

# THE LIVING CHURCH



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*Spring Book Number*



# THE LIVING CHURCH

Volume 192 Established 1878 Number 19

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

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## The Ascension

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the head of the body . . . the beginning, the first-born from the dead" (1:15-18). In the midst of these titles, he remains "the first-born of all creation" (verse 15).

The book which speaks most frequently of the ascended Lord in heaven is Revelation, which we have had in the lectionary this spring. Here he is repeatedly called "the Lamb," and is described as having seven horns and seven eyes (Revelation 5:6). This is in accord with the highly poetic language and visionary character of this book. He is also described as the one in the midst of seven golden lamps (1:13) and as a great warrior, riding forth on a white horse having, like an American Indian chief, several names, including a secret name and a war name.

Finally it is implied that the scars from the cross and spear are still visible. He is a Lamb "as though it had been slain" (5:6), "and every eye will see him, everyone who pierced him, and all tribes of the earth will wail on account of him" (1:7).

We recall those poignant words at the end of the reading of the Passion on Good Friday, "They shall look on him whom they have pierced" (St. John 19:37). This goes back to the Old Testament, "when they look on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a first-born" (Zechariah 12:10).

For those who look in faith to Jesus as Lord and Christ, the scars of crucifixion are the emblems of victory, the tokens of triumph, and the unailing signs of his continuing union with our created human race. Charles Wesley expressed this mystery very well in the familiar Advent hymn,

Those dear tokens of his passion  
Still his dazzling body bears,  
Cause of endless exultation  
To his ransomed worshippers:  
With what rapture  
Gaze we on those glorious scars!

H. BOONE PORTER, Editor

Ascension of our Blessed Lord is itself readily to misunderstand. We know he came down to earth and was born among us. In his incarnation, the Creator and the created were joined. After his resurrection he ascended back to heaven, and is easily thought of as the re-incarnation. As he had taken on human nature in his birth, we go into assuming that he put his body aside and left it behind when he went to heaven.

Orthodox Christian theology has abandoned such a view. The incarnation is permanent. Although his human body was risen and somehow transformed, we believe that the reality of his manhood remains united to it. The New Testament brings this out in many ways.

Paul emphasizes the visibility of the ascension (Acts 1:9). Hebrews insist that as our high priest in heaven, he be "like his brethren" (2:14-17). Paul, in a psalm of praise, calls the image of the invisible God . . .

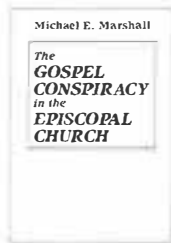
### Stitched Flowers

simplicity  
brought — dried moments  
in as pressed shadows —  
bank of buttercups  
and slices of sun,  
and violets drenched  
in sky's purple fire,  
stitched to a gold frame —  
tokens of remembrance  
lying by my bed,  
like a lullaby  
bringing certainties  
from my childhood;  
O, my darling,  
because you gave it,  
I will not stop trusting.

Mary Roelofs Stott

# The Writes of Spring

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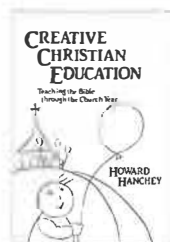
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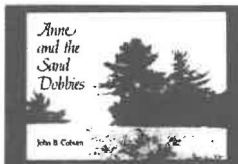
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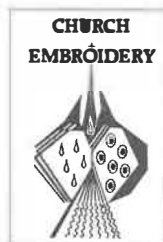
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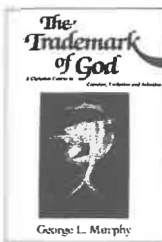
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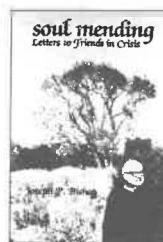
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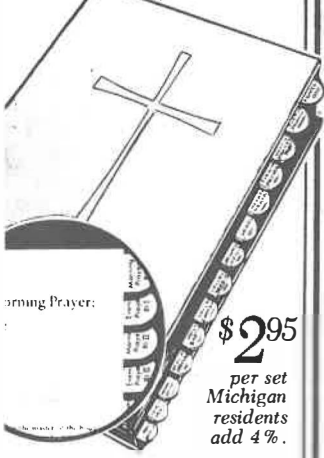
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SEMINARY  
New York, N.Y. 11:00 A.M.  
Rev. Prof. Thomas J. Talley  
"The Origins of  
the Liturgical Year"  
Eucharist at Noon and Luncheon

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**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.

**Future Parochial Reports**

I am confused. Along with our 1985 parochial report forms, we received a sample of the statistical report page for the 1986 report, together with the revised text of Title I, Canon 5. The report form does not match the canon. Perhaps someone at 815 can explain it to us.

The new Title I, Canon 5, reads that the annual parochial report shall include "the total number of adult baptized members, baptized members under 16 years of age, and total number of baptized members; the total number of confirmed adult communicants in good standing, the total number of confirmed communicants in good standing under 16 years of age, and the total number of confirmed communicants in good standing."

The sample form for 1986 asks for "all persons active in the congregation whose baptism has been recorded in this Church" (emphasis mine). Which is it to be? All baptized members (which seems to me to mean every person recorded as baptized in the parish who has neither transferred nor died), or all active baptized members? If the latter, what is the canonical warrant, and what is the canonical definition of "active" (as distinct from "in good standing")?

The sample form for 1986 also asks for "confirmed members" and "unconfirmed communicants" (that's all right, although the canon doesn't require that information), and for "confirmed adult communicants in good standing" (which the canon requires); the form does not provide a place to report "confirmed communicants in good standing under 16 years of age," which the canon does require.

I suspect that the statistical report form for 1986 needs to be re-done, to conform to the canon. If 815 wants more information than the canon requires, that's fine; I'll count whatever noses they want in whatever categories they want. But I would like to be allowed, at the least, to obey the canon.

(The Rev.) WILLIAM S. J. MOORHEAD  
St. James Church  
Oskaloosa, Iowa

**Deployment Needed**

Your editorial "Clergy Received" in

commonly held perception "... the Episcopal Church has too many clergy at the present time..." It goes on to suggest a fantasy that "even seminaries might consider the possibility of limiting the numbers of their entering classes..."

This assumption of over-supply of clergy may well have been true during the rapid contraction of church members and support a decade ago. However the facts no longer support this conclusion.

According to figures recently reported to the Commission on Development of the Ministry by the Church Pension Fund, the number of persons necessary to ordain annually in order to continue the present staffing of present churches was larger than the number actually ordained in the last two years! Hence, there is already a shortage at the entry level. Ask any rector who tried to hire a curate last fall.

The reason why the "surplus" still seems present is more likely due to two reasons: there are more priests today who have sought financial support in allied or separate non-church vocations, and there is a deployment "grid-lock" at the second and third level of calling. Hence there are many persons interested in every desirable parochial opening. The solution to this latter problem is to devise a means to shift clergy more often (some form of ecclesiastical musical chairs) and thus relieve this serious congestion of persons in their 40s and 50s who are ready to move with nowhere to go.

Editorials and suggestions regarding this clergy mid-career lock-up would be very helpful, as the last few General Conventions have failed even to discuss this critical issue. Attempting to create more mobility by inducing scarcity may be appropriate for DeBeers, OPEC, and the Federal Department of Agriculture, but it hardly meets the conditions of the Gospel to limit the messengers to stimulate the market.

What is needed is not more throttling of the source of ministry but more creative deployment designs. Creating more mobility will help more than restriction.

(The Very Rev.) JAMES E. ANNAND  
Berkeley Divinity School  
at Yale

New Haven, Conn.

**To Our Readers:**

We hope you find the book reviews in the magazine interesting and helpful. However, books reviewed in TLC are not for sale through this magazine. Please contact one of the church bookstores or your local bookseller to order your selection(s).

# BOOKS

## The Theology of Worship

**PRAYING SHAPES BELIEVING: A Theological Commentary on the Book of Common Prayer.** By Leonel L. Mitchell. Winston/Seabury. Pp. xi and 358. \$22.95 paper.

This new and important work by Leonel L. Mitchell, priest, and professor of liturgics at Seabury-Western Theological Seminary, provides a thorough and exciting search of the religion of the Prayer Book. Dr. Mitchell points out that our church more than any other in America sees its own identity in terms of its liturgy. We use the Book of Common Prayer not only for the conduct of our public services; it is the ground for our private prayer and the source of most of our theology.

The way we pray determines the way we believe. This belief is generated not only by the text of our rites, but by the liturgical action of the gathered church. The words and action of our worship are our talk *with* God, primary theology. Reflection and study of our interchange with God results in *propositional* theology — our talk *about* God, the sort of theology expressed in the Creeds and in "The Outline of the Faith" or catechism.

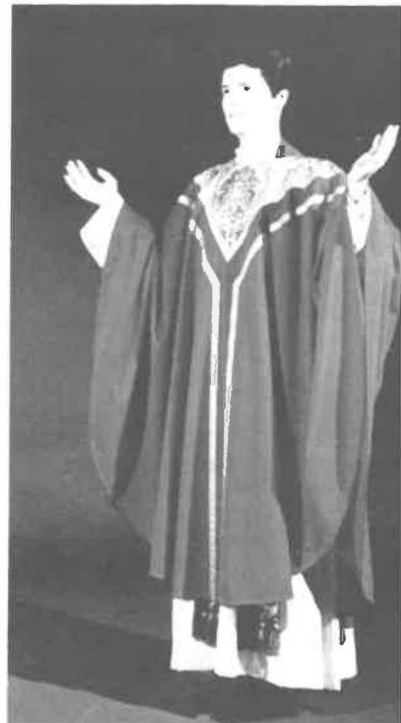
This study has tremendous "come on" as it makes a thorough and refreshing search of every part of the Book of Common Prayer as presented in its index. The author's purpose is to define its theology as being faithful to the tradition of both the catholic church and the Anglican Communion, and as a theology which we can believe and teach to people today. "God does not change, nor does the Gospel. But because we change and the world changes, we approach God with new problems and new questions. Liturgy and Theology must be able to hear and respond to these new experiences without changing its age old witness to the Eternal and Unchanging God."

The reader moves toward the heart of the matter in chapter four; The Great Vigil of Easter. Reading with pencil and with excitement enough to check out the notes makes for fresh discovery of our church's worship in the first four centuries of Christian worship, and in the liturgies of the Apostolic Fathers. The Vigil celebrates the "machinery" of redemption, atonement, and reconciliation. By hearing the "word" and participating in the sacraments of Baptism and Eucharist we share in the Paschal Mystery, in which the saving deed, the death and resurrection of Jesus Christ, is made present. The congregation, by performing the rite, takes part in this saving act. The Vigil has manifold implications regarding covenant, old and new; mission,

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personal redemption; and build the church.

adventure Dr. Mitchell draws from classic theologians, both ancient and modern, to develop his thesis. Temporary time frame is evinced by his use of *Hymnal 1982*, the clarification, Vatican II material, lessons from members of the Stand- ing Liturgical Commission. The notes and index helpful. The price of the book is worth it.

(The Rt. Rev.) CHILTON POWELL  
Retired Bishop of Oklahoma  
Retired Chairman of the Standing  
Liturgical Commission  
Oklahoma City, Okla.

### ng Meditations

THE ENDING OF THE  
Norman Pittenger. Morehouse-  
Pp. 106. \$5.95 paper.

generations of Episcopal young  
men have sung the Compline hymn  
which the title of this book is taken  
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tenger offers this service, with its double  
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and the end of life, as the basis for a  
series of meditations.

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and comfort of the Holy Spirit; called by  
your Name; firm in your faith; the  
changes and chances of this life; your  
eternal changelessness; your celestial  
brightness; into your hands, O Lord; be  
sober, be watchful; your people may glo-  
rify your Name. These are beautifully  
expounded and interpreted by Dr. Pit-  
tenger, a prolific author who will soon  
mark the 50th anniversary of his ordina-  
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getic for the whole Christian faith, rele-  
vant and applicable to much more than  
the end of the day or the end of life. This  
is charming, rewarding reading, and a  
good example of the graceful use of in-  
clusive language.

(The Rev.) STEELE W. MARTIN  
Christ Church  
Quincy, Mass.

### Progress of Christian Thought

REINHOLD NIEBUHR: A Biography.  
By Richard Fox. Random House. Pp. x  
and 340. \$19.95.

Reinhold Niebuhr, whom some regard  
as a unique prophetic voice in the midst  
of our contemporary wilderness, is cer-  
tainly one of 20th century America's

most significant expounders of a Christian  
social ethic. Someone of such profound  
and lasting influence deserves a solid  
and definitive biography and Niebuhr  
has received this in a very engaging  
work by historian, Richard Fox.

The research is thorough in detail, the  
understanding of theological schools of  
thought and the various shifts of empha-  
ses in Niebuhr's own thought are clearly  
expounded, and the central place of H.  
Richard Niebuhr in the life of his older  
brother is treated with sensitivity and  
clarity. Reinhold remained closer to 19th  
century German liberalism than his  
brother, and Richard, along with Die-  
trich Bonhoeffer and Paul Tillich, con-  
sistently called him back to a more ex-  
plicitly theological stance.

Hence we are given insights into  
Niebuhr's movement away from the rig-  
orous socialism of *Moral Man in an Im-  
moral Society* to the highly nuanced sec-  
ond volume of *The Nature and Destiny  
of Man*, but also we are enabled to under-  
stand and appreciate the never-ending  
thirst for social justice that undergirded  
all his life's effort.

There is a lot of historical knowledge  
to be acquired from this book. Not only  
are we given a clear and detailed account  
of Niebuhr's own life and intellectual de-  
velopment, we are also given insights  
into the various changes in American  
and European Christian history during  
the early and middle portions of this cen-  
tury. On almost every page we run into  
something or someone familiar, even  
such Episcopal luminaries as Angus  
Dun, Francis Sayre, and William  
Scarlett, people who helped furnish  
Niebuhr's appreciation for this church.

The book deserves a wide reading.  
(The Very Rev.) ROBERT GIANNINI  
The Cathedral Church of St. Peter  
St. Petersburg, Fla.


### Heart of Christianity

LIVING THE FAITH COMMUNITY.  
By John H. Westerhoff, III. Winston/  
Seabury. Pp. 106. \$.95 paper.

Dr. Westerhoff has given pastors and  
students seven thoughtful chapters on  
the need for every local church to be-  
come a faith community. By this he  
means that the church must become "a  
mid-community that exists between the  
family on the one side and society and  
its institutions on the other." He main-  
tains that the church should become for  
Christians "The most central founda-  
tional unit of societal life."

The family has changed. The state has  
taken over functions of nurture which  
used to be reserved for the family. Fre-  
quently both parents work. There are  
more single parents, more unmarried  
people and more senior citizens. The  
generations often live independently, fre-

Continued on page 17



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## June 8-13

□ **CONFERENCE FOR ADULTS WHO WORK WITH YOUTH**, Coordinator: **Bobbie Bevill** of New York, N.Y., the Episcopal Church's national Youth Ministries Coordinator.

Perfect for parish and diocesan youth leaders, veterans and newcomers, this conference examines approaches to youth ministry, as well as theories of adolescent and faith development. Share ideas and leadership experiences, learn about new resources for your youth program. Enjoy music, worship, and fellowship with youth leaders from many states.

## June 14-20

□ **OF ONE BODY — BRIDGING THE GAP BETWEEN MAINLINE AND RENEWED CHRISTIANS**, Keynote: **Kenneth L. Woodward**, Religion Editor of *Newsweek* magazine. Coordinators: The Rev. **William L. Sachs**, and the Rev. **Joseph W. Trigg**.

Putting the renewal movement in historical perspective, examining its appeal and strengths, offering suggestions for its enhancement. Affirming the inherent strengths of mainline Christianity. Indicating possibilities for cross-fertilization.

□ **BIBLE CONFERENCE, PAUL vs. THE CHRISTIANS**, Keynote: **Edward C. Hobbs**, Chairman of the Department of Religion, Wellesley College. Coordinator: The Rev. **David R. Williams**.

Good Christians (legalists), Spiritual Christians (Gnostics), Successful Christians (Divine Man Christianity), and Pie-in-the-Sky Christians (Apocalyptic) — Paul opposed them, yet each is among us today with millions of followers. Paul's objections to them and his own version of the Gospel are the focus of this year's Bible Conference.

Dr. Hobbs was professor of theology and hermeneutics for 24 years at the Church Divinity School of the Pacific and the Graduate Theological Union. He has delivered major series of lectures at more than 50 universities in this country and abroad.

□ **EXPLORING THE EUCHARIST**, Co-leaders: Fr. **Robert Greenfield**, Fr. **Martin Smith**, Fr. **James Madden**, and Br. **Jonathan Maury** from the Society of St. John the Evangelist (Cowley Fathers), Cambridge, Massachusetts and Durham, North Carolina. Explore the implications of the Prayer Book statement that the Holy Eucharist is "the principal act of Christian worship on

the Lord's Day." Examine rigorously the theology and structure of the Prayer Book liturgy, and the social, pastoral, and political implications of the centrality of the Eucharist.

## June 21-27

□ **CHRISTIAN EDUCATION CONFERENCE**, Keynote: The Rev. **Locke E. Bowman, Jr.**, Professor of Christian Education and Pastoral Theology, Virginia Theological Seminary. Coordinator **Carolyn H. Dicer**. Music leader: **William Stokes**.

Generation to Generation: The Ministry of Teaching—This practical conference will explore all dimensions of Christian Education in the parish; effective teaching for all age groups, classroom methods, lesson planning. Interaction with the Arts Conference workshops, worship and more.

□ **LIVING IN THE CREATIVE PROCESS**, Arts for the Whole Body of Christ, Keynote: The Rev. **J. Bruce Stewart**, director of the Center for Liturgy and the Arts, Annandale, Virginia. Coordinator: The Rev. **Orion Davis**.

The primary focus will be on the use of the arts in liturgy and education. No experience or talent is necessary yet you can work in depth in clowning, drama, storytelling, music, dance, or visual arts. Shared worship and fellowship with the Christian Education Conference.

## June 28-July 4

□ **BISHOP SPONG AT KANUGA**, Keynote: The Rt. Rev. **John Shelby Spong**, Bishop of Newark. Coordinator: **Jan Alexander**.

Among the questions to be addressed: Is our faith articulated in ways adequate for the language and knowledge explosion of our time? Can we move beyond tribal mentality into the inclusiveness of a common humanity sustained by a Creator God? Could our questions and doubts be the tools necessary for forging a new and deeper understanding of that which is holy?

John Spong is a noted teacher, scholar, and author of numerous books and articles. His courage and dedication to the truth operating within the framework of his own evolving and broadening Christian faith make him a provocative speaker whose desire is to reach not only the unchurched, but the troubled and anxious within the community of faith.

**(THIS IS A PARTIAL SCHEDULE OF 1986 PROGRAMS)**

## Tutu Elected

Rev. Desmond Tutu, Bishop of Lesotho, has become the first African to head the Anglican Communion in South Africa.

Tutu, a Nobel Peace Prize winner and Archbishop of Cape Town, was elected to head the church when he succeeds the Rev. Philip Russell, present archbishop, in August.

Tutu, 54, won the required two-thirds majority of both clergy and lay members voting separately. He was nominated for the post in a vote in which white opposition prevented his election. Last February he was elected Bishop of Johannesburg, despite white opposition, when he was chosen by a two-thirds vote.

Observers said the choice of the controversial anti-apartheid activist to head the 10-million-member church would give it a stronger voice in South African affairs. Colin Wells Eglin, leader of the opposition Progressive Federal Party, said that "to a certain extent, the church in South Africa are finding it difficult and desirable to transform religious belief into a political code of moral action. This election has far greater significance than the election of Philip Russell). It has become part of the political dynamics of the country." One of the main challenges facing the church is to elect a bishop who will be how to retain the loyalty of blacks who make up 80 percent of the church's membership, while the fears of whites who make up 20 percent of its budget. "I suppose there will be some people who are not exactly enamored of my election," Tutu said. "They must remember that the church does not belong to Desmond Tutu."

## St. Bartholomew's Suit

St. Bartholomew's Church in Manhattan is seeking \$110 million in damages from the city, asserting that the city's Historic Sites Preservation Commission violated the church's rights to just compensation and "foreclosed the only opportunity the church has had to improve its financial condition."

The suit is part of a suit filed after the city's third refusal to allow the church to build a 47-story office building on its property in midtown Manhattan (an area of high property values as of March 30). Under New York law,

owners of landmark structures such as St. Bartholomew's are prohibited from altering or demolishing the exterior, and, in some cases, the interior of their buildings.

The church's vestry has sought since 1981 to build a skyscraper on a site now occupied by a community house that was made a landmark in 1967. The church has proposed building a new community house as part of the office tower.

Karen Cullen, one of the attorneys representing St. Bartholomew's in the lawsuit, said "the church simply does not have enough money to carry out its religious programs," which include a shelter for the homeless that is in need of proper sanitary facilities.

A coalition of parishioners and preservationists has protested what the church says is a need for the projected \$3.5 million rental income from a new office tower, and the landmarks commission has repeatedly voted down a landmarks exemption [TLC, Jan. 19].

According to church officials, the market value of the Park Avenue site is \$125 million. They contend landmarking has reduced its value to \$15 million, thus the demand for \$110 million in damages.

## Chinese Bishop Dies

The Rt. Rev. Andrew Yu Yue Tsu, former Bishop of Shanghai and Kunming and assistant bishop of Hong Kong, died April 13 at the age of 100.

According to *The New York Times*, Bishop Tsu was a 1904 graduate of St. John's Episcopal University in Shanghai, and pursued further education in the U.S. at General Theological Seminary in New York and Columbia University.

In 1940 he was consecrated as Bishop of Shanghai, after having taught at St. John's University and having served as religious director for Peking Union Medical College. During the World War II years, he was known as the "Bishop of the Burma Road" because of his hospitality towards Allied troops who passed through his diocese.

After the war ended, Bishop Tsu was instrumental in negotiations with the Japanese who had seized much church property.

Three years after being appointed general secretary of the National Office of the House of Bishop in Nanjing in 1946, Bishop Tsu immigrated permanently to the U.S. to escape the Communist takeover of China. He worked in the Diocese of Pennsylvania for 18 years.

The Rt. Rev. Lyman Ogilby, Bishop of Pennsylvania, said in a recent phone interview that Bishop Tsu was "very much appreciated in the diocese" and was a "good pastor."

"He was quite competent in his work and was a very wonderful man," Bishop Ogilby added. "We shall miss him."

Bishop Tsu retired in the Diocese of Delaware in 1969 where his wife, the former Caroline Alida Huie Kin, died in 1970. He is survived by three sons and a daughter.

A memorial service for the late bishop was held May 3 at Christ Church in Greenville, Del.

## The Living Church Survey

In early February of this year, *THE LIVING CHURCH*, in cooperation with Marquette University's College of Journalism, developed and sent out detailed surveys to 500 readers who were randomly selected from our mailing lists.

The purpose of the survey was to get a profile of subscribers, to ask them their opinions about several controversial topics in the church and to encourage suggestions and responses to the magazine in general.

Of the 500 surveys sent out, 269, or 54 percent, were returned within two weeks, a very high return rate, considering that the average for a survey of this type, with no reminders, is about 30 percent. Many of the surveys had lengthy comments which contributed many ideas to the staff about the magazine and about how some people feel about the state of the church.

An overwhelming majority of readers agreed that *THE LIVING CHURCH* helps to keep them informed about the church and the current social issues with which the church is involved. Over 60 percent said the magazine reflects their theological beliefs, with an additional 28 percent neutral about the question.

In other areas, over 83 percent regarded the news section as "timely" and interesting to read, and well over half thought there is enough international and diocesan news presented. About 47 percent, the majority in this category, were "neutral" about whether the magazine should have more color and graphics, while an additional 32 percent thought there should be no change to our mostly black and white format. About 88 percent agreed that the magazine layout is well assembled.

Subscribers indicated that 99 percent



either always or sometimes read the news, features, and People and Places. Other sections also rating over 90 percent readership included editorials (97 percent), the First Article (95 percent) and letters (97 percent).

In the area of topics, there was strong interest in more articles dealing with enhancing personal spiritual life, interviews with significant religious personalities, and liturgical usage. Respondents also wrote in with many suggestions of topics which will be incorporated in the months ahead.

Reader's opinions were strong on several issues presented to them [see box]. A slight majority believed that the church's decision to allow women into the priesthood was correct, but indicated that practicing homosexuals should not be allowed into the priesthood. Closer relations with the Roman Catholic Church seemed agreeable to most, as did the suggestion that bishops be officially reprimanded for expressing unorthodox doctrine.

We found that of those who responded to the survey, 48.5 percent were laypeople and 48.5 percent were clergy. In addition, over 80 percent indicated that they read Morning or Evening Prayer either always or sometimes. This correlates well with the interest in spiritual and liturgical articles.

Though additional work will be done with the figures obtained, the high response rate and numerous reader comments have given the staff of THE LIV-

information.

## Bishop Forms Opposition List

The Rt. Rev. Graham Leonard, Bishop of London, is compiling a register of clergy and laity in the Church of England who share his opposition to women's ordination, and hopes to show that the issue threatens to split the church.

Bishop Leonard has placed advertisements announcing his plan in *The Church Times* and *The Church of England Newspaper*. He addresses himself to "bishops, priests, deacons, deaconesses, religious and laypeople who consider that the ordination of women to the priesthood and episcopate would imperil the doctrinal basis of the Church of England, as set out in Canon A5." He then invites respondents to complete a form to be signed and returned to the Rev. Robert Gould of Windsor, who has undertaken research work for the London bishop.

The canon he cites states: "The doctrine of the Church of England is grounded in Holy Scriptures, and in such teachings of the ancient Fathers and Council of the Church as are agreeable to the said Scriptures. In particular such doctrine is to be found in the 39 Articles of Religion, the Book of Common Prayer and the Ordinal."

The advertisement is timed to enable Fr. Gould to collect the register before next July's meeting of the General Synod, which will consider whether to allow women ordained in foreign prov-

K.R.

The ad has brought immediate attention, and spokesmen for both supporters and opponents of women have welcomed the move. They will help clear the air and produce facts and figures.

But one group, Priests for V. Ordination, made the prediction bishop would find the response much as some people expect."

## BRIEFLY...

Planners of a major Lutheran may not be able to use the name have chosen for their proposed million-member church. A 501 denomination in rural Minnesota the name Evangelical Lutheran in America, and Truman Larson, president of the Eielsen Synod says members may not be willing to give up claim on it. The new church plan to be formed by the LCA, the A Lutheran Church and the Associated Evangelical Churches may be entered in Milwaukee, Wis. April 27], the state in which the nomination is legally incorporated the disputed name. A New Jersey suggested, "Maybe we could offer a couple of cows (for the name)!"

A Seattle-based organization, Episcopalians for Biblical Sexual formed recently. Representative group goals include educating church to the message of freedom homosexuality available through relationship to Christ, working to change canon law regarding the ordination of practicing homosexuals, and organizing a national network of support for those who believe that their homosexual behavior is not compatible with their faith in Christ.

When local officials in Whitby, Yorkshire decided to encourage the revival of the Count Dracula legend to attract vacationers, a Church of England bishop spoke out against the motion. "Too many people, especially youngsters, have a dangerous interest in the occult and black magic," said Rev. Gordon Bates, Bishop of The town has an animated Dracula museum, and though museum organizers stress it is only a story, grave markers in the port town recently have been discovered and the culprits have not been identified. A local priest believes man, think Dracula is real and look for a grave.

The Living Church Survey  
Reader's Opinions

	Strongly Agree	Agree	Feel Neutral	Disagree	Strongly Disagree	No Answer
The church's decision to allow women into the priesthood was correct.	31.7%	18.7%	9.7%	13.1%	23.5%	3.3%
Practicing homosexuals, if otherwise qualified, should be admitted to the priesthood.	7.8%	16%	10.4%	20.9%	42.5%	2.4%
The church should move forward into closer ecumenical relations with the Roman Catholic Church.	28.7%	42.5%	17.2%	4.1%	4.9%	2.6%
Bishops should be officially reprimanded for expressing unorthodox doctrine.	27.2%	26.9%	17.9%	16.8%	6.3%	4.9%

# Education and the Pattern Prayer: Lancelot Andrewes

By WILLIAM J. MCGILL



Lancelot Andrewes

*Essays Ancient and Modern*, Eliot wrote, "A Church is to be valued for its intellectual fruits, by its appeal to the sensibility of the most and to the intellect of the most intelligent." In making that observation Eliot was thinking specifically of Lancelot Andrewes (1555-1626), bishop, preacher, man of prayer and one of the great figures of the Anglican tradition. Born in London, the son of a mariner, Andrewes repeated the not uncommon pattern of a boy who distinguished himself and so gained the friendship of a nobleman who sponsored his further education. At Pembroke College, Cambridge, he continued to excel and there drew the attention of Francis Bacon, one of Queen Elizabeth's chief advisors and a political advocate of the Puritan position. Despite Bacon's predilections and despite the prevalence of Puritanism at Cambridge, Andrewes emerged in the 1580s as a persuasive spokesman against the Calvinist view of the nature of man. He articulated a "high view" of God, deploring Puritanism's exclusive emphasis on the preaching and affirming the idea of God as the Body of Christ. With this he also affirmed the sacraments and liturgy as visible expressions of God's spirit. With Richard Hooker An-

Andrewes in effect gave definition to classical Anglicanism. Not surprisingly, therefore, Eliot, the American-born poet who spent most of his creative life in England and who found his spiritual home within the Anglo-Catholic tradition, saw Andrewes both as mentor and as soul mate.

As Bishop of Chichester, then of Winchester, Andrewes played a significant role in the life of the church and, inevitably, of the monarchy as well. Many Englishmen anticipated that King James would appoint him Archbishop of Canterbury when that see fell vacant in 1612, but Andrewes' identification with the "high church" view made that appointment politically inadvisable.

As a scholar he participated in the preparation of the King James Version of the Bible: he may have drawn up the general instructions for the translators and he chaired the committee responsible for the books from Genesis through Second Kings. He also wrote a learned treatise as part of a defense of Anglicanism against Cardinal Bellarmine.

As a preacher he had a notable reputation in his own day and Eliot called him "the first great preacher of the English Catholic Church." A measure of his eloquence is the fact that Eliot drew the first five lines of his poem "Journey of the Magi" directly from one of Andrewes' two sermons on the Wise Men [see *TLC*, Dec. 29, 1985].

A cold coming we had of it  
Just the worst time of the year  
For a journey, and such a long  
journey:  
The ways deep and the weather  
sharp,  
The very dead of winter.

But it is through his book of private devotions, not published until two decades after his death, that he has had his most enduring influence. Despite Eliot's advocacy of Andrewes' sermons as models of eloquence, they and most of his other prose works are seldom read except by scholars. On the other hand, his book of devotions has had at least four different translations (Andrewes wrote the original in Greek), including one by John Henry Newman, and one or the other of them has always been in print. They have even received the ultimate American accolade of four different paperback editions, the most recent being in 1981.

Andrewes himself declared, "Prayer is the interpreter of our mind; the operation of our hope is prayer; we go to God by prayers of our minds, not by the paces of our feet." In the brief compass of this manuscript prepared for the inward meditation of his own heart, Andrewes reveals a mind richly imbued with a faith in the creative and recreative power of God. The prayers themselves consist almost entirely of biblical texts and of passages drawn from elsewhere in his wide-ranging theological readings, all arranged in a virtually poetic form within the classic pattern of praise and contrition.

In discussing Andrewes' prose, Eliot ascribes to it the quality of "relevant intensity." While Eliot focuses primarily on the sermons, the devotions possess the same quality, as is here evident. Andrewes borrows the words of others, but

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context from which they come, he also infuses them with new meaning from the variety of his own experience.

Strikingly, he derives the organizing principle for his weekly cycle of prayer from the story of creation as set forth in the first chapter of Genesis. Each day of his prayer cycle relates to the works of God the Creator on the corresponding day of the divine labor. Thus Andrewes' devotional life amounts to an extended contemplation of the first article. He begins each devotion with a meditation on the works of his day.

In perhaps the most eloquent of his reflections, Andrewes responds to God's proclamation "Let there be light" with these words:

Through the tender mercies of our  
God  
the day-spring from on high hath  
visited us  
Glory be to Thee, O Lord, glory to  
Thee,  
Creator of the light  
and Enlightener of the world . . .

Enlightener of the world not only through the radiant beams of the sun, but through the light invisible that continues to manifest itself in the scriptures, through the redeeming glory of Christ's resurrection, and through the persistent shining of the Holy Spirit. In creation then is redemption, and the pattern of redemption precedes even the existence of those to be redeemed. God's whole purpose is in the first light.

The second day God separated the waters above from the waters below with the vault of heaven. Necessarily then he is Lord of all heavenly powers whether angels, archangels, cherubim or seraphim, and also the source of all refreshment. Andrewes begins his prayer here with words from the ancient liturgy of Clement and in so doing binds himself to the continuing prayer of the church through all ages, summoning all the language and imagery of that prayer to enrich his meditation.

morning, O Lord,  
in the morning  
will I direct my prayer unto Thee,  
and will look up.

The third day God divided the land from the sea and brought forth from the earth fresh growth, the plants and the trees, the vegetation that bears fruit and so continually renews itself. From Andrewes this prompts the affirmation

O God, Thou art my God  
early will I seek Thee  
Blessed art Thou, O Lord . . .

followed by a veritable catalogue of the physical features and vegetation of God's world. The litany emphasizes the oneness of God's creation and lends to each element of that unity a sacramental quality. These are not merely rivers and isles, hills and glades, corn and herbs. They are the works of his hands, the outward and visible signs of his creative grace.

On the fourth day "God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so" (Genesis 1:14-15). He is the light of our lives and gives light to our lives, ordering them daily, seasonally, yearly. "I have thought upon Thee, O Lord," Andrewes says, "when I was working, for Thou hast been my helper."

Then God created the fish for the sea, the animals for the land, the birds for the air and blessed them and called them to multiply. The creation of other living creatures, over whom yet-to-be-created man would be given dominion, Andrewes links with two other events which the Christian calendar assigns to Thursday. First, the Ascension which Andrewes prays may

draw us too after Thee  
that we savour of what is above  
not of things on the earth.

itself a means not an end, so then to be used to good purpose merely gloried in. Second, on the of this day, bread and wine, manna, by a marvelous mystery the Holy Body and Precious Blood means then to a greater end, con his mercy and grace.

Then came the sixth day a crowning act of God's creation: make man in our image, after our likeness." Andrewes once more displays an intensity in all its force. He restores the order of creation and marvels at the gift:

The fore-counsel, fashioning his  
breath of life, image of God,  
appointment over the works  
charge to the angels concerning  
paradise. —  
Heart, reins, eyes, ears, tongue  
hands, feet  
life, sense, reason, spirit, free will,  
memory, conscience,  
the revelation of God, writing  
law,  
oracles of prophets, music of psalms,  
instruction of proverbs, experiential  
histories,  
worship of sacrifices.

On this day God created man and recreated him with the greatest gift: the Son, for this is the day of Adam and Christ crucified. The promise of the first act fulfilled in the second. We can proclaim, "Blessed are Thou, O Lord . . ."

And so on the seventh day God rests. Therefore, in him we can find our very perfect help in time of need. The seventh day marks not merely cessation from labor, but completion and satisfaction. We rest because Christ reposed in his tomb this day and through his resurrection we are enabled to rest from our sins. God's rest is our recreation and refreshment, for he is "our arm every day" and our salvation also in time of need. "Blessed art Thou, O Lord . . ."

From these meditations on the works of creation, Andrewes proceeds into the interior of prayer which consists of contemplation, a prayer for grace, a profession of faith, an intercession and a thanksgiving. Each day the pattern is identical but the particular exercises vary. Andrewes does not specifically use the language of contrition and praise throughout the meditations, yet they proceed from the fundamental premise that the entirety of the Gospel is imaged in the act of creation. The whole of Andrewes' prayer binds together with his reflection on creation: in the theology of creation he finds the elements of his devotion. His devotions manifest his thanksgiving: "Prayer is the interpreter of our hope; the operation of our hope is prayer to God by prayers of our minds, the paces of our feet."

## Andrewes' Writings

*Private Devotions.* By Lancelot Andrewes. Trans. by Alexander Whyte. (Baker Book House, 1981)

*Private Devotions.* By Lancelot Andrewes. Trans. by H.E. Brightman, with an essay on Andrewes by T.S. Eliot as a foreword. (Meridian, 1961)

*Private Devotions.* By Lancelot Andrewes. Trans. by John Henry Newman. (Abingdon-Cokesbury, 1950)

*Essays Ancient and Modern.* By T.S. Eliot. (Includes Eliot's essay on Andrewes.)

*Lancelot Andrewes.* By Trevor Owens. (Boston, 1981)

*Bishop Lancelot Andrewes.* By Maurice Reidy. (Chicago, 1955)

*Four Stuart Portraits.* By Hugh Ross Williamson. (London, 1949)

# John Donne, Un-Done

By KARI B. McBRIDE



John Donne

The young Donne was well aware of the dangers and consequences of being a professing Roman Catholic.

But he did not break from the old church in fear. Though he attended Anglican services (prescribed by law) in order to maintain his status as a student, he did not inwardly commit himself to either faith. "I used no inordinate haste nor precipitation in binding my conscience to any local religion," he recalled. He suspended judgment and began "to wrestle both against the examples and against the reasons early laid upon my conscience."

Donne's religious quest continued while he pursued the education and experience which would qualify him for court patronage, including "military" service with the British fleet. Soon after the return of one such voyage, Donne was hired as secretary to Sir Thomas Egerton, Lord Keeper of the Great Seal. He thus became an active member of Elizabethan society and, outwardly, a practicing Anglican. But the schism between England and Rome still preoccupied him and he was no nearer the commitment and inner peace he sought than in his student days.

Both this private quest and his political ambitions were diverted by events of 1601 which irrevocably changed the course of his life. During that year Donne and Ann More (his patron's niece) had carried on a clandestine courtship and, finally, were secretly married. The newlyweds struggled to find a way to break the news to Ann's father, but he responded to the revelation with paternal rage. Donne was dismissed from his post, and he and the friends who had conspired with him were jailed.

The father's reaction was not out of place in that age: Donne had violated both canon law and the common law. Nonetheless, the flouted father was ultimately persuaded to relent and Donne was released from prison, but the father gave in reluctantly and refused to contribute to the couple's support by providing a dowry. And the scandal made Donne, at age 30, virtually unemployable. As he put it so succinctly: "John Donne, Ann Donne, un-done."

After a promising entry into London society, John Donne was exiled to a rural village where a close friend had provided a small house. It was a political and so-

Donne, poet and dean of St. Paul's Cathedral in London, is among 17th century Anglican dissenters. His spirit of toleration was unusual in an age of reformation and revolution. More, his ability to come to terms with the secular world and keep his faith on the will of God epitomize the struggle of every age, of every Christian body with soul and God in heaven.

Donne was a complex man, not easily understood by his contemporaries nor by those who have come after. The task of explaining the youth who wrote biting satire of Tudor society and some of the finest love poetry of any age, the man who defended the Stuart monarchy and the established church at St. Paul's Cathedral, is difficult. It often resorts to paeans which ignore blemish episodes or sarcastic denunciations which deny Donne's

scholars string together the pieces of his life and create a necklace of disjointed fragments, each separated by a knot of difficulty. But the fragments have fit together in the pragmatic mold which exalts practical religion at the expense of idealism, nor a slick package common to the 20th century, which deifies experience and denies the past. That his biographers fail to link his life is not surprising; Donne spent his life seeking just such a *via media*.

Donne's resolution to the biographer's dilemma is the key to understanding the man and that decisive moment when he committed himself to action, not on the basis of the rational understanding of the world, but through faith. He united the earthly and heavenly parts when he defined the limits of his intellect and sought truth through trusting in the story of how he came to that point. It is a model for Christian life.

Donne was born in 1573, into an age of religious — even violent — religious turbulence. In this volatile atmosphere, his father was a dangerous liability. A devotee of Thomas More, Donne came from a family of prosperous Roman Catholics, many of whom had died for their faith. Under his widowed mother's

direction, he was educated in a serious Jesuit tradition and sheltered from the Anglican exigencies of the law. He was trained by recusant tutors who carefully preserved the old religion. He matriculated at Oxford as soon as he could qualify but left at the age of 14 without taking a degree so as to avoid the required oath of allegiance to queen and church. He continued his education at Cambridge, leaving that institution for the same reason.

But Donne's mother could not forever keep him in a Roman Catholic incubator, especially as she spent an increasing amount of time on the continent in religious exile. Removed from her influence when he attained his majority, Donne set his hopes on a career in London society, and in 1590 he was admitted to Lincoln's Inn to study law. Over the next few years he gained a reputation as a wit through his *Satyres* of London life, and as a ladies' man through his *Songs* and *Sonnets*. Though he had been well indoctrinated in the old faith, his colleagues and the society in which he reveled were Anglican, and Donne was admittedly troubled by the increased pressure which the government placed upon his family. Three maternal uncles were banished for their faith and, in 1593, his brother was imprisoned for harboring a seminarist and died in the Clink prison of a fever.



Sculpture of Donne in shroud: eyes eastward in expectation of the last day.

cial prison with no immediate hope of release. His wife and the children she bore him were a comfort to him, but the separation from court and the poverty of his situation weighed heavily on him. For an ambitious man who had orchestrated his life so as to be at the center of society, this banishment was almost unbearable.

Though Donne made valiant efforts to accept his disappointments, he frequently thought of escaping fortune's prison by death's door. He later speculated that this "sickely inclination [arose] because I had my first breeding and conversation with men of a suppressed and afflicted Religion, accustomed to the despite of death and hungry of an imagin'd Martyrdome." Whatever the origin of the idea, he said that, "whenever any affliction assailes me, mee thinks I have the keyes of my prison in mine own hand, and no remedy presents itself so soone to my heart, as mine own sword."

But Donne resisted the temptation and, instead, escaped unhappiness through his studies. During these years his work centered exclusively on religious questions. His sharp mind, trained for the law, formulated intricate theological resolutions, but these mental calisthenics brought him no nearer to a resolution of his personal spiritual dilemma. Torn by an intellectual disdain for all sects and a longing for a spiritual home, he pleaded, "Show me deare Christ, thy spouse, so bright and clear."

Donne had reached a turning point in his spiritual journey. He had followed the road of intellectual reserve and that had led to melancholy and thoughts of

life of inaction. He was bitterly tormented that "if I aske my self what I have done in the last watch, or would do in the next, I can say nothing: if I say that I have passed it without hurting any, so may the Spider in my window." He had a need to make a commitment, however unconvinced he was by the apologists for particular faiths because "certainly despair is infinitely worse, then presumption."

After years of struggle and turmoil, Donne finally made that commitment . . . to the Anglican establishment — not because he found it the only true faith, but because the Church of England offered the opportunity for service. He reached the climactic decision to take orders because, he wrote, "Wee are not sent into this world, to Suffer but to Doe, and to performe the Offices of Society, required by our severall callings." In later years, he remembered God's "providence and goodness" in that moment, confessing that "I now plainly see it was his hand that prevented me from all temporal employment; and that it was his Will I should never settle nor thrive till I entered into the Ministry . . ."

Ironically, as so often is the case, life provided one last hurdle when Donne thought he had finished the race. In the year following this decision, his family was sick most of the time. Donne nearly went blind, his wife miscarried a baby, and three children died. Yet in the midst of this suffering he completed his *Essays in Divinity*. He had come past the chastisement of himself to an understanding of his earlier inability to find peace.

"Men which seek God by reason, and naturall strength . . . are like Mariners which voyaged before the invention of the Compass," he wrote. "Faith, as soon as our hearts are touched with it [will] direct and inform us in that great search of the discovery of God's Essence." His actual ordination in 1615 was almost anticlimactic after 15 years of struggle.

True to his lifelong avoidance of sectarian chauvinism, Donne was a tolerant Anglican. He believed that "we best conserve the integrity of our own body, the Church of England . . . if we laboriously build upon [the old church] and not tempestuously and ruinously demolish and

ment her vitall and wholesome parting such catholic ideas was geous and unusual in that day, y<sup>e</sup> him popular with kings and com<sup>er</sup>. He was often invited to preach<sup>e</sup> and many of his sermons were put during his lifetime.

Donne's death at age 57 was a for which he was well-prepared most eager. Like many of his cot<sup>er</sup>aries, he was fascinated by the of death, but his particular resp<sup>o</sup> his final hours exceeded a philos<sup>o</sup> fad and reflected, instead, his de<sup>o</sup> God. As he began to grow we<sup>o</sup> months of declining health, he c<sup>o</sup> sioned the monument for his to<sup>o</sup> which he posed, wearing a shrou<sup>t</sup> at the face to reveal serenely clos<sup>o</sup> turned eastward in expectation last day. He meditated on the sketch, repeating in his last hour kingdom come, Thy will be done.' end, he positioned his body for dertakers — arms folded, eyes cl<sup>o</sup> and he died peacefully.

His last years had been spent i<sup>o</sup> ritual calm he had never before. He continued to revel in the a<sup>o</sup> and theological, but he never narrowly dogmatic. Whatever have thought of Anglican doctri<sup>o</sup> poused by the more rigid author<sup>o</sup> never expressed any disdain fo<sup>o</sup> cherished his faith for far more tant reasons: his spiritual home<sup>o</sup> Church of England had shut out most unbearable turmoil of y<sup>o</sup> questioning and torment. He rep<sup>o</sup> sanctuary with ardent devotion.

Donne had harnessed his gifts<sup>o</sup> ents for service in the Lord, but quiring spirit was never smo<sup>o</sup>. There was a much wit in his seri<sup>o</sup> in his youthful satires, as much in the divine sonnets he wrote at<sup>o</sup> as in the love poems he wrote at<sup>o</sup> instead of being refracted and c<sup>o</sup> by the confusion of his youth, l<sup>o</sup> liance was focused on a purpo<sup>o</sup> magnified by his conviction. Th<sup>o</sup> tant enlightened man was a for<sup>o</sup> force. By being the vehicle for p<sup>o</sup> this man's life, the Church of I<sup>o</sup> gained a brilliant and dedicate<sup>o</sup> cate whose example calls all Ch<sup>o</sup> to ministry.

## Donne Books

*John Donne: A Life*. By Robert Cecil Bald. (New York, 1970)  
*John Donne's Christian Vocation*. By Robert S. Jackson. (Evanston, 1971)  
*Metaphysical Lyrics and Poems of the Seventeenth Century: Donne to B*  
 By Herbert J.C. Grierson, ed. (1921)

Books containing Donne's poetry and sermons are too numerous to mention here, and many volumes are out of print. However, his works are widely available in the libraries.

## Heritage

field of books, the Episcopal Church, and the Church of England from which we are sprung, has an ordinary heritage. Outstanding writers during several centuries have bequeathed to us volumes expressing the Christian faith in America.

Lancelot Andrewes, besides his published work, his work as a translator (he served on the committee for the King James Version) and other writings, began a tradition of collecting personal private notes of the highest order — a practice in which he was followed by many but exceeded by none. In the 17th century, John Donne, in addition to his own many writings, began composing serious religious poetry of the highest order. Certain other English poets are directly inspired by him, and a succession of notable Anglican poets extends down to such writers as W. H. Auden and T. S. Eliot in our own day. We are pleased in this Spring Book Number to have on Andrewes and Donne, two of the most eminent figures in Anglican literature.

## White and Dykman Revised

For several years we have been watching the process by which the *Annotated Constitution and Canon Law* of the church have been revised. From the names of the earlier compilers E. A. White and J. A. Dykman, the reference work is known familiarly as "White and

Dykman, and it has long served as the only available authoritative commentary on the canon law of the Episcopal Church.

Its revision in the present decade has been a long and difficult task, and we congratulate those who have brought it to completion. The first volume of this revision appeared in 1982, and we now have a second volume, published by the office of the General Convention. Of course each convention amends, deletes, or adds certain canons, but we understand that White and Dykman will now be kept up to date by the publication of small supplements covering the action of each successive convention.

This volume, like its predecessor, is filled with all manner of curious and interesting material. Its main purpose, however, is to provide reasonable, historically sound, and coherent information for the application of canon law in the governance of the church. We believe such information to be seriously needed. Although the church should be governed, in a sense, by charity, mutual respect, and commitment to the faith we all share, in fact rules and regulations are needed. It requires some background, knowledge, and experience to apply these rules and regulations in a just, wise, and helpful way. Today, canonical courts are becoming increasingly active. Yet we will soon be faced by a generation of clergy who never were compelled to study canon law as a serious subject in seminary, or to be seriously questioned on it in their canonical examinations. We believe that White and Dykman deserve serious study if the church is to be governed in an orderly, just, and humane fashion in the years ahead. We also believe that the study of canon law should be restored in the curriculum of our seminaries and the results of such study should be called into account in canonical exams.

## The Ascension of Our Lord

During this latter part of the Great Fifty Days our attention is directed to the Ascension of our Lord. Like many other mysteries of our faith, this has several different meanings, all more or less connected together. We worship the ascended Christ as our king, seated at the right hand of the Father, and we remember that he is to come again to judge the living and the dead. In his Ascension he is also our Forerunner, the one who has gone to prepare a place for us. Jesus in heaven is our Great High Priest (Hebrews 6:20, 8:1, 10:21, etc.). In behalf of his people, "he always lives to make intercession for them" (Hebrews 7:25).

Our Gospel this year on the Sunday after Ascension, the Sixth Sunday of the Easter Season, is intended to call our attention to Jesus as intercessor — one who prayed for his people when on earth and now continues to pray for us before the face of his Father in heaven. This important scriptural doctrine deserves our serious attention. We pray for one another on earth. As Catholic Christians we believe the saints in heaven pray for us too — a doctrine affirmed in our Prayer Book (pp. 199, 250, and 395). Underlying all these prayers is the prayer of Christ himself, and the prayers of the Holy Spirit, uniting us to Christ and praying within us (Romans 8:14-16 and 26-27, and Galatians 4:6). Because it is a work of Christ and his Spirit, prayer is at the center of the church's work. Let us not forget it.

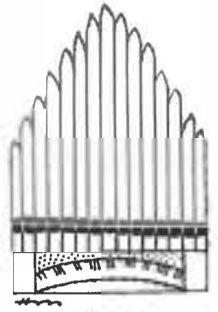
### Blessing of Fire

Fire's in the sky,  
Earth speeds my robed eastward.  
Course along ellipse  
Arrives at change of season,  
Equinoctial warmth  
With violent wind and rain  
Arouse spring stirrings  
Underneath stiffened blankets.

Daylight stays longer,  
Patches of dutch blue appear,  
Sun's rays pierce rose bed  
Alternating with showers.  
Layers of compost feed  
Roots of greening lengthening canes,  
Colors transfuse sap,  
Leaves decorate and buds form.

A golden peace rose  
Opens quietly in the night,  
Its radiance shimmers.  
The rose is picked and given.  
The buds continue to come.

William M. Sloan



# Selecting Hymns

By THE EDITOR

The selection of hymns is one of the most important elements in the ordering of worship. The rationale of the choice of hymns throughout the year concerns both those who plan and lead services and those who participate in them.

Suggested lists of hymns for different occasions are provided in *The Episcopal Choirmaster's Handbook* and other sources. Such suggestions, however, are most fully useful when one knows what one is looking for, and why. The present article will consider methods of selection for different times of the year. Reference will be made to both *Hymnal 1940* and *Hymnal 1982*; any hymns cited appear in both books.

In the ordinary parish, hymns are used every Sunday of the year, on a few other important holy days, and on some weekday services in Lent. These occasions can, for our present purposes, be classed in three categories. First, there are major feasts and days of overwhelming significance. Second, there are days within special seasons. Third, there are ordinary Sundays. For each of these three, a different approach is needed in selecting hymns.

First there are major feasts and holy days, and other days which have such significance that all the hymns chosen will revolve around the day. These include such days as Christmas, Ash Wednesday, Good Friday, Easter, Whitsunday, the patronal feast (probably celebrated the following Sunday), and All Saints' Day (also probably celebrated the following Sunday). Some other holy days may be included in this category if they are observed on a Sunday certain years, or if the parish has choral services on some weekday, feasts such as the Epiphany and Ascension Day.

On these days, all the hymns reflect the day and help us enter vividly into its meaning, and other concerns are temporarily put aside. Thus if a parish could



have choral Matins, Holy Eucharist, and Evensong on Christmas, we would expect all the hymns at all of these services to be Christmas hymns and carols. Similarly, on Good Friday, all the hymns will concern our Lord's cross and passion. At All Saints', all the selections will relate to saints. Skill and taste will be shown in placing those hymns for this occasion which your congregation can sing at appropriate points in the beginning, middle, and end of the service.

We will recall, however, that some excellent hymns for certain days are printed among the general hymns. Thus several hymns to the Holy Spirit, suitable for Whitsunday, are among the general hymns of both hymnals. Also, every rule has its exceptions. On a major feast, if baptism is administered, a baptismal hymn, or one to the Holy Spirit, will probably be desired. A eucharistic hymn may be selected for the time of communion, and perhaps an evening hymn will be sung at the end of an evening service. Yet these exceptions should still be chosen with a view to congruence with the day. Thus "Come with us, O blessed Jesus" is a suitable post-communion hymn for a feast of the incarnation: "O saving Victim" is not.

When we turn from major holy days to other Sundays and weekdays within special seasons, the problem is somewhat different. In a season, we wish to sustain the spirit of the season in an interesting and forceful way throughout the entire period. It is easy on the first Sunday or two to have many favorite seasonal hymns, but to place hymns to best advantage through the whole season requires planning. Such seasons include Advent, the Twelve Days of Christmas,

Lent, and the Great Fifty Days about Epiphany? Is it Epiphany? or merely the Sundays after Epiphany? In our view, the first and the last are indeed special; the others are prescribed as ordinary Sundays with a tinctive emphasis.

In distributing seasonal hymns over a period of time, there are several considerations. We wish to get the best included, and some we wish to use twice. Certain of the greatest hymns, such as "Wake, awake/Sleepers, wake!" in Advent, or "Sing my tongue" in Epiphany Week, cannot be easily sung by a congregation that never uses them but once a year. A midweek service may give us extra opportunities for lenten music. Some Sundays in November, especially in Year A, provide a pre-Advent opportunity for some of the great Advent hymns.

With seasons, as with special occasions, certain of the most suitable numbers are printed in the general section of the hymnals. This is the case with "Ave Maria" and "Hail, thou who art born of the virgin Mary," so appropriate for the Annunciation Day and the late Easter Season.

There is also the fact that within special seasons some days have a distinctive emphasis. Thus there is the Feast



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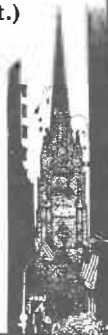
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Holy Name in Our Hymns, and Good Shepherd Sunday in Eastertide. These distinctive days should be clearly recognized, but always, we believe, there should be one or two hymns plainly labeled for the season, so that even the thoughtless worshiper can see that a season is being observed.

Finally we come to what are just plain ordinary Sundays. This includes the middle Sundays after the Epiphany, and all the Sundays after Pentecost except the first and last. These days usually have no special emphasis. For them, we will usually select general hymns. Our goal is to have a felicitous variety each week. We will match a hymn with something in the Bible readings when possible, or in the sermon if the topic is known in advance. We will also seek a balanced distribution over the months, giving a good musical range of hymns, and in regard to the words, a well proportioned presentation of the main Christian doctrines.

Again there are exceptions. Occasionally one Sunday will have a very definite theme which can be exploited. The "eucharistic Sundays" in August of Year B are almost a mini-season, in which the favorite eucharistic hymns can be used, and perhaps a new one or two can be learned. Yet we should not overdo a good thing: some non-eucharistic hymns should be included during these weeks too.

Having said all of this, what remains? A great deal! Every Sunday, as the First Day of the biblical week, is the Day of Light celebrating creation, resurrection, and the new life in the Spirit, as the Collects and Prefaces for Sunday in the Prayer Book indicate (pp. 56, 69, 98, 123, 344-5, and 377-8). These are not just doctrines, but profound mysteries into which we enter each week in the liturgy, and what we sing is a most significant part of this experience. In the past, we have had just one hymn, "O day of rest," now "O day of radiant gladness," which explicitly spoke of the typology of Sunday.

*Hymnal 1982* offers several. These deserve to be used at intervals during the "Green Sundays," and the topic deserves

a season at least once a year. While, several trinitarian hymns are very congruent with this concept of Sunday, such as "Holy Father, great Creator" and "Thou, whose almighty word." We recommend a "Sunday" hymn, and/or a trinitarian hymn almost every ordinary Sunday. The best ones may be used at intervals three or even four times a year. Published lists may remind us to use such hymns, but they cannot entirely make the decision of which hymn of this sort is to be used in your parish on which Sundays.

A morning hymn is often suitable in the morning, usually as the first hymn, just as an evening hymn is almost always appropriate as the last hymn for an evening service.

Since a "sermon hymn" is no longer suggested by the rubrics, a hymn at the offertory provides the best chance to reinforce thoughts from the sermon, and to pursue topics from the Bible readings of the day. (It is devoutly hoped that the two are not unrelated.) If neither of these is possible a good objective hymn of praise is not inappropriate. Most parishes will also wish a communion hymn, and people do not object to using the best loved ones several times at intervals during the year. Again the *Chorister's Handbook* reminds us of such hymns, but different parishes have their own favorites.

The closing hymn is a good place for a hymn of thanksgiving or of commitment or for what is simply a favorite hymn which people like to sing. There may also be secular or community concerns, not appearing in our church calendar, which deserve some notice, especially if they are mentioned in the sermon, announcements or prayers of intercession. If Memorial Day, or an election day is soon to follow, a hymn like "God of our fathers" may well be used at the end.

The careful scheduling of hymns for an entire season or section of the year is itself a work of art. Our gratitude goes out to the musicians and clergy who comb through the propers meticulously and similarly through the hymnal to plan coherent and inspiring selections week after week.

### Radiations

Material light  
kindles outward nature with delight.

Intellectual light  
opens a window to discern the right.

Easter Light  
unshadows self and flames it solar-bright.

Delos Wampler



Continued from page 6

quently, far apart geographically. The faith community must reach out to "the outsider, the stranger, and the estranged."

There have been periods in the life of the church, particularly in the 1950s, when the church was moving in this direction with its parish life conferences and other opportunities offered to parish groups to look at themselves. Important changes took place, as the deeper meaning of baptism was preached and taught in smaller groups and to the parents of the baptismal candidates. They were helped to discover the role of the Blessed Trinity in parish community. This all ties in with what Dr. Westerhoff describes as "God acting as Creator, Redeemer, and Perfector of the world."

Since then, other issues have occupied the mind of the church, many not nearly as vital, yet, this confused world needs Christian community more desperately than ever. I do hope that this book will be taken seriously and not merely read as a set of "new ideas." It is concerned with the very heart of the Christian faith.

The great question is how to get this teaching to the everyday parishioners, and to those looking in at the church family, needing it and not reluctant to experience what it offers. I wish Dr. Westerhoff would give us another book suggesting to leaders how best to present facts to typical but different parishioners. We need more case histories, and exchanges between parishes which are really building community in Christ, so that they may see the work of the Holy Spirit in the modern world.

Will you give us this book, Dr. Westerhoff?

DORA P. CHAPLIN  
Professor of Christian Education (ret.)  
General Theological Seminary  
New York, N.Y.

**Spiritual Vitamins**

**IN SEARCH OF HUMANITY: A Theological and Philosophical Approach.** By John Macquarrie. Crossroad. Pp. vii and 280. \$11.95 paper.

This is a new paperback edition of an appreciatively reviewed 1982 volume. It consists of subtle reflections, theologically and philosophically informed, about human nature. Topic by topic, various aspects of this nature are examined as they "stand out" toward the author in a kind of Husserlian phenomenological array.

There are 20 chapters, opening with a study of "becoming" and closing with an analysis of "being." The 20 titles do not all sound as if they will be about aspects of human being, but in fact they are. For example, "transcendence" is ac-

knowlegably elevated so as to center in the "human existent" rather than solely in God: it becomes a name for a creativity which goes beyond limits (p. 26). Yet Macquarrie also says that another book, another inquiry, might move from these reflections on human being to an examination of facets of divine being, as by *analogia entis* (p. 261).

This is a profound book, not to be hurried through. This reviewer suggests taking no more than a chapter a day. Allow at least an hour for each topic, with time for reflection. This book is like a bottle of spiritual vitamin pills, not best taken by the handful, but one by one for greatest benefit.

(The Rev.) GEORGE H. EASTER  
Canon Chancellor  
All Saints Cathedral  
Albany, N.Y.

**The Witness of Antioch**

**THE RESURRECTION AND MODERN MAN.** By Ignatius IV, Patriarch of Antioch. St. Vladimir's Seminary Press. Pp. 96. \$3.95 paper.

This small, but very substantial book consists of two essays, "Behold I Make All Things New," and "The Resurrection: Its Meaning for Modern Man." Both are by the Orthodox Patriarch of

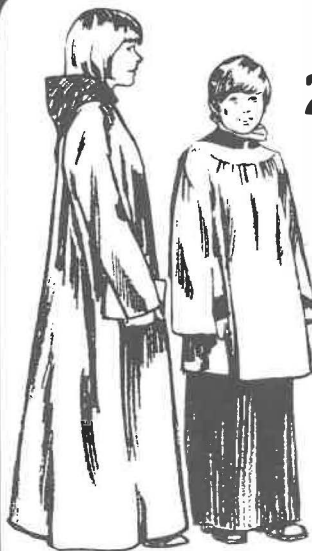
Antioch. The foreword is worth a read, but brilliant summary of the Christian point of view as held through centuries.

Reading this book one remembers it was at Antioch that Peter first confronted each other in the church that was to be settled by the Apostles at Jerusalem. Also, thanks to the letters of the first Ignatius, at the beginning of the second century, we get a picture of the eucharistic community which came the center of a vast missionary expansion in the early church. Roman "The Presidency of Love," played a major role in the Latin world.

Students are all familiar with the contrast between Antioch and Alexandria at Nicaea. Antioch, we have been held to a more "concrete" and "basic" point of view. Antioch was deeply aware of the humanity of Christ.

But there was more to it than these two essays make clear. Antioch rejected the allegorical approach to scriptures, because of its semitic setting. It was the semitic vision of the human savior, that Antiochian liturgy brought to Nicaea and has sent ever since. It was St. John Chrysostom's liturgy which refused to separate the "sacrament of the

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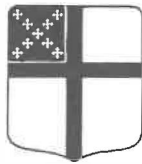


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— Alec Wyton, Organist-choirmaster,  
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which became the most widely used liturgy in the Orthodox Church. This saint was first a deacon and then a priest in Antioch. The present patriarch of Antioch breathes the same spirit.

The event of the new creation begins with the resurrection. This comes, not from the world of cause and effect, but from God and him alone. Because the new creation begins with the death and resurrection of Jesus, the flow and structure of history is "paschal" — in the theological sense of "passover," a passage from this present world into the new creation. It is the beginning of the Parousia in the world.

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The discussion of the necessity of a bodily resurrection is most interesting in the light of recent controversies in England and elsewhere. This is an excellent little book. It is good to be hearing from Antioch once again.

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

## Unique Reference Work

ANNOTATED CONSTITUTION AND CANONS For . . . the Episcopal Church. By Edward Augustine White and Jackson A. Dykman, 1981 Edition, Revised and Updated, Volume II. Office of the General Convention. Pp. xiv, 487-1154. \$110 for two volume set only. (Obtainable from Episcopal Parish Supplies, 815 Second Ave., New York, N.Y. 10017).

This second volume completes the 1981 updated edition of this unique and classic reference work for the canon law of the Episcopal Church, and contains the helpful index for both volumes. Passages in this volume reflect again and again the wisdom, circumspection, and judiciousness of the compilers and revisers. Some readers will be disappointed that the relation of Canon III.2 Sec. 1 and Canon III.9 Sec. 1 (dealing with the ordination of women) to the Constitution is not more clearly explained. It is true that the church "acted and reacted sometimes illogically and torturedly" (p. 614), but serious questions remain unresolved in the minds of many. In a number of other controversial areas, however, fine points are presented in an informative manner, together with much fascinating historical lore. H.B.P.

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## NOTICE

**CALLING ALL SHELDON CALVARY CAMPERS.** The Diocese of Pittsburgh will celebrate the 50 years of Harry E. Sheldon Calvary Camp with a year-long program during 1986, highlighted by a festive reunion dinner on June 5, 1986, at the Pittsburgh Hilton Hotel. Old-time campers and staff are invited to attend. Whether you can be there or not we want to hear from you. Address all correspondence to: The Rev. Donald H. Matthews, St. Barnabas Episcopal Church, Freeport Rd. & Morgan St., Brackenridge, Pa. 15014. *Calvary Camp at Fifty Years: A time for CELEBRATING — REMEMBERING — THANKSGIVING.*

**CHURCH PLANTERS**, mission start-ups, and new church missionaries are forming an educational support network. If interested, send name, address and description of ministry to: Episcopal Church Planters, P.O. Box 863445, Plano, Texas 75086.

## ORGANIZATIONS

**FELLOWSHIP OF ST. GREGORY AND ST. AUGUSTINE.** An international communion of prayer, work and study dedicated to the organic union in diversity of the Anglican and Roman Catholic Churches. Write: Dom Robert, Incarnation Priory, 2210 Cedar St., Berkeley, Calif. 94709.

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

## POSITIONS OFFERED

**MEDIUM SIZE** suburban parish, debt free, strong lay ministry seeking experienced priest to provide a pastoral, liturgical ministry. Must relate well to the younger generation. Send resumé and CDO profile to: Search Committee, c/o Marvyl Allen, 1512 Sullivan Dr., N.W., Gig Harbor, Wash. 98335 by June 1, 1986.

**WE WANT YOU!** Full ministry opportunity. Rectorship open, small parish, southwestern Montana. Historic church nestled in Pintler Wilderness Area, four-season environment. Seek traditional pastor for supportive liturgy-centered congregation. Contact: J.W. McKinley, Chairman, Search Committee, 102 Pine, Anaconda, Mont. 59711.

**LOCUM TENENS:** New York parish, for four months July-October, 1986. Eucharist-centered parish. Married priest, age 50+. Comfortable accommodation for couple. Stipend negotiable. Reply Box R-637\*.

**YOUTH DIRECTOR**, full-time for Jr./Sr. high and college age groups, Sunday church school, and some family ministry in 800-member Episcopal parish. Highly motivated with creative skills in developing ministry programs, mobilizing and supervising lay leadership, training teachers, conducting Bible studies, and counseling. Evangelical with experience in renewal and working with youth. College graduate. Theological and Episcopal background desirable — but not required. Equal Opportunity Employer. Inquiries/resumés to: The Rev. F. Brian Cox, St. James Episcopal Church, 3209 Via Lido, Newport Beach, Calif. 92663.

**SUBURBAN PARISH** seeks assistant rector for youth work, adult education, ministry with adults in their 20s and 30s (a growing group in the parish), and sharing pastoral and liturgical ministry with rector. Send C.D.O. profile, resume and references to: The Rev. Richard H. Schmidt, St. Peter's Church, 110 N. Warson Rd., St. Louis, MO 63124.

**VICE PRESIDENT** to share services of planning and financing site and building programs with dioceses and congregations. For more information write: President, Episcopal Church Building Fund, 815 Second Ave., New York, N.Y. 10017.

**CLERGY COUPLE** needed to work in area ministry in Montana. Both persons must be Episcopal priests with experience. Two full salaries and pensions, plus housing, and insurance provided. Skills in education, evangelism, rural ministries needed. Will work with two other clergy persons as a team. Send CDO profile to: The Rev. Jerry Doherty, P.O. Box 3046, Great Falls, Mont. 59403.

## POSITIONS WANTED

**MINISTRY** available Memorial to Labor Day by clinically educated retired priest. Reply Box L-633\*.

**MARRIED COUPLE** seek relocation. He's a parish rector, musician, educator. She's a church organist, wedding coordinator, parish assistant. Resumé upon request. Reply Box N-637\*.

**RETIRED** clinically trained priest available for summer supply. Reply Box P-634\*.

## RELIGIOUS COMMUNITIES

**DO YOU FEEL CALLED** to a life of prayer, worship and service to others? What about a vocation? Servants of Christ, 6533 No. 1st Ave., Phoenix, Ariz. 85019.

## SUMMER RENTAL

**HOUSE WITH CHAPEL** in Sherman, Conn. Spacious, four-bedrooms, on peaceful hillside in Connecticut. Spectacular views. Swimming on Candlewood Lake using nearby Town House June 22 through Labor Day. Call now (203) 261-1111.

## SUMMER SUPPLY

**SUPPLY PRIEST**, all August Sundays (all this time), two celebrations Rite I, care for emergency needs (burials, communions, etc.) and housing, southeastern Ohio nice area. Inquire to Fr. Bennett, St. James' Ch N. 6th St., Zanesville, Ohio 43701.

## TRAINING COURSE

**PARISH DEVELOPMENT INSTITUTE:** training in parish revitalization for clergy, laity and diocesan consultants. Reflects Anglican theology and polity, current behavioral science standings. Two weeks this summer in NYC (8-29), plus reading and application during plus two weeks next August. \$350 tuition emer session; \$250 for optional room. Co-sponsored by the General Theological Seminary and the Office of the Ascension. Write: Parish Development Institute, 175 9th Ave., New York 10011.

## TRAVEL

**IN THE STEPS OF THOMAS** MEYER pilgrimage to India, Nepal and Sri Lanka, October 2, 1986, sponsored by Holy Saviour's P.O. Box 40, Pineville, S.C. 29468. Write for details.

## VACATION/RENTAL

**VACATION/RENTAL**, Spanish study, sahuayo, Cuernavaca, Mexico. Contact: Fr. M. G. P. Meadowbrook, Ft. Worth, Texas 76103. (817) 4925.

## WOODCARVING

**LITURGICAL WOODCARVING.** All work done on a commission basis by trained artists. For brochure send S.A.S.E. to: Laura Maria O'Connell, Ingleside Ave., Catonsville, Md. 21228. Ph 744-0706.

## NOTICE TO SUBSCRIBERS

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

# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

## ROSE, CALIF.

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

## RONGTON, D.C.

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

## RUT GROVE, MIAMI, FLA.

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

## FLORIDA, FLA.

AL CHURCH OF ST. LUKE 130 N. Magnolia Ave.  
Rev. Harry B. Sherman, dean; Robert J. Vanderau,  
t P. Walk, canons; Ashmun N. Brown, Ronald F.  
Gloria E. Wheeler, deacons  
8:30, 10, 11:30, 6 & 7:30 (Spanish). Mon 7, Sat 8.  
Eu 12:05, MP 8:30, EP 5:15

## PALM BEACH, FLA.

'S IN-THE-PINES, Wellington  
rest Hill Blvd. 33411  
Rev. John F. Mangrum, D.H.L., S.T.D.  
& 9:30, MP & HC 11; Wed HC 8

## INDIANAPOLIS, IND.

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

## ANDOVER, MASS.

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

TS 209 Ashmont St., Ashmont, Dorchester  
nt 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

## THE EVANGELIST

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

Light face type denotes AM, black face PM; add,  
; 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-  
, except; 1S, 1st Sunday; hol, holiday; HC, Holy  
union; HD, Holy Days; HH, Holy Hour; HS, Healing  
, HU, Holy Unction; Insr, Instructions; Int, Interces-  
-OH, Laying On of Hands; Lit, Litany; Mat, Matins;  
ning 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.

## LONG BEACH, MISS.

ST. PATRICK'S ON-THE-GULF 200 E. Beach  
The Rev. Meredith Spencer  
Sun Mass 11, Ch S 10:30, C by appt. Ultreya Wed 7

## KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.  
The Rev. Murray L. Trelease, r; the Rev. Marlon W.  
Stodghill, c; the Rev. Stephen L. McKee, chap/assoc; the  
Rev. Donald D. Hoffman, d  
Sun 8 HC, 9 H Eu, 10 Ed Hr, 11 H Eu (1S, 3S, 5S), MP H Eu  
(2S, 4S), Fri 12 noon H Eu & Healing

## ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-  
strong III; the Rev. William A. Baker, Jr.; the Rev. C.  
Frederick Barbee; 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  
The Rev. Canon George Charles Hoeh, r  
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

## ST. PAUL'S

199 Carroll St. (at Clinton St.)  
The Rev. Samuel O. Cross, r  
Sun Sol High Mass 11. Tues EP 7, Mass 7:15; Sat Angelus,  
Noon Off noon. 1st Sat Requiem Mass noon

## LAKE RONKONKOMA, N.Y.

ST. MARY'S over-looking the Lake  
The Ven. Edward A. Wisbauer, Jr., r; the Rev. Robert J.  
Broessler, 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; C. Coles, 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 (1S), 12:05, MP Sung 11, Choral Ev 4. Tues HS  
12:10, Choral Ev 5:30, Eu. Wed Choral Eu 12:10. Daily MP &  
Eu 8, 12:10, EP & Eu 5:30.

## 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, r  
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

## PORTLAND, ORE.

STS. PETER & PAUL S.E. 82nd & Pine  
(just off I-205 — Glisan or Stark exits)  
The Rev. Scott H. Hefferty, r  
Sun 8 Low Mass, 10 High Mass. Daily EP 6. C Fri 5. Masses  
Tues 6:15, Thurs 9:30

## CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)  
American Shrine of Our Lady of Walsingham  
The Rev. Keith L. Ackerman, SSC, r; the Rev. Jack V.  
Dolan, d  
Sun Masses, 8:30, 11. Daily; as announced.

## DALLAS, TEXAS

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

## 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

## SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Lo-  
gan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.  
Scott Davis, the Rev. John F. Daniels, parish visitor  
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

## 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

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