

THE LIVING CHURCH



There is no escape from the turn of the seasons either in body or in spirit [p. 2].

Close to the Lord • page 8

The First Article



We Need Winter

By JOSEPH W. ELLIOTT

With the approach of fall here on the northern coast of Washington, a vine floated into the bedroom one morning, a reminder that summer is about to move out, making way for winter.

Surprisingly, we're seldom prepared for

It always takes us sharply by surprise, threatens our domestic comfort, tests the circulation of water in our pipes and of blood in the veins, both around wanting. Few of us but have a casualty in our pipes or in our feet or even in our feet. For the most part we do not take kindly in our urban life to the stern demands of winter.

Nature, winter is both an adornment and a necessity. Indeed in order to grow, a time of winter is a necessary part of the cycle of living. It is a enforced withdrawal from active plants and trees and hibernating animals. The pulse ebbs (the heart of a man beats but four times a minute in winter). There is food enough to preserve life, a will to live, which has been called "a refusal to die," out of which comes the chance of renewal.

This rhythmic cycle has been recognized as the law of nature's being. It has been celebrated in myths which have deepened man's belief in this pattern of withdrawal and return; this journey from death into life. The story of Perseus of Greece and that of Osiris in Egypt are well known.

Men have come to admit the benefit of winter in the natural order, so we have come to recognize its place in nature. One of the major themes of the Bible's *Outline of History* is that of the withdrawal which illustrates the pattern



RNS

of withdrawal and return. He sees it as clearly in the life of nations as of individuals.

It is no less true, too, in the life of the soul. There is no mechanical, steady progress either in the mind's grasp of ideas or the personal practice of goodness. In the life of Christian communities, and even of Christian families, there is the same ebb and flow. In all growing there is winter no less than spring. No process of growth can indeed be free from this and remain healthy. Certainly not our growing into God.

There are seasons when doubt chills and when faith burgeons. The frost is as cleansing as the spring sun is renewing.

There are few folks who do not sometimes find their loyalties burning low, their faith less sure, and even their friendships less lively. If this is recognized as a seasonal change it may well be the prelude for renewal, in love as well as in life.

There is no escape from the turn of the seasons either in body or in spirit. It is necessary for us to be docile to God's rhythm, accepting winter because it has a possibility of spring in it, and eagerly waiting for the signs of its coming. Spring will not be far behind.

There are times, however, when winter comes suddenly to the soul, as it comes in our homes. The sharpness of pain or the chill of disappointment; the keen edge of doubt or the desolation of grief. These are the times when we feel the knife in the wind, the unyielding pressure of the frost, and the ice enters the

always known such times. One has spoken of "the dark night of the soul."

It does not, alas, take some souls long to be affected; one night of hard frost is enough. One never ceases to be astonished that some can so quickly lose their trust in man or faith in their God. One failure, one thrust of ill-fortune, one unanswered question, and love for man or for God is nipped and dies.

Those who know the rhythm, however, though they are surprised sometimes when the moment comes, are never defeated by the onset of winter. They learn, as all of us may learn, from the habits of nature. In such a season it is good to close the mind around some proved simplicity and to feed on a little harbored store of truth. We can turn in upon the core of our being and hold fast — even blindly — to the things we can never deny. So, when the circle of pain seems to be closing us in, we close our minds around the invincible will to live. Inside the numbness of grief is the unquenchable hope that life is indestructible; at the center of nagging doubt we keep plucking the last string of hope. To all such refusals to die there comes the spring, and to all darkness there comes the light.

Thus, new life in winter begins — the very agencies which, keen-edged, have driven us to withdrawal are doing another work outside us. The frost, which sends life into hiding, is renewing the earth in which all things grow; it is breaking up its hardness and refreshing it, even by its power in rocky places, making new soil. Out of such frost-bitten earth comes the chance of a new life. A better season of growth will follow a hard winter, for there the new soil is ready to respond and give the plant when it comes, a refreshed environment as the spring sun warms it.

How often men have found this as they emerge from a winter withdrawal. How fresh become familiar places and how new is our joy in our friends. Never is faith so likely to break into song as when it is given back to one who has not lost hope in doubt. So God sends his winter that there may be never-failing spring.

Of this rhythm Jesus Christ is the supreme statement. Men can call him the Dayspring — the spring of day — only because he passed through a winter colder, darker and more bitter than man has ever known. More than all he has shown us that out of death comes life, out of darkness light, and out of winter the eternal spring.

It is around him the mind must close; on his assurance that the soul may feed. He is the proper "man for all seasons"; indeed every changing season of the soul's life reveals new and inexhaustible aspects of his being. There is no change in age or in fortune that the Christian need fear.

Best columnist, the Rev. Joseph W. Elliott, a retired priest of the Diocese of Southern California, resides in Ocean Park, Wash.

THE LIVING CHURCH

Volume 193 Established 1878 Number 17

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

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

EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; John E. Schuessler, assistant editor; Kirsten V. Reeves, news editor; J. A. Kucharski, music editor; Clarissa H. Porter, book editor; the Rev. Travis T. Du Priest, Jr., People and Places editor and editorial assistant; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila J. Thurber, advertising manager.

DEPARTMENTS			
Books	12	News	6
Editorials	11	People and Places	14
Letters	3	Short & Sharp	14
First Article	2		
FEATURES			
Close to the Lord		Dana Howard	8
A Constant Focus		Frederick Quinn	9

Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire. (ret.); president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Leonard Campbell, Jr., Milwaukee, treasurer; the Rev. William H. Baar, La Grange, Ill.; William W. Baker, Lake Quivira, Kan.; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; the Rt. Rev. Charles T. Gaskell, Milwaukee; John W. Matheus, Glendale, Wis.; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. John M. Allin, XXIII Presiding Bishop, Sewanee, Tenn.; the Rt. Rev. Stanley Atkins; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.); the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas (ret.); the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago, (ret.); the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Executive for Administration, New York, N.Y.; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Donald H. Langlois, Danville, Ill.; the Ven. W. Ward McCabe, San Jose, Calif.; the Rev. Edwin A. Norris, Jr., Chicago, Ill.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Rev. Murray L. Trelease; the Rev. Herbert A. Ward, Jr., Boulder City, Nev.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Racine, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; William W. Baker; Ettore Barbatelli; Mrs. Gilbert L. Braun, Eau Claire, Wis.; Jackson Bruce, Jr.; Mrs. Robert C. Brumder; Leonard Campbell, Jr.; Phil deMontmollin, Fort Wayne, Ind.; George H. Gallup, Jr., Princeton, N.J.; Robert L. Hall, Milwaukee; H.N. Kelley, Deerfield, Ill.; Mrs. Terry Kohler, Sheboygan, Wis.; John W. Matheus; Mrs. John W. Hayden, La Crosse, Wis.; Mrs. Baxter Melton, Lexington, Ky.; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Mrs. C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Wilmot F. Wheeler, Jr., Southport, Conn.

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

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

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two years; \$81.95 for three years. Foreign postage \$11.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

Letters from readers are welcomed by THE LIVING CHURCH, but selections for publication are solely at our editorial discretion and may be abridged as we see fit; 100 to 250 words are preferred. We request that all letters for publication be signed and each indicated as a "Letter to the Editor"; also, please include an address and phone number.

Nominations Needed

As chairman of the Joint Committee on Nominations for the 1988 General Convention, I have been much interested in the correspondence dealing with appropriate persons to serve on the various boards, and especially the Executive Council of the church.

I do hope that your readers who may have suggestions of nominations will send them to me. Appropriate nominating forms may be obtained from the bishop of your diocese or from me.

Deadline for the first screening is February 1, 1987.

(The Rt. Rev.)

RICHARD M. TRELEASE, JR.
Bishop of the Rio Grande
Albuquerque, N.M.

The article by Donald C. Brey [Oct. 5] on the Episcopal Church's abortion was outstanding. So was editorial on the same subject in the issue. At a time when trendy bi-complain about what goes on out rather than inside, the abortion this sort of Christian witness is aging.

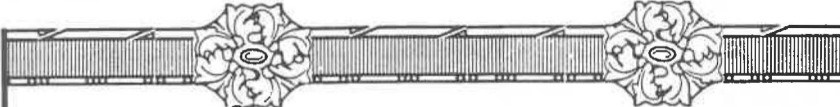
The death toll since *Roe v. W.* now at 20 million. How many more born children will have to die before Episcopal Church summons the in and courage to express its formal approval?

THOMAS C. R.

Racine, Wis.

Bishop of London

There seems to be much confusion both the church and the secular over the Bishop of London's star regard to Fr. Pasco and his congregation in Oklahoma [TLC, Sept. 28]. Sin Pasco's deposition, one would as that both he and his flock are not side the jurisdiction of the Episcopal Church and any bishop thereof, though the Bishop of Oklahoma's concerning the property is still per At the recent synod of the Church



BOLD EXPLORATIONS IN FAITH and MINISTRY

THE LIBERATION OF THE LAITY

Anne Rowthorn

This is an urgently compelling book proclaiming the need for the Church to be itself, and for the vast majority of that Church to find its ministry. \$9.95

SOUL MENDING

Letters to Friends in Crisis

Joseph P. Bishop

Bishop is a man who cares deeply for his flock. Share some of his experiences by entering into the lives of more than 18 people facing a life-changing crisis. \$8.95

CENTURIES

Thomas Traherne

Traherne writes with lyrical rapture of the natural world in which he believed it to be God's will that every man alive should rejoice. \$8.95

BUILDING FAITH IN FAMILIES

Using the Sacraments in Pastoral Ministry


Frank Gasque Dunn

Dunn supplies church leaders with a fresh sacramental theology. This is a book for anyone who minister to families on how to form an alliance between family and church. \$8.95



78 DANFURY ROAD
WILTON, CT 06897
203 762-0721

...SOLEMN RECEI...
 aternity of the Blessed Sacrament
 and Guild of All Souls
day, November 8, 1986, 12 Noon
 St. Paul's Cathedral
 51 West Division Street
 Fond du Lac, Wisconsin 54935
 (414) 921-8866
 Luncheon Reservations - \$5.

 CONFERENCE
 ON
 THE RELIGIOUS LIFE FOR WOMEN
 IN THE EPISCOPAL CHURCH
 November 28-30, 1986
 For further information write or call:
 CONVENT OF THE HOLY NATIVITY
 101 East Division Street
 Fond du Lac, Wisconsin 54935
 (414) 921-2560

**HOLY CROSS
 INCENSE**
 Saviour Priory
 Greenville, SC 29468
 803/351-4356

STATIONERY
 IDEALLY FOR CHURCHES Custom letterhead,
 cards, memos, Exec. stationery. Your choice
 Post Bond or Textured Stocks. Sale Prices!
 UPS delivery anywhere. Send for layout ideas,
 samples and FREE "How To Design Your
 Business Card."
 Home Office Box 651 Mattoon, IL 61938

FAR GUILD PIN #200
 Silver, white and blue
 enamel with celtic cross.

 HOUSE
 UNFLOW
 200 262-0721
\$3.75 post paid

THE MISSION BOOKSTORE
 KEMPER GIFT SHOP
 NASHOTAH HOUSE
 NASHOTAH, WI 53058
 All books seen in The Living Church are available.
 Ask about clergy and church discounts.
 (414) 646-3371 ext. 62

scribe to
THE LIVING CHURCH
 816 E. Juneau Ave.
 Milwaukee, Wis. 53202
 Year..... \$29.95

to the press, of which I was a member,
 that he was not prepared to interfere or
 even talk with anyone in ECUSA unless
 or until they had left that body, and had
 made it clear to Fr. Pasco that he could
 not say or do anything for him until he
 had ceased to be a part of it.

He had also emphasized in a public
 statement earlier that any such action
 on his part would be as a person and as a
 bishop "of the holy catholic and apos-
 tolic church, *not* as the Bishop of Lon-
 don," in giving pastoral care to any per-
 son or group seeking to uphold the
 traditional faith and order of the church.

DOROTHY MILLS PARKER
 Washington, D.C.

Fishy Smell

T.V.'s dramatists do not damage the
 church's image as much as do our own
 Christian brethren in their facile use of
 the medium [TLC, Sept. 28]. Script writ-
 ers find a natural home on the stage,
 while Christians seem more authentic on
 the streets and in their closets.

If the public likes to see us portrayed
 as "weak, scheming and corrupt," I sug-
 gest we take it as a compliment. Drama
 in many of its forms makes much of "the
 fall" of the good man. T.V. at least sug-
 gests that we have something to fall
 from. And often do!

Please, let's not join the ranks of the
 righteous too soon with our protesta-
 tions. Broadcast goodness smells fishy
 to me.

(The Rev.) PHILLIP L. THOMAS
 Franklin, La.

Pope's Refreshing Firmness

The September 21 letters of the Rev.
 Wendell Tamburro and the Rev. Peter
 Powell in which they condemn the Vati-
 can's discipline of Fr. Charles Curran
 and the "mindset" behind it have finally
 prompted me to express my concern on a
 related point.

Fr. Curran was disciplined because
 what he was teaching as Roman Catho-
 lic doctrine was not that. Perhaps his
 views are popular, but popularity does
 not make them catholic, or Christian for
 that matter. While we can be pleased
 that our democratic government has
 succeeded in our society, we should not
 extend our political ideas to religion.
 God does not take a survey and then
 form his opinion on what is right and
 what is wrong.

God says he hates divorce (Malachi
 2:16, Matthew 19:6), and says homosex-
 uality is an abomination. As his children
 it is not our prerogative to tell him that
 we wish to practice something he has
 forbidden, and that he is obliged to
 change his mind. It also should not be
 our prerogative to excise specifically

from the lectionary (Romans 1:26-27).
 RACHEL E. FAY
 Fort Walton Beach, Fla.

• • •
 The existence of the church's responsi-
 bility to teach its doctrines (i.e. the mag-
 isterium) was never, of course, called into
 question by the English Reformation (c.f.
 Article XX: "The Church hath . . . au-
 thority in Controversies of Faith. . ."),
 or is it questioned by modern Anglican-
 ism. In seeming to defend Professor Cur-
 ran's doctrinal subjectivism on behalf of
 the Anglican Church, Frs. Tamburro
 and Powell misrepresent the teaching of
 their own communion just as Professor
 Curran has misrepresented his commu-
 nion.

Whatever our differences with Rome,
 let us join Dr. Ratzinger in preferring
 that individuals represent their own sub-
 jective religious opinions as such, and
 not as the teachings of Christ's Church.

MARTIN TOOR
 Denver, Colo.

• • •
 As a Roman Catholic, I was interested
 in the letters about the Curran episode. I
 understand the negative reactions. As
 Mark Russell, the political satirist said,
 "Father Curran is in hot holy water for
 trying to think without a license!" It is
 marvelous and fulfilling to be a Roman
 Catholic but also, at times, highly
 embarrassing.
 However, in the above sentence one
 could substitute "Episcopalian," "Bap-
 tist" "Lutheran" "Methodist," etc. and
 have it make sense. Out of ecumenical
 charity, I will not be more specific.

JANE BRADFORD
 La Jolla, Calif.

Sunday Schools in Disarray

I wish to commend you and Gretchen
 Pritchard for the September 14 article,
 "Unnurtured Nurturers." I agree with
 every word. I wish it could be read from
 every pulpit. I have often suggested peo-
 ple think of taking six-year-olds and giv-
 ing them one hour per week of instruc-
 tion in reading (with most of them
 missing 40 percent of the sessions) over
 the next 12 years. How many would be
 reading well by the end of 12th grade?

One symptom of the lack of interest in
 our church in Christian education is the
 lack of paid positions. It is impossible to
 find a living wage position in Christian
 education. I visit parishes to do vacation
 church schools and I always find cup-
 boards of educational materials junked
 into boxes, tossed in disarray onto
 shelves, piled in corners. Half of it is

nize it; the other half needs someone with the time to throw it out. This takes time. So does fostering the spirituality of teachers, setting up workshops, lining up audio-visuals, and setting up special programs.

SISTER JULIA MARY

Catonsville, Md.

Gretchen Pritchard's article says much that needs to be said. However, I was disturbed by the closing paragraphs. Yes, children belong in church, worshiping with the family of God. Yes, the parents are the primary nurturers of their children's faith. But that does not automatically exclude a Christian education experience for everyone, in addition to the worship service, on Sunday morning.

JOAN G. WILSON
St. George's Church

Helmetta, N.J.

A big thank you to Gretchen Wolff Pritchard for having the courage to point out the emperor has no clothes.

(The Rev.) JEREMY H. KNOWLES
St. Christopher's Church

Plaistow, N.H.

Time to Reflect

A recent article on the interim rector [TLC, Sept. 14] mentions the possibility of having a period of silence after both the gospel and the sermon. I should like to share with your readers a similar practice which has worked very well in this parish; that of having the anthem immediately after the sermon. This practice has several advantages. The preacher can sit down and relax, the congregation can reflect and meditate on the sermon, the choir can sing without the competition of clattering offering plates, and there can be a hymn at the offertory, so that the congregation stands to take part in the liturgical action, rather than sitting as passive spectators.

(The Rev.) LAWRENCE CRUMB
St. Mary's Church

Eugene, Ore.

Passover Bread

Stephen R. Caldwell asks in the title of his article [TLC, Sept. 14] about communion bread: "Should we use 'real' bread in the Holy Eucharist?" He then introduces a number of arguments to elicit a "yes" as the answer. Let at least one answer be "no."

Christianity, we are often told, has its roots in Judaism, a faith which God loaded with symbolic foreshadowings of that which would replace it: the Christian faith. The business about unleavened bread accordingly goes back to the first passover in Egypt at the time of the

God to tell the people to prepare bread without yeast to be eaten with a roasted lamb, and to continue eating that special bread during the seven days that followed.

The seven days of the Israelites' eating of the same bread is a symbolic forecast of the church feeding their souls on Christ, our bread of life (John 6:35, 48), throughout the seven great periods of the church age.

Thirteen verses (Ex. 12:1-13) are used for instructions as to how to prepare and eat the lambs, and another six (vs. 15-20) detail the eating of the unleavened bread. Two dire warnings of exile are included to emphasize the importance of not using leavened bread either in the passover or during the week

So what is wrong with using bread in the Holy Eucharist? Is that all bread used in those celebrations represents our Lord. To eat yeast bread in the Eucharist is to set for lie and insult, recognized or not, to is a sinner like the rest of us, but certainly is not as both St. Paul (1 Cor. 10:17) and St. Peter (1 Pet. 1:19) have solemnly declared, and as he himself said when he mockingly taunted his enemies to point to any sin in his life (John 8:54).

It is this awesome libel that is the warnings against using yeast bread in the passover and during the week of unleavened bread, the same that is set forth at every celebration.

Continued on page 13

NEW DIRECTIONS FOR YOUNG LIVES



Turning troubled young lives around a big task. It takes a dedicated, professional staff and the right environment — like ours. We help boys with behavioral problems in grades seven through twelve find their way back to their families.

Our treatment combines Christian example and a home-like setting with the most modern psychological and psychiatric therapy. There are just 26 boys at each of our three residential campuses in Kansas and New York. We offer close, personal counseling and 24-hour supervision. Our boys attend public school, play on local athletic teams, make friends and participate in a wide variety of recreational activities.

The treatment program includes family counseling and lasts an average of 12 months. Seventeen years of follow-up research indicate a remarkable record of success.

THE
ST. FRANCIS
HOMES

EPISCOPAL



For more information and referral, contact

The Rev. Canon Kenneth Yates
P.O. Box 1340, Dept. 302
Salina, Kansas 67402-1340
(913) 825-0541 Collect

JCAH Accredited
CHAMPUS Certified
Financial Assistance Available

Serving All Faiths And Races From All Parts Of The Nation

© 1986 J St. Francis Homes 136

Canonaries Question in Decision

Episcopal Divinity School in Massachusetts has joined the General Theological Seminary in New York in questioning the members of the Anglican-Catholic International Commission II (ARCIC) as to "whether the Christian intellectual freedom is being denied" by the actions of the Anglican Congregation for the Doctrine of Life in the case of Fr. Charles Curran.

A statement released by the faculty of Episcopal Divinity School, they said, "Like the faculty of the General Theological Seminary, we welcome the substantial progress already reached by Anglican-Catholic representatives on the Commission as recorded in the ARCIC II Report and for that very reason we are concerned that the Vatican's decision of Curran raises a fresh and significant obstacle to the closer ecumenical relations which we seek."

The General Theological Seminary recently issued an open letter to the members of ARCIC II in which various questions of concern about the Curran case were discussed. The professors said they agreed with the presidents of Roman Catholic societies that "the Anglican-Catholic theology in the United States and elsewhere will be degrading."

Curran was recently barred from teaching at Catholic University of America because of his controversial stands on moral issues.

Religious Communities Gather

Thirty representatives of 18 religious and Christian communities in the United States met for a conference at St. Margaret's Convent in Duxbury, Massachusetts, in September. The program was coordinated by the Conference on the Religion of the Anglican Communion in the Americas (CORL), an association of religious orders for men and women.

The program leader was the Rev. Richard J. O'Connell, chaplain to the Sisters of St. Clare and a doctoral student at Harvard Divinity School.

The theme of the three-day gathering was "Life in Jesus Ministry," and the Rev. Anne Marie, Superior of the Sisters of St. Margaret, began the meeting with a presentation on the commonality of religious life and mission. Fr. Andrew

Rank, of the Society of St. Paul, and president of CORL, followed with a paper about the history of the religious life in the Anglican Church since the founding of communities in the 1840s.

Dennis and Elizabeth Kelly, who head the Community of Christian Family Ministry, a community of married and single people in Vista, Calif., shared their thoughts about the need for Jesus to be at the heart of all Christians' lives, especially those in a religious community.

Brother Tobias S. Haller, a member of the Brotherhood of St. Gregory, spoke about the canon pertaining to religious orders and Christian communities. He said there are certain changes needed in the present canon, including some pertaining to religious groups seeking national church recognition under what is now Canon III. 28.

In the final day's session it was suggested that individual religious orders and Christian communities covenant for mutual support and encouragement in prayer for each other.

Brotherhood of St. Gregory

The Brotherhood of St. Gregory's General Chapter was held in September at the College of Preachers on the grounds of the Washington Cathedral. All brothers are mandated by the rule to gather for this time of retreat, prayer and study.

The brotherhood is an association of Anglican men who live under a common rule individually, in small groups, or with their families and support the community's activities from their secular or church-related employment.

Chapter activities included a retreat conducted by Sr. Clare Fitzgerald, SSND, a former president of the Roman Catholic Leadership Conference of Women Religious. The business meeting introduced the beginning of a one-year period of study towards the development of a companion sisterhood of St. Gregory, which would be sponsored by the brotherhood until such time as it has enough members to become an independent community. A committee was appointed by the Superior General to begin this study for submission to General Chapter next year.

The chapter also elected representatives to the council, and the Rev. Glen Edward Riley, rector of All Saints' Church in Chicago, was admitted as a postulant, and Br. Michael David Elve-

strom from St. Stephen's Church in Harrisburg, Ill. was clothed as a novice.

At the festival Eucharist in St. Mary's Chapel of the Washington Cathedral, four brothers from Province II made their life vows. These were Anthony Francis Tornabene and John Peter Clark from St. Augustine's Church, New York; and William Francis Jones and Stephen Storen of Trinity Church, New York.

World Wildlife Fund

Celebrations marking the 25th anniversary of the World Wildlife Fund (WWF) wound up September 29 with a colorful ecumenical ceremony in the hometown of St. Francis-Assisi, Italy.

Representatives of five major world religions gathered in the St. Francis Basilica, built in honor of the 13th century saint, to give thanks and to make an act of repentance for the harm done to nature by humans.

Jewish rabbis sounded rams' horns and recited the prayers of Yom Kippur. Moslems recited from the Koran, Hindus read a prayer of forgiveness from the Bhagavad Gita. Buddhist monks chanted a Tibetan hymn of repentance and Christians read from the New Testament and sang, while those belonging to none of these religious groups were invited to make their own acts of repentance.

At the center of the basilica, oriental dancers in gold and silk costumes performed a Hindu dance of creation. Members of the crowd carried brilliantly colored banners depicting various animals.

The religious celebration was part of four days of events in Assisi marking the WWF's 25 years of service to wildlife. The organization sponsored a two-day conference entitled "Conservation: The Need and the Message," which was attended by over 700 experts. The wildlife organization also hosted an interfaith retreat in a Franciscan convent and a festival of the performing arts dedicated to ecology, and organized marches to Assisi.

Several thousand pilgrims participated in the marches, walking from four locations in Italy, and were joined by thousands more from some 50 countries. It was Britain's Prince Philip, husband of Queen Elizabeth II and WWF president, who decided to bring the world religions and conservation celebration to Assisi.

Prince Philip, speaking at the opening of the celebrations September 26, said, "Here in Assisi we must think of ways of

people's hearts." Science and scientific reasoning are not enough, he said, "to continue and expand our struggle we need new motives, religious, moral and emotional."

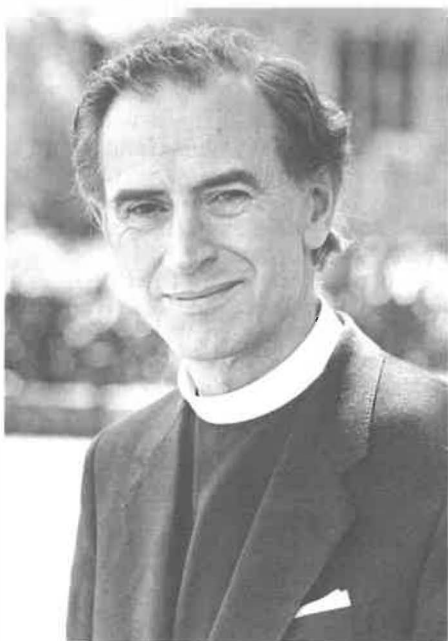
Ecumenical Service Sparks Hesitation

The leadership of South Africa's major white Dutch Reformed Church has expressed reluctance to cooperate with Anglicans in holding a regular ecumenical "communion service of reconciliation."

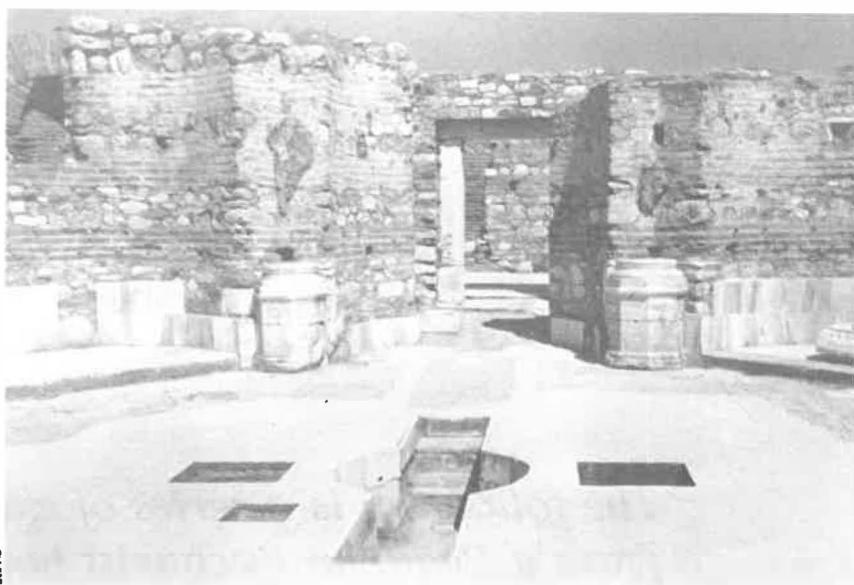
The Very Rev. Robert Briggs, newly appointed dean of St. Alban's Cathedral in Pretoria, proposed such a communion service for all churches in downtown Pretoria, and said he would make the Anglican cathedral available for it. —

The Rev. Kobus Potgieter, moderator of the General Synod of the Nederduitse Gereformeerde Kerk (NGK), said his church would first have to receive an official invitation from the Anglican Church before considering any official involvement.

The Dutch Reformed leader said his church differs substantially from the Anglican Church in its view of Holy Communion, and if NGK members wanted to attend such a service, they would have to do so as individuals.



The Very Rev. John Simpson was installed as Dean of Canterbury Cathedral in Kent, England, September 20. He had been archdeacon of Canterbury until his election in May [TLC, June 15]. In his sermon, Dean Simpson said, "Never have cathedrals been more important in the life of the church. People are drawn to cathedrals in their hundreds of thousands — in the case of Canterbury, in their millions — as pilgrims, as tourists, as men and women seeking, they perhaps know not what. This places cathedrals in the forefront of mission, without even asking to be so placed." Dean Simpson succeeds the Very Rev. Victor de Waal, dean from 1976 to 1986 [TLC, Feb. 23].



RNS

Restored by archaeologists, this restored baptistry of the Church of St. Mary at Ephesus, Turkey, is part of the earliest Christian churches in the world. Those to be baptized approached the baptistry from the west, immersed and resurfaced facing the east and the rising sun. It is dated around 313 A.D.

BRIEFLY...

After being published in *THE LIVING CHURCH*, five poems by Betsy Jane Bramhall of Morristown, N.J. have been put to music by a local high school choir director, and two were recently performed by the Morristown High School choir and orchestra. The poems were "Blackbird" [TLC, Sept. 9, 1979] and "Twice Upon a Time" [TLC, June 11, 1978].

Tired of the commercialization of Christmas, a non-profit organization in Ellenwood, Ga. called Alternatives mounts a yearly campaign to encourage churches to "restore the real meaning of Christ's birth." Backed by many denominations, including the Episcopal Church, Alternatives works to encourage church members to estimate what they spend on gifts and consider channeling 25 percent of the amount to charities and people who need it. The organization also helps churches plan Sunday school classes to help members focus on the religious, rather than commercial implications of Christmas.

According to the English Tourist Board, churches and cathedrals remain Great Britain's most popular tourist attractions. Westminster Abbey heads the list with 3.5 million visitors in 1985 and second is St. Paul's Cathedral with 2.5 million. Officials in charge of the historic churches and cathedrals have expressed delight at the continuing popularity of their buildings but with a tinge of anxiety.

More visitors mean more wear and tear, and donations don't fully cover costs of maintenance.

Headed by the Rt. Rev. John Hazlewood, a leading opponent of women's ordination in Australia, the Diocese of Ballarat recently passed a resolution directing the bishop to explore the possibility of linking with other episcopal churches in the event women are ordained. Bishop Hazlewood is diocesan mediator, the Most Rev. Penman, Archbishop of Melbourne is Metropolitan of the Province of Victoria, and as of June 1, has allowed Rev. Susan Adams, a priest ordained in New Zealand, to preach and celebrate Holy Communion in Australia [July 6].

A congregationalist minister in Newcastle-Under-Lyme, England, believes self-control is good for the church and has launched a national organization to return good manners to the society. The Rev. Ian Gregor formed the Polite Society to "save the country from rudeness and vulgarity. Members will commit themselves to a code of conduct and pledge to "decent" every situation . . . with the utmost consideration for other people's feelings. The minister says his campaign will help reduce the number of broken marriages, road accidents, incidents of child abuse and general vulgarity, but "there are lots of very courteous people about."

Close to the Lord

The following is a series of excerpts from a Requiem Eucharist homily by the Rev. Dana O. Howard, who wrote it prior to his death from “Lou Gehrig’s Disease” (amyotrophic lateral sclerosis) on September 7 [see page 15].

I am “preachin’ my own funeral!” Those of you who have seen me in even a cursory fashion have guessed that I would leave things untied. Lord knows I am too compulsive for that! Besides, it’s been a good long while since I last preached, and because I always found it fun to preach, I thought, “What the heck! Besides, it will give them something to talk about.”

I call to minister, to be a priest in the name of being a servant of the people, and I am a strong one. This call is the best thing in life I loved most. The liturgy, with its understated dignity and its mystery and awe, and the majesty of the church — to preach and to share the wonder of it all, the majesty of it all: these were the things that I dearly loved. I strove for perfection in these things and saw my gifts to do them well as gifts which became the richer the more they were

needed and desired to be a priest was the most important thing in my life. . . . I heard a doctor say, “You are one of the most insidious of the neurological diseases.” It did not take long for those who wished to be “poetry in motion” to become weak and wasted, un-

able to walk up a chancel step or lift his arms in prayer. The graceful liturgist, the eloquent preacher, was soon choking on nearly everything, drooling and unable to lift his head.

And like millions more of fellow human beings, I, too, had to wonder, “Just what in the hell is going on here? Why me?” And “why did A.L.S. manage so astutely to rob me of that which meant the most to me?”

The good news is that I found out. And in a strange sense I am thankful to my old arch enemy, A.L.S., because it taught me that the “I” raising all these questions wasn’t me at all. What A.L.S. squashed down and made so pathetic looking was but a false image of myself which I had created.

A.L.S. forced me to sit still long enough to figure out who I wasn’t. It gave me the space to explore a “self” beyond wasting muscle tissue. It aided me in sorting through the truly important qualities, events, and relationships of life which are worth fussing about. In the end, however ironically, it strengthened me for my journey, a journey we must all take, a journey into death. I left with bags packed, eager to get on with it, in a world filled with people who don’t even have a travel agent.

There is a joke about a fellow who, while back-packing, slipped and fell off a dangerous precipice leading to certain death. On his way down he managed to grasp a root jutting out of the hard rock. He looked heavenward and screamed, “Is there anybody up there?” And a voice from heaven replied, “Why, yes there is.” The man said, “Oh, thank God! Can you help me?” And the voice from heaven said, “Yes, I can; let go of the root.” The man responded, “Is there anybody else up there?”

My point is this: Most of us have arranged in our minds the when and where of our surrender to God; we survive on this fantasy. We think that by our good intention to do it *someday*, that we have done it.

But life is what happens while we are making other plans. And it is God (who is not only love but life) who chooses to teach us in his own way. Chances are you won’t like it. When I used to get so angry and frustrated that God had not chosen my script for my life, I would look up at my wooden crucifix, the one which I had cremated with me, and remember that even God himself discovered the depth of his love and care for his people in his own suffering. How much there is to learn in suffering.

to mind: A man walked into a pet shop and asked for the best singing canary in the store. The proprietor gladly sold it to him, but the next day the man returned the canary demanding a refund, saying that he had noticed that the bird stood on only one leg the entire time he was perched in its cage. The pet shop owner exclaimed, "You said you wanted a 'singer,' not a 'dancer.'"

What we really want is a God who will come and swoop us off our feet and take us away. What we get is a God who would rather be *with* us, *in* this. At Christmas, we sing about "Emmanuel," which literally means "God-with-us"; on Good Friday we discover God is a far cry from Fred Astaire, but boy can he sing! And what he sings is a love song.

Had God not also suffered there would be nothing to sing about today. But because he did, there is the hope that our suffering in this world can be our greatest teacher, not a foe or an enemy, but a friend who comes to dwell with us and teach us the most painful and yet wonderful secrets in the universe. No doubt that was why St. Paul prayed that we might come to know "the fellowship of Christ's suffering"; he prayed that *after*, not before, a great deal of personal suffering. It was not as if Paul or we suffer alone. We have fellowship with him who suffers with us. Because he loves us.

The real clincher for us is that wherever there is life, there is death. Few

faster than death. Yet, if we have what we call "good" there is also what we call "bad." Our "fall," as portrayed so beautifully in the Adam and Eve passage, is that we have failed to see the unity in all things, failed to see the majestic wonder of the whole picture, because we are so busy looking at *our* slice of the pie.

Life, Christian life, is learning to surrender this mad chase after a slice or bite of "whatever" and simply accepting the whole of it. Adam and Eve's fall resulted from their knowledge of good and evil, their ability to distinguish between them, and hence they fell into disunity, unable to interpret the universe and their God without labels and judgments. But after all, who are we to judge what is good and what is bad? Job tried the same thing and God's rebuff to him and his impertinence became some of history's finest literature. But for other than good reading few of us do anything about it or allow its truths to change us in any significant way.

The fact is simply this: that those of us who eventually become the best singers of the human story, often sit precariously perched on one leg. It is our very point of weakness that gives us our added strength to become more than we would have before. The beauty of the Christian story is that "the poet worthy that name" who comes "singing his songs," as Walt Whitman put it so well, is the Son of God, the one who

cross, and all for us, that we might to know that however tragic life can often does appear, that it is possible for us, as well, to "launch out on track seas . . . caroling free, singing our of God, chanting our chant of ple exploration." This is possible for us because we have a God who is wit

It is all right there in the psalm during the mass [Psalm 139]:

"Where can I go then
from your spirit?"

Where can I flee
from your presence?"

Until we are able to know God as "One" who suffers with us, we may want him out of our hair. But, when we come to know the sweetness of his lowship, in suffering, we also begin to comprehend and take comfort in the of that psalm:

"If I climb up to heaven,
you are there;
If I make the grave my bed,
you are there also.

If I take the wings
of the morning
And dwell in the
utmost parts of the sea,

Even there your hand
will lead me
And your right hand
hold me fast."

Arrow Prayers, Phrase Prayers, and Anglicans

A Constant Focus

By FREDERICK QUINN

Anglicans often believe the ideal prayer was written by Thomas Cranmer and edited by T. S. Eliot. We come from a highly literate tradition with prayer forms that have emerged like other literary forms. The advan-

The Rev. Frederick Quinn of the Diocese of Washington has a longstanding interest in Eastern Orthodox history, culture and spirituality.

tages of this tradition are the accumulation of many remarkable prayers whose evolution represents the fullest realization of a literary style and an individual genius, as in Cranmer's great Litany.

Prayer life, however, is richer than the contents of any prayer book. In recent years, Western Christians have shown increasing responsiveness to Eastern Orthodoxy's tradition of phrase or arrow prayers, which were in use at least by the

fifth century. Several such prayers contained in the writings of Archdeacon George Appleton, editor of the *Anthology of Prayer*.

Phrase or arrow prayers are just short, to-the-point prayers of one or two lines, usually focused on a single concept. They come from the words of Jesus, psalms, hymns, longer prayers, the words of the petitioner. Their type is the Jesus prayer, one fo

Prayer life, however, is richer than the contents of any prayer book.

is "Lord Jesus Christ, Son of the God, have mercy on me, a sinner." unknown early 19th century Russian author of the devotional classic, *The Pilgrim*, relates his experience of the Jesus prayer: "Early one morning prayer woke me up as it were. I tried to say my usual morning prayer but my tongue refused to say them or exactly. My whole desire was upon one thing only — to say the name of Jesus, and as soon as I went on to say it I was filled with joy and relief. It was though my lips and my tongue pronounced the words entirely of themselves without any urging from me" (*The Pilgrim*, Ballantine Books, p. 11).

The student of Eastern Orthodoxy has learned that "For some there comes a time when the Jesus prayer 'enters into the heart so that it is no longer recited by a conscious effort, but recites itself spontaneously, continuing even when a man is asleep, present in his dreams, and is brought him up in the morning" (Timonare, *The Orthodox Church*, Pennington, 1963, p. 313).

Constant or sustained repetition, with rhythmic breathing, is part of Orthodox prayer life, and differs from the stop-and-go precision of a well-timed, carefully Anglican sung matins, or the idea of a collect, once said, should be repeated or used a year later.

These prayers can be used at any time, especially in a sudden crisis or moment of joy, when a Prayer Book is not available. They are excellent prayers to use while traveling, or waiting in a shopping cart when stuck at an interminable checkout; while entering a hospital corridor on a neighborhood walk, while asleep, waking, or when passing a busy period. Phrase prayers can find their way into our consciousness when we are faced with strong emotions, seeking peace, calm, and assurance in difficult times.

Leslie Glenn, in *A Scornful Wonder*

p. 208), describes a wounded soldier who asked a Red Cross volunteer to read him a single Bible verse for 45 minutes. The pain was so intense he was biting a board. He said quietly "I am still in pain, lady, but Christ helps me bear it." Phrase prayers help affirm God's presence in hospitals for both patients and pastors.

Recently, at a coffee hour in a church where I conducted a single service, a troubled person shared enough immediate grief and long-term problems to require sustained professional attention. Others wanted to talk and there was time for a single sentence. My response was "Keep saying 'Jesus, be with me' no matter how bad it gets."

It is possible that a new version of the Prayer Book, perhaps a generation from now, will contain a page of phrase prayers. In the meantime, those who employ this form of prayer can compile their own lists. Repetition and focus are more important than length and variety. Some possibilities are the following:

Lord Jesus Christ, Son of the living God, have mercy on me, a sinner (Jesus Prayer).

Lord, make everything all right (American).

Christ is the end of my journey; Christ is the resting place on my journey (Orthodox).

Lord, now lettest thou thy servant depart in peace (Luke 2:29).

Abide with us, for it is toward evening, and the day is far spent (Luke 24:29).

Behold my servant, whom I uphold (Isaiah 42:1).

Lord, give us this bread always (John 6:34).

Lord, he whom you love is ill (John 11:3).

My soul doth magnify the Lord (Luke 1:46).

Maranatha, Come Lord Jesus (Revelation 22:20).

Sing, my soul, his wondrous love (Hymn 467, *Hymnal 1982*).

Sir, give me this water, that I thirst not (John 4:15).

The strife is o'er, the battle done, the victory of life is won (Hymn 208, *Hymnal 1982*).

N.B. Minutes after reading the typescript of this article, our car was struck broadside by another vehicle. In the time we waited for the ambulance and spent the next four hours in a hospital emergency room, I said each of the above prayers several times, but felt the Jesus prayer intruding on them, much as a symphony's melody dominates excellent supporting music. Possibly because I had used the Jesus prayer for many years, and possibly because of its innate power, it was this prayer that I used most and it remained with me through a stressful time.

Real Patriotism

By ELDRED JOHNSTON

Recently I have noticed a drive, coming from various quarters, to mandate the Pledge of Allegiance in all schools. I believe that this formality would scarcely accomplish the goal of strengthening patriotism. Real patriotism is more than a gesture — it's a whole-hearted commitment.

I suggest that a patriotic pledge should include the following: Holding my country in high regard, I promise —

- Not to cheat on my Income Tax form. (This has priority because it's an acid test.)
- Never to drive while under the influence of alcohol.
- To cast my vote in all elections.
- To treat our flag with honor and respect.
- Not to litter our streets or pollute our streams and woodlands.
- To treat people of minority ethnic groups with equality and respect.
- To refuse to patronize any pornographic enterprise.
- To participate in drives aiming to assist the handicapped, the sick, the unemployed, the unfortunate.
- To support all national and international efforts to advance education and peace, and eliminate poverty, disease, and drug traffic.
- To obey all traffic laws — especially speed limits.
- To uphold high standards for the family and the home.

P.S. Are any of these superfluous? Has any important point been omitted?

Retiring Bishops

Canon law requires that retiring bishops must first have their resignations approved by the majority of other bishops, and the House of Bishops has just approved a number of such resignations. In several dioceses such resignations mark the end of an era. Our good wishes and gratitude go with the retiring prelates.

Our church asks bishops to shoulder all sorts of burdens and to solve all sorts of problems. In a few years they, like the presidents of colleges, directors of foundations, and the deans of seminaries, feel they have done what they could and they seek relief. Yet a bishop may be only ready to come fully into his own spiritually at about the time most retire.

When he is too old to rush about to every meeting, too old to learn to use every new gadget or technique, too old to be impressed by every new development, he may bring a new dimension into his ministry. One who is too old to be tossed about by the fads, fashions, fears, and fantasies which characterize our era may, by his words, teaching, and very presence, make us aware of the eternal God we are called to serve.

We wish some did not have to retire so soon. To put it on the most pragmatic level, it would be less costly for a diocese to hire another staff member at the diocesan headquarters to assist an aging bishop with some burdensome duties, rather than to hasten the lengthy and expensive business of choosing, consecrating, and getting used to a new bishop.

Some bishops happen to be in a position to exercise a valuable ministry after retirement. The church is fortunate when this occurs. In some other cases this could happen, if our church as a whole were more imaginative about utilizing the gifts and talents of older clergy. Many people today, including some young people, hunger for wise, experienced, and prayerful teachers and spiritual guides. Such gifts are most likely to be found among those who are rich in years.

We are saddened by the death of one retired bishop, announced during the meeting, the Rt. Rev. Theodore H. McCrea, retired Suffragan of Dallas, and of another who attended the meeting and died suddenly at the end, the Rt. Rev. Roger H. Cilley, retired Suffragan of Texas.

The Overdosed Media

It seems to be all people are talking about these days. Both *Time* and *Newsweek* have covered it extensively and President Reagan and his wife are so concerned they recently broadcast a special news conference vowing to fight it. It has become the new "hot topic."

By all the fuss one would think drug abuse was something that had just recently struck society like some alien disease we had never experienced before. Suddenly we must all pull together, pour money on the problem, "just say no" and it will all go away.

Of course the personal and societal suffering that the result of drug abuse has been with us for centuries and is not the new phenomenon the media would like it out to be. Though the sudden tragic deaths of star athletes and the deadly appearance of "crack" on the streets has made for flashy coverage, will that coverage do more harm than good?

Last year's media fixation with missing children though it did bring about the recovery of some youngsters, also raised some questions about the accuracy of some figures and cast a poor light on the problem as a whole. Though people are still concerned somehow the overkill and its inevitable backwash of complaints took the validity out of an otherwise worthy endeavor.

The backwash is just beginning to swirl around this "sudden" crisis of drug abuse, as letters to the editor and editorials in various publications show. Those who labor long and hard in religious and secular societies treating victims of drug abuse realize there are no quick solutions to such an involved, long-standing problem, and none are likely to arrive. For those who live in the inner city or other areas with poverty and drug abuse is a decades-old crisis which has hit many of their children, this sudden interest has become a source for bitter laughter.

Will this present campaign against drugs have a real impact against abuse in the long run? Or will it be relegated to the back pages after the media drums have died out? Perhaps it is up to the church to keep the issue in perspective: an ongoing battle with a long history but never without hope.

Invitation

Come to this table
where a world becomes
a Word that is first spoken
and then broken
spoken in a voice
that shaped creation
out of chaos broken on
a crooked ancient tree of
knowledge and of hate
this only to be formed
again and found of late
by faith in humble bread
and purple wine set out
right here for you and me
to then draw near and take
and eat and twine into a body
that is more than ours alone
is life within the clear
divine embrace of everyone
eternally. Sheer grace!

J. Barrie Shepherd

Heading Presence

STIANITY AS PSYCHOLOGY
 Morton T. Kelsey. Augsburg.
 3. \$7.95 paper.

the majority of the peoples of the
 n world appear to be heading
 is psychological, as well as nu-
 self-destruction is not a statement
 admits of too-heated argument.
 the battle rages is in the area of
 and cure.

Christianity as Psychology, Morton
 produces historical as well as
 ophical arguments to demonstrate
 e cause lies in the slow but sure
 ce of philosophers and theolod-
 uring the past 600 years in the
 ion of people from their spiritual
 This has resulted in a materialistic
 view which allows of no direct con-
 ith God, and thence to the secular
 ist, existentialist base of most
 n psychological systems, which
 o convince us that belief in inner
 ial realities is part of the problem
 than the solution.

this reviewer, the interest gener-
 y the absorbing analysis of the
 of man's inner dislocation was ex-
 l only by appreciation of Professor
 's prescription for the most effec-
 re, which also justifies the book's
 in his own words: "when the full
 drama of Christian faith is under-
 accepted, and fully lived, we find
 ly the most adequate religious ex-
 on available to mankind but also a
 nd psychological understanding
 ethod," for "Jesus knew and
 the depth and complexity of the
 being, the many levels and layers
 being."

ould be unfair to Morton Kelsey to
 state the underlying *motif* im-
 n this, as in all his other books: to
 out to the wounded, the lonely and
 st and bring them into the loving,
 g presence of the risen Christ.

JOAN LIEBLER
 Moab, Utah

Niebuhr

**ES FROM THE NOTEBOOK OF
 MED CYNIC.** By Reinhold
 ar. Harper and Row. Pp. vii and
 7.95 paper.

slender volume, first published in
 records Niebuhr's youthful and
 astoral experience from 1915-1928
 ustrial Detroit. It still compels our
 st to see the foundations for his
 "Christian realism" emerging in
 ncrete experiences of parish life.
 ning knowledge of individuals led
 o exclaim by age 28 that despite
 n pettiness there is "something

But it was his formidable critical
 powers which clearly identified the di-
 rect conflict between Christian ideals
 and "the dominant interests and preju-
 dices of contemporary civilization." He
 very early perceived that "Christianity
 is very much of a minority movement in
 a pagan world." The nagging problem
 was — and still is today — how to engage
 this wider society with the Christian
 ethic of love. The blindness of men in the
 mass "to the larger moral problems of
 society" led him by 1928 to conclude
 that "society as such is brutal, and that
 the Christian principle may never be
 more than a leaven in it."

OLIVE J. BROSE
 Hie Hill Farm
 Westbrook, Conn.

Challenging the Stereotypes

**PROTESTANT SPIRITUAL TRADI-
 TIONS.** Edited by Frank C. Senn. Paul-
 ist. Pp. 273. \$9.95 paper.

Though many scholars have investi-
 gated Protestant theology, relatively few
 have examined Protestant devotional
 life. Indeed, "spirituality" is not a typi-
 cal word in Protestant vocabulary,
 though it is quite familiar to Roman
 Catholics and to the Eastern Orthodox.
 Many Protestants still mistrust liturgi-
 cal forms of worship, believing that once
 absolute dependence upon the Word of
 God is abandoned, the Gospel itself is
 betrayed.

Yet spirituality has long held an hon-
 ored place in Protestant thought. Frank
 C. Senn, pastor of Christ the Mediator
 Lutheran Church in Chicago, has gather-
 ed seven scholars, each of whom
 contributes an essay on some form of
 Protestant devotion. Lutherans, Calvin-
 ists, Anabaptists, Anglicans, Puritans,
 Pietists, Methodists — all are covered in
 this splendid and succinct volume.

Anglicanism is discussed by Dr. Paul
 V. Marshall, rector of Christ Church,
 Babylon, N.Y. Marshall asserts that the
 genius of Anglicanism lies not in denom-
 inational doctrine nor in ecstatic experi-
 ence. Rather Anglicans are bound by "a
 commitment to being the church, and
 striving to do what the church is called
 to do in the world." Hence the Anglican
 Middle Way, the famous *via media*, is
 not indifference to issues, but an appre-
 hension of the complexity and richness
 possible in dealing with them. Anglican-
 ism is no crazy quilt of high, low, and
 broad church theologies, but people in-
 tending to live together as "catholic
 protestants and protestant catholics." A
 serious Anglican does not shun private
 prayer, but one who assumes that pri-
 vate and corporate prayer need each
 other.

Perhaps most impressive is the variety
 of spirituality that Marshall finds
 within Anglicanism, and he goes into a

Hérbert to Evelyn Underhill. And if one
 is curious about one strain of Anglican-
 ism, the 18th century evangelical one,
 the article on Methodism, contributed
 by David Lowes Watson of the church's
 board of discipleship, offers rich detail
 on John Wesley and his early followers.

Equally interesting is Senn's own ar-
 ticle on Lutheranism. Senn carefully ex-
 plains Luther concept of God as a being
 who reveals himself "not in manifesta-
 tions of power and glory but in the midst
 of peril and suffering." God is not the
 omnipotent monarch whose glory should
 be reflected by his devotees, but the One
 who divests himself of power and is re-
 vealed as "the crucified God." Moreover,
 the true Christian life, as Luther saw it,
 was not a life of security, where the tri-
 umph of good is assured. Rather it is the
 security of "a beggar," a person who re-
 lies not on his own works but who trusts
 the promises of God. Justified by faith
 and saved by God's grace, the Christian
 is free to serve his neighbor without
 thought of reward or penalty, in other
 words as a sheer act of devotion.

Also revealing is Howard G. Hage-
 man's essay on Reformed spirituality.
 Hageman, past president of New Brun-
 swick (N.J.) Theological Seminary and
 well known authority on Reformed lit-
 urgy, suggests that the real center of
 Calvinism as a living faith is not predesti-
 nation, those eternal decrees of God.
 Rather it is *unio mystica*, the union of
 Christ with the believer. The reading and
 the preaching of the word is not mere
 commentary on the gospel; it is "the way
 in which Christ comes to us and shares
 himself with us, enlarging our under-
 standing, strengthening our commit-
 ment, deepening our assurance." Unfor-
 tunately, because Calvin's followers
 downplayed the Eucharist, we have for-
 gotten that the Geneva reformer
 staunchly affirmed his belief in the real
 presence and the necessity of frequent
 communion.

The articles dealing with other forms
 of spirituality are also helpful. Even if
 one runs the danger of becoming over-
 whelmed by the sheer variety of Pietists,
 Puritans, and Anabaptists presented in
 these essays, there is not an article that
 does not challenge old stereotypes.

JUSTUS D. DOENECKE
 Division of Social Sciences
 New College of the University of
 South Florida
 Sarasota, Fla.

Books Received

CRITICIZING. By William J. Diehm. Augsburg.
 Pp. 126. No price given, paper.

MINISTER'S ANNUAL: Preaching in 1987. By Jim
 and Doris Morentz. Abingdon. Pp. 444. \$9.95.

**ANSWERING LOVE'S CALL: Christian Love and
 a Life of Prayer.** By Stephen V. Doughty. Ave Maria
 Press. Pp. 127. \$4.95 paper.

the Holy Eucharist where "real" bread is used.

(The Rev.) WARWICK AIKEN, JR.
St. Mary's-by-the-Highway Church
Eden, N.C.

We respectfully point out, as part of the background to this discussion, that in the New Testament, the references to the Last Supper (Matthew 26:26, Mark 14:22, etc.), to miraculous feedings (Luke 9:13, John 6:9, etc.), and to post-resurrection meals (Luke 24:30, John 21:9, etc.) always designate "bread" or "loaves" by the Greek word for leavened bread (artos), not by the quite different Greek word for unleavened bread (azymos). Ed.

Distinguishing Marks

An observation on the "Statement of Witness" recently issued by sixteen of our bishops [TLC, Sept. 7].

In saying that Jesus called "only males" to be apostles, the bishops mean of course that he called no women to that ministry. Though this is true, it must be remembered that truth does not necessarily denote significance. I would suggest that those who think otherwise remember one more "important" distinguishing mark of the apostles — that none of them was a priest before being called by our Lord.

RICHARD R. MOUK
New York, N.Y.

• • •

I was glad to see the "Statement of Witness" which was drawn up and signed by Episcopal bishops at Fond du Lac last May. I understand that more bishops have added their signatures, and it is my fervent prayer that those bishops who have not signed the statement will do so soon, thus adhering both to Anglican tradition and to the holy scriptures. The alternative would split the church in two — permanently.

MARTHA MULLEN WELLS
Chicago, Ill.

Albatross for Church

Leslie J. Francis ["The Anglican Church in Rural England," TLC, Aug. 31] well describes the decline of the church in rural England, but without putting one finger on two of the prime causes for such blight, not only in rural areas, but across England generally.

First, the state-church tradition with which England and many nations on the continent are cursed. In any country in which citizenship through birth conveys baptism and membership in an established church, you can expect a wholesale falling away from church once one has been confirmed. It is just as bad in the Lutheran countries, e.g., Denmark

attend church on any given Sunday. Or consider Roman Catholic France, one of the most anticlerical countries on earth yet nominally one of the most Roman Catholic. Unfortunately, as rooted in British tradition and law as this setup is, the Church of England has to live on with this albatross, much as a handicapped individual finds ways to live above and in spite of his limitations.

Second, a radical liberalism which denies the truths of the faith will never provide the basis for church renewal. The fruits of wholesale disbelief are seen in such bishops as John A. T. Robinson of *Honest to God* fame or David Jenkins who was recently consecrated in spite of his widely publicized denial of the virgin birth and the resurrection. The pew-sitters in such churches may not always be able to state what's wrong, but they definitely know something is terribly wrong, and they are voting at the offering plate and with their feet.

Something could be done about this second condition if a strong confessional movement, e.g., like the Evangelical and Catholic Mission in this country, were to make inroads into English church life. Perhaps England is ripe for such a movement as that of the Wesleys and George Whitefield in the 1700s, which confronted a church as ossified and fruitless as the present-day state church and reinvigorated English national life with the spiritual disciplines now known as Methodism.

(The Rev.) EDWARD A. JOHNSON
St. Paul's Lutheran Church (LCA)
Batesville, Ind.

Led into Temptation

Several weeks ago I wrote some comments on "Our Father in Heaven" by the

made myself clear, so neglected to them. However, the response to theme by Nancy H. Tier among the gust 17 letters has prompted me to write my ideas and offer them for they may be worth.

The implication from "lead us not temptation" that God might be w enough to tempt us has probably l ered a lot of people. But is it nit-pic to observe that the Lord's Prayer not ask the Father to refrain from te ing us? Rather God is asked to "le not into temptation." Is there a pos ity that any aspect of God's right ness might lead us erring mortals temptation?

Suppose you go out of your w praise the successes, excuse the fc and generally favor some friend c worker with whom you desire good tions. This friend or partner may b demonstrative, never thanks you, p praises your success, and perhaps gloats at your failures. How's you tience doing with this lack of app tion? Are you tempted to wrest v ance out of God's hand with well-aimed insult?

Jesus knew the righteous God c law. Could he have thought that le righteousness might tempt impe humans to wrong and even evil a judgment when he rescued the ultress from her accusers?

For years I've been inclined to with the viewpoint of Fr. Wolff an reluctant about praying "lead us into temptation." But unfolding keeps alerting me that my unders ing of some Christian sayings is far adequate. Perhaps it is safer to let ture be.

CLIFTON N
Huntington, Mass.

Hidden

Black in a bank of green, opening
just enough to scare the runner who
would appear — an egg in a tent of vines.
Shards of bark, a pine cone's decay and
something grows red for squirrels
to eat.

Back bent to knee in prayer: "Alone in
life and for what reason?"

To hide and watch in place of dark,
to know no more than moss and less alive than
slugs or snails? Hard Source, break
the egg again and pour the truth in
light. Hold me in the dark and
warn me when the runner comes."

J. Pittman McGehee

hort & Sharp

7 TRAVIS DU PRIEST

...KING WITH THE ANC. Bureau of Information (Private Bag X745, Pre-South Africa 0001). Pp. 42. No given (compliments of the South in Embassy, 3051 Massachusetts N.W., Washington, D.C. 20008). Government pamphlet which examines the history of and current policy discussion with the African National Congress (ANC). The South African government will negotiate only with those who renounce violence, and the pamphlet ends: "At the moment the ANC does not comply with these requirements." Of interest as an official Pretoria document.

SCRIPTURE TEXTS. Forward Movement. Pp. 20. \$1.00 plus \$.10 postage/handling, paper.

A self-contained printing of the Celebration and Blessing of a Marriage (pp. 423-432, BCP) and of selected assigned scriptural readings from Lectionary Texts, Various Occasions and Occasional Services. A useful pamphlet, especially for weddings where Prayer Books may not be available. Contains the marriage ceremony only, not the Holy Eucharist.

ORDINARY PEOPLE AS MONKS AND MYSTICS: Lifestyles for Self-discovery. By Marsha Sinetar. Paulist. Pp. viii and 183. \$7.95 paper.

Based on research into what the author calls "the mystic type," this is an interesting study of spirituality and psychology. Though tending toward jargon at times and in a somewhat clinical style, the book makes fascinating disclosures about those who are "in love with the absolute."

PEOPLE and places

Appointments

Canon Richard Allen is rector of Grace Church, 218 N. 6th, Muskogee, Okla. 74403.

The Rev. Bettina Anderson is interim rector of St. James', 3400 Calumet, Columbus, Ohio 43214.

The Rev. Daniel Appleyard is rector of St. Luke's, 5325 Nieman Rd., Shawnee, Kan. 66203.

The Rev. Shawn A. Armington is deacon assistant at Christ Church, South Amboy, N.J. Add: 257 4th St., South Amboy, N.J. 08879.

The Rev. Michael L. Barlowe is rector of Grace Church, Plainfield, N.J.

The Rev. Martin Bell is missionary of the southwest region of the Diocese of Oklahoma, Box 485, Paul's Valley, Okla. 73705.

The Rev. Harlan Bemis is now associate of the Church of the Ascension, 7 Kenyon Ave., Wakefield, R.I. 02879.

The Rev. A. Raymond Betts is interim rector of St. Andrew's, 1060 Salem Ave., Dayton, Ohio 45406.

The Rev. Jon Caridad is headmaster of Mead Hall School, St. Thaddeus Church, Box 623, Aiken, S.C. 29802.

The Rev. John H. Coleman, Jr., has been appointed assistant to the bishop for social and urban ministries and Richmond city missionary for the Diocese of Virginia, 110 W. Franklin St., Richmond, Va. 23220.

The Rev. Philip Devens is now vicar of the Church of the Holy Spirit, Box 241, Charlestown, R.I. 02813.

The Rev. Russell E. Fisher, Jr. is vicar of St. Margaret's, 1105 N.W. 50th St., Lawton, Okla. 73505.

The Rev. Irvin Sherm Gagnon is now senior associate at All Saints', Chevy Chase, Md. Add: 3903 Oliver St., Chevy Chase, Md. 20815.

The Rev. Robert F. Gabler is rector of Trinity Church, 20 Brookdale Rd., Stamford, Conn. 06903.

Canon M. A. Garrison has an interim appointment as lecturer at St. Paul's United Theological College, P.O. Limuru, Kenya, East Africa.

The Rev. George A. Gilbert is rector of the Church of St. Michael and All Angels, 1336 Pawtucket Ave., East Providence, R.I. 02916.

The Rev. Edwin L. Hoover is interim rector of St. Andrew's, Box 1256, Lawton, Okla. 73502.

The Rev. Ida R. Johnson is now on the staff of St. John's Cathedral, 271 N. Main St., Providence, R.I. 02903.

The Rev. James B. Johnson is now rector of St. James, Box 641, Meeker, Colo. 81641.

The Rev. Colin Keys is rector of St. Luke's, 320 S. Second St., Marietta, Ohio 45750.

The Rev. William Lashmet is rector of St. Peter's, 9100 E. 21st, Tulsa, Okla. 74129.

The Rev. John S. Luttrell is priest-in-charge of Christ Church, Box 339, El Reno, Okla. 73036.

The Rev. Sandra Michels is rector of St. Francis-in-the-Fields, 1525 Whitestone Rd., Zionsville, Ind. 46077.

The Rev. Herbert G. Meyers is acting rector of Trinity Church, Box 208, Staunton, Va. 24401.

The Rev. Kenneth I. Mosser is vicar of St. Stephen's, Box 26, Ridgeway, S.C. 29130.

The Rev. George Pruitt is vicar of St. Michael's, Box 671, Easley, S.C.

The Rev. Randall S. Rainwater is vicar of St. Matthew's, Box 520, San Andreas, Calif. 95249.

The Rev. Robert Rankin is vicar of St. Anne's, Box 10411, Enid, Okla. 73076.

The Rev. D. Joseph Rhodes is priest-in-charge of the Church of the Holy Spirit, Baton Rouge, La.

The Rev. Walter Sherman is interim rector of a biparish ministry at Trinity Church, Center and Lake Streets, Lawrenceburg, Ind. 47025 and St. Luke's, 7350 Fernwood, Cincinnati, Ohio 45233.

Bundle of What?

Advent is a time for a parish to do something special, but what? A simple answer is to introduce your parish to the one and only national weekly publication serving the Episcopal Church, namely

THE LIVING CHURCH

to help people become informed about the life and work of the church in the way that only this unique magazine offers. It will help your parish prepare for a Christ-centered Christmas.

A bundle of five copies costs only \$11.60 a month for a four-week month, and \$14.50 for a five-week month. As your parish prefers, copies may be put out for free distribution, or sold at a reduced price, or sold for \$1.00 a piece (the price printed on the cover). Additional copies cost only 58¢ each. Order now from:

**Bundle Department
THE LIVING CHURCH**

816 E. Juneau Ave., Milwaukee, WI 53202

THE LIVING CHURCH

6 E. Juneau Ave., Milwaukee, WI 53202

Send us a bundle of _____ copies per week until further notice, billing us monthly at 58¢ per copy.

Name _____ Address _____

City _____ State _____ Zip _____

Name of Church _____

Signed _____ Date _____

W. Cedar, Duncan, Okla. 73533.

The Rev. Stephen J.C. Williams is rector of St. Christopher's, 207 E. Permian, Hobbs, N.M. 88240.

The Rev. Anne Warrington Wilson is now assistant at Christ Church, Glendale, Ohio; add: Forest and Erie Aves., Cincinnati, Ohio 45246.

Ordinations

Deacons

Kansas—William Harrison Abernathy, staff, Trinity-St. John's, 1142 Broadway, Hewlett, N.Y. 11557.

Southwest Florida—Karen Dakan, assistant, St. Boniface, Siesta Key, Fla.; add: 5615 Midnight Pass Rd., Sarasota, Fla. 34242. Mary G. Willow, assistant, St. Andrew's, Box 5026, Spring Hill, Fla. 33526.

West Missouri—Peter Jay DeVeau, Christ Church, Springfield, Mo.

Resignations

The Rev. John A. Coil, as vicar of St. John's, Woodward, Okla.

The Rev. Ron Satterfield, as rector of St. Christopher's, Midwest City, Okla.

The Rev. William Spaine, as vicar of St. James' Mission, Oklahoma City, Okla.

The Rev. George W. Brandt, Jr., provincial secretary since 1983 of the Church of the Province of Central Africa, is returning to the U.S. Fr. Brandt is succeeded by Canon Theophilus Naledi who was recently appointed by the Most Rev. W. P. Khotso Makhulu, Archbishop of Central Africa.

The Rev. Clark Hyde, formerly rector of St. Peter's, Delaware, Ohio, is now doing graduate study; add: 710 Edgewood Ave., Madison, Wis. 53711.

Organizations

The Very Rev. Osborne R. Littleford, dean emeritus of the Cathedral of St. Luke, Orlando, Fla. and chaplain of the Order of St. Luke the Physician, installed on October 19 two deacons into the Order as chaplains: the Rev. Linda J. Bronsted of St. Richard's, Winter Park, Fla. and the Rev. Gloria E. Wheeler of the Cathedral Church of St. Luke. The International Order of St. Luke the Physician may be addressed c/o Norman A. Kline, 61 Broad St., Elizabeth, N.J. 07201.

Deaths

The Rev. Lionel Theodore DeForest, retired priest of the Diocese of Texas, died August 23 at the age of 81 in Beaufort, S.C.

educated at St. John's College, Greeley, Co. Sam Houston State University in Huntsville. He received his LL.B. degree from East Texas College of Law and his B.D. from the Episcopal Theological School. Fr. DeForest served throughout his ordained ministry in LaJunt and Houston, Lufkin, Galveston, and Marlin. From 1944 to 1947 he was assistant city attorney Beaumont, Texas. He is survived by his wife, B. Bonell DeForest and two daughters, the Alice Klatt of Sandy Run, S.C. and Dr. Ambe of Corpus Christi, Texas.

The Rev. Dana Oran Howard, a priest of the Diocese of San Joaquin, died on September at the age of 38 of amyotrophic lateral sclerosis or "Lou Gehrig's disease" [see page

Fr. Howard received his B.A. degree from Diego State University and his M.Div. from Church Divinity School of the Pacific in Berkeley, Calif. In 1974 he was appointed vicar of St. 1 Shafter, Calif. where he served until 1979 when he entered the Order of the Holy Cross. He returned to the Diocese of San Joaquin when he was diagnosed as having "Lou Gehrig's disease," and was dismissed from his vows. He served as vicar of the Church of the Epiphany, Corcoran, Calif. until being forced to suspend his priestly duties in 1984, from which his health steadily declined.

CLASSIFIED

advertising in The Living Church gets results.

BOOKS

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

CHURCH MUSIC

RITE II "ST. MICHAEL'S MASS" widely used since 1971. Exam Packet \$2.25 incl. Organ/Pew editions and "Hyfrydol" anthem. Benjamin Harrison, 6630 Nall, Mission, Kan. 66202.

FAMILY WORSHIP

ENROLL the young families of your congregation in an engaging Family Worship Support Group, based on the church year. Prepared by an Episcopalian. For details write: Worship Resources, 219 W. Franklin, Wheaton, Ill. 60187.

FOR SALE

VANITY FAIR ILLUSTRATED CATALOGUE of 79 available Clergy Prints. Send \$1.00 (refunded with purchase) to: Haley's Old Print Shop, 1024 Main St., P.O. Box 1023, Lynchburg, Va. 24505. (804) 528-1329.

MUSIC

SIMPLE KYRIALE — RITE II Eucharist Melodies adapted from earliest plainsong manuscript sources. 4 Gloria, 5 Kyrie (Greek and English), Nicene Creed, 7 Sanctus, 6 Agnus Dei. Vocal edition, with preface, \$2.50 (\$2.00 each ten or more); Keyboard edition, \$5.00; Cassette (complete unaccompanied and accompanied performances) recorded General Seminary Chapel, \$10.00 Mason Martens, 175 W. 72nd St., New York, N.Y. 10023. (212) 873-7443.

ORGANIZATIONS

JESUS TAUGHT us to call God our Father. Was he wrong? If you do not think so, communicate with The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610.

POSITIONS OFFERED

FINANCE AND ADMINISTRATIVE OFFICER — Executive with minimum of ten (10) years' experience in managing financial affairs desired for Norfolk-based diocesan headquarters. As treasurer, supervisory duties include computer-assisted accounting, budgeting, fund management, and financial consulting with churches. Also responsible for office and property management. Must be outgoing with strong organizational and communication skills. Excellent working conditions. Salary commensurate with background (college degree) and experience. Please send resumé by Nov. 15 to: Personnel, 600 Talbot Hall Rd., Norfolk, Va. 23505.

DIRECTOR of Christian education for 1200-member suburban Episcopal parish. Responsible for Christian education for all ages, special events for children, supervision of youth director. Resumé and cover letter to: Rector, St. Mark's Episcopal Church, 1000 N. Mississippi, Little Rock, Ark. 72207.

VOLUNTEER wanted for Christian community in Japan: teach English, perhaps cooking, crafts, summer 1987 at KEEP (Kiyosato Educational Experiment Project). Call or write: Jeanette Harries, (608) 274-3461, 4310 Nakoma Rd. #4, Madison, Wis. 53711 by December 15.

WANTED

CLERGY for positions in the Anglican Church in Newfoundland particularly the eastern diocese. Also church vestments (postage reimbursed). Contact: St. Paul's, 390 Main, North Andover, Mass. 01845.

WANTED

ONE (1) GLASS WINE/WATER cruet for Mowbray's portable Communion set. Circumference of 2 1/2 inches. Height (not measuring the silver top) 5 inches. Canon E. B. Robertson, 912 K Dr., Mechanicsville, Va. 23111.

EPISCOPAL historian wishes to purchase runs of Church periodicals. Reply Box H-643

*In care of The Living Church, 816 Juneau Ave., Milwaukee, Wis. 53202.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 39 Cts. a word for one insertion; 35 cts. a word for insertion for 3 to 12 insertions; 33 cts. a word for 13 to 25 insertions; and 31 cts. a word for insertion for 26 or more insertions. Minimum insertion, \$4.05.
- (B) Keyed advertisements, same rate as (A) but three words (for box number) plus \$3.00 service for first insertion and \$1.50 service charge succeeding insertion.
- (C) Resolutions and minutes of Church organizations, a word.
- (D) Copy for advertisements must be received at least 10 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

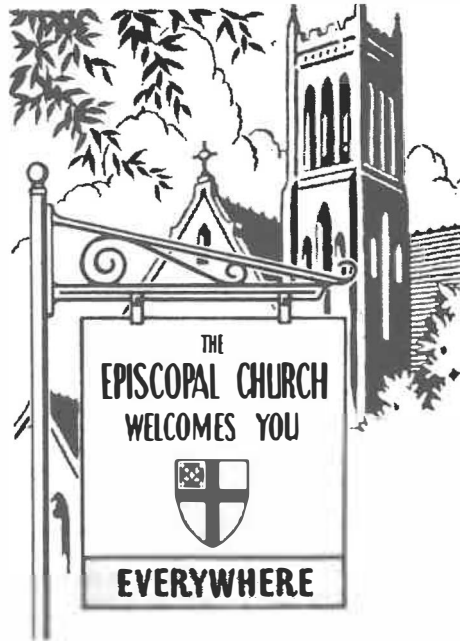
Milwaukee, WI

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose with new address. Changes must be received at least 10 weeks before they become effective.

When renewing a subscription, please return our renewal bill showing your name and complete address. If you are renewing for a gift subscription, please return our gift bill showing your name and address as well as the address of the recipient of the gift.

CHURCH DIRECTORY



FRANCISCO, CALIF.

CATHEDRAL California and Taylor Sts.
 9 (Sung), 11 (Cho); ES & Ser 3:30. Daily Office Mon-
 15 (ES Thurs); Daily Eu Mon-Fri 7:30 & 12:10. Thurs
 ; C Thurs 4-5

INGTON, D.C.

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

INUT GROVE, MIAMI, FLA.

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

NDO, FLA.

CATHOLIC CHURCH OF ST. LUKE 130 N. Magnolia Ave.
 Rev. Harry B. Sherman, dean; Robert J. Vanderau,
 att P. Walk, canons; Ashmun N. Brown, Ronald F.
 , Gloria E. Wheeler, deacons
 0, 9, 11:25, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8.
 2:05. MP 8:30, EP 5:15 Mon-Fri

SOTA, FLA.

FACE, Siesta Key 5615 Midnight Pass Rd.
 W.D. McLean, III, r; the Rev. Welles Bliss, assoc;
 Reid Farrell, ass't; the Rev. John Lisle, d
 :45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &
 0

PALM BEACH, FLA.

CHURCH OF THE PINES, Wellington
 Forest Hill Blvd. 33411
 Rev. John F. Mangrum, D.H.L., S.T.D.
 : & 9:30, MP & HC 11; Wed HC 8

NAPOLIS, IND.

CATHEDRAL
 nt Circle, Downtown
 Rev. Roger Scott Gray, dean & r
 9 (Cho), 11 (Cho Men & Boys). Daily Eu 7 (ex Wed
 it 8). HD 12:05

ON, MASS.

OF THE ADVENT 30 Brimmer St.
 Andrew C. Mead, r
 es, 8, 9 (Sung), 11 (Sol). Daily as anno

ITS 209 Ashmont St., Ashmont, Dorchester
 ont Station on the Red Line (436-6370; 825-8456)
 J.F. Titus Oates, r; the Rev. Jay James, c
 Low Mass, 10 Solemn Mass. Daily Mass 7

I THE EVANGELIST 35 Bowdoin St.

Emmett Jarrett, v; the Rev. Margaret Rose, c
 u 10:30. Daily as announced

APOLIS, MINN.

S PARISH 1917 Logan Ave., So. 55403
 Dr. Stephen L. Brehe, r; the Rev. Barbara Ramna-

hip: 8 & 10 377-1273

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

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
 The Rev. Murray L. Trelease, r; the Rev. Marlon W.
 Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D.
 Hoffman, d
 Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S,
 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
 The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
 strong III; the Rev. William A. Baker, Jr.; the Rev. C.
 Frederick Barbee; the Rt. Rev. Michael Marshall, Director,
 Anglican Institute
 Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

OMAHA, NEB.

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

NEWARK, N.J.

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

ALBUQUERQUE, N.M.

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
 The Rev. Thomas C. Wand, r
 Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

BROOKLYN, N.Y.

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

LAKE RONKONKOMA, N.Y.

ST. MARY'S over-looking the Lake
 The Ven. Edward A. Wisbauer, Jr., r; the Rev. Robert J.
 Broesler, c
 Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30. Daily
 MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6:45 Wed

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-
 Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP
 Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC
 12:15; EP 4

EPIPHANY

1393 York Ave. at 74th St.
 Ernest E. Hunt, D.Min., r; J. Fisher, assoc r; J. Johnson, J.
 Kimmey, associates
 8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER

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

ST. MARY THE VIRGIN

(212) 869-5830
 145 W. 46th St. (between 6th and 7th Aves.) 10036
 The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
 Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
 MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
 Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
 12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
 1st Wed of mo. 12:45-1:15

ST. THOMAS

5th Avenue & 53rd Street
 The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the
 Rev. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the
 Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow; the Rev.
 James P. Nicholls
 Sun Eu 8, 9, 11, Choral Ev 4. Weekdays MP & Eu 8, 12:10, EP
 & Eu 5:30. Tues HS 12:10, Choral Ev 5:30. Choral Eu Wed
 12:10. Eu Sat 10

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

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

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

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

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
 The Rev. Robert W. Offerle, CSSS, r
 Sun 9:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass

ASHEVILLE, N.C.

ST. MARY'S 337 Charlotte St.
 The Rev. Edward Gettys Meeks, S.S.C., r

DALLAS, TEXAS

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

FORT WORTH, TEXAS

ALL SAINTS 5001 Crestline Rd.
 732-1424
 Sun Eu: 7:45, 9, 11:15, 5, Ch S 10:15. MP & H Eu daily 6:45
 (Thurs 6:15, Sat 7:30). EP daily 6. H Eu Wed 10

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
 23, Ave. George V, 75008
 The Very Rev. James R. Leo, dean
 Sun: H Eu 9 & 11, CH S 11. Wkdays: H Eu 12 (Tues with HU)

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.