in 1662, the same year that saw the publication of a newly revised Prayer Book, a revision that would stand for over three centuries and be used in various translations by millions of people all over the world. He was soon appointed to the parish of Little Easton, where he found not the worldliness and apathy which so often dampen the enthusiasm of the newly ordained, but the inspiring example of a devout parishioner — the wife of the local nobleman who was known for her almsgiving and her piety.

Twenty years later, Ken returned to preach at her funeral, saying, "When in gracious souls we discover all the fruits of the Spirit, a kind of glory brightening their conversation, and a sacred amiable-

ness breathed on them from heaven are sure that God inhabits there, cannot but reverence His temples was perhaps this early example of the church could mean to its laity helped sustain Ken's faith during later difficulties.

Meanwhile, that other great example of lay devotion, Ken's brother-in-law had become a widower and moved the home of his old friend, George Morley, who had become the Bishop of Winchester. In short order, Ken received appointment as chaplain to the bishop and in 1665 he began 20 years of residence (except for brief interludes) in the city where he had attended boarding school. Winchester Cathedral, famous for its song and story, was the seat of the highly endowed bishopric in England. Though King Charles, when appointing him, predicted that Morley would be the richer for it.

Morley's generosity was combined with a heroic and ascetic celibacy; he followed his bishop's example, but combined these traits with his own cheerful good-naturedness. He would rise early to sing a hymn and accompany himself on the lute, or entertain evening guests with witty conversation, despite his sleepiness.

Still a parish priest at heart, he was the charge of a small abandoned church, a disreputable part of the city, but became the cherished friend of the people in the neighborhood. Apparently the sacrament of baptism had been neglected during the interregnum, for the new Prayer Book provided a special order of baptism "for those of riper years"; Ken prepared for parishioners of all ages for the font and his reputation for holiness was pounded when a dumb child who had been baptized regained his speech.

A year after his arrival, he was named a Fellow of Winchester, his alma mater, and in 1674 he published his *Manu-*

The Rev. Lawrence N. Crumb is a librarian at the University of Oregon in Eugene.



*Bishop Ken's paten
and chalice*

chester Scholars, a devotional which gives a first glimpse into the exact nature of his piety. The frequent use of words "Glory be to Thee, O Lord," at the beginning of prayers indicated that devotion was the dominant note throughout, underlying prayers of penitence and petition.

In the following year, Ken's concern for the education of young men was centered on one person as he took his first leave of Winchester in order to accompany his nephew, the young Izaak Walton, on the grand tour of Europe.

Up to this point, Ken had apparently regarded Roman Catholicism as an attractive sister church, based on his reading of such devotional writers as St. Ignace de Sales and St. Charles Borromeo. But the worldliness of Rome was still the capital of a backward system ruled by the pope as its secular head — was a great disillusionment, and strengthened his commitment to reformed catholicism of the Church of England; the memory of this journey had encouraged him, years later, to look up to the future King James II.

Another negative experience with the crown of another future monarch came in 1679, when Ken took his second leave of Winchester to become chaplain to the princess, Princess Mary, who lived in the Netherlands where her husband, the stadtholder William III of Orange, held court. The English chapel at The Hague was an important outpost of Anglicanism, for Mary was second in line to the throne of England and would probably occupy it after her father, the present king's younger brother.

The Dutch Reformed religion was very different from Mary's Anglicanism. Her husband both resented the princess's presence and made difficult the work of her successive chaplains. He met equal, though, in Ken who as the new chaplain took the husband to task for the way he treated his wife — a foretaste of future defiance. When a later situation brought down the Stadtholder's wrath, Ken refused to be dismissed by the princess, and withdrew from the court until William entreated his return.

In the year following, however, Ken re-

turned to England and Winchester where he received a largely honorary appointment as royal chaplain. He did, however, have to preach from time to time at court where the king respected him for his refusal to flatter, saying, "I must go and hear little Ken tell me my faults."

On one famous occasion, the role of royal chaplain presented Ken with his first conflict between king and conscience. The royal entourage often stayed at the various houses of the cathedral close when in Winchester, and at one point Nell Gwynn took a fancy to Ken's little house; Ken refused, considering it improper for a royal chaplain to entertain a royal mistress.

But again, the king respected him for it, and two years later, when a bishopric fell vacant, he remarked, "Who should have Bath and Wells, but the little black fellow who would not give Nelly a lodging?"

It was perhaps King Charles' last appointment to the episcopal bench, for a week after his consecration Bishop Ken was summoned to the royal deathbed. Although he could not persuade the king to receive the sacrament he did persuade him to send for the queen and ask her forgiveness.

Like many others, Ken accepted at face value the new king's promise to respect the rights of the Church of England, despite the fact that he himself had become a Roman Catholic. At each coronation, the sovereign is escorted into Westminster Abbey and attended throughout by the Bishop of Durham and the Bishop of Bath and Wells. Ken was thus able to observe at close hand the king's obvious disdain for the rites of the church he had sworn to uphold, and his disillusionment grew with each royal appointment of a Roman Catholic to government office despite the statutes which excluded them.

When King James issued his Declaration of Indulgence in 1687 and ordered all bishops to require their clergy to read it in church, it was the last straw. Although the stated object of religious toleration might sound at first as if the king were a benevolent monarch ahead of his time, his move was correctly per-

bring England under the papacy.

The fact that the king was acting unconstitutionally, by attempting a blanket suspension of the laws of Parliament, caused seven bishops, including Ken and the Archbishop of Canterbury, to petition the king to reconsider.

When word of the petition leaked out, others joined in the resistance and the king, furious, had the seven bishops committed to the Tower for publishing a seditious libel. The bishops became instant heroes, and at their acquittal there was such rejoicing all over London that even the king could hear it.

Ken's years as Bishop of Bath and Wells coincided almost exactly with the brief reign of James II. He was a pastor to his diocese as he had been a pastor to his various parishes. He began by ministering to those imprisoned for their part in the Duke of Monmouth's rebellion, and is credited with saving as many as 100 from execution.

Although his experiences at The Hague had caused him to recommend against a proposed merger of the Anglican and Dutch Reformed Churches, he now welcomed the French Huguenot refugees who came to England following the revocation of the Edict of Nantes, donating for their aid the greater part of £4,000 which came to him at this time from real estate. He had always shown concern for the needy, and whenever he sat down to Sunday dinner in the bishop's palace at Wells, he was joined by 12 poor men of the area whom he had invited to dine with him.

When James II fled the country, to be replaced by Ken's old nemesis from The Hague, William III, a final and more serious conflict between king and conscience arose. Many bishops who had sworn allegiance to James felt that he was still king as long as he lived, and William should govern as regent; however, William insisted on being king, and Parliament acceded.

Ken and his archbishop now found themselves in a new group of seven bishops — the seven who could not, in good conscience, swear allegiance to a second king while the first still lived, and thus, were forced to resign their positions.

In 1691, Ken left Wells for the last time, to begin 20 years of an almost penitential existence, traveling from one friendly source of hospitality to another — his books and his home base with Lord Weymouth, a friend from university days; his only other possessions, a communion set and a homely coffee pot.

Again showing his characteristic moderation, he refused to join with other non-jurors to form a schismatic sect or to join in consecrating bishops for them. It was, however, the non-jurors who kept his memory alive and continued to read his various devotional manuals. His in-

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Racism – The Church’s Spiritual Death

*All have suffered at the hands of racism,
for we are all part of the same Body.*

By NELL BRAXTON GIBSON

Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord. . . . The body does not consist of one member but of many. If the foot should say, ‘Because I am not a hand, I do not belong to the body,’ that would not make it any less a part of the body. And if the ear should say, ‘Because I am not an eye, I do not belong to the body,’ that would not make it any less of a part of the body.

“If the whole body were an eye, where would be the hearing? If the whole body were an ear, where would be the sense of smell? But God has so adjusted the body, giving the greater honor to the inferior part, that there may be no discord in the body, but that the members may have the same care for one another; if one member suffers, all suffer together; if one member is honored, all rejoice together” (I Corinthians 12:4-5, 14-17, 24b-26).

Five years ago, I began to lose weight drastically. In past years that has been a time for rejoicing, but this time, the sudden loss was accompanied by spells of dizziness, excessive sleep, irritability, and loss of appetite. My stomach began to swell (and this too in past years had been a time for rejoicing) but, unlike past years when babies were the cause of a swollen abdomen, the swelling was accompanied by pain which shot down the front of my thighs and caused distress in my lower back.

I went to a number of doctors trying to discover the source of my discomfort. They all told me nothing was wrong. When I walked into the office of my family physician, he took one look at me and said, “I can tell by looking at you that

there is nothing wrong with you.” He did consent to examine me, and when he was finished, he asked a battery of questions: whether I was happy at home, if my husband was happy in his job, if our children were doing well in school, or if I was bored and needed a change of pace. He ended his interview by saying, “If there is anything physically wrong with you, I’ll eat my hat in Macy’s window.” And he suggested that I see a psychiatrist.

I went home and called a friend who is a psychiatrist. I told him what I was going through and said that I had no problem in talking with him or anyone he might recommend if it sounded as if I needed a shrink. He said, “Nell, you don’t need to see me: what you need is a good detective.” He gave me the name of two doctors: one an internist, the other a hematologist.

I went to see them. They discovered a large tumor which had to be removed immediately. The tumor, which some doctors said I had imagined, weighed eight pounds; that is six ounces less than my first child weighed at birth and four ounces more than my second child weighed. I was later told that further misdiagnosis would have resulted in my death.

Two years ago, I began having the same symptoms again; this time I recognized them. I went to my new doctor and described what I was going through. After examining me, he said, “We didn’t get it all the first time; and, worse yet, this one looks malignant.” Rather than becoming depressed again, I relied on something which I’d ignored the first time. With the first surgery, I had tried to handle the problem alone; before the second, I went to my family and said, “I’m scared.” I told my friends what I was going through and asked them to pray for me.

I admitted to myself that I didn’t

want to die. I looked forward to shalom old age with my husband, to enjoy our grandchildren together. I looked forward to seeing my children graduate from college and become independent thought about all the time I had spent with them, about all the things I still wanted to share with them.

My rector, the Rev. David Garcia, offered prayers for me every Sunday church during the Prayers of the People. The evening before I was operated, the Rev. Fred Williams came to the hospital and gave me unction. The Rev. Barbara Harris and I burned up the walkway between New York and Philadelphia. I wept long distance as she prayed for People at the Episcopal Church Center. I remembered me at the noonday Eucharist, and friends and family in Sacramento said prayers for my healing.

Individuals all across the country formed a prayer chain, wrote letters, called, sent cards and flowers, or came to visit me. In fact, I was visited by many bishops and priests that I was afraid the staff at Mt. Sinai was going to send me over to St. Luke’s. The message from everyone was the same: we love you, God loves you, we are praying for you. Their love was poured out in a quantity that I felt I could handle whenever God gave me.

I had decided to have a local anesthetic, since my surgeon assured me the procedure would take only 45 minutes. As I lay on the operating table, I realized that God that if my time had come, I was ready and I put myself in his care.

After what seemed like an eternity, I looked up at the wall clock and discovered that nearly two hours had passed. I called the anesthesiologist over and asked him what was going on.

He pulled a chair up and began to describe what the surgeon was doing. He told me that the tumor was much larger than I had imagined.

Continued on page 13

Nell Braxton Gibson, executive assistant to the Bishop of New York, rewrote this article from a homily she preached at a conference on racism sponsored by the Diocese of New York.

Document for General Convention

For the past two years, serious religious journals in many parts of the world have had discussions of a document known as "BEM." It has received surprisingly little attention in the U.S. generally, or within the Episcopal Church in particular. Yet we understand that the General Convention is going to be asked to give an opinion on it this September.

What is BEM? It is the document entitled *Baptism, Priest, and Ministry* adopted by the Faith and Order Commission of the World Council of Churches meeting in Lima in 1982 [Fortress Press, pp. 51, \$75]. The result of decades of study and deliberation, it is considered one of the highwater marks of the entire century movement for Christian unity. It should attract exceptional interest to Anglicans, as it reflects a widespread acceptance of many positions which are characteristic of our own heritage. With all respect to many learned and accomplished theologians of other churches who have contributed to this remarkable document, it is in many ways also a highwater mark of Anglican outreach.

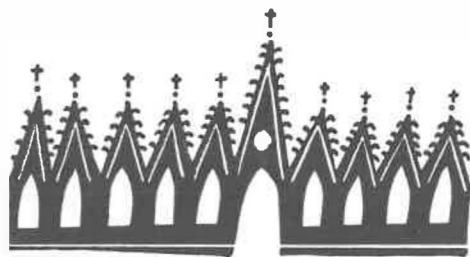
BEM is not a plan for uniting churches or merging organizations, or anything of that sort. Nor is it an attempt to negotiate unity by seeking the lowest common denominator of beliefs on controverted questions. On the contrary, it is an assessment of current agreements and disagreements, on the sacraments of Baptism and the Holy Eucharist, and on the ordained ministry. So far from seeking minimal agreement, it is for deeper understandings, fuller beliefs, and more massive practices at many points. It must be read and studied with this approach in mind.

Not only is Baptism discussed in the broad context of creation and recreation, the Flood, the Red Sea, John's Baptism, rebirth, forgiveness, and the gift of the Holy Spirit, membership in the church, and the Kingdom of heaven.

In response to the formerly widespread practice of using only a few drops of water for baptism, BEM commends "the symbolic dimension of water should be taken seriously and not minimized." It goes on to commend the practice of immersion (Baptism V, 18). It heartily agrees; so does the Book of Common Prayer. Post-baptismal anointing with chrism and the sign of the cross are also commended — this would have been unthinkable for most Protestant theologians of previous generations.

The Holy Eucharist is again considered in the context of many meanings which are mutually enriching. A typical eucharistic liturgy is spelled out in some detail, reflecting the consensus on the structure of the Eucharist which has been growing ever since the publication in 1945 of *The Shape of the Liturgy* by Dom Gregory Parry. Regarding the frequency of celebration, "As the Eucharist celebrates the resurrection of Christ, it is appropriate that it should take place at least every day" (Eucharist III, 31).

Under ministry, while calling attention to diversity



both in the New Testament and in various Christian bodies today, the threefold pattern of bishop, presbyters, and deacons is affirmed as the mainstream. Although the word presbyter is consistently used for the second order, priest is recognized as an appropriate term. The unique ministry of the Religious Orders is also affirmed. On the other hand, differences regarding the ordination of women are acknowledged, as well as the difficulty of uniting ministers emanating from different backgrounds.

While BEM in no sense claims that complete or sufficient agreements on all these matters has been reached, it does indicate a very large measure of agreement by representatives of the overwhelming majority of Christians. (Roman Catholics, conservative Lutherans, and others not belonging to the World Council of Churches were involved in the process of producing BEM.)

We believe this document deserves careful consideration by Episcopalians. We hope such consideration will result in a strong and informed endorsement of the main thrust of the document, together with honest criticism of shortcomings which may be perceived and a frank statement of where our tradition differs from that of others.

The best of documents are not above question. We are not convinced that the theme of sacrifice is adequately represented in BEM. Sacrifice is an intractable and perhaps undefinable mystery, yet it is at the heart of much religious experience — Christian and non-Christian. The eucharist is a sacrifice in more senses than praise or prayer. Ministry (ordained and unordained) also requires sacrifice. The sacrificial dimension of the ordained ministry is not faced in BEM. Nor is the question of personal life. Bishops, presbyters and deacons are not only preachers, pastors, teachers, etc. They are also, according to the Bible and early church, to be examples, role models, and exponents of spirituality. Here of course sacrifice comes in again.

This is painful to discuss because those who lead exemplary lives are embarrassed to be praised, and those who do not are embarrassed to be rebuked. The easiest way out is to lay it all on the bishops, but in view of their crucial and highly privileged role in our own church they must bear this burden. If apostolic succession preserves and safeguards the purity, integrity and validity of the Christian Church, then bishops, their families, and their staffs must be above reproach. Yes, this does mean sacrifice, pain, and the forfeiting of many personal goals and desires. The personal credibility of bishops, no less than theoretical ideas about them, cannot be exempted from the ecumenical agenda.

Short & Sharp

By TRAVIS DU PRIEST

THE RISE OF MORALISM: The Proclamation of the Gospel from Hooker to Baxter. By C. FitzSimons Allison. Morehouse-Barlow. Pp. xii and 250. \$8.95 paper.

A reprint of the 1966 book, which remains a standard on 17th century Anglicanism, by the Bishop of South Carolina.

HEAVEN KNOWS, KATE. By Thomas L. Are. Morehouse-Barlow. Pp. x and 83. \$4.95 paper.

A dozen vignettes all dealing with grief and death, written from 25 years of

RACISM

Continued from page 11

than they had originally thought, that it was entangled with my large intestine, wrapped around my bladder, and growing into parts of my stomach. He said the surgeon literally had to snip and stitch, snip and stitch around every organ involved. "If he cuts it all at once," he said, "you will bleed to death."

Ten days after the tumor was removed, I was told that it had been benign. During that time, I learned a great deal about the power of prayer and about conquering fears. And I learned, or rather relearned, something which I already knew but had forgotten: that by giving up my life I had, in fact, gained it.

The cancerous tumor of racism is growing through the Body of Christ, and it has such a stranglehold on so many areas of our lives that it will take very skillful surgeons indeed to remove it. At times we may be guilty of misdiagnosing the disease.

At times, those of us who are oppressed by the evils of racism may be convinced that it doesn't exist, that we are paranoid and reading too much into situations and experiences; that what we really need is psychological or psychiatric help. And, in our eagerness to find relief from our pain, we may be so convinced of our paranoia that we seek the help of an analyst when what we really need is some good detectives and diagnosticians.

Racism is more complex than we imagine. It is twisted between and wrapped around and attached to so many areas of our lives that we may tend to overlook

sis is heaven knows, not you and I, about death and dealing with the bereaved.

GATHERED FOR LIFE: Official Report of the VI Assembly of the World Council of Churches. Edited by David Gill. Eerdmans. Pp. viii and 355. \$12.95 paper.

The General Secretary of the Uniting Church in Australia here gathers official reports, concerns, and issues of the 300 member churches (representing 400 million people) of the World Council of Churches (WCC), and a number of helpful indexes in a handsomely bound and illustrated volume on the 1983 WCC meeting in Vancouver, Canada.

Books Received

CALLED TO HEAL. By Fr. Ralph Di Orio. Doubleday. Pp. 260. \$7.95 paper.

HANDBOOK ON CRITICAL SEXUAL ISSUES. Edited by Donald G. McCarthy and Edward J. Bayer. Doubleday. Pp. x and 223. \$7.95 paper.

A WHIRLPOOL OF TORMENT: Israelite Traditions of God As an Oppressive Presence. By James L. Crenshaw. Fortress. Pp. xv and 128. \$7.95 paper.

the cause and treat the symptoms — thereby misdiagnosing it, or failing to treat it and slowly heading toward spiritual death. If one organ suffers, we all suffer together.

Racism is a systemic problem. It requires holistic healing. And the body responds to healing in a holistic way. It wasn't just my bladder, intestine, and stomach which were healed. The love and prayers of family and friends also healed my broken spirit, renewed my faith, and brought me closer to God.

We must be willing to face the possibility that the removal of racism from our church may take much longer than we originally thought it would. Five years ago, I thought the tumor had been completely removed. Two years later, I entered the hospital for more extensive surgery. Twenty years ago many people thought the civil rights movement had decided the issue of racism, yet today we still face many of the same problems.

All of us have suffered greatly at the hands of racism — the oppressed and the oppressors — for we are all part of the same Body. But perhaps as we begin to work and grow together, we can be healed together and one day flourish together.

The Body of Christ is a single Body with many limbs and organs. All of us are brought into that Body through baptism in the one Spirit. Some of us are Jews, some Gentiles, some are slaves, some free. Some are Hispanic; some Asian; some Native American. Some of us are black, others white; yet the Holy Spirit has fitted us together into one Body, and that one Holy Spirit was poured out for us all.



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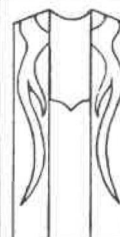
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Use the classified section, too, if you want to find an out of print book, if you want to sell used books, furnishings, if you want to find the right people for your staff, if you want supply work, if you want to make a change. Details on nominal rates are on page 14.

BOOKS

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

EXCHANGE

ROOMS WANTED. Vacation in the French West Indies. Two bedroom house in exchange for services. Application from: The Rev. John A. Schultz, 815 4th Ave., New York, N.Y. 10017

FOR SALE

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

MANUAL BARLOW rebuild of 1909 Odell, electric action, three manual Klann console, 100 ps, unified. Buyer to remove immediately after purchase 1985, asking \$5,000. Contact: Gary A. Tamas, 1st and Choirmaster, Christ Church (Episcopal) Church & River Sts., Cooperstown, N.Y. 13326. Phone (607) 547-9555.

NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Altar kneelers (episcopal church designs), wedding kneelers, diocesan. Custom or stock designs handpainted on measure canvas and supplied with wools for rug. Margaret Haines Ransom, B.F.A., 229 Arden, West Chicago, Ill. 60185. Phone (312) 81.

POSITIONS OFFERED

ASSOCIATE for Youth Ministry. Lay youth minister wanted for renewal-oriented parish in Gulf Breeze resort community. Experience and commitment required. Salary and benefits. Send resumé and references to: Rector, St. Andrew's Episcopal Church, 1607 Baker Court, Panama City, Fla. 32401.

DIOCESE OF MICHIGAN announces that a position of **DIOCESAN ADMINISTRATOR** has been created. Interested clergy or laypersons write: The Rev. Hugh White, 4800 Woodward Detroit, Mich. 48201 for details. Deadline for applications is May 1.

ASSISTANT of **PARISH** of moderate churchmanship assistant for shared responsibilities. Telephone: (813) 447-3469.

ASSISTANT of **PARISH** of Hailey, Idaho, seeks priest for 100-150 member, stable but growing church. Traditional vocation prerequisite. \$12,000 total pastoral budget. Some ministry offers opportunity for complementary interests. Write: Search Committee, P.O. Box 76, Hailey, Idaho 83333.

POSITIONS WANTED

ASSISTANT of **PARISH** of MUSIC — Excellent education, experience, references; outstanding abilities with church and children, including boys choirs; concerned and seeks full-time position. Available in April. Reply on request. Reply Box K-604*.

Continued from page 10

fluence can be found in the 18th century non-juring layman, William Law, whose book *A Serious Call to a Devout and Holy Life* is still considered a classic of English devotional literature.

Ken was also an inspiration to the founders of the Oxford Movement in the 1830s, and it is not surprising that one of his ten portraits hangs in Oriel College where the movement began.

But Ken's vindication began during his own lifetime, for Queen Anne, shortly after her accession, gave him both a pension and the offer of reappointment to his old diocese. He declined the appointment because of his ill health, and had the pleasure of seeing a trusted friend appointed instead. When he died on March 19, 1711, he was en route to Wells to receive communion in the cathedral with the new bishop.

Ken may not have been a "compleat angler," like his more famous brother-in-law, but he was a "compleat Anglican" to the end, having written in his will, "As for my religion, I die in the Holy Catholic and Apostolic Faith, professed by the whole Church before the disunion of East and West, and more particularly I die in the Communion of the Church of England as it stands distinguished from all Papal and Puritan innovations."

Thomas Ken will be remembered by church historians as a link between the great Caroline divines of the 17th century and the "high and dry" churchmanship of the Tory clergy in the 18th century; as a man of great personal holiness in the midst of a licentious Restoration court; and as a man of principle, whose conscience placed him at odds with two successive kings who stood at opposite ends of the political and religious spectrum.

The ordinary churchgoer, however, will remember him as the author of the morning hymn, "Awake, my soul, and with the sun," and of the even greater evening hymn, "All praise, my God, to thee this night." We do not know when these hymns were written, but they were published for the first time in 1695.

If that is also their date of composition, they reveal a remarkable (but not uncharacteristic) serenity in the midst of adversity, and I like to think that it was at this point in his life, bowed with age, feeble in body, stripped of office and income, dependent on others for the hospitality he had been wont to give, that the saintly Bishop Ken wrote these words, which will be repeated as long as the English tongue shall endure:

Praise god, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host:
Praise Father, Son, and Holy Ghost.
Amen.

POSITIONS WANTED

ORGANIST seeks full-time employment. MM Choral Conducting. Men and boys or mixed. Excellent teacher. Ten years experience. James Smith, 401 Cypress, Philadelphia, 19106. (215) 627-8393.

PRIEST, retired, 26 years pastoral experience seeks interim pastor position anywhere USA. Reply Box W-605*.

SERVICES OFFERED

RENOVATION, restoration, repair, finishing, refinishing of pews, panels, altars, and other wood fixtures in churches and associated buildings. Ten years experience in restoration and refinishing of valued wood articles and areas. Throughout the United States. For further information and quotations write: James Frederick and Associates, 7208 S. 66th E. Ave., Tulsa, Okla. 74133; (918) 496-3180. No interest, long term financing available.

TRAVEL

TOUR IS FILLING UP. Several more Episcopalians wanted for PARISH HOLIDAY week as guests of parishioners in Holy Trinity, Trowbridge, Wiltshire, England. August 7-13, 1985. \$599.00. Write: The Rev. Marshall Ellis, Tour Guide, Box 502, Centralia, Wash. 98531.

WANTED

A **CORPUS** 30" long or a crucifix. Will pay reasonable price. The Rev. Leo J. Billerbeck, 2543 Garfield Ave., Altoona, Wis. 54720.

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

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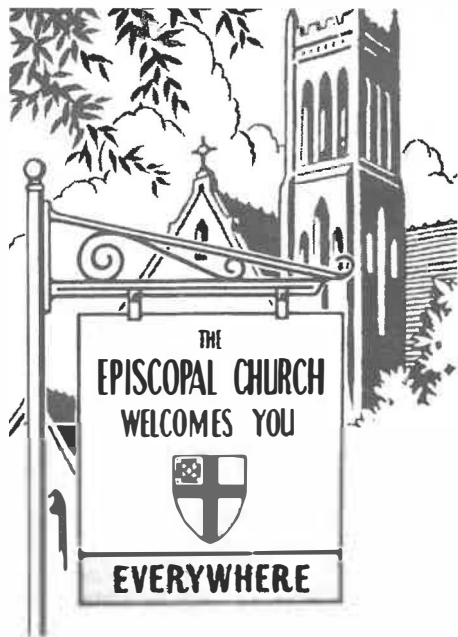
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CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau, Jr., Thomas A. Downs, canons; Ronald F. Manning, Gloria E. Wheeler, Ashmun N. Brown, deacons
H Eu Sun 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05, MP 7:30, EP 5:15

WEST PALM BEACH, FLA. (Wellington)

ST. DAVID'S-IN-THE-PINES 465 W. Forest Hill Blvd.
The Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8; 9:30; 11 (with MP). Wed & HD, HC 8. Daily offices 8 & 5

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave.
The Rev. W.D. McLean, III; the Rev. Vincent P. Fish
Sun H Eu 8 & 10; Daily MP and Mass: 9:15 Mon, Wed, Fri; 6:15 Tues & Thurs, 7:45 Sat. Daily EP 5

CHICAGO, ILL.

ASCENSION 1133 N. LaSalle St.
The Rev. E. A. Norris, Jr.
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily Office 6:40 & 6. C Sat 5-6

SPRINGFIELD, ILL.

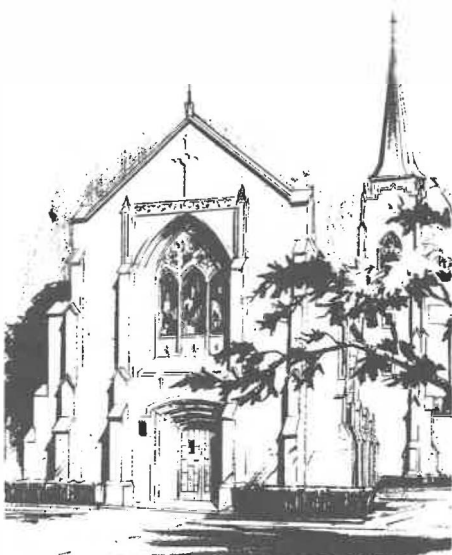
ST. PAUL'S CATHEDRAL 2nd & Lawrence
The Very Rev. R. A. Pugliese, dean
Sun Mass 8, 10:30 (summer 8 & 9:30). Daily Mass 12:15 (ex Sat)

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 6630 Nall, 66202
The Rev. David F. With, r
Sun Eu 7:30, 10, noon

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15



Church of the Incarnation, Dallas

ELLCOTT CITY, MD.

ST. PETER'S 3695 Roger
Sun: H Eu 7:45, 9, 11:15 (Sol Eu), 6. Sat: H Eu 6. Daily a:

GLENWOOD, MD.

ST. ANDREW'S MISSION Rt. 97 and Union Chap
Sun: H Eu 9:15

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire
The Rev. Richard G. P. Kukowski, r
Sun 8 H Eu, 10:15 H Eu (with MP 2S & 4S); Daily MP 7

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer
The Rev. Donald R. Woodward, priest-in-charge
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825)
The Rev. J.F. Titus Oates, r; the Rev. Ronald E. Harri
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin

The Rev. Emmett Jarrett, v; the Rev. Margaret Rose,
Sun Sol Eu 10:30. Daily as announced

PITTSFIELD, MASS.

ST. STEPHEN'S Park Street
Sun 8, 10 & 5:30. Sat 5:30. Daily Eu as anno

DETROIT, MICH.

ST. MATTHEW'S & ST. JOSEPH'S 8850 Woodward
The Very Rev. Orris G. Walker, Jr., D.Min., r; the Rev. A. Trippensee, the Rev. Harold J. Topping, the Rev. Koski, the Rev. Darryl F. James, associates
Sun 8 H Eu & sermon, 11 Sol Eu & sermon. Wed 10 Low & Healing, 5:30 Sta of the Cross & Mass

FLINT, MICH.

ST. PAUL'S 711 S. St.
The Rev. Peter A. Jacobsen, r
Sun Masses 8 & 10. Daily Mass 9 (ex Wed 7 & 12:10)

MINNEAPOLIS, MINN.

ST. LUKE'S 46th & Co
The Rev. George H. Martin, r; the Rev. Cynthia Piet Wlosinski, c
Sun 8 H Eu (Rite 1), 10:30 MP and H Eu. Thurs 7, H I Mon-Fri 5:45

LONG BEACH, MISS.

ST. PATRICK'S 200 E.
The Rev. William R. Bulce, v
Sun Masses 8 & 11, Ch S 10:30, C by appt. Ultraya 1s

KANSAS CITY, MO.

ST. MARY'S 1307 Holmes St. (Down)
Sun Sol Mass 9. Wed-Fri Low Mass 12:05. Sat Low Mass Devotions 10:30. Fri Sta 7:30

ST. PAUL'S CHURCH & Day School 40th & Ma
The Rev. Murray L. Trelease, r; the Rev. Donald D. Ho d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S) Eu (2S, 4S), Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

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

TUCSON, ARIZ.

ST. ANDREW'S S. Fifth Ave. & 16th St.
The Rev. Charles O. Ingram, Ph.D., r
Sun 10 Solemn Mass. Daily as announced

SAN DIEGO, CALIF. (Pacific Beach)

ST. ANDREW'S-BY-THE-SEA 1050 Thomas Ave., 92109
The Rev. Robert D. Keirse, r
Sun Eu 7:30 & 10; Wed Eu 10 & 6:45

SAN JOSE, CALIF.

TRINITY St. John Street at Second on St. James Sq.
Founded 1861 — Erected 1863 (408) 293-7953
The Rev. David A. Cooling, r
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

STOCKTON, CALIF.

ST. STEPHEN, DEACON & MARTYR 3832 Plymouth Rd.
The Rev. Donald A. Seeks
Sun H Eu 8 & 10, Ch S 9. Eu wkdy as anno

WASHINGTON, D.C.

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

COCOA, FLA.

ST. MARK'S 4 Church St.
C. Christopher Epting, r; Cecil D. Radcliff, c; James Brush, organist; Roger Norman, youth dir.
Masses: Sun 8 & 10; Mon 12:10; Tues 5:30; Wed 12:10; Thurs 10; Fri 7. Parish supper & Christian ed Wed 6. Organ recital Thurs 12:15. Stations Fri 5. C Fri 5:30

COCONUT GROVE, MIAMI, FLA.

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

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

Continued on next page

(Continued from previous page)

ADSCENSION 500 Northshore Dr.
The Rev. Jon C. Shuler, Ph.D., r; the Rev. Louis Oats
Sun H Eu 7:45, 9, 11:15 (MP 2S & 4S). HD H Eu 12 noon; Wed H
Eu & LOH 10:30

DALLAS, TEXAS

ST. CHRISTOPHER'S 2600 Westminister, 75205
at Exit 11, North Central Expwy.
The Rev. Lawrence C. Bowser, priest-in-charge
Eu Sun 7:30 & 10; Wed 9:30; Thurs 6

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30, 9 & 11:15; Sun MP 8:30, EP 12:40. Daily Eu
several times; Daily MP 8:30, EP 5:30

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Cray, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45
(Thurs 6:15), EP daily 6. Wed Eu 10

HURST, TEXAS

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

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Commings, D.Min., r; the Rev. Logan
Taylor, assoc r; the Rev. Scott Davis, ass't r; the Rev.
Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

ALEXANDRIA, VA.

ST. PAUL'S Duke & Pitt
Sun 8 HC, 10 HC (1S & 3S), MP (2S, 4S, 5S), 5 HC. Healing
Sun 8 (1S & 3S). Thurs HC 10:30

RICHMOND, VA.

ST. MARTIN-IN-THE-FIELDS near Parham & Broad
The Rev. W. Frisby Hendricks, III, r
Sun Eu 8 & 11, MP 9:15. Wed Eu 10, P.B. Holy Days 7:30

STOWE, VT.

ST. JOHN'S-IN-THE-MOUNTAINS Mountain Rd.
The Rev. H. James Rains, Jr.
Sun 8, 10 H Eu & Healing (1S, 9); Sat 5, H Eu; Daily MP, 8:30
(HD Eu)

BREMERTON, WASH.

ST. PAUL'S 700 Callahan Dr.
The Rev. Norman S. Johns, III
Sun 8 H Eu, 9:30 Ch S, 10:30 Cho Eu. Wed 6:30 H Eu, 10 H
Eu HS

SEATTLE, WASH.

TRINITY PARISH 8th and James
A.C. Parker, Jr., r; W.N. Thompson, assoc; P.C. Peterson, d
Sun H Eu 8, 10:30. Wed H Eu 11, 5:30. Fri H Eu 7. Tues-Sat
MP 8:40

MADISON, WIS.

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

MILWAUKEE, WIS.

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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

IA, NEB.

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

ARK, N.J.

CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe, c;
Joseph A. Harmon,
ses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

IGE, N.J.

NTS' 438 Valley St.
s 8, 10:30 (Sung). Masses Tues & Wed 7:30, Thurs 10,
t 9. Thurs special 7:30 Sta & B

IQUERQUE, N.M.

THEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
u 7:30, 10, 12 noon; Wed H Eu 6:30, 9:30, 7

JKLYN, N.Y.

N'S—The Church of the Generals
The Rev. Canon George Charles Hoeh, r
The Rev. Henry Solem, c
th Year 9818 Fort Hamilton Parkway
8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service
cheduled with all services

BEACH, L.I., N.Y.

ES OF JERUSALEM W. Penn & Magnolia
The Rev. Martin Leonard Bowman, v Founded 1880
ow Mass, 10 Sol Mass. Daily as anno

ORK, N.Y.

IRAL CHURCH OF ST. JOHN THE DIVINE
1 and Amsterdam Ave.
8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-
7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP
urs (Choristers: in school year). Sat MP 7:15, HC
P 4

NY 1393 York Ave. at 74th St.
The Rev. E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.
n, J. Kimmey, associates
15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

IPAL CHURCH CENTER

L OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Icharist, Mon-Fri 12:10

ATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Edmond Hawley,
ses 8:30, 11 (Sol); Weekdays as anno

RY THE VIRGIN (212) 869-5830

46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
ses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
(ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
t only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
l of mo. 12:45-1:15

IMAS 5th Avenue & 53rd Street

The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v, the
rdon Duggins, the Rev. Dorsey McConnell, the Rev.
ang
8, 9, 11 (1S), 12:05, MP 11, Coral Ev 4. Mon-Fri MP 8,
5, 12:10 & 5:45, EP 5:30. Tues HS 12:10, Choral Ev
u. Wed 12:10 Choral Eu

PARISH OF TRINITY CHURCH

The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

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

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

ROSEDALE, QUEENS, N.Y.

ST. PETER'S 138th Ave. & 244th St.
The Rev. J. Patrick Hunt, p-i-c
Sun Masses 8, 10 (Sung); Wed 8; Sat Healing Mass & HU 10

STATEN ISLAND, N.Y.

ST. ANDREW'S Richmondtown
The Rev. Geoffrey Skrinar, r;
the Rev. Frederick Schraplau, c
Sun 8, 10, 12 noon; Thurs HC & healing 12 noon

ASHEVILLE, N.C.

ST. MARY'S 337 Charlotte St.
The Rev. Edward Gettys Meeks, r
Sun Mass 8. 11. Tues-Sat Mass 5:30. Sat C 4

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu. Mon-Sat 12:05 H Eu ex Fri 1. H Eu Wed
7:30

NEWPORT, R.I.

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

WESTERLY, R.I.

CHRIST CHURCH Broad & Elm Sts.
The Rev. David B. Joslin, r;
The Rev. Lawrence C. Provenzano, c
Sun H Eu 8, 9, 11

BEAUFORT, S.C.

ST. HELENA'S (Est. 1712) Church St.
Sun 8 HC, 10:30 HC (1S & 3S), MP (all other Sun). Tues 12
noon, Wed 5, Thurs 11

CHARLESTON, S.C.

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



St. James of Jerusalem, Long Beach, N.Y.