

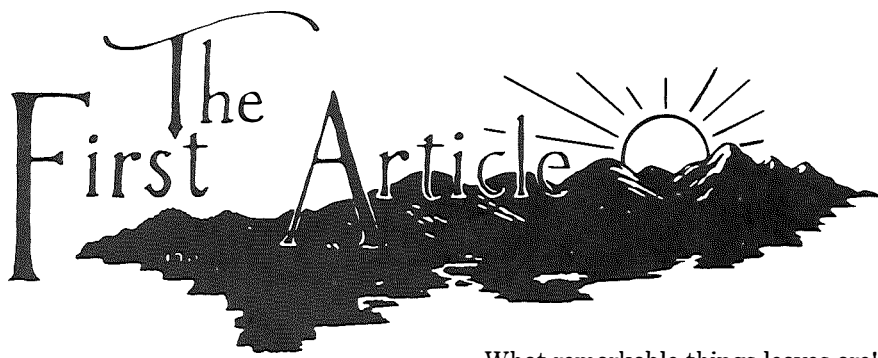
THE LIVING CHURCH



The Rev Jervis S Zimmerman
291 Candlelight Dr
Glastonbury CT 06033

Justice O'Connor (foreground) and Bishop Haines at Washington Cathedral: commemorating the bicentennial of the U.S. Constitution [p. 12].

Morton Broffman



Drying the Basil

Earlier this evening I stretched my arms and tottered on top of a small stepladder in order to install a row of hooks in the ceiling of a back room of our house. The hooks are to suspend bunches of newly harvested basil. This fall our garden has a bumper crop of it. Picking the stalks, tying them into bunches, and hanging them in a suitable place so that the leaves can dry for future use — all of this cannot be done so carelessly as on most previous years. It would be a shame not to take full advantage of the best crop we ever had.

Some may ask what basil is. What is this plant that shares its name with St. Basil, the great saint of the Eastern Church in the fourth century?

Sweet basil, the kind people commonly use, is a garden plant that grows about a foot and a half in height, with shiny green leaves about three inches long. It has a pleasant aroma and, especially when mixed with other foods, a most wonderful taste. The name basil is simply Greek for king. It is truly the king of herbs, and for centuries it has been characteristic of Mediterranean cooking.

In our home we eat it straight from the garden in early fall. In this period, we have little or no lettuce, but plenty of tomatoes, which seem to compliment basil uniquely well. So we have salad of basil and tomatoes every day. It is hard to think of many things more delicious. In the months that follow, the dried leaves can be crumbled up and used in cooking with meat, spaghetti sauce, and a variety of other things, not to mention *pesto*, a unique mixture of basil, nuts, grated cheese, garlic, and olive oil pounded together, which can be used with a variety of dishes.

I think herbs are worth speaking about and advocating, for they are a way of flavoring food with little or no use of salt. The reduction of salt, we are told, is a most healthy step for most Americans today. In the past, basil or extracts from it were also used medicinally, perhaps to real benefit. Most delightfully, because of its name, basil was thought to be an antidote to the poison of the basilisk, a dangerous miniature dragon, half bird and half snake.

What remarkable things leaves are! It is easy to imagine a world in which the green leaves of ordinary plants all smelled and tasted the same — like overcooked spinach, perhaps. After all, they all perform the same function of manufacturing food by the solar-powered process of photosynthesis, and all have the same basic chemicals. Yet how different they are! Humans have used various leaves for food, for poison, for medicine, for drugs, for perfume, for dyes, for smoking, for fertilizer, for decoration, and for other uses. I love the verse in the Bible describing the trees along the river of life, "Their fruit will be for food, and their leaves for healing" (Ezekiel 47:12). The use of this passage at Morning Prayer on St. Luke's Day reminds us of the work of the Beloved Physician and, by a pious play on words, of the leaves of the book of the Holy Gospel which he wrote. In the last chapter of the Bible this passage is paraphrased and it becomes, "the leaves of the tree were for the healing of the nations" (Revelation 22:2).

Leaves are one of the most common things in nature, but their diverse properties are truly extraordinary. What a wonderful world it is God has made! As we enjoy our basil we may not achieve the healing of the nations, but we can be grateful to the Lord who has placed so many good things on this earth.

H. BOONE PORTER, Editor

The Lesser Light (Genesis 1:16)

In the diamond clarity of late October a blood-red moon divides a darkening horizon and slowly pales, rising ivory in a night sky swept by windcloud swirling silverdust while reigning moon rides high and cold, veiling old mysteries, fulfilling a sequence ordained before man walked on earth or rising moon . . .

June A. Knowles

THE LIVING CHURCH

Volume 195 Established 1878 Number 16

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

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

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TELEPHONE 414-276-5420

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

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

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

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

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LETTERS

Letters for publication are welcomed but selections are solely at our discretion, and may be abridged; 100 to 250 words are preferred. Each should be signed and indicated as a "Letter to the Editor." Address and phone number required.

More from Women

In your editorial "Inclusive Language" introducing the feature articles in your September 27 issue, you suggested that we shall probably hear more about the topic in the months and years ahead. Should this be the case, could I put forward this suggestion? Instead of hearing about both sides of the issue from only men in the church (the Rev. Byron Stuhlman and the Rev. B.W. Coggin), could we also hear from women?

(The Rev.) JOHN THAYER TALBOTT
Church of the Redeemer
Shelbyville, Tenn.

McBurney Not an Issue

As a layperson from the Diocese of Quincy and a delegate to the convention which elected Dean McBurney [TLC, Sept. 20], I would like to address some matters I believe are relevant.

I don't think anyone in the diocese would question Dean McBurney's personal piety, his scholarship or his ability to administer. Dean McBurney is not at issue at all. What is at issue is the manner in which the diocesan nominating committee proceeded, namely in issuing a job description for a new bishop which stipulated that the satisfactory candidate would be opposed to the ordination of women. Besides seriously limiting the pool of qualified applicants, I think this stricture demonstrated a remarkable lack of faith. Many in my parish and others would agree.

Whether or not women are ordained is not a matter of dogma or doctrine. Tradition should not be treated lightly, but all I'm bound to believe is summed up in the creeds. Now, if I can believe some of the things I am asked to believe in the creed, it seems to me that our nominating committee might have considered the possibility that some time a woman might be called by the Holy Spirit to be a priest. I think our nominating committee has attempted to tie the Lord's hands.

The Lord has called me to go places I'd rather not go. He called his own Son to go places he'd rather not go. Nobody wants to go to those places. If the Lord calls, though, we go — kicking and screaming, protesting all the way — it doesn't matter, as long as we go. At a time when the Quincy diocese desperately needs new life, I think it is a shame that those in power have so little faith,

that they fear so much. This is the real issue here.

ANNE C. HARGROVE
Macomb, Ill.

The fine editorial, "The Quincy Bishopric," and its moderate tone is, as far as I am concerned, marred by its statement with regards to the Eucharist as the principal act of worship on the Lord's Day. The piece correctly states that this is the *explicit* position of the '79 Prayer Book. I believe that it is quite incorrect in stating that this is also the *implied* position of the '28 book. Nowhere in that book do I find such an implication. Further, I believe that the omission of this concept from that book was intended and deliberate.

To insist on the Eucharist as the principal service every Sunday is to overemphasize the sacrament at the expense of the word. The people "make their communions," and the clergy cease to think. There are and have been notable exceptions to this syndrome, but history certainly bears out its reality. Our Anglican forebears were acutely aware of this.

Our church has been generally wise, I believe, in striving to maintain the balance between word and sacrament, and in encouraging the use of more than one form of worship. All of us need to be

reminded that there just is no one inevitable way to approach the Deity, or for him to approach us.

(The Rev.) GEORGE W. WICKERSHAM, II
Rockbridge Baths, Va.

In the article concerning the election of the new bishop in the Diocese of Quincy, it is stated, "According to canon law, a majority of bishops and standing committees in the 120 dioceses must vote in favor of the bishop-elect before he can be consecrated. They have three months from his election to vote yes or no. If the majority rules against the election, the Presiding Bishop will declare the election void and the diocese must hold another election."

The above statement, that standing committees must vote in favor of the bishop-elect before he can be consecrated, and that "they have three months from his election to vote yes or no," is incorrect. The canons provide one method for the church to consent to the consecration of a bishop-elect, one being effective when the election "shall have taken place within three months before a meeting of the General Convention" (Canon III.21).

The other method of securing consent to the election of a bishop applies when the election of a bishop by a diocese

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"shall have taken place more than three months before the meeting of the General Convention." In that case, notice is given to all standing committees. The canon then provides, "in case a majority of all the Standing Committees of the several dioceses shall not consent to the consecration of a Bishop-elect within the period of six months from the date of the notification of the election by the Standing Committee of the Diocese electing," the election shall be null and void. The statement which I quoted stated incorrectly that the standing committees "have three months from his election to vote yes or no."

It is the bishops who must vote within three months on the question of favoring an election.

Also, the article was in error in stating that the period of time begins with the date of election. The canon reads that the period shall begin with "the date of the notification of the election by the Standing Committee of the Diocese electing. . . ."

FRED C. SCRIBNER, JR.
Chancellor, Diocese of Maine

Portland, Maine.

We are pleased to have this correct information from a leading authority on American canon law. Ed.

Poindexter and North

The September 20 issue contained many learned responses to your editorial posing the question of the difference between the "law breaking" of Admiral Poindexter and Colonel North and the civil rights demonstrations of the 1960s. All seem skillfully and sincerely written. All also seem to applaud the civil rights actions while denigrating those of Admi-

ral Poindexter and Colonel North.

I believe letters written with equal sincerity and skill could be composed taking the opposite position. Apart from pointing out that it has not yet been determined that Poindexter and North broke any law, I will not attempt to do that.

Instead, I would just like to suggest that the authors of all those particular letters thoroughly approved of the end goals of the civil rights demonstrations, as do I, but have let their feelings dictate their reasoning. I suspect that they do not approve of what Poindexter and North were trying to do.

I hope there is somebody who does approve of what they were trying to do who will take up the theological and legal cudgels!

JOHN M. GORE

Oakton, Va.

Breaking Laws

In response to your editorial of August 30, "The Perils of Sincerity," you ask what difference there is between the actions of Colonel North and Admiral Poindexter, on the one hand, and "those who broke laws in the civil rights struggle." I submit that there is a very important difference. The latter, like all true practitioners of civil disobedience from at least Thoreau on, were openly flouting what they believed to be evil laws. They deliberately risked being punished for their actions, in order to draw public attention to the unjustness, as they believed, of the laws that they broke. Colonel North and Admiral Poindexter, on the other hand, may have felt that the laws were undesirable, but there is no indication that they thought they were unjust. Moreover, they gave the impres-

The Sumacs

One, by the white side of Clement
Pattison's garage, has languished jade
Fingernails all summer long among the palings
Of his fence; a frond as pointed as pickets
Beckoned the green sun. Come autumn, and it turns
A garden lantern: paper flutings of orange
And bronze wrapped around flame. And one,
By the dark side where the lawn runs
Down to the railroad, is a weed-tree
Grown with rickets in its bones. Come autumn,
And it wears no geisha gown, but turns
A candelabrum, seven-branched, with seedcones
For its burnt and blackened wicks. Both come
From the surf of sumacs breaking
Up the railroad embankment; on the crest
Those waves of woodland, and this coral
Reef below. Come winter, and they turn
Again to staghorns, antlered with snow.

Nancy G. Westerfield

sion that they thought that in any case they themselves were above the law. Their actions were certainly not taken with a view to get the law repealed; and it is clear that they were not particularly willing to be punished for their law-breaking. To put them in the same category as the others is a grave affront to the latter.

GEORGE L. TRIGG

Brookhaven, N.Y.

We are grateful to many other readers who have thoughtfully expressed similar points. Ed.

Shortage of Urban Clergy

Your editorial on "Clergy Surplus and Shortage" [TLC, Sept. 20] struck home with me. I find it somewhat amazing that our Lord calls so many priests to middle-class, suburban parish ministry and so few to urban ministry with lower-income people. That is all I can assume from your editorial about a clergy surplus in middle-class suburban parishes and a clergy shortage in urban ministry.

Can it be that our Lord's priorities are in suburbia and not in the city? Or is it the priorities of our church's priests that call them to suburban ministry? I believe the former to be unbelievable and the latter closer to the truth. But that should not necessarily be an indictment of our clergy. The whole church is indicted by this.

There are at least two reasons why there is a shortage of qualified and committed priests to serve in urban ministry. First of all, our seminaries teach a generic pastoral ministry that prepares ordinands for the generic white, middle-class suburban parish. It is no wonder that we do not have priests hearing the call to urban ministry. They simply are not prepared for it. It is an undiscovered country to which many of them have never traveled.

Secondly, as priests we have our own needs for security and stability. We want the security of being around other middle-class people and the financial and cultural stability of a parish that shares our values and beliefs. Those are two things one won't find in most urban parishes or missions.

In order for the shortage to be corrected, we need to begin training seminarians and new ordinands in the specific skills and needs of urban ministry; and we need also, as clergy, to reassess our own spirituality that is too often based on and focused toward our personal needs for middle-class security and stability. I feel when we as a church significantly address those two issues, we will find that the clerical shortage in urban ministry will begin to disappear.

(The Rev.) SCOTT A. BENHASE
St. Paul's Parish

East Cleveland, Ohio

Computer's Covenant

Regarding "Following Commands" [TLC, Aug. 16], I too have a computer, and I have made some of the same discoveries. You do indeed have to learn the rules and obey them to the letter if you are going to prosper in the Promised Land of the electronic age.

And there's the rub: the computer is not like God, it's like the law. And the letter killeth. The computer has no grace and no mercy, no common sense and no heart. It doesn't understand what you are trying to do and it doesn't care. It only knows the rules. If what you want to do can be done entirely within the terms written into its covenant, it will keep its side of the bargain and make your ways easy. If you make a mistake, though, or can't figure out how to say what you want to say in words it can process, or if you have something to say that the rules haven't already thought of and allowed for — too bad. It may be an apt little moral to note that "errors can be obliterated with the touch of a button" once they are highlighted, i.e. repented. But we had better not press the analogy too far.

True, the computer can only correct what we ask it to correct. That is because it will always do what we tell it, whether for our good or our destruction. Far from forgiving us, it is the most unforgiving thing I have ever encountered.

It cannot forgive, it absolutely does not know how, and absolutely cannot be taught.

Let us thank the living God, the Father of our Lord Jesus Christ, that he is nothing like that computer — he loves us, seeks us, longs for us, call us . . . indeed, he became flesh and blood and sweated and wept and died, to bring us to himself.

GRETCHEN WOLFF PRITCHARD
New Haven, Conn.

Veterans of Vietnam

Arthur Livingston's review of the movie *Full Metal Jacket* [TLC, Aug. 23] concludes by noting that what is missing is the "religious dimension" of the war, and that to date no film touches on the "spiritual collapse of the American soldier."

This may be true, but there is a new book out that does: *Out of the Night: The Spiritual Journey of Vietnam Vets*, by the Rev. William P. Mahedy. Fr. Mahedy is an Episcopal priest who served as an "in country" army chaplain in Vietnam. This book is important and should be read by those who wish to understand the spiritual impact of Vietnam on both the vets and this country.

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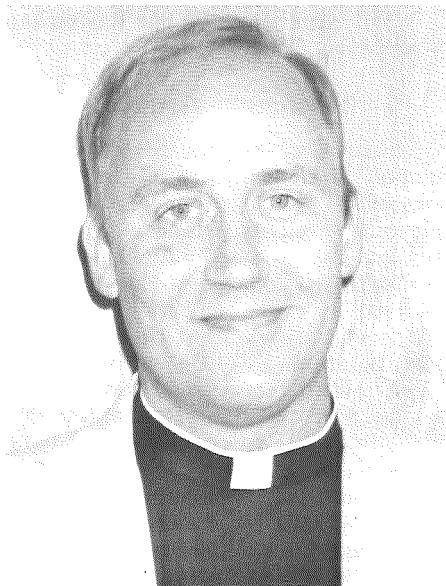
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Fr. Moody

Oklahoma Coadjutor Elected

The Rev. Robert M. Moody, rector of Grace Church in Alexandria, Va., was elected Bishop Coadjutor of Oklahoma September 19. His election came on the first ballot with 60 of 107 clergy votes and 136 of 211 lay votes.

Other nominees included the Rev. John Powers, rector of Trinity Church in Tulsa; the Rev. George Six, rector and headmaster of St. Philip's Church and School in Coral Gables, Fla.; and the Rev. Harold D. Wilson, rector of All Saints' Church in Winter Park, Fla., who withdrew a week before the election.

Fr. Moody, 48, was born in Baltimore and attended Rice University in Houston, Texas, and the University of Texas before receiving his divinity degree from Virginia Theological Seminary, Alexandria, Va. in 1966. He was ordained to the priesthood in 1967 and served in several Texas parishes before being called to Grace Church in 1986.

He has been on the board of trustees for Virginia Theological Seminary since 1983. Fr. Moody married the former Beryl Baty in 1968 and they have four children.

Fr. Moody's consecration is planned for February 6 in Oklahoma City.

Corresponding with the election, the Rt. Rev. Gerald McAllister, diocesan bishop, has announced his retirement as of early 1989, and the Rt. Rev. William Cox, assistant bishop has announced he will retire January, 1988.

CHARLES WOLZ

West Texas Elects Suffragan

The Rev. Earl N. McArthur, rector of St. Stephen's Church in Wimberley, Texas, since 1981, was elected Suffragan Bishop of West Texas at a special council September 19 at Christ Church in San Antonio.

He will succeed the Rt. Rev. Stanley F. Hauser, suffragan bishop since 1979, who retired in August because of ill health.

Fr. McArthur, 62, received 70 out of 121 clergy votes and 165 of the 285 votes from the laity on the fifth ballot to close the election. Other candidates were the Ven. C. Eugene Jennings of San Antonio, archdeacon of the diocese; the Rev. Robert B. Hibbs, rector of St. Barnabas', Fredericksburg; and the Rev. Philip M. Stevenson, rector of St. Andrew's, San Antonio.

A native of Houston and a 1948 graduate of Rice University, Fr. McArthur graduated in 1963 from the Virginia Theological Seminary in Alexandria, Va., and was ordained to the priesthood in 1964 in the Diocese of West Texas.

He was deacon-in-charge and later rector of the Church of the Annunciation in Luling, Texas, until 1965 when he became associate rector of the Church of the Holy Spirit, Houston. He was rector of All Saints' Church, Corpus Christi, from 1967 until going to St. Stephen's in Wimberley.

Fr. McArthur has been active in both the Cursillo and Faith Alive movements in the diocese and has served as a deputy to the past two General Conventions.

He married the former Shirley Nyberg in 1948, and they have four children.

The Rt. Rev. John H. MacNaughton, Bishop of West Texas, said that the consecration service is planned for January 6 at a location to be announced later.

BILL NOBLE

Ecumenical Centenary

The centenary of the Chicago-Lambeth Quadrilateral, the foundation document of Anglican ecumenism, was celebrated in Chicago September 26. This historic celebration formed the climax of a two-day national ecumenical consultation held at St. Charles, Ill. It also formed an opening event for the House of Bishops, the members of which assembled, also at St. Charles, for their annual meeting the following week [to be reported in TLC, Oct. 25].



Fr. McArthur

The Quadrilateral was originally adopted in Chicago in 1886, but then was affirmed by bishops from all over the world at the Lambeth Conference of 1888. This year in between 1986 and 1988 was chosen for this centennial observance.

The ecumenical consultation included members of the Standing Commission on Ecumenical Relations, the bishops who are members of the ecumenical relations section of the Lambeth Conference next year, the executive committee of Episcopal Diocesan Ecumenical Officers, distinguished members of other churches, and others ordained and unordained, totaling over 80.

The consultation was opened by the Rt. Rev. Edward W. Jones of Indianapolis, chairman of the standing commission, and the assembly was welcomed by the Most Rev. Edmond L. Browning, Presiding Bishop. The program included the presentation of three formal papers.

The Rev. J. Robert Wright, professor at the General Seminary in New York, spoke on the history of the Quadrilateral in its Chicago and Lambeth forms, and later unsuccessful efforts to revise it. Both forms are printed in the Book of Common Prayer, pages 876-878. The Rev. James E. Griffiss, professor at Nashotah House, spoke on Anglican approaches to church authority. The Rev. William A. Norgren, ecumenical officer of the church, addressed himself to ecumenical strategy for the years ahead.

Members of other churches were among the respondents to the papers. Among other comments, the Rev. David W. A. Taylor, general secretary for the Consultation on Church Union (COCU), from Princeton, N.J., said he wished the Episcopal Church "really had accepted the mandate of the Chicago-Lambeth Quadrilateral . . . since its four points have been basic for COCU," but this effort has not received enthusiastic attention from Episcopalians. He later explained that the creation of a single monolithic new denomination is not the present goal of COCU.

The Rev. David T. Shannon, academic dean of the Interdenominational Theological Center in Atlanta, Ga., spoke from the perspective of the black churches in urging that the Anglican emphasis on the Eucharist must be linked with a similar emphasis on feeding the hungry. It was widely agreed that statements of Christian unity must incorporate affirmations of Christian mission and service.

Meanwhile, discussion groups faced a challenging agenda in considering questions of authority and in seeking an Episcopal ecumenical vision and agenda for the next decade. At the end of the consultation, a change in the schedule, and the absenteeism of some participants, precluded a final report. A short address by the Rt. Rev. J. Stuart Wetmore, retired Suffragan Bishop of New York, proposed the creation of a shrine to be a permanent memorial of the Lambeth Quadrilateral, to be appropriately located in the historic Church of the Holy Communion in New York City.

On September 26, members of the Consultation, bishops and others went by bus from St. Charles to St. James Cathedral in Chicago, the church in which the House of Bishops originally adopted the Quadrilateral a century ago. A colorful Solemn Eucharist was celebrated with a procession of bishops in their red chimeres, the reading of the Quadrilateral, the participation of several deacons, ample incense, and an extensive musical program involving the diocesan choir, three organists, and the Asbury Brass. Bishop Browning was preacher and chief celebrant, accompanied at the altar by the Rt. Rev. James W. Montgomery, Bishop of Chicago, the Rt. Rev. Frank T. Griswold, coadjutor of the diocese, and the Rt. Rev. Victor Escanado of the Philippine Independent Church, as concelebrants.

A striking point in the service was the commemoration of the deceased ecumenical pioneers and leaders of the Episcopal Church, including Clifford Morehouse and Peter Day, former editors of *THE LIVING CHURCH*, and Paul Anderson, long-time associate editor of the magazine.

A press conference with the Presiding Bishop and several ecumenical partici-

pants, a reception, and luncheon for the guests concluded this occasion.

H.B.P.

ARCIC II Meets

The second Anglican-Roman Catholic International Commission (ARCIC-II) held its fifth plenary meeting September 1-10 at Palazzola, Italy, the retreat and conference center owned by the English College in Rome.

In January the commission had published the document "Salvation and the Church" [TLC, Feb. 22], which is an agreed statement on the doctrine of justification.

At its Palazzola meeting, the commission began work on a new project entitled "Growth in Communion." This new project will comprise a study of the church as communion which will be the context for studying specific topics such as the reconciliation of ministries, ordination of women, moral matters and steps toward fuller communion.

On the second day of the commission's work, Pope John Paul II visited. He was welcomed by Jan Cardinal Willebrands of the Vatican and the co-chairmen of the commission, Roman Catholic Bishop Cormac Murphy-O'Connor of Arundel and Brighton, and the Rt. Rev. Mark Santer, Anglican Suffragan Bishop of Kensington. On his arrival, the pope joined in a short prayer service with the members of the commission and met them individually. He then joined the commission for lunch.

He spoke warmly of his visit to Canterbury in 1982, where the commission originated, saying "it was then that this commission was constituted with a mandate to examine all those things which stand in the way of fuller communion between Roman Catholics and Anglicans. With the publication of 'Salvation and the Church' the commission shared the fruit of its labors in probing the heart of the Reformation controversies. Your present study of the theology of communion is also of great importance."

The study of "Growth in Communion" will be pursued over the next 12 months by members of the commission working individually or in groups.

Renewal Groups Unite

A new coalition, Episcopalians United for Revelation, Renewal and Reformation, has gathered people from the renewal movements in the church, as well as those in the mainstream, "in an historic witness to the authority of scripture and the traditional moral and spiritual values as taught by the church through the centuries."

"Our aim," says Harry C. Griffith, chairman of the board of trustees, "is to restore the Episcopal Church to its true strength — Jesus Christ."

The Rev. John R. Throop, 31, is the



The pope greets American members of ARCIC-II (left to right) the Rt. Rev. Arthur Vogel, Bishop of West Missouri; the Most Rev. Raymond W. Lessard, Roman Catholic Bishop of Savannah, Ga.; and the Rev. J. Robert Wright of General Theological Seminary in New York.

full-time executive director of the organization [p. 8]. He has served parishes in the Chicago area and in Shaker Heights, Ohio, and is non-stipendiary on the staff of St. Paul's Church, Akron, Ohio.

"We certainly hope to be influential in the outcome of legislative action in General Convention," Fr. Throop told TLC. The group will be working with local committees in every diocese to organize church members for the convention next July.

Though the organization only recently announced its formation, a meeting was held in Pittsburgh, Pa., in April, at which priests, deacons and lay participants unanimously agreed to organize in an effort to speak to the leaders at General Convention. A service of witness at the convention is also being planned.

Among supporting bishops are the Rt. Rev. Alden Hathaway, Bishop of Pittsburgh; the Rt. Rev. C. FitzSimons Allison, Bishop of South Carolina; the Rt. Rev. William Cox, Assistant Bishop of Oklahoma; the Rt. Rev. William Frey,

(Continued on page 12)

Recently I spotted this announcement in a parish newsletter: "The evangelism committee has renamed itself the parish program committee, which better reflects its purpose as the committee members see it."

In my parish, the evangelism commission had become inactive several months prior to my arrival. "We just can't seem to agree on what we mean by evangelism," the chairman told me. "And when we do work in evangelism, it just doesn't seem to excite anyone." A review of the parish's long-range goals revealed that several objectives assigned to the evangelism commission had nothing to do with evangelism! For example, one objective was to develop a lay calling committee to call on the members of the parish to develop a stronger sense of community and to assess pastoral needs. What does this objective have to do with evangelism?

The frustration of the commission chairman, the mistaken assignment of parish goals, the parish committee's reassessment of its work all have a clear course — the continuing confusion between evangelism and renewal in the Episcopal Church. Until we are clear in our understanding of the goals and methods of each, we will continue to be frustrated in our work and compromised in our message.

The source of the confusion lies deep within the Anglican tradition, at least in its expressions in Europe and North America. In England, the theology of a national church assumed that everyone was included as a member, whether or not they actually participated in the life of the parish church. So parish priests ministered to their own, because "their own" was every resident. There was no impulse to bring people to belief, because, *ipso facto*, they were believers. The missionary thrust of the late 17th century into the early 20th century was evangelical — bringing good news to people who had not heard it. So the energy of evangelism was directed outward, while renewal of the church was oriented to the parishes. Wesleyan discipline and the Oxford Movement are but two examples of renewal at work in the 18th and 19th century English Church.

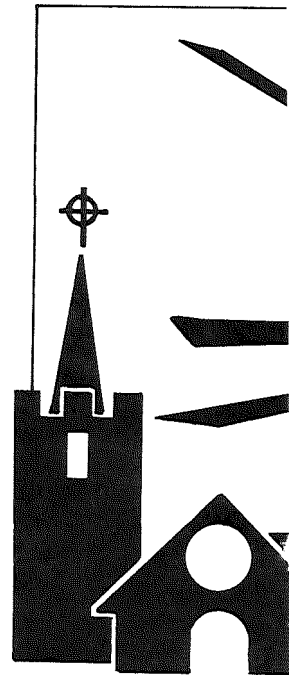
The American situation was rather different, but the Episcopal Church continued the Anglican tradition of renewal. Evangelism was meant for those who had not heard the gospel — Native Americans and Afro-American slaves. European men and women were assumed to be Christian, just as in the old country. Our forebears shared in the common assumption that America was a Christian nation. Renewal took place in the

The Rev. John R. Throop is executive director of Episcopalians United [see story, p. 7] and is a non-stipendiary priest at St. Paul's Church, Akron, Ohio.

Evangelism and Renewal

A Confusion of Species?

By JOHN R. THROOP



church, for we took care of our members. The work of outreach was for social justice to prevail in the already Christian nation.

Anglican attitudes and Episcopal Church policies have uncritically accepted this history into our own day. Yet the Western cultural situation has changed dramatically to become thoroughly secular in its foundations and its outlook. We continue to assume that people really have heard the gospel, but many simply have a veneer of religiosity while thinking and living in utterly secular ways. The late Bishop Stephen Neill noted correctly that we live in a culture filled with "vestigial Christians." Yet we continue to take care of our own members, develop programs which will strengthen our own members, create liturgies and design retreats and other points of spiritual depth for our own members. And we call these things evangelism because they bring good news — but to people who already have heard it!

Evangelism and renewal. We say them in the same breath and mean them to describe the same work: bringing people to a deeper knowledge and love of God in Jesus the Christ, and to a point of decision and commitment in their faith. Both species share in the same genus: sharing faith and giving life in Christ through the Holy Spirit. But they have fundamentally different goals, strategies and methods. We must examine our concepts of evangelism and renewal and see whether we really wish to serve only our own members. Perhaps we really continue to believe that there is no need

for evangelism, only for renewal. But is that true to the nature of the church as envisioned in the New Testament and in the Fathers?

Evangelism would take as one of its guiding texts Matthew 28:19-20. Jesus tells his first disciples, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." Evangelism is directed towards those who are *not* in the church, specifically those who are not in *any* church. Evangelism is the spreading of the good news of God in Jesus Christ, the word of life, to those who have not heard it and are not in a position to hear it with some regularity.

We *cannot* speak of the church evangelizing its members. They are already evangelized, and they are evangelists themselves. Not all may be gifted vocationally to be workers in evangelism, but every person active in a congregation has been commissioned already to be a witness of Jesus Christ. Evangelism is working to bring those outside of any church walls to decision and commitment to Christ and inclusion in the Christian community.

The methods of evangelism, then, will be to place oneself in the shoes of the unconverted and unconverted, thinking in secular terms and getting the feel of the questions that the secular person is asking. The evangelist is on faith's frontier. As an evangelist, my goal is not to



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include a person on a parish committee or to work in a parish function, but simply to help the person to become open to hear the Jesus Christ's invitation to find abundant life in him.

Three stages are included in the work of evangelism. It begins with *pre-evangelism*, preparing to share faith. Pre-evangelism is intentionally designed to encourage the uncommitted to consider the claims of Christ. The methods are not overtly religious. One parish has a lecture series held at the church, given by a noted writer or speaker that will be broad enough in attraction that the unchurched person wishes to attend. In another parish, a community concert series based in the parish church was developed to give area residents an opportunity to hear excellent musical programs in a church setting. Some had not been in a church for anything in years. Another parish has a counseling service helping people to assess their need for a spiritual life. Another has a feeding ministry that is designed to meet a physical need and to say, "We care about you as a person."

In all of these cases, the work is pre-evangelistic because the intent is to open the person to ask, "Why are you doing this?" Only after we have been hospitable, provided a needed service or established a friendship can we be in a position to share Jesus Christ.

The explicit work of sharing the good news is *evangelism*. In evangelism, people intentionally are provided the opportunity to decide to follow Jesus Christ and to acknowledge his lordship in their lives. Then we can invite them into the life of the parish without violating their integrity. The intent is first to help them to a point of Christian commitment, and then to become part of a parish community. Then the third stage of evangelism begins, the work of *incorporation*, in which these new believers learn the practice of faith and share increasingly in the life and work of the parish, and their work of evangelism begins.

Renewal begins from a very different set of assumptions, and is directed to a very different group: the people who are in the pews or on the membership

rolls, though they might not come very often. These persons know religious language, have some familiarity with liturgy and experience of fellowship. Some may be coming every Sunday and may not have made a conscious commitment to Christ. Yet they are faithful, and church life is in some sense important to them. Paul's charge to the Romans applies to renewal: "I appeal to you, therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect" (Rom. 12:1-2).

Renewal is meant to transform the faith already present in the individual or parish and, by the power of the Holy Spirit, see it become vital and strong. In view of this understanding, then, the methods and strategies of renewal are much different from those of evangelism.

Since renewal is based in the church, the strategies are unabashedly "churchy." Cursillo for the individual or Discovery Weekend for the parish might be offered. Sometimes a parish mission is conducted. Small groups for Bible study, prayer or healing are formed. Renewal rouses the careless, restores the penitent and strengthens the faithful. All in the church may hear, with open hearts, that gospel which we have heard so often and yet have not *really* heard.

We must be clear: renewal and evangelism are not the same. Renewal is ministry to the people "in here," in the body. It will provide the conditions for numerical growth and spiritual development, and the environment for evangelism to take place. But evangelism will be directed to the people "out there" who have yet to believe. In the past and also today, the Episcopal Church has directed its efforts almost exclusively toward the people "in here" and has called that evangelism. By ignoring the people "out there," we are stating that people who need to know Jesus Christ and do not yet know him need not hear the saving word from us. We'll let the Baptists take care of that, and then, and when they mature, they will become Episcopalians. That is our attitude.

If the Episcopal Church is to be a vital, growing member of the wider Christian church, if it is to embrace its catholic tradition, then it, through its members, must evangelize as well as renew. We must evangelize with care and in the humility of the servant, but evangelize we must. Claiming our Reformation heritage, we must be always renewing in faith within the church. If we engage in both evangelism and renewal, then we will be what the church has been created to become: faithful *and* evangelistic.

EDITORIALS

Legal Name of the Church

The legal name of the Episcopal Church has long been a battleground. When our churchly forebears came together after the American Revolution, they chose the name “The Protestant Episcopal Church in the United States of America.” They had their reasons for this, but it was unfortunate. This name is regrettable at both ends.

We may begin at the front. Without disrespect to the great theological and spiritual heritage of Protestantism, the adjective Protestant, in today’s American English, simply means anti-catholic. There are plenty of solidly mainline Protestant churches in America which do not find it necessary to have this word in their titles — Baptist, Methodist, Presbyterian, and so forth. The fact that the Episcopal Church used this word in its title could only suggest that of all these churches, ours was the most anti-catholic. In fact it is the most catholic. This legal title is thus a misleading travesty. It is not surprising that many churchpeople deeply resented this title, and repeatedly petitioned for it to be changed, and many minor but bitter debates occurred.

The matter was resolved amicably at the General Conventions of 1964 and 1967 under the irenic leadership of Clifford P. Morehouse, former editor of this magazine. These conventions added a preamble to the church’s constitution declaring The Episcopal Church to be an alternative title. Thus the short title, which was commonly used anyhow, acquired full legal standing, while the old long title retained its force in the innumerable papers of incorporation, titles for real estate, bequests, and so forth. It was to be hoped, in the view of many, that the short title would thereafter be used whenever possible, thus allowing the long title to fall into the background.

To some extent this has happened, but not entirely so. The most notable shift occurred in the Prayer Book of 1979, which uses only the short title on its title page — a great improvement in the eyes of many. The *Hymnal 1982* has followed suit.

Meanwhile, the old long title suffers at its back end as well. The U.S.A. was obviously first included as a factual geographic reference. It became problematical when the church sent missionaries overseas and soon founded dioceses in other nations. Today, most of these former missionary jurisdictions are autonomous, or are becoming so, and can choose their own terminology. Yet some dioceses in Latin America are organic parts of the Episcopal Church. One can see that repeated and unnecessary references to our nation would often be a source of serious embarrassment to many.

Partly with this situation in mind, during the 1970s a group of people, including your present editor, campaigned for a constitutional change in the promises of obedience individuals must make at ordination. This was strongly supported by those concerned with overseas missions, and the change was ratified in 1979 just in time to get the short title into the ordination rites of the new Prayer Book.

No one objects when the U.S.A. is occasionally used as a geographic designation to differentiate the church

within this country from other provinces of the Anglican Communion. But the Protestant continues to haunt us!

The old long term is singularly inappropriate in alphabetical listings. When a series of churches are so given, naturally one expects to find the Episcopal Church under *E*, not under *P*. Yet it is not always so. A reader has recently called our attention to a listing of church-related schools put out by the Center for Education Statistics of the U.S. Department of Education. Here when we look for the Episcopal Church, we find under *E* only those denominations of which the title begins with Evangelical. We must look to *P* for Protestant Episcopal — the only church, among a list of 55, in which this adjective is prefixed to the name.

How do we stop this? By politely requesting the compilers of lists, directories, and encyclopedias please to list us the way most of us want to be listed — a courtesy presumably extended to other churches. If this request is not granted, the answer is: Complain, complain, complain. A squeaky wheel, as the saying goes, gets attention!

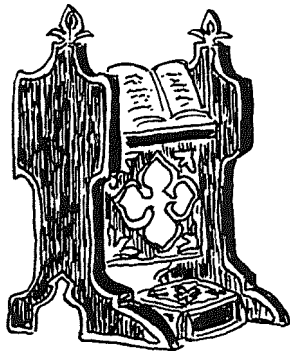
Celebration of the Quadrilateral

The celebration of the Chicago-Lambeth Quadrilateral was well planned to fit into the meeting of the House of Bishops near Chicago [p.6]. St. James Cathedral, redecorated to recreate the full effect of an elaborate 19th century church, provided a splendid setting for the assembly of bishops and ecumenical guests. Although the Quadrilateral has not achieved a reunification of American churches for which it was originally intended, it did inaugurate a new era of ecumenical discussion and gradually increasing cooperation. The council fathers of 1886, as Bishop Browning correctly observed in his sermon, would have been surprised to see so many Christian bodies represented at St. James Cathedral.

The preceding national ecumenical consultation brought together many informed people, from our church and other churches. Speakers and respondents were well chosen and articulate. On the other hand, there was no excuse for the decline of attendance the final night and the resulting inability of discussion groups to complete their work. As someone observed, such sloppiness would not have been tolerated at a Lutheran conference.

A good point was made at the Eucharist on the second day, when the Feast of St. Sergius of Moscow was observed. The ecumenical movement must concern itself with unity in the future and in the present, but also in the past. We have behind us a heritage of Christian saints and heroes.

A point which was not made concerns the significant role of religious orders — in our church and in other churches — in the ecumenical movement. They witness in a unique way to the spiritual side of Christian unity, and the necessity of prayer for achieving it. It was regrettable that no Episcopal nuns, sisters, monks or brothers were visible at the consultation. We hope that such an omission will not occur at similar gatherings in the future.



Prayers of the People

Guidelines for Writers of Parochial and Seasonal Petitions

By DAVID P. MILLS

An important but frequently unused practice in parish life is the addition of parochial and seasonal petitions and thanksgivings to "The Prayers of the People." Basic directions appear in the Prayer Book on pages 328, 359 and 383.

On the basis of several years experience in my parish, I believe this is a ministry for one person; with a single author, distracting stylistic changes are less likely. It may be best to have a layperson write the prayers, not only because this will give the priest time for other duties, but because someone in the parish may well be a better writer than the priest.

The writer should, above all, keep in mind that the prayers are to be directed to God. Rhetorical complexity, stylistic flourishes, and phrases or formulations that will unnecessarily upset others should all be avoided. In other words, the prayers should be composed in a way that does not draw attention to the writer.

Also, this task requires a certain pastoral sensitivity. Some people like to be included in the prayers and others do not, especially those who have suffered a personal tragedy. When difficulties arise, I refer them to my rector. However, there are ways to include them discretely, which are discussed later.

With these general thoughts to keep in mind, I offer some specific guidelines that may be of assistance to writers of prayers.

First, read the propers to learn the theme or themes of the day; they also provide needed inspiration. For the same

reason, do not hesitate to borrow from the other prayers in the Prayer Book (especially the collects and "Prayers and Thanksgivings"), from the *Book of Lesser Feasts and Fasts* and from the great prayers of the ages. Used booksellers may have collections of prayers. The *Ancient Collects* by William Bright, a 19th century Anglican scholar, is very good.

Second, keep a list of useful phrases. Do not expect to be inspired week after week. Some repetition, as long as it isn't monotonous, gives the prayers a sense of stability and continuity.

Third, tie the prayers into the life of the parish. Pray, by name, for those to be baptized or confirmed; do this a week or two before their baptism or confirmation. Pray regularly for the ministries of the parish and those participating in them. Pray for the priests, the wardens and the vestry, those doing anything special in the parish in the upcoming week, and so on. Include thanksgivings for births, marriages, baptisms, and anniversaries of ordinations. Also, give thanks for musicians, guest clergy, and the successful completion of any parochial endeavor.

Fourth, tie the prayers into the life of the Episcopal Church, Anglican Communion, and the church catholic. Remember the diocesan bishop and the Presiding Bishop every week and the Archbishop of Canterbury occasionally. Pray for neighboring churches and for the parishes of the diocese, either generically or by name, in a regular cycle. Pray for any special events observed by the national church, such as Christian Unity Week.

Fifth, tie the prayers into the Church Year, particularly by adding petitions

germane to the lessons of the season. Pray for the gift of humility in Advent, for example, when we remember that Christ humbled himself to be born of a virgin. Include the saints and others who are listed in the church calendar for the week (e.g. "We praise you with x, y, z, and all your saints in your eternal kingdom"), identifying them as apostle, martyr, missionary, etc., if desired or needed.

Sixth, vary the construction. For example, if the parish has a list of the sick, or any other regularly used list, scramble the order of the names every week to prevent the reading form turning into a rote exercise, which makes it difficult for the congregation to pay attention. Follow the same principle by varying any terms or phrases which appear frequently. For example, when introducing the list of the sick, instead of always using, "Remembering especially . . ." or some similar phrase, use "Remembering those you have placed within our care . . .", "Remembering the suffering in this parish . . .", "Remembering the suffering among us . . ." and so on.

Seventh, to be discrete when including people, pray for the person or family but do not mention their need. Write, for example, "We pray for the Jones family" or "we pray that you will be with the Jones family" or even "we pray that you will heal the Jones family," but not "we pray for the Jones family's drug problem." You can also bury certain sensitive intercessions in the middle of a list of intercessions. For example: "We ask your blessing upon our rector; the mission committee; the Jones family; those who have volunteered to work on the church roof . . ."

Eighth, always put your additions at the beginning or in some cases, such as with the departed, in the middle of the clause. The clause itself is usually the congregation's clue to respond. To pray for the parish's sick in Form IV, for example, begin "Remembering especially John Smith and Katherine Jones, we pray you will comfort and heal all those who suffer in body, mind or spirit . . ." For the departed, write "We commend to your mercy John Smith, Katherine Jones and all who have died . . ."

Ninth, it is very important to hide the "scaffolding" of the prayer. Well-written prayers need logical, coherent structure, but you shouldn't clutter the prayers by continually announcing what you are going to pray for. Avoid, for example, phrases like "in the parish cycle of prayer, we pray for . . ." They are too self-conscious, not the sort of thing one says to God, and they add unnecessary wording. Also, do not use the prayers as a place for announcements.

Finally, you should obey — religiously, if you will — the third of George Orwell's rules for writing: "If it is possible to cut a word out, always cut it out."

David Peter Mills is a writer and a member of Christ Church, Hamilton, Mass.

NEWS

Continued from page 7

Bishop of Colorado; and the Rt. Rev. William Wantland, Bishop of Eau Claire.

Episcopalians United has formed a list of standards, and has chosen to affirm the following: the centrality of Jesus Christ as revealed in scripture and confessed in the creeds; winning the world for Christ; the primacy of scriptural authority in matters of faith and practice; the sanctity of the sacrament of holy matrimony; the sanctity of all human life.

The group opposes the following: the ordination of practicing homosexuals; the normalization of homosexuality as an alternative lifestyle; any sexual relations outside the sacrament of marriage; any liberalization of the Episcopal Church's stated position on abortion; and inclusive language that changes the nature of God as described by the Lord Jesus Christ in the gospels.

The board of trustees has also gone on record with a position against the ordination of women to the episcopate, because "it is clear to us that the ordination . . . at this time would cause serious division in the life of the church and perhaps lead to schism in a manner not known heretofore in the church. We therefore implore the Episcopal Church to refrain from the ordination of a woman to the episcopate until such time as there is further consensus in the church."

Constitution Commemorated

The Rt. Rev. Ronald Haines, Suffragan Bishop of Washington, presided during a service at the Washington Cathedral commemorating the bicentennial of the U.S. Constitution September 13. Clergy from the cathedral were joined by those of other faiths.

The service featured American instrumental and choral music, and 18th century hymns that would have been familiar to the Constitution's creators. It opened with the national anthem and closed with "America" and Aaron Copeland's "Fanfare for the Common Man."

Flags of the 13 colonies were borne by students of the cathedral school in the procession of clergy, choir and lay participants who entered the west door and made a station at the Statesmen's Window in the north transept. There cathedral provost Charles Perry read the sentences: "Let us now praise famous men and our fathers that begat us," with the congregation responding, "Such as did bear rule; renowned for their power, leaders of the people by their counsel and knowledge."

The window, whose central figures are Thomas Jefferson and James Madison, depicts the following: the drafting of the Declaration of Independence and the Constitution; a president of the U.S. be-

ing sworn into office; a group of justices representing the Supreme Court; and a symbolic figure bearing the torch of liberty.

Provost Perry extended greetings to the congregation, which included government officials and others in public life, and paid tribute to the founding fathers in his sermon.

Margaret Bush Wilson of the Cathedral Chapter began the intercessions: "Behold, O Father, this our land. Bless it with sound strength and sure purpose, and grant us the wisdom and courage to nourish and preserve this country as a haven of justice and peace."

Supreme Court Justice Sandra Day O'Connor continued the petitions "for the leaders and protectors of thisrepub-

lic," for the poor and oppressed, the aged and infirm, the peace of the world, ending with the prayer of thanksgiving to God "for inspiring our forefathers in the creation of our Constitution . . . and for thy merciful guidance in every generation, that with vision and vigilance we may renew and preserve its precious guarantees of freedom and remain one nation, indivisible under Thee, with liberty and justice for all."

At the close of the service, a celebratory peal was rung from the tower by members of the Washington Ringing Society. All present at the rites received copies of the Constitution provided by the Commission on the Bicentennial of the U.S. Constitution.

DOROTHY MILLS PARKER

BRIEFLY...

Parishioners at St. Matthew's Church in Houma, La., found themselves in a "sticky situation" this summer when over a million bees from several colonies nested between the ceiling and roof of the church. The diocesan newspaper *Churchwork* reported that parishioners first noticed there was a problem when honey began to drip into the baptismal font and several ushers found themselves stuck to their pews. A beekeeper was called in who smoked the bees out and estimated there was 12 to 15 gallons of honey stored, which had started to melt in the summer heat.

St. Philip's In the Hills Church in Tucson, Ariz., achieved the dream of its rector, the Rev. Roger O. Douglas, by recently celebrating a new Mariachi mass developed by the church's organist-choirmaster Dr. John L. Hooker. The proximity of Tucson to Mexico, the prevalence of mariachi bands in the area for fiestas and the desire to unite these in the celebration of the Eucharist were the motives behind the service, which incorporates genuine Mexican folk tunes into the Gloria, Sanctus, the Lord's Prayer and Agnus Dei.

The Church Life Insurance Corporation recently announced the winners in its annual Church Life essay contest for Episcopal Sunday school students. The top winners in the three grade categories were awarded \$150, \$100 and \$50, respectively, for their essays on the subject, "How does being a Christian help me resist drugs and alcohol? How can I help my friends?" Top winners were Rhonda Broszeit, a high school senior from St. Paul's Church, Morris Plains, N.J.; Bruce Lincoln, a seventh grade stu-

dent from St. John's Church in East Windsor, Conn.; and Heather E. Weaver, a sixth grader from Trinity Church in Northport, N.H.

On a recent trip to Moscow, Mother Teresa said she hoped the Soviet government will let her set up a charity mission near Chernobyl, site of last year's nuclear accident. She was visiting the area under the sponsorship of the Soviet Committee for the Defence of Peace. A committee official said the government is interested in "joint projects" with Mother Teresa, but details have not been worked out.

CONVENTIONS

The convention of the Diocese of Montana met in Missoula, September 18-20 and was hosted by Holy Spirit Church. Under the leadership of the Rt. Rev. C.I. Jones, diocesan bishop, a new budget process was approved that requires each department and commission in the diocese to present a proposal for expenditures, along with an oral report of its activities and plans for the future. A program budget of \$296,000 was approved for 1988.

Also approved was a resolution expressing opposition to a proposed change in the state constitution. This change, which will be voted upon in 1988, removes the obligation of the legislature to provide economic assistance to those in need.

An unusual feature of this year's convention was a "health fair," sponsored by the Diocesan Wellness Committee. Those who attended the convention were encouraged to meet with hospital personnel who were on hand to administer tests and to provide a questionnaire concerning life-style, diet, etc.

JOANNE MAYNARD

MOVIES

By ARTHUR LIVINGSTON

THE UNTOUCHABLES. Directed by Brian DaPalma. 121 minutes.

The saga of Elliott Ness's part in the downfall of Al Capone has become so familiar to Americans as to pass into legend with Abraham Lincoln and Jesse James. Because Capone had bought much of Chicago law enforcement, the federal government selected Ness to organize a small squad of FBI men who were to be both extremely capable and above suspicion and who were to find a way of breaking the Capone mob by enforcing Prohibition. They eventually uncovered a way to prosecute Capone for income tax evasion; Capone was convicted and died on Alcatraz. These are the basic facts that are by this time known to most school children.

Some 30 years ago, Robert Stack starred in an enormously popular television version of this story, which later became the basis for an equally popular series. The producer of the older *Untouchables* tried to create an ersatz documentary tone to the proceedings, replete with a bombastic Walter Winchell explaining to the audience what they were watching; the result was often ludicrous. DaPalma has replaced the false newsreel

Arthur Livingston, a free-lance writer in Chicago, has written on film for the Art Institute of Chicago Film Center since 1975. He has given special attention to how an artist's theological presuppositions effect his or her work.

effects with a soft-focus patina that makes 1930s Chicago look as if it exists in a timeless, fairy state.

Notorious for self-indulgent technique, which often takes the form of sacrificing story for filmic gimmickery, DaPalma has proven himself (in this film at least) capable of conveying a true sense of poetry with his camera. I watched part of one scene of this movie last year as DaPalma was shooting it on a rather dumpy little street (almost an alley) next to the Chicago Public Library. I was fully expecting the finished product to have a tone of gritty realism, but when I saw the film I was amazed at DaPalma's ability to summon up a mythic atmosphere where I could only see a dirty street.

The legend of Ness, like all legends, is at heart a morality tale. Unlike Stack's stolid Ness, Kevin Costner plays him as a young apprentice not fully prepared for his task and who must learn from a master older and wiser than he (Sean Connery). Through great struggle and tribulation he eventually achieves his goal (the conviction of Capone), the tale forming a classic pattern the archetype of which is doubtless King David.

DaPalma allows the violence to get very bloody indeed; this is no movie for the squeamish. Yet violence is entirely justified in this case. Film is both a form of drama and a form of graphic art; to ask DaPalma to have toned down the violence would be equivalent of asking a painter to remove some arrows from St. Sebastian's side. Capone and his ilk were dangerous and gentle persuasion were not about to quell their violence; this film invites the example, then, of an audience sometimes needing to see the reality of a danger which can only be combatted by force.



Short & Sharp

By TRAVIS DU PRIEST

MISSION IN CHRIST'S WAY: Bible Studies. By Lesslie Newbigin. WCC Publications (Box 348, Rte. 222 and Sharadin Rd., Kutztown, Pa. 19530). Pp. 40. \$2.90 paper.

Sometime missionary in India and former bishop in Madras, the author writes succinctly about what is and what is not Christian mission. He is good on our participation in Christ's passion and being witnesses to the resurrection. Interesting, also, is the short section entitled "Mission is not a success story."

BLESS YOUR PEOPLE: Scripture and Prayers for Parish Occasions. By Catherine H. Krier. Paulist. Pp. 93. \$4.95 paper.

How many times have you — lay or ordained — wished for an extra special prayer for an occasion or person at church? Here is a helpful booklet with prayers for scouts, bread bakers, graduates, parish secretary, school principal, and the like. Not every word will be suitable for an Episcopal congregation, but the suggestions are welcomed ones.

WHY NOT CELEBRATE! By Sara Wenger Shenk. Good Books (Intercourse, Pa. 17534). Pp. 188. \$9.95 paper.

A graduate of Garrett-Evangelical Seminary who now works under the auspices of the Mennonite Central Committee presents numerous activities, readings and songs to be used in small groups, retreat, or family settings. Some occasional suggestions such as naming your home and preparing a sick-kid box, some liturgical suggestions such as a sabbath meal and a family covenant. Creative and fun.

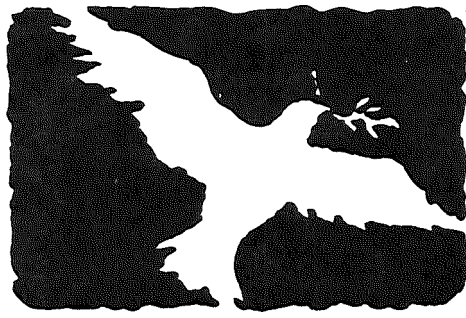
THE SPANISH HERITAGE. Hispanic Office, Episcopal Church Center (815 Second Ave., New York, N.Y.). Poster, 13 1/2 X 22 inches. No charge.

This interesting small poster gives a map of the U.S. with areas of former Spanish possessions and of Spanish exploration indicated, and date lists of Spanish-American history and of Spanish contributions to the American War of Independence, 1774-89. The latter will be an eye-opener for many! An attractive item to mount in church hall, vestibule, or undercroft.

H.B.P.



"Oh, don't be such a stuffed shirt! Besides, everyone's wearing it shorter this year."



Benediction

Lately I find myself slowing as I approach the kingdom . . .

The author, Carol V. Oppel, resides in Charlotte, N.C.

I have found the kingdom on the edge. In it I wait, poised to move on, yet unable to and glad of it. The kingdom lies where two roads cross, deep in the traffic clogged madness of my neighborhood. My friend Henry mentioned it the other day; it is notorious.

A traffic light controls the privilege to

go or stop. Predictable and unjudging, it is a steady sentinel above the chaos.

It is a very long light. How long, I don't know. It is time too precious to measure. For my destination, all movement is blocked. There is no recourse but to wait out the methodical process of an intersection.

Lately, I find myself slowing as I approach the kingdom, hoping to be caught, mercifully to be stilled and forced to face my stranger-self for a moment. I'm relieved that I cannot move. I spend the time reordering my universe, replenishing my sucked-out spirit, until the power sets me free again to move about my days.

Across the way is my church. Its stark white steeple shimmers in the midday, midweek sun. So near and yet an eternity away.

It is now a pause, now a period. It is a chapter closing on what has gone before, a brief respite before heading into the pain and promise of the cross-over land just ahead.

At the change, as green beckons me to move on, I take up my journey. My path will twist through darkness. If I am lucky, though, some hidden soul places will flash alive. And for pause taken, now and again there will be shadows strangely lit.

Thank God, life goes on.

PEOPLE and places

Appointments

The Rev. Joseph Bad Moccasin is now vicar of Church of the Living Waters, St. Barnabas', 1280 Vine, Denver, Colo. Add: 4647 W. 87th Pl., Westminster, Colo. 80030.

The Rev. Daniel W. Barker is rector of St. Andrew's, 401 Mirador Dr., Vestal, N.Y. 13850.

The Rev. Thomas Brouillard is rector of St. Barnabas', 129 N. 40th, Omaha, Neb. 68131.

The Rev. Stanley Burdock is deacon-in-charge of Christ Church, 305 Church St., Brownsville, Pa. 15417.

The Rev. Bruce David Chilton has been appointed professor of religion and chaplain of Bard College, Annandale-on-Hudson, N.Y. 12504.

The Rev. F. Graham Cliff is rector of the Church of the Advent, 3010 Pioneer Ave., Pittsburgh, Pa. 15226.

The Rev. B. Shepard Crim has been appointed by the Rt. Rev. Donald P. Hart, Bishop-in-Charge of Guam, as vicar of St. John the Divine, 911 Marine Dr., Tumon Bay, Guam 96911.

The Rev. John David is rector of the Church of the Redeemer, Box 251, Ruston, La. 71273.

The Rev. Frederick R. Engdahl is rector of St. Stephen's, Barker and camp program director of Ascension School, Cove, Ore., formerly rector of St. Timothy's, Alexandria, La.

The Rev. Dennis G. Fotinos is now rector of Trinity Cathedral, Sixth Ave., Pittsburgh, Pa. 15222.

The Rev. Canon Keith A. Gentry is now canon of the Cathedral Church of St. Paul, 3601 N. North St., Peoria, Ill. 61604.

The Rev. Carlson Gerdau will, as of Jan. 1, be director of ministry, deployment and communications for the Diocese of Chicago.

The Rev. Robert Hargrove, formerly rector of Grace Church, Monroe, La., is rector of the Church of the Ascension, 1030 Johnston St., Lafayette, La. 70501.

The Rev. John F. Hoover is rector of St. Paul's, Phillipsburg, Pa.

The Rev. Robin Martin is rector of the Church of the Advent, Hatboro, Pa.

The Rev. William Morgan is rector of All Saints, 1620 Randolph Lane, Verona, Pa. 15147.

The Rev. William L. Murdoch is rector of St. Andrew's, 335 Longmeadow St., Longmeadow, Mass. 01106.

The Rev. Paul H. Pierson is assistant of All Souls, Box 24002, Jacksonville, Fla. 32223.

The Rev. William W. Pilcher, III is interim rector of the Church of the Holy Communion, Glendale Springs, N.C.

The Rev. Lawrence C. Provenzano is rector of St. John's, 59 Summer St., Box 374, North Adams, Mass. 01247.

The Rev. F. Anne Ritchings is deacon assistant of St. Stephen's, 114 George St., Providence, R.I. 02906.

The Rev. Keith Roderick is vicar of St. George's Mission, 231 E. Carroll St., Macomb, Ill. 61455.

The Rev. Margaret Q. Schwertfeger is curate of All Saints, 10 Irving St., Worcester, Mass. 01609.

The Rev. Gerald A. Skillicorn is rector of the Church of the Epiphany, 2154 Dougherty Ferry Rd., Kirkwood, Mo. 63122.

The Rev. Linda Strahan is interim priest of St. David's, Gales Ferry, Conn. Add: 42 Dearborn St., Newport, R.I. 02840.

The Rev. Tom Thomson is assistant of St. Michael's, 399 Hope St., Bristol, R.I. 02809.

The Rev. Charles S. Tyler is interim pastor of Trinity Church, Severance St., Shelburne Falls, Mass. 01370. Trinity Church is a congregation of Methodists, Baptists, United Church of Christ, and Episcopalians.

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Retirements

The Rev. George C. Beacom, as vicar of St. Bartholomew's, Palmer, Alaska. Add: 205 W. Beaver Ave., Palmer 99645.

The Rev. Robert G. Field, as rector for 21 years of Christ Church, Ballston Spa, N.Y. New add: Box 2556, Silver Bay, N.Y. 12874.

The Rev. Orin M. Hunkins, as chaplain of House of the Transfiguration, Bayard, Neb. New add: 11 Kenneth Lane, Bella Vista, Ark. 72714.

The Rev. Luther Oliver Ison as rector and headmaster, St. Mark's, Van Nuys, Calif., after 42 years in the priesthood. Fr. Ison will establish a small retreat center; add: Box 941, Cardiff-by-the-Sea, Calif. 92007.

The Rev. Richard Knight, as missionary, Pepperell Mission, Pepperell, Mass.

Resignations

The Rev. Jean-Jacques D'Aoust, as assistant of Fox Chapel Church, Pittsburgh, Pa.

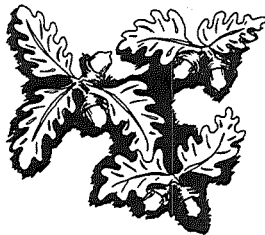
The Very Rev. Larry Boyd, as rector and dean of Christ Church Cathedral, Eau Claire, Wis.

The Rev. H. Camp Gordinier, as rector of St. Mark's, Santa Clara, Calif.

The Rev. Ralph Masters, as rector of St. Michael and All Angels, Lake Charles, La.

The Rev. Charles A. Peek, as rector of St. Luke's, Kearney, Neb. Fr. Peek will be assistant professor of English at Kearney State College. Add: 2010 Fifth Ave., Kearney, 68847.

The Rev. Jennifer Stiefel, as director of clergy support and development and of the Episcopal institute of theological studies for the Diocese of Colorado. She has received a fellowship from the Episcopal Church Foundation and begins a doctoral program in New Testament at Union Theological Seminary this fall. Add: 527 Riverside Dr., Apt. 5-B, New York, N.Y. 10027.



Changes of Address

The Rev. Forrest L. Eastman may be addressed at 3 S. Main St., Concord, N.H. 13301.

The Rev. Robert Granfeldt is at 412 E. William Canon, Willow Brook Apts. 1706, Austin, Texas 78745.

The Rev. Churchill Pinder may be addressed at 122 Pierrepont St., Brooklyn, N.Y. 11201.

The Rev. Marston Price now resides in Brazil and may be addressed as follows: Parochia do Bom Samartino, R-Henrique Capitulino, Boa Viagem — CEP 50.000, Recife, Brazil.

The Rev. Peter Whelan may be addressed at 29 Marine Ave., Jamestown, R.I. 02835.

Other Changes

The Rev. Gary Lamar Cline is now non-parochial. He remains canonically resident in North Carolina and may be addressed at 5304 N. Hills Dr., Raleigh, N.C. 27612.

Deaths

The Rev. George Melbourne Jones, retired priest of the Diocese of New York and rector emeritus of Good Shephard Church, New-

burgh, N. Y., died on August 2 at the age of 79.

Fr. Jones was born in Iowa and held degrees from Southwestern College and Boston Univ. He was graduated from Episcopal Theological Seminary in Cambridge, Mass. and was ordained in 1941. Prior to going to Newburgh in 1946, Fr. Jones served parishes in Massachusetts and Maine; he remained in Newburgh until his retirement to New Port Richey, Fla. in 1972. His wife, the former Florence H. Stabler, preceded him in death, and there are no immediate survivors.

The Rev. Thomas Randolph Miller, retired priest of the Diocese of Southwestern Virginia, died on September 7 in Butler, Pa. after a long illness from cancer of the prostate gland. He was 69 years of age.

Most recently serving churches in Tazewell and Richlands, Va., Fr. Miller had been at a variety of parishes in Florida, Texas, and California. He was rector of St. Christopher's, Lubbock, Texas from 1956 to 1969 and an associate at All Saints, Beverly Hills, Calif. from 1969 to 1975 at which time he moved to Virginia. He held degrees from Florida State Univ., Episcopal Theological Seminary of the Southwest, and Texas Tech.

The Rev. Robert J. Sudlow, retired priest of the Diocese of Florida, died on August 31 at his home in Jacksonville, Fla. He was 85 years of age.

Born in Liverpool, England, Fr. Sudlow was a graduate of St. Stephen's College and General Theological Seminary. He served parishes in Illinois, Pennsylvania, Arizona, New Jersey, and New York. From 1945 to 1947 he was a U.S. Army chaplain. From 1950 to 1961 he was rector of St. Paul's, Watertown, N.Y. and priest-in-charge of St. Mary's, Green-Cove Springs, Fla. from 1961 to 1963 at which time he retired. He is survived by his son Robert E. Sudlow of Spencerport, N.Y.

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ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610; if you want our monthly newsletter for a year, enclose \$20.00.

CORPUS — National Association Resigned/Married Roman Catholic Priests. Inquiries welcome. Box 2649, Chicago 60690.

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ASSISTANT PRIEST. Large suburban parish seeks assistant to develop and direct total parish education program and share priestly ministry with three other clergy. Contact: Search Committee, St. Mark's Church, 4129 Oxford Ave., Jacksonville, Fla. 32210.

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SUBURBAN/RURAL CHURCH seeks dynamic rector to facilitate growth in numbers and spirit in a traditional way. Congregation of approximately 70 pledging units is Eucharistically centered and truly a church family. Please contact: The Search Committee, St. Luke's Episcopal Church, Box 244, Chardon, Ohio 44024.

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CLERGY AND DRUGS. Researcher seeks first hand accounts of Episcopal clergy who have had a difficult time with legal and non-legal drugs. Reply in confidentiality or anonymity to: Forum for Religious Research, P.O. Box 2413, Westfield, N.J. 07090.

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CUERNAVACA, MEXICO. Vacation, Spanish study, sabbaticals. Apartment rental information: Hawkins Properties, 4308 Lambeth, Fort Worth, Texas 76103. (817) 534-4925/534-0233.

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HANDBELLS, 2-octave set or larger, used or new, needed by small church. Price negotiable. Calvary Episcopal Church, 33 Church St., Stonington, Conn. 06378. (203) 535-1181.

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H Eu 8, 10, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri 12:05

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W.D. McLean, III, r; the Rt. Rev. G.F. Burrill, Episcopal Assistant; the Rev. Reid Farrell, assoc r; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

HONOLULU, HAWAII

ST. PETER'S 1317 Queen Emma
The Rev. James E. Furman, r;
Sun Eu: 7, 9:30. Wed: Eu & HS 10

SPRINGFIELD, ILL.

ST. LUKE'S 1218 S. Grand East
The Rev. L. G. Patience, priest-in-charge
Sun Mass 10. Wkdays & HD as announced

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Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs 12:05. Sat 8

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Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

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

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Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

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BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

HACKENSACK, N.J.

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Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15 & 7:30. C by appt.

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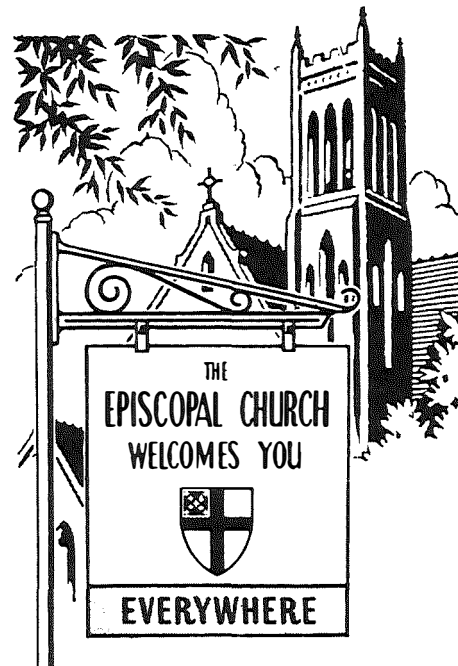
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112th St. and Amsterdam Ave.
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EPIPHANY 1393 York Ave. at 74th St.
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WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
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Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:30 (Sat 7:45), EP daily 5:30. H Eu Wed & HD 10

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