

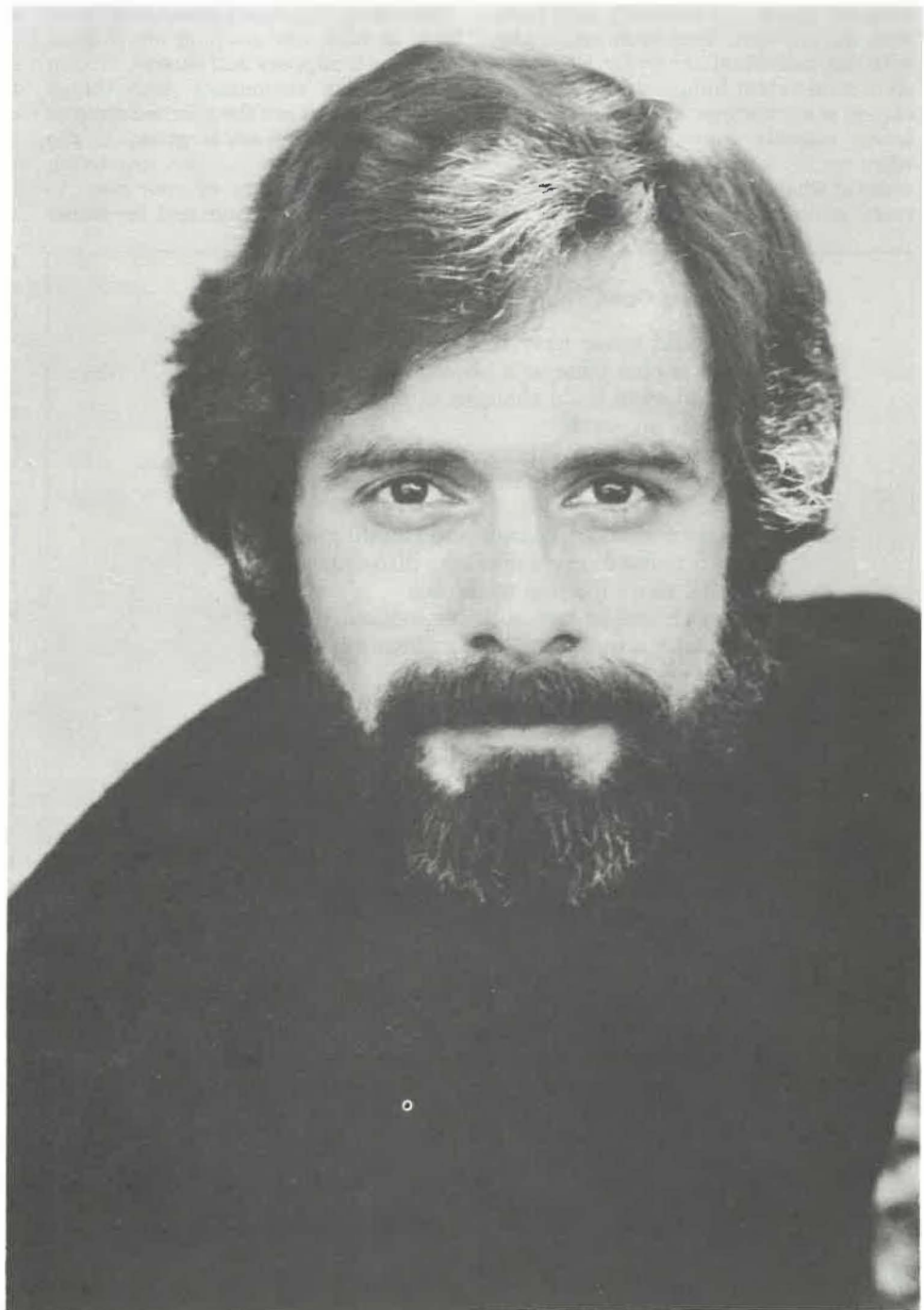
THE LIVING CHURCH

A Visit to Iran

• page 6

The Turin Shroud

• page 9



The Rev. Charles A. Cesaretti: "... as Christians working in this world, we can make a difference" [see p. 6].

The First Article



It is within the fellowship of the body of Christ that Christians expect to find that peace and harmony with God, with the universe, with each other, and with our individual selves for which we all to some extent hunger and thirst. Yet this is a mysterious area, and we ourselves scarcely know what we mean when we say such things. Often the absence of what we yearn for is clearer and more easily articulated than the ful-

fillment of such yearning. There is indeed plenty of absence.

How hard it is to talk about all of this! Even at best, the meaning of religious language is slippery and elusive. Within the Christian community such things are said as: you are the adopted child of God . . . your sins are forgiven . . . the Lord be with you . . . we are living members of the body of your Son. . . . Yet the people by whom and for whom

such things are said do not look, in most cases, notably different from anybody else. In some cases, the gap between such words and what people themselves feel is agonizing. In other cases, the words have become so routine that no conscious personal identification of meaning is even sought. Nonetheless, there remains the question of the meaning that such words *ought* to have. But what is it?

We really can get nowhere in such reflections until we face the reality that human beings use language in very different ways, and language is often used with the greatest obscurity in areas of greatest importance. Whether we like it or not, religious language is different from the communication of everyday speech. To say "we lift our hearts" is a use of the verb *lift* different from saying "we lift our hats." They are related statements, there is an analogy between the two, yet they remain different. So too there is a difference between saying "you are part of the Body of Christ" and saying "a thumb is part of my hand." Again there is analogy. The latter sheds light on the former, but still it is different.

In the market place, when one wants to be very exact about business matters, one resorts to mathematics. In the temple, on the other hand, when one wants to be very exact about spiritual matters, one resorts to poetry, parables, ceremonial, music, and other arts. The language of business has to do with cash in hand. The language of religion has to do with what is always to some extent beyond us, something we are reaching for, grasping for – and also what is reaching and grasping for us from a realm outside ourselves. There is a gap between what we believe and what we long to experience on the one hand, and what we really do know and feel on the other hand. The season of Lent, which will soon be upon us, is a time to try to close that gap, to be braver in exploring what the words of our faith really could mean and should mean, and to embody that meaning more closely in our lives as individuals and as a community of believers.

THE EDITOR

It's a Good Thing I'm Not in Charge Here

I could never have thought of a pomegranate
or a pine cone or a porcupine
and even if I'd thought of it
how on earth
would I have engineered a comet
or organized life in a pond

Where would I have found the diligence
to make every snowflake different
it's more like me to dabble
with one or two suitable models
make a mold and crank them out

It's really not like me at all
to finish up a whole mountain range
then go back and touch up
and carefully add
tiny forests of moss
on the north side of every stone

I've got a pretty good head for details
but it does seem likely
that I'd have left off the dots
on a lady bug's back
and I imagine
I'd have missed the tying
of every strand of silk
to every kernel
of every ear of corn.

Creating a world
is an awfully big project
and it seems to be my nature
to leave loose ends

Evi Seidman

THE LIVING CHURCH

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LETTERS

More Questions

I write to thank you for the news story [TLC, Dec. 30] on our Black Clergy Consultation in Atlanta, Ga., in November, 1979.

The article was good, comprehensive, and clearly presented the proceedings, presentations and deliberations of the consultation. As you may know, more questions were raised than solutions found. However, this was a good beginning of the recruitment, training and development of black clergy in the church.

(The Rev.) FRANKLIN D. TURNER
Staff Officer for Black Ministries
New York City

Personal Distress Too

Canon Crockett's article [TLC, Jan. 6] on pledging, delinquency, and quarterly statements vs. monthly "financial teaching letters" was interesting, and probably useful to many parish stewardship committees. His title, "Distress Signals," referred to the "distressing state of parish income as compared with expenditures."

It seems to me that a more important

"distress signal" is the delinquent pledge itself, and response to that signal should be more personal than a statement or letter of any kind. A parish member who is a month or more behind may have excessive heating bills, as we all do, or other major expenses. The blanks in the record book may indicate a temporary financial or cash flow problem. More frequently, however, they mean an absence from Sunday services or at least a sense of guilt or missed obligations which requires sensitive pastoral attention. In January and February, they may well indicate an overzealous pledge in November which will hang over the parishioner's head for a year or longer.

Finances and spiritual health are closely related. Let's worry at least as much about the distress of the parishioner as we do about the state of parish income when the distress signals are flying.

(The Rev.) THOMAS A. KERR, JR.
The Episcopal Church at Rutgers
Piscataway, N.J.

Sacerdotal Appellative

Fr. Choi's (sic) letter regarding the clerical titles of the priest [TLC, Jan. 13], now that the American and Canadian churches have admitted women to the priesthood, interested me.

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—Chad Walsh

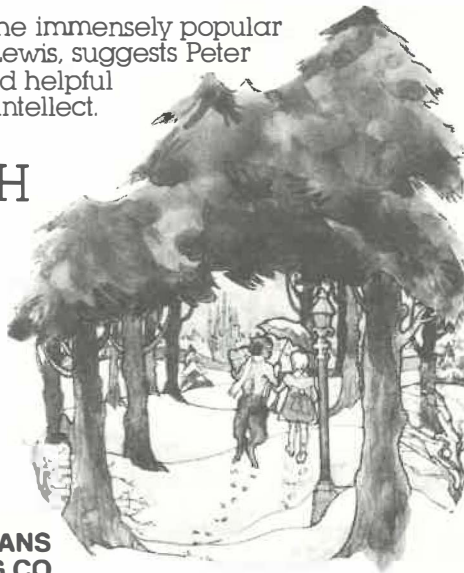
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—Thomas Howard, Gordon College

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Because women can now become priests, the priesthood is no longer a male prerogative. Nor should the traditional titles of the priest be any longer considered male. The title "Father," when addressing a priest, is not meant in any biological or physical sense. . . . Just because some women have been admitted to the priesthood is no reason that the vast majority of clergy and laity, long accustomed to the affectionate title of "Father," should suddenly have to learn a new title, — and for the wrong discriminate reasons.

(The Rev.) **GEORGE H. BRANT**
St. James' Church

Hackettstown, N.J.

• • •

Now, really! I cannot recall of ever having heard my wife complain because the children didn't call her "Daddy."

(The Rev.) **OSBORNE MOYER**
St. Columb's Church

Jackson, Miss.

• • •

In reply to a letter you published by a Ms. Choi, the title "Father" has been used in Anglican, Roman, and Orthodox Churches as an apt form of address for one who represents God in the congregation, as the minister of God. Many of us, including myself, do not recognize females as priests.

(The Rev.) **ROY PETTWAY**
Church of our Saviour

Atlanta, Ga.

• • •

If this woman is so concerned about what she is called, I wonder about her calling.

A. MAXWELL WRIGHT

New Orleans, La.

• • •

It is difficult for me to understand why Parson Beryl (known to most of us in the Diocese of Pittsburgh as Mrs. Beryl Turner Choi) is so constantly subject to feelings of being a "second-class priest," and to "subtle forms of discrimination."

Surely she knows that numberless thousands of Episcopalians do not consider her to be a priest at all. . . . She should consider herself quite fortunate that she has been accorded recognition by (at least) the rector and vestry at Calvary Church, one of the largest and wealthiest in the diocese.

I cannot recall the term "parson" being used in this country outside of a few very bad "western" movies. It's bad enough that many of our people speak of "the Reverend" or of "Reverend Smith," let alone "the Parson," or "Parson Beryl."

Incidentally, my rector is more than 10 years younger than I, and I don't feel any "difference" (her term) about ad-

ressing him as "Father." I would feel very bad if I should bring him to an attack of apoplexy some Sunday morning by calling him "Parson."

W. ROSS JONES

Delmont, Pa.

*The above are a sampling of responses to the letter on this topic. It is evident that many Episcopalians cherish the title Father, as we do. Whether the ministry of women will evoke some cog-
nate title remains to be seen. Ed.*

Revising the Hymnal

Messrs. Harris and Wright express their concern over the revision of the hymnal quite well in their letters [TLC, Jan. 20]. However, I think that they have forgotten the fact that the current hymnal is itself "butchered" and "bowdlerized." The testimony to that fact is given in *The Hymnal Companion*, published by the Church Hymnal Corporation in 1949. One may, it seems, advocate the retention of the current altered hymnal. However, my reading of *The Hymnal Companion* shows the work of people who were both sensitive to the tradition of the church and open to the leading of the Holy Spirit. I am hopeful that the current commission will do the same.

(The Rev.) **JAMES A. NEWMAN**
St. Christopher's Parish

Roseville, Minn.

Trivia or Truth?

The Rev. Steven M. Giovangelo's letter [TLC, Dec. 30] reflects some serious misapprehensions concerning the General Ordination Exam. He writes that he "was one of those persons who scored something approximately (sic) 96% accuracy on the two-hour 'closed book' multiple-choice test." No such information has been released. What he probably means is that he scored in the 96th percentile of those taking the test that year. Judging from the average scores on sample questions the 96th percentile is not nearly as encouraging as it might appear.

More seriously, however, he describes a ridiculously inappropriate way to prepare for what he terms "trivia." Candidates will be seriously misled if they think sitting up all night with the *Oxford Dictionary of the Christian Church* will help them discover that "the story of the vision of the risen Jesus on the road to Damascus" is in Acts (as only 39% answered), and not in Ephesians (as 48% of the candidates answered). It will be less than helpful to future candidates to be led to think that the test is a test of "trivia." Whether Augustine of Hippo was "strongly influenced by Aristotelianism" (as 39% answered) or by "Neoplatonism" (as 34% answered) and simi-

lar questions can be regarded as trivia only by one whose theological education is trivial. In fact the use of the word "trivia" as a defense against ignorance of scripture, church history, and other disciplines, is no service to future candidates nor to the church.

(The Rev.) C. FITZSIMONS ALLISON
Grace Church

New York City

By Any Other Name . . .

"The doctrine of our church concerning this service as Mass is not the doctrine we hold." So says Mr. William Harris [TLC, Jan. 13] in his letter against the use of the word "Mass."

There are probably many in the church who agree with him; all they have to do is use one of the other titles given on page 859 of the 1979 BCP (where "Mass" is included), although I suspect that not many of them will favor "Divine Liturgy."

However, his reason for eradicating "Mass" is not valid in view of the recent statements on the Holy Eucharist written by a group of scholars from the Roman and Anglican communions. The members of that commission, duly appointed by their respective churches, are in agreement as to what the Holy Eucharist is.

I mean no offense to Mr. Harris and other like-minded Episcopalians, but I have always believed what the scholars have recently said, as have many of my fellow churchmen, and I have used the word for nearly 60 years.

I also have a very minor reason — the word doesn't mean anything; "Mass" is simply a name. All other titles emphasize one or another of the aspects of the Service. "Eucharist" — thanksgiving, "Holy Communion" — fellowship with Christ and each other, "Requiem" — sacrifice for a soul or souls — are examples. But when I celebrate Mass, I am certainly thankful, hopefully in communion with his church, and I pray for "the whole state of Christ's church" including the departed.

(The Rev.) S.H.N. ELLIOTT
St. John's Church

Albion, Ill.

Unfathomed

I have no doubt that sometime the letter writing campaigns about various editions of the Book of Common Prayer must cease. Before that happens, I wish to register my amazement at some of the material coming from SPBCP and my anger at being saddled with a 1,000 page Prayer Book.

First, I am amazed that members of the SPBCP say some of the things they do. Fr. Ralston's support of the "cause" would be particularly amusing if it were not so sad. I seem to recall his anger and

frustration at the dean of Sewanee when the dean insisted he use the standard book on the altar instead of the Gavin Missal. I recall mumblings about academic freedom and the like. Now I respect Fr. Ralston's right to change (nay, his duty to continue his growth). I would be confounded if I had to support everything I supported three years ago. But somewhere we are due an explanation of how the 1928 Book got so endowed with special sanctity. Much of the debate about what we are losing savors of statements by Roman clergy about how "The Church" has *never* permitted abortion.

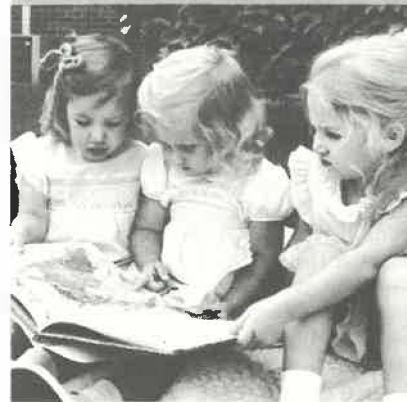
Now, it may well be that we are losing much. It may be that we are changing the "doctrine, discipline, and worship" of the Episcopal Church. Indeed, there are significant changes that go beyond adding prayers for the dead as we did after World War I. We now have the Blessed Virgin mentioned in the liturgy, a salutation before the *Sursum corda*, a salutation at the beginning of the Eucharist, and a host of others. What defeats my understanding is just how all this is anathema to those whom I remember as trying to make over the Anglican Rite to conform it to the "Great Western Tradition" (by which they seem to have meant the Tridentine rubrics). Quite apart from all the rhetoric, I would like to learn just what we are losing. Can it be the last sentence of the Prayer of Humble Access and the prohibition against tarping are worth another book? I think not. Nor do I suppose that the mandating of the Decalogue and the exhortations is the point. Unfortunately, the point is so obscured by side issues and rhetoric that I cannot fathom it. I am quite serious in saying that I believe it would be a service to the whole church, as well as to me personally, to have it clearly and simply stated what we are losing. We may not want to.

Second, I am angry and disappointed that all the time, effort, and money we spent on developing a clearer printed format has been lost. It is all right, I suppose, to include two sets of Eucharistic rites, two sets of collects, two sets of choir offices, if we simply must have one book. I am willing to sacrifice. Unfortunately, the people in the pew we hear so much about have to sacrifice too as they wade through a redundant and somewhat confusing format. Then, after all that, we have the spectacle of church leaders, headed by the Presiding Bishop, urging two books, not one!

The damage has been done, and in some dioceses we already have two books. Perhaps we will have to give the option of following the 1928 rubrics nationally. But if we do, can we *please* go back to the nice clear format we spent so much time developing?

(The Rev.) FRANK D. HOWDEN
Rochester, N.Y.

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Fr. Cesaretti Travels to Iran

The Rev. Charles A. Cesaretti, public issues officer of the Episcopal Church Center in New York, was one of seven Christian leaders and teachers who spent 10 days in Iran recently.

Beside Fr. Cesaretti, they were the Rev. Jimmy Allen, president of the Southern Baptist Convention's radio-television commission, the Rev. Charles A. Kimball, Southern Baptist minister and specialist in Islamic studies at the Harvard Divinity School, the Rev. William Kirby, Methodist-Presbyterian chaplain at Princeton University, Dr. Thomas Ricks, professor of history and Iranian specialist at Georgetown University, the Rev. John Walsh, Southern Baptist chaplain at Princeton, and the Rev. C. Dale White, United Methodist bishop of the New Jersey district.

Their stay lasted from December 23 to January 3, and spanned the celebrated Christmas visit of three other American clerics to the hostages and the abortive efforts of U.N. Secretary-General Kurt Waldheim to negotiate a settlement. The seven were allowed to travel freely, and said they were under no security restrictions until the riots which began at the time of the Waldheim visit. During the 10 day period, they met with Ayatollah Ruhollah Khomeini, leader of the Revolutionary Council, and the Ayatollahs Shariat-Modari and Montazeri, as well as other Iranian political, religious, and social leaders. They also spent at least five hours in dialogue with the students holding hostages at the American Embassy, but they were denied access to the hostages.

At a press conference at the Episcopal Church Center, they shared their impressions of Iran and the results of their visit. While they admitted that they "were not of one mind" over a solution to the immediate political problem, they appeared to agree on two points: that there was evidence to justify the Iranian students' demands for some sort of international examination of the regime of the deposed Shah, and that Christians should take a leading role in pressing for a non-violent, non-retributive resolution to the crisis that would free the hostages and allow Iran's grievances to be aired.

Fr. Cesaretti expressed the fear that Americans had not "learned the lessons of our own history." He noted that the overthrow and punishment of dictators and even the kidnapping of diplomatic

personnel was "not a new phenomenon," and asked that ways be found to seek a new solution rather than the traditional responses to those situations. "What I found, and what I will dedicate myself to, is the fact that as Christians working in this world, we can make a difference. We can learn from the past and not repeat the errors of the past. I dedicate myself to finding that new solution: a solution of nonviolence, a solution of nonretribution, a solution of dialogue. I have come back from Iran looking into a hellhole of human history and I return to this country which stands for liberty and justice and I would like to push open that door of liberty and justice for everyone."

The visitors agreed they were treated warmly. They detected no real hostility toward the American people. The anger Iranians feel, the religious leaders said, is against the American government for its virtually unconditional support of the Shah during what Iranians claim was a 26-year reign of terror.

In fact, according to Bishop White, the students look to American Christians as the vehicle for a resolution. "They said to us, 'Express your deep concern for thousands who suffered arbitrary arrest, torture, and summary execution at the hands of SAVAK [the former secret police organization] . . . about 50,000 men, women, and children who died in the streets to free their people from brutal despotism.'"

Liturgical Specialists Meet

The North American Academy for Liturgy, professional society for liturgical specialists of churches in the United States and Canada, held its annual meeting January 2-5 in Washington, D.C., on the campus of the Catholic University of America and adjacent facilities. The meeting was largely given over to group discussions of technical questions of worship, sacramental theology, and related matters. Each year the academy confers the Berakah Award, a unique professional honor bestowed in recognition of exceptional leadership and service in the liturgical field. This year's award was given to the Rev. Frederick R. McManus, provost of Catholic University and dean of graduate studies. The program also included a tour through Washington Cathedral where the provost, the Rev. Canon Charles A. Perry, welcomed the academy. An

Episcopal priest, Professor Louis Weil of Nashotah House, took office as president of the academy for this coming year. The academy consists of approximately 50 associates and 90 full members. Full membership is usually reserved for persons who have completed graduate studies, have published writings, and engaged in teaching or other professional work in the field.

"A New Inquisition?"

Lutheran, Orthodox, and Protestant theologians have joined Anglican churchmen in urging the Vatican to consider the ecumenical implications of the censuring of Fr. Hans Kung [TLC, Jan. 27].

Nine U.S. Lutheran scholars currently involved in ecumenical dialogue with the Roman Catholic Church recently expressed their dismay at the "secret and non-dialogical" procedures used by the Vatican Congregation for the Doctrine of the Faith in dealing with Fr. Kung and Fr. Edward Schillebeeckx, in a letter to Cardinal Franjo Seper, head of the Congregation.

While expressing gratitude to God for having enabled them to "play a part in the healing of old wounds" through the dialogues, the Lutheran theologians said they "fear that the lack of even inner-Roman Catholic dialogues in the recent action of your Congregation will hinder further advances in Lutheran-Roman Catholic relations, and even render negative those already made."

In a letter to Jan Cardinal Willebrands, president of the Vatican Secretariat for Christian Unity, 14 U.S. Protestant scholars used similar imagery. "Recent actions of the Congregation for the Doctrine of the Faith have brought the churches perilously close to the reopening of old divisive wounds," they said. Stating that they were "not concerned to defend the theological formulations peculiar to Fr. Kung and Fr. Schillebeeckx," the theologians said, "We are concerned that the processes of the Congregation . . . threaten the spirit of unity for which our Lord prayed, and which Vatican II revived throughout all the Christian churches. . . ."

Two prominent Greek Orthodox theologians warned that the Vatican's sanctions "cannot but spread a profound chill over the relations between our churches, which in recent years has grown so warm."

The Rev. Demetrios J. Constantelos, professor of history and religious studies at Stockton State College, Pomona, N.J., and the Rev. George C. Papademetriou, pastor of St. Nicholas Greek Orthodox Church, Lexington, Mass., made their views clear in a letter to Cardinal Seper. Both have taken part in Orthodox-Roman Catholic dialogues, and they are the current and immediate past presidents, respectively, of the Orthodox Theological Society in America.

Expressing confidence that Cardinal Seper would not "wish to take any actions which would widen the distance between Christian churches," the Greek Orthodox theologians said they hoped that he would "quickly be able to find a way to repair the serious damage that has already been done to the image of the Roman Catholic Church in the eyes of many Orthodox Christians."

While speaking to an enthusiastic crowd of students at Tubingen University in West Germany, Fr. Kung reportedly accused the Roman Curia of "starting a new inquisition."

Maryland to Oklahoma

The Rt. Rev. William J. Cox, Suffragan Bishop of Maryland for the past seven years, announced in January that, as of July 1, he will begin a new ministry as the Assistant Bishop of Oklahoma.

Bishop Cox, in a letter to the clergy and people of the Diocese of Maryland, said his primary ministry in Oklahoma will be centered on 48 mission congregations, "many of which are in growing areas that have great potential. Those of you who know of my belief in missions as the cutting edge of the church will understand my enthusiasm and excitement at the possibility of working with them. . . ."

Bishop Cox is chairman of the Standing Committee on the Church in Small Communities.

U.S. Religious Programs Make "10 Worst" List in Australia

In Sydney, Australia, the Anglican magazine *Southern Cross* had some harsh words recently about examples of the U.S. "electronic church" which can be seen on Australian television.

Rex Humbard, of the Rex Humbard World Ministry program, was described as "the big daddy — the Bob Hope of American evangelism. Elmer Gantry is alive and well."

Robert Schuller, of the Hour of Power, was described as "a monument to the Dale Carnegie ethic: relentlessly dynamic, with a welded-on smile, immaculate silver hair, teeth like a Kelvinator being opened in the dark."

Of a program by the Moody Institute of Science, the *Southern Cross* observed that it was "a telling demonstration of

just how far Americans are prepared to go in disguising a religious pitch. The program presented an enthralling study of human disorientation in flight and the consequent need for pilots to have absolute faith in their instruments . . . in the last few minutes, the Moodies switched the whole thing around into a 'sermon for science.'"

As for evangelist Garner Ted Armstrong, *Southern Cross* described him as a "poor man's Mannix: Supermouth descending a convoluted path of hip ecumenism and defying any known force of grammatical analysis along the way."

Of ten programs cited by the magazine, four of the worst were American-made. Observers noted that the magazine was quiet on the subject of Billy Graham, long a favorite of the Sydney diocese.

The criticism did not move the director of a Sydney commercial television which carries the programs; he said the programs the *Southern Cross* complained about enjoyed high ratings, and that the viewing "congregation," if asked to form a human pyramid, would stretch from Sydney's St. Mary's Cathedral to the moon.

Jewish Agencies Disagree on Revised Passion Play

To the tiny village of Oberammergau in the Bavarian Alps, the year 1980 means more than the beginning of a new decade. The famous Passion Play, staged and acted by the villagers approximately every 10 years since 1634, will be dramatized once more. This year there will be some changes in the script — a serious effort has been made to cleanse the play of anti-Jewish polemics

in response to criticism from American Jewish groups. The question seems to be: how well have these efforts succeeded?

Nat Kemeny, chairman of the national program committee of the Anti-Defamation League (ADL), has expressed the view that the changes "have significantly reduced the anti-Semitic potential" from the 1980 Passion Play. He reported that scenes stereotyping Jews as conniving merchants have been removed, and that the production will begin with a special greeting to Jewish viewers as "brothers and sisters of the people from whom the Savior came."

Rabbi Marc Tannenbaum, national director of interreligious affairs for the American Jewish Committee (AJC), has expressed amazement at the ADL's favorable comments, and said, "As it stands, the drama retains an anti-Jewish impact despite the well-intentioned efforts of those who have revised it."

A detailed, line-by-line study of the play supports this conclusion, according to the AJC. "The Jewish religious leaders of the time are all lumped together as hateful enemies of Jesus who cynically manipulate the populace into a screaming mob, and who hound Jesus to the cross. . . ." the study says in part. "Pilate is still portrayed as a sympathetic weakling, forced into condemning Jesus by cruel Jews . . . Jewish law is still depicted falsely as harsh and punitive. The Jewish people still call down the blood curse upon themselves and their children. In short, revision of the Oberammergau drama has taken the form of substantial cutting, but not of essential rethinking."

Rabbi Tannenbaum also reported that "significantly, a leading [Roman] Cath-



Scene from the Oberammergau Passion Play: A serious effort to "reduce the anti-Semitic potential."

olic priest-scholar in Germany, Fr. Wilm Sanders of Hamburg, who is a member of the Ecumenical Study Commission of the German Catholic Bishops Conference and German coordinator for the Societies for Christian-Jewish Relations, has completed his own study of the 1980 revised text, and his conclusions coincide with those of the American Jewish Committee study.

Dr. Saunders, Others, Honored by Queen

Dr. Cicely Saunders, medical director of St. Christopher's Hospice in London and "a committed member of the Church of England," according to the *Church Times*, has been made a Dame Commander of the Order of the British Empire in the New Year's Honors list. She was cited "for services to the care of the dying."

Paul Osmond, secretary to the Church Commissioners of the Church of England since 1975, was awarded a knighthood.

Among other Anglicans on the New Year's Honors list were the Rev. G.C. Briggs, Bishop of the Seychelles from 1973-79, Prebendary Austen Williams, vicar of St. Martin-in-the-Fields, London, since 1956, and a chaplain to Queen Elizabeth since 1961, and Barbara Lepper, personal secretary to the last two Archbishops of Canterbury. Mrs. W.D. Napper, who plays the organ at HM Prison, Cardiff, received a British Empire Medal.

The *Church Times* noted that a gentleman from Australia, a Mr. S. Atkin, was cited "for services to the Anglican Church and cricket."

Surveillance No Surprise

The *London Observer* reported recently that South Africa's secret police intercept the mail of highly respected politicians and churchmen, tap their private phones, and keep detailed files on their activities.

The newspaper said the source of its allegations is a former member of the South African Department of National Security, who resigned last fall and came to Britain with a bundle of incriminating documents.

Two of those named as being under surveillance expressed no surprise.

The Archbishop of Capetown, the Most Rev. Bill Burnett, named as one of those whose mail had been intercepted, said he had no doubt police were tampering with it. "Regrettably, this has become part of the South African way of life," he said.

World famous author Alan Paton said he was not in the least surprised by the *Observer* report. He said it confirmed what he had known for many years.

BRIEFLY . . .

The Most Rev. Sylvanus Wani, Archbishop of Uganda, was ambushed recently near Kampala by an armed gang who stole his car and abducted his chauffeur. Although the archbishop escaped unhurt, England's *Church Times* reports that he is deeply distressed about his driver, of whom there has been no further news. He is an elderly man who served both Archbishop Wani and his predecessor, the Most Rev. Janani Luwum.

The Presiding Bishop's Fund for World Relief sent \$10,000 early in December to the Bishop of Honduras, the Rt. Rev. Hugo Pina, to help in relief efforts for the up to 12,000 people left homeless in floods. The Rt. Rev. Richard Abellon, Bishop of the Northern Philippines, received \$9,000 to help rebuild a parish and self-help project in Isabel, which had been demolished by a typhoon.

The Church of England's Church Missionary Society reported in January that missionary recruitment is at an all time low, and said that the lack of candidates is very serious. "The calls on us are as great as ever, and we are simply not in a position to respond to many of them," said an editorial in the society's magazine, *Yes*.

A report from an interdenominational group in Britain has accused British churches of failing to minister adequately to the children of divorced parents. "Torn Lives," published by the Family Action Group of the Order of Christian Unity, blames the churches' failure on their ambivalent attitudes toward divorce, and calls for the appointment of a Minister for the Family to prevent what it called the ruin of five million children's lives over the next ten years.

The Vatican has condemned what it called the unauthorized ordination of a Chinese Roman Catholic priest as Bishop of Peking. Msgr. Michael Fu Tieshan, 47, was ordained as the first bishop of Peking in 15 years at a public ceremony in Peking's Nantang Cathedral on December 21. The rites were attended by more than 400 people and performed by eight Roman Catholic bishops from other parts of China. The Vatican declared the election illegal because Bishop Fu was chosen without the ap-

proval of the pope, to the pontiff's "great sorrow." Recent appeals by Pope John Paul II to re-establish ties between Rome and the Chinese church have been rebuffed. Bishop Fu has said the Vatican must respect the independence of the Chinese church before any dialogue can take place.

The Vermont Ecumenical Council has decided to hire a "peace activist" to promote opposition to war in the state. He will do his work on the road, and his job will be "to help churches discover the world's problems cannot be solved with nuclear arms and to build a sense that those problems can be solved in non-violent ways," said the Rev. Howard Stearns, executive minister of the council. He said the idea came from the Rev. William Sloane Coffin, pastor of Riverside Church in New York. "Bill said if we really wanted to do something in the peace area, we should raise \$15,000 and hire somebody to make a full time job of it," said Mr. Stearns.

A project team from Japan's Kyoto University is considering helping Iraq reconstruct the Tower of Babel and the ancient city of Babylon as a tourist attraction on the Euphrates River. It is believed that the 300-foot tower was built in the form of a terraced pyramid.

When a Roman Catholic missionary nun told a *Minneapolis Tribune* columnist that the poverty-stricken young women of Cochabamba, Brazil, dream of being married in beautiful wedding gowns, she had no idea she would receive 400 of them. "It's fantastic," said Sister Jeri Cashman. Among women who donated their own wedding dresses were two whose daughters have died. "I had saved my dress for my daughter, but now its not needed," said one. "I can't think of a better way to use it."

Rabbi Alexander M. Schindler, a Reform Jewish leader and president of the Union of American Hebrew Congregations (UAHC), urged recently that the transmission of Jewish identity be recognized as coming through the father as well as the mother, in cases of mixed marriages. "Adherence to the matrilineal principle confronts us with a dreadful anomaly," he said. "The offspring of a mixed marriage, whether reared as a Jew or not, is automatically a Jew, so long as the mother is Jewish. But if the mother is not, the offspring must ultimately undergo formal conversion, even if he was raised as a Jew and lived in an intensely Jewish home."

Toward unhoaxing

THE TURIN SHROUD

By ROBERT HUDSON DINEGAR

Introduction: The first anniversary of Operation STURP: Shroud of Turin Research Project [TLC, Mar. 4, 1979] was celebrated October 12-14 in Los Alamos, N.M., by those who made the memorable trip to Turin, together with others who have joined the team since last fall. In conjunction with this reunion, a data-discussion workshop was held in the National Security and Resources Study Center of the Los Alamos Scientific Laboratory.

It is planned to publish the information gained through Operation STURP in the open literature early this year. The facts are being released in two forms. One will be purely technical descriptions of experimental procedures and the data collected with a minimum amount of interpretation. This will be done in publications like *Science* which have peer-review. The second form will be in a popularized format like *The National Geographic Magazine*.

At this time it appears to be worthwhile to set down what is known or believed about the object of the expedition — the controversial Holy Shroud of Turin. This report attempts to give the information under three headings — ma-

The Rev. Robert H. Dinegar is the associate rector and Raymond Rogers is an active communicant of Trinity on the Hill Church, Los Alamos. Both are original members of the scientific team that journeyed to Turin to examine the Holy Shroud. Diane Soran is an active member of Immaculate Heart of Mary Roman Catholic Church, Los Alamos. All three are staff members (chemists) at the Los Alamos Scientific Laboratory. The Los Alamos Scientific Laboratory is not connected with Operation STURP and no government funds are used in this project.

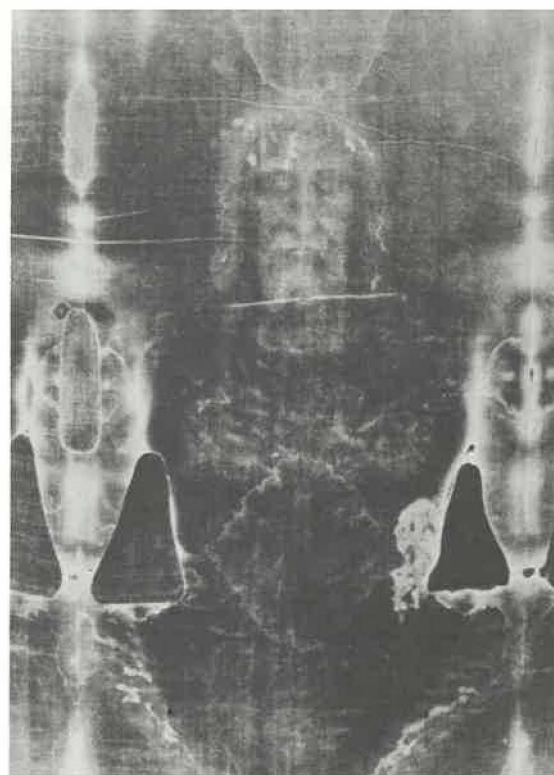
terial, image, and "bloodstains." The first discusses cloth characteristics and cloth-dating experiments. Image-properties description as well as theories of image formation with evidence for acceptance or rejection follow. The final section presents for consideration information about the "blood" areas which form a prominent part of the cloth.

Material: The Shroud material basically is vegetable fiber of flax, commonly called linen. Wool admixed with the linen — which would be at variance with what we believe was ancient Jewish practice — has not been found. Cotton fibers have been recovered from the surface of the cloth, but they appear to be present as a contaminant.

There are easily visible discontinuities in the color shade of the threads. This suggests that the material was hand-processed in hanks and the discontinuities represent the changing from one bundle of yarn to another. The linen threads have a "Z" twist, as do very old samples of cotton.

The cloth is woven as a twill in the herringbone pattern, known as far back as the second century B.C. and thought to have its origin in Syria and Mesopotamia. The weave of the Shroud is tight but extremely resilient to an applied force. This is in contrast to the cheese-cloth-like quality of the Holland cloth which is attached as a backing and patching material. This latter linen is of late medieval origin and known to have been added in 1534 after the 1532 fire at Chambery in France. The difference between the Shroud and the Holland cloth is obvious and marked.

The Shroud is extremely well-preserved. Although surprising at first thought for cloth of its supposed age, this fact becomes quite understandable when one realizes that ancient linen, in



© 1963, Holy Shroud Guild, Bronx, N.Y.

The head of the Shroud of Turin: In this negative photo, the "E mark," traditionally regarded as a bloodstain on the forehead, appears white.

general, is well preserved. Raymond Rogers of Los Alamos points out that the Roman historian Pliny apparently gives the answer when he reports that the processing of the material before weaving included a bleaching in alkaline wood-ash, an application of starch, and a final fabric-softening washing in a solution of "struthium." Apparently "struthium" is the ancient name for the soap weed *Saponaria officinalis*. The active component is a saponin (soap-former) glycoside which is not only a fine fabric softener but also very toxic toward lower forms of life. It follows that little mildew, mold, or decay should be found on the Shroud. *Saponaria officinalis* is still grown in Egypt, and modern linen treated with a dilute solution of this material is reported by Diane Soran of Los Alamos to be fluorescent. The low-grade fluorescence of the Shroud is compatible with the presence of *Saponaria officinalis* on the cloth.

Physical-organic tests to produce an "age" for the Shroud are very much in progress. It should be appreciated that the more popularly acceptable tests are destructive and that many agreements must be obtained and many permissions must be given before the experiments can be carried out. The Shroud is a relic that involves both church and state. The best known such test — Carbon-14 dating — has not been done previously for several very good physical-scientific reasons. Calculations show that several thousand square centimeters in area and several tens of grams of mass would be lost in obtaining a reproducible date by



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Robert W. Mottern (left) of Sandia Laboratories, Albuquerque, and Roger Morris, Los Alamos Scientific Laboratory, set up one of the nondestructive tests conducted on the Shroud.

the usual old techniques. This destruction would be magnified if different portions of the Shroud were sacrificed in order to be certain aberrant data were not collected. In addition, the conversion of "C-14 time" to "absolute time" can be troublesome. In short, it is not easy to assure that an "age" for the Shroud could have been obtained heretofore without serious questions as to the accuracy of the date and the loss of an excessively large amount of the cloth. To destroy a significant part of a relic in order to "prove" its genuineness is the height of folly!

The prudence of the conservative approach to C-14 dating of the Shroud has been shown recently. In the past several years, new techniques have been developed that strongly indicate a reliable "date" with standard deviation of 100 years can be obtained from as little as a few milligrams of cloth mass. The ante in the dating game is now reasonable, a thousand-fold less than before! A proposal to "date" the Holy Shroud by means of the newest C-14 proportional-counter procedures and accelerator/mass-spectrometer techniques has been written by the Brookhaven National Laboratory and the University of Rochester and forwarded by STURP to the Archbishop of Turin. His Eminence — in conjunction with his designated scientific advisors as well as those of the Pontifical Academy of Sciences — is considering our proposal. We have every reason to believe that a favorable decision will be forthcoming. The legal owner of the Shroud, Umberto II, the exiled King of Italy, has already given his assent to the tests. Material sufficient for this test is available, having been removed in 1973 in the form of threads and two small swatches.

Image: The image on the Holy Shroud is light brown (sepia) in color and is not

fluorescent. It appears only on the top of the threads, of the order of several micrometers deep. There is no image on the sides of fibrils nor on the back of the cloth. There is a complete absence of any indication of soaking, the involvement of a diffusion process, or capillary flow. The image has characteristics associated with light-scattering phenomena. It is best (most vividly) seen at a distance. It fades as the observer approaches and is difficult to locate under magnification.

What caused the image, no one knows. One obvious thought is that a painting process was involved. Research into the problem by Raymond Rogers has come up with some interesting information. Pigments of the image color available before the 14th century would probably contain iron and be resistant to the ravages of aging and the elevated temperatures encountered by the Shroud in the fire of 1532. So alone, the presence of iron on the surface of the cloth could — but of course does not have to — say that some sort of "painting" took place sometime in the cloth's history. It is equally certain, however, that the media used in any painting process would not have survived the same set of conditions without darkening more rapidly than the rest of the cloth. No preferential discoloration can be seen. In addition, the presence of any paint medium would impede the flow of a liquid through the image-area of the cloth, and no such preferential diffusion in the water marks remaining from the fire episode can be seen. Thus, any realistic painting theory must have a post-fire date. This, obviously, is contrary to fact — the image on the cloth was well-known before then! These things, taken with the absence of nonstiffening of the fabric and applicator (brush) marks or directionality in the image area, speak strongly against the correctness of a painting hypothesis.

The presence of the image only on top of the threads and the absence of color-fading with distance into the cloth virtually eliminates the old "vaporograph" theory and its liquid counterpart.

A third hypothesis — originally due to Geoffrey Ashe in 1965 — is the "scorch theory." Images can be — and have been — formed on cloth by contact with heated objects such as metal statues. These images, however, are poor, blurred reproductions and penetrate the cloth fibers deeply wherever the image is darkest. The ultimate penetration, of course, is a burned hole. In contrast, the shallow image on the Shroud is well-formed with excellent resolution and the appropriate body parts of the image are reproduced almost perfectly. The image and "bloodstain" areas are extremely close together, and there appears to be no interpenetration or blurring of either.

Several other observations of the image should be pointed out. Round objects appear to be placed on the eyelids of the body represented by the image. According to Jackson, Wilson, and others¹; the Judean Bronze Lepton coin of Pontius Pilate struck in 30-31 A.D. would be of about the correct size and usage because of its acceptability as a Jewish Temple offering. There might be a cloth around the sides of the face, under the chin, tied on top of the head. The dorsal image indicates a hair queue. All these observations are in agreement with the ancient Jewish burial practice² and dress.

Two of the most interesting facts are the absence of thumbs on the imprints of the hands and the wounds of the wrists. They probably are connected. Medical experiments in the first part of the century show (1) that objects driven through wrists (space of Destot) injure nerves causing inward contraction of the thumbs, and (2) nails driven through the palms of the hands will not support the weight of a body but those through wrists will.

While we search for additional hypotheses and information, we seem to be left with the tenuous suggestion that the cloth may have been discolored in the manner we observe by a rapid deposition of energy in the fibers. At the increased temperature brought about by the energy transfer, chemical reactions could produce different substances that would make an area appear dark. The darkening of common materials upon exposure to radiation and/or heat is well-known. One of the best known substances that darkens is sugar. Diane

1. John P. Jackson et al, "Three-Dimensional Image on Jesus' Burial Cloth," *Proceedings of the 1977 International Conference on Research on The Shroud of Turin*, Albuquerque, New Mexico, March 22-24, 1977 (Holy Shroud Guild, NY, 1977) pp. 74-94.

2. Rachel Hachlili, "Ancient Burial Customs Preserved in Jericho Hills," *Biblical Archaeology Review*, July/August 1979, pp. 28-35.

Soran is working on her hypothesis that the image is simply a caramelization of the hydrolysis product of a glycoside from *Saponaria officinalis* mentioned before. Her experiments show that energy (heat, laser-bursts) deposited in linen impregnated with the saponin do indeed result in surface-darkening of the threads.

"Bloodstains": The deeply discolored regions associated with the forehead (especially the "E" mark), side (the "lance wound"), wrists and feet (the "nail holes") of the figure are traditionally called "bloodstains." However, no one has verified the stains as "blood" (human or otherwise). This is not to say that all tests have always given negative results. The positive results are as yet not sufficient (but of course are necessary) to confirm the presence of hematic material.

Examination of the Shroud, however, does show that the discrete globules that make up the "bloodstains" adhere strongly to the fiber and did not migrate with the flow of water that put out the fire in 1532. Also, it can be said that the "blood" particles are not soluble in water nor in organic compounds that could have been produced at the time of the fire (e.g., formaldehyde, furfural, hydroxymethyl furfural, and acetic acid.)

The "blood" appears to have flowed into and among the fibers as a viscous liquid. The "blood" areas penetrate through the cloth and appear on the backside. Both of these observations are in contrast to that observed with the image. The "blood" areas are carmine in color and are not fluorescent. Bloodstains of the age postulated for the Shroud — 14th or first century — would not be expected to be red ("old" blood is brown) unless the process of hemolysis (cell-membrane breaking) occurred soon after the blood flowed. Glycosides from *Saponaria officinalis*, which are postulated with reasonable expectancy as being present on the Shroud surface from the soap-weed washing, are hemolytic agents. Even when present in small amounts, they break cell membranes and "fix" blood. Laboratory experiments (Diane Soran) show conclusively that fresh blood in contact with linen lightly impregnated with an aqueous solution from *Saponaria officinalis* stays red. The reddish appearance of "blood" areas on the Shroud is consistent with an absence of mildew on the relic cloth.

Summary: No evidence has yet been uncovered that indicates the Shroud of Turin is a hoax. On the contrary, many of the observations and tentative conclusions are consistent with the origin and history of the cloth being in the manner and at the times and places traditionally associated with it. The advocates of the authenticity of the Shroud see this as shifting the burden of proof toward the skeptics.

EPISCOPAL ENGAGED ENCOUNTER

By CHARLES L. WOOD

Is your daughter engaged? Your son? What would you wish for them, more than anything else in this life? Why, that their marriage may be both permanent and happy! Suppose you could take one single step that would help immeasurably in both directions? Would you take it? Of course you would!

What you may *not* know is, that in the Episcopal Church we have the opportunity to take such a step, right now, in many areas. It may well be that the son or daughter whom you love so much, along with his or her intended, can participate in Episcopal Engaged Encounter. You've never heard of it? Quite possibly; that is so because it's new. But already it is being hailed as a most effective tool, one which has all the potential of a summer thunderclap, and one which is certain to sweep the country as soon as enough trained team workers can be found to staff the program in all the corners of this country.

Many years ago, when I was preparing for the priesthood, a wise old priest said to me that couples did not usually come to priests to discuss the marriage, they only came to arrange the wedding. He said this sadly and thoughtfully, and I

am sure that as he said it he was thinking in his heart of so many couples whose marriage roads had been rocky ones. What they really needed was *preparation* in the two totally important areas, the standpoint of reality in a difficult world, and the viewpoint of a truly catholic Christian sacramental perspective. It is this which Engaged Encounter seeks to impart, in an effective and dramatic way.

Engaged Encounter is relatively new. It grew out of the very beautiful experiences that couples had in Marriage Encounter, and found its first expression in the Roman Catholic communion in the year 1968. In the Episcopal Church, Engaged Encounter dates only from May of 1977, but reports from the field indicate it is already working exactly as its founders hoped it would.

What does the Engaged Encounter program consist of, and what does it hope to accomplish? It is easier to describe the program than its specific hopes, for each couple is different and of course the specific dreams and needs of each couple are uniquely theirs.

An Engaged Encounter program consists of not more than 15 engaged couples, plus some "team" people and a priest, who get together in a quiet spot to spend a weekend together. Such a weekend begins on a Friday evening about 8:00 p.m., and ends on Sunday around 5:00 p.m. For those 45 hours,

The Rev. Charles L. Wood, Ed.D., of Ocean City, N.J., is the author of "Episcopal Marriage Encounter," which appeared in TLC, June 4, 1978.

nothing else in the world matters except your fiance or finacee and yourself. Distractions are kept to an absolute minimum, and the entire time is devoted to preparing for your wedding. The keynote slogan says, "A Wedding Is A Day, A Marriage Is A Lifetime." Only people who will remain through the entire session are accepted. And each couple present has more than just a mental commitment to EE: we remember that Jesus taught that our hearts would be where our treasure was, and in keeping with this very sound spiritual and psychological principle there is a monetary investment which each couple has made. Priced at only \$75, the investment hardly covers the expenses, but it does serve as a signal that triflers and those who are simply curious would do better to stay home. EE is for those willing and able to give its program their undivided attention and serious commitment.

The team couples, and the priest on the weekend, present various aspects of married life, both sacramental and personal. The members of each couple are given ample opportunity to talk with each other, in absolute privacy, about the subject matter which has been presented. To quote from an official Engaged Encounter leaflet, "Personal reflection and couple discussion are the main thrust of the weekend, with communal meals and Sunday liturgy providing group participation." The worship experiences on the weekend consist of a prayer service on Saturday evening and a Eucharist on Sunday. Team couples and the priest move about the room, praying personally with each couple according to their needs and insights. Thus, even the communal aspect

of the weekend has its personal and private overtones.

Engaged Encounter maintains that the married life is a vocation, a calling from God. Each couple considers thoughtfully the way in which they are called to express this vocation in their personal lives. No holds are barred, and discussion of such attitudes, values, and expectations as any might wish to express are all welcomed. Fiancees are invited to write a betrothal pledge if they wish to do so. They may openly discuss sex and sexuality as well as formally religious subjects such as the nature of the sacrament of holy matrimony. In this latter discussion it is stressed that the sacrament is indeed dependent upon us as individuals, it is not some kind of magical external grace bestowed upon us from above. God will indeed add his blessing to our union, and the teachings of the Episcopal Church regarding the sacrament are heavily stressed. It is not supposed for a moment that all participants are Episcopalians: in fact, a goodly number contemplate interfaith marriages. However, it is assumed that those who take their vows in our tradition are willing and able to accept what this church means by holy matrimony.

The EE weekend takes seriously the attitude that most couples really want their marriages to work, and have come to the EE program as an outward and visible sign of that inward and spiritual commitment. No effort is spared to present in a dramatic, effective, and scrupulously honest way, the nature of the commitment which takes place at the wedding. It must be noted that perhaps one couple in four, after receiving this intensive experience, may decide that they

do not wish to marry, or that they are not yet ready to assume that kind of sacramental obligation. If EE can thus prevent the later breakup of even a few couples who might otherwise enter unwisely or at the wrong time into such a marriage, it has accomplished a good thing. But the focus of Engaged Encounter is positive rather than negative: it does not simply seek to discourage those who are unprepared, it seeks actively to promote the healthy relationships existing between those who are ready and willing to undertake the marital obligations.

To this end, EE attempts to teach the delicate arts of communication between fiancees. Every parish priest who has been in the field a while has seen couples whose marriage is in difficulty simply because they have never learned to communicate. Communication techniques are a major thrust of the Marriage Encounter program, and the Engaged Encounter weekend begins the education of the couple in this area.

The best advertisements for the weekend are the couples who have successfully completed its work and who have entered into married life happier for having done so. In many parts of our country EE decals can be seen on windshields, although they are often replaced later with those of the Marriage Encounter program. If the idea of EE appeals to you, or you would like to know more about its availability where you live, it is quite likely that persons active in Episcopal Marriage Encounter will also know of those active in the Engaged Encounter work.

When we consider the rapid rise of family disintegration in our time, and the devastating effect which this has had upon our church, it is high time that we awake to the use of EE as an effective and beautiful tool in the total picture of premarital instructions. A parish priest would do well to counsel a young couple to undertake such an experience, and also to encourage them to talk with him afterwards regarding its value and teachings. He will be pleased, not only with what they have been through, but with the wealth of solid Christian and specifically Episcopal Church teaching which they have absorbed. He will find that they are more deeply in love for the experience. And he will find, over a period of time, that couples who have invested 45 hours of their lives in this experience are more likely to have a true and meaningful appreciation of what it is that he, their parish rector, does with them and for them on their wedding day as well as before and after it. EE is not in competition with the parish priest. It is a truly priceless tool waiting for him to recommend, waiting for him to use, and waiting, above all else, for those loving couples whose love for each other EE can enrich and make even more beautiful and sacred.

Chrim

She took an alabaster box
of precious oil and spilled it for him
perfuming hair and feet
sharing a fleet impulsive gift
of love right there right then
no pride or low display
only the basic human need to give
to see another's face respond
light up in joy.

We too have alabaster boxes
to be broken in the trust
that what we share will not be judged
in terms of vain conceit.
Rejoiced in rather
in the open way of One
who poured the precious oil
of his own life to make
all other gifts complete.

J. Barrie Shepherd

EDITORIALS

Up-date on Shroud Investigation

The Shroud of Turin, reputed to be the very burial cloth of our Blessed Lord, in one of the most curious historical relics in the world. We were glad to present to our readers last year [TLC, March 4] informative articles by a scientist and by a medieval historian, both Episcopal priests, who have studied this artifact in terms of their own distinctive disciplines. Dr. Dinegar described scientific research that was going on. Now, after a year, he brings us up to date on the progress of these fascinating inquiries. We are grateful to Dr. Dinegar for providing to readers of *THE LIVING CHURCH* the very first account of the present phase of investigation to be approved for publication by members of the STURP team.

Some Harbingers

For some ten years now, the heads of diocesan liturgical and music commissions have been meeting to compare notes and to gain information as the business of the Prayer Book revision has been carried on. This fall they incorporated as the Conference of Diocesan Liturgical and Music Commissions. This group, which is composed of parish priests and musicians, has over the years become a group which has dealt with the grass-roots realities of liturgy. As a body concerned with the day-to-day, week-by-week worship of the local Christian body, the association has become deeply sensitive to the needs of the local church and the future liturgical developments necessary to meet these needs.

While the Conference has dealt with the “nuts and bolts” of worship at its annual meetings, the two most exciting subjects to come before it have been the matters of the revival of the diaconate and the catechumenate. At the meeting at Shreveport three years ago, the presentation on the diaconate was greeted with cheering. At the last meeting at Albuquerque [TLC, Jan. 6], Fr. Robert Brook’s presentation on his parish’s experience with the adult catechumenate became the main topic of discussion even though the conference was studying liturgical architecture.

The church, under the guidance of the Spirit, has always prepared itself for the next historical challenge to come along. John Cassian (360-445) brought a revised form of Pachomian monasticism to the West in time for the collapse of the Roman Empire and the failure of nerve of the Western culture. It was the monastics who converted the barbarians and kept the traditions alive. In our time, the West is again beginning to show all signs of collapse, and new ministries are needed if the church is to survive the crisis as it did through the Dark Ages.

Infant baptism only made sense in a culture where the church was a dominating force and church nurture and membership were givens. A servant ministry becomes vital once the church sees itself, not as the triumphant master of the culture, but as the Lord’s minority “serving the world in his name.”

At first, the need for the diaconate was seen as liturgical, that is, someone to prepare the elements, read the Gospel, and dismiss the people. But then it became clear that a deacon who functioned as a deacon had to be a lot more than that. The special vocation of the deacon to serve, as over against the episcopal-presbyteral functions of teaching, leading, and ruling, has come to be seen as a function that is not being supplied in the other orders and indeed seems inimical to the training and personality characteristics necessary to those orders. One of the chief stresses in our present day ministry is that of a sense of failure and inadequacy. The parson who is happy with preaching, teaching, and being decisive is often woefully aware of his lack of ability to hold and to comfort, while the parson who is best at counseling and serving those in need finds the Sunday morning sermon excruciating and decision making baffling. The idea of the “omnicompetent parson” dies hard, but it has caused untold pain to those who have tried to fill the role. Aside from all this, the need for a deacon to focus the total serving ministry of every parish is becoming clear as we enter a time when the church will need to do its “social work” on a one-to-one basis rather than through institutional structures.

The adult catechumenate has been long in coming to the forefront. It first arose as an alternate in the mission fields and then in the local church with people becoming more and more uncomfortable with the “liturgical ventriloquism” of the old Prayer Books . . . “That is my desire,” and the shocking statistical loss of the baptized after the ceremony. More and more clergy over the years struggled with their consciences as they baptized infants whose parents obviously had only a tenuous relationship to the church and showed little sign that they would continue Christian nurture in any viable form. Now, with shoals of unbaptized persons throughout our culture, the need for an organized catechumenate is again a real one, as it was in the early centuries of Christian history. The revival of the Great Vigil of Easter gives a magnificent moment for the baptism of adults with the whole ministry of faith preserved in an exciting way. The present baptismal liturgy assumes that the person presented *has* learned “the Creed, the Ten Commandments, and all other things necessary” and is ready to respond as an adult ready to enter the full ministry of the church. In a thoroughly secularized culture such as ours, this all makes a good deal of sense. Indeed, the question is not why wait for adulthood, but why baptize infants? At this point, the very least we can do is provide for a real catechumenate where adults can be brought into the body of the faithful after a period of internship.

The Conference of Diocesan Liturgical and Music Commissions has become a bellwether of the whole church. The members of the conference have been forced by their responsibilities to face the hard business of interpreting liturgical knowledge and development on the parochial level, and out of that experience, have sensed the needs of a church entering a new kind of Dark Age. The two subjects – the diaconate and the catechumenate – are at the core of the agenda for the whole church for the next 100 years, at least, and we pass them by at our peril.

(The Rev.) HENRY H. BREUL
St. Thomas’ Church, Washington, D.C.

BOOKS

Focusing on Causes

EFFECTIVE CHURCH PLANNING.
By Lyle E. Schaller. Abingdon Press.
Pp. 176. \$5.95.

If you aren't aware of Lyle Schaller's works and are a parish priest, bishop, diocesan staff member, or a professor of pastoral theology — you should be! His latest work, *Effective Church Planning*, continues his excellent pragmatic repertoire for those involved in and with the parochial ministry. Even with many years in the pastorate, one can discover new ideas or relieve old frustrations encountered in "parish building." Schaller allows us as pastor and congregation to see the reasons why these "frustrations" develop as well as to encourage us to get beneath the surface symptoms regardless of the "silver beavers" and "dead rats" encountered along the way. Innovative and creative parish planning are possible only if one focuses on causes rather than on symptoms. Proper diagnosis results in effective planning according to Schaller; a thesis I wholeheartedly support. Here is an extremely well-written book deserving of a wide audience throughout the church. Kudos are deserved.

(The Rev.) ALLEN BROWN, JR.
St. Andrew's Church
Miami, Fla.

Christ's Little Donkey

DOM HELDER CAMARA: The Conversations of a Bishop. An interview with José de Broucker. Tr. by Hilary Davies. Collins. Pp. 222. \$9.95.

"I turn to Christ and say to him simply; 'Lord, this is your triumphal entry into Jerusalem! I am just the little donkey You are riding on!'" With that prayer Dom Helder Camara faces huge audiences of cheering and applauding people throughout the world.

De Broucker's interviews with Dom Helder in 1975 and 1976 cover one Christian's pilgrimage through errors to grace. We trace the journey to his present opinion: "If you are not on the side of the oppressed you are on the side of the oppressors."

Along the way he has received honorary doctorates from Harvard, St. Louis, the Sorbonne, Louvain, and the Amsterdam Free University. When he did not receive the Nobel Peace Prize after three nominations, Scandinavian students raised two and a half times the cash value of that prize for his work and awarded him a "People's Peace Prize."

This former fascist organized the international Eucharistic Congress in Brazil

in 1955 and also founded the Brazilian and Latin American Bishops' Conferences with the approval of the then Monsignor Montini in Rome. After the Eucharistic Congress a French cardinal took him aside. "Brother Dom Helder, why don't you use this organizing talent that the Lord has given you in the service of the poor? You must know that although Rio de Janeiro is one of the most beautiful cities in the world it is also one of the most hideous, because all these favelas in such a beautiful setting are an insult to the Lord." The course of Helder's life changed so that Pope Paul would refer to him as "my Communist bishop."

The reflections and comments of this 20th-century prophet on a wide variety of topics cannot fail to stimulate the thoughtful Christian reader.

(The Rev.) GEORGE C. SWANSON
Church of the Ascension
Jersey City, N.J.

The Sacred and the Secular

THE ESSENTIAL QUESTION. By Lucien Deiss, C.S.Sp. Deiss Living Liturgy Series. World Library. Pp. v, 58. \$2.

The present publication in the continuing series of booklets which Père Deiss is writing about liturgy deals with the question of "desacralization." That is the line of development which has led the Roman Catholic Church to give up its use of Latin, lace cottas, birettas, and much else that was formerly viewed as expressing what was sacred. The author makes many penetrating criticisms both of the progressive and the conservative attitudes and, as is his custom, adds many delightfully French comments about other aspects of life as well. Whether or not desacralization is at the center of the question of all questions, certainly some questions worthy of serious reflection by any thoughtful Christian are raised in this booklet.

H.B.P.

A Call to Responsibility

FAITH AND SCIENCE. By William S. Lea. Forward Movement Publications (412 Sycamore St., Cincinnati, Ohio 45202). \$2.50 per copy postpaid. Ten or more copies \$1.50 each plus 10% for postage and handling.

The Rev. Dr. William S. Lea has performed an especially welcome service for his fellow Episcopalians in producing this fascinating account of the "Faith, Science and the Future" conference held this past July at the Massachusetts Institute of Technology [TLC, July 8 and 15, August 12, 19, 26, 1979]. His introduction anticipates a forthcoming official report with full texts by the World Council of Churches, the conference sponsor.

The snippets are fascinating. "As a

result of violence, the earth now perishes in the great flood. The story of the flood is probably the most important text ecologically in the Old Testament. It is not a report of a unique event in the midst of antiquity, but the powerful significant symbol for the threat to a creation in which violence has spread" (p. 45). Ecology is but one of several topics discussed by the 500 scientists and theologians who gathered together from around the world. There were not only smooth words. The liberation theologian Ruben Alvens accused the scientists of being engaged in an "idolatry of experts" and of doling out information "not to the poor and the oppressed, but to the 'power people' who can pay for it" (p. 19). The scientists got their shots in at the theologians as well, but over all the impression one comes away with as a result of reading this report is that two frequently opposed communities had succeeded in coming together for a major conversation and had made significant progress in understanding one another. Indicative of this progress was the adoption of a resolution offered by the Rt. Rev. J. S. Habgood, the Anglican Bishop of Durham and a former professional biologist. Scientists and theologians together vowed "... never again to allow science and technology to threaten the destruction of human life, and to accept the God-given task of using science for peace" (p. 96).

I came away from this book with a question and a regret. My question concerned whether enough is being done to address the issue of how theologians and scientists think; how they arrive at their conclusions and whether the polemic of "narrow scientific method" and "fuzzy theological theory" can be overcome. The focus of the conference was not on this question, but in my judgment it is the underlying reason why conversations between theologians and scientists so frequently break down. My regret is that the Episcopal Church seems so removed at present from these large cultural and intellectual issues and so caught in narrow forms of spirituality and concerns for good feelings.

The "Faith, Science and the Future" conference as so ably reported in this study is a call to a larger vision of social and spiritual responsibility. Many thanks to the Forward Movement for making it available.

(The Rev. Prof.) WALTER F. HARTT
General Theological Seminary
New York City

Books Received

THEY MEET THE MASTER: A Study Manual on the Personal Evangelism of Jesus by Robert E. Coleman. Revised edition. Revell. Pp. 150. \$3.95 paper.

LET THE SPIRIT IN: Practicing Christian Devotional Meditation. By William E. Hulme. Abingdon. Pp. 93. \$5.95.

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BOOKS

THE ANGLICAN MISSAL (altar edition) \$125.00. The People's Anglican Missal \$10.00. Order from: The Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

THEOLOGICAL BOOKS. Used, new, antiquarian, reduced price. All Subjects. Ask for list LC. PAX HOUSE, Box 47, Ipswich, England.

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NOTICE

NOTICE of my demise in January, 1980 C.B.S. Intercession Paper was premature. I am alive and well. Canon Thomas Whitcroft, Montreal, Quebec.

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ORGANIST-CHOIRMASTER, full or part-time. Churchman, married, M.Mus., A.A.G.O., experienced. Reply Box J-432.*

PEOPLE and places

Ordinations

Priests

Chicago - Patrick Arthur Pierce, in Christ Church, Poughkeepsie, N.Y., where he is curate.

Florida - Scott A. Kallstrom, priest-in-charge, St. Mary's, Jacksonville. Add: 1677 Stimson St., Jacksonville 32210. Gerald W. Walston, assistant, Christ Church, Ponte Vedra. Add: Box 56, Ponte Vedra Beach 32082. Vincent P. Harris, assistant, Holy Trinity, Gainesville. Add: 100 N.E. 1st St., Gainesville 32601.

Indianapolis - Benjamin S. Story, priest-in-charge, St. John's Church, Washington, Ind.

Iowa - Alan Arnold Herbst, priest-in-charge, St. Paul's Church. Add: 507 Third St., Durant 52747.

Rio Grande - Eloise Martinez, non-stipendiary of San Juan Mission, Farmington, N.M. Add: P.O. Box 720, Farmington 87401.

San Diego - William C. Tumbleson, assistant and headmaster of day school, St. John's Church, 760 First Ave., Chula Vista, Calif. 92010. Michael B. Williams, assistant, St. Luke's Church, 3275 30th St., San Diego, Calif. 92104. Leland B. Peterson, assistant, St. David's Church, 5050 Milton St., San Diego, Calif. 92110. Mark W. Brown, assistant, St. Dunstan's Church, 6556 Park Ridge Road, San Diego, Calif. 92120.

South Carolina - Donald A. Fishburne, priest-in-charge, St. Matthias, Summerton, S.C. Add: P.O. Box 336, Summerton 29148.

Deacons

Iowa - Robert Dean Keirse, P.O. Box 161, Perry, Iowa 50220.

Los Angeles - Robert Afton Clapp, in St. Ambrose Church, Claremont, Calif.

Received

San Diego - the Rev. William P. Baumgarten from the Roman Catholic Church, assistant, All Saints' Church, 625 Pennsylvania Ave., San Diego, Calif. 92103.

Dedication

St. Alban's Church, Edina (Minneapolis) Minn., was dedicated on September 30, 1979. The Rev. Charles M. Vogt is rector. Add: 6716 Gleason Rd., Edina, Minn. 55435.

Anniversaries

The Rt. Rev. Nelson M. Burroughs, retired Bishop of Ohio, celebrated the 30th anniversary of his consecration on November 16, 1979, at St. Christopher's Church, Chatham, Mass. The Rev. Carl G. Carozzi, rector, was master of ceremonies and presented Bishop Burroughs with a foot-thick book of letters and tributes from bishops, other clergy, and people from all over the United States. Bishop and Mrs. Burroughs retired to Chatham 12 years ago.

The Rev. Edward R.A. Green, retired, of Monroe, La., observed the 45th anniversary of his ordination to the priesthood on January 20, by participating in services at St. Andrew's, Mer Rouge, and the Church of the Redeemer, Oak Ridge, La., where he concluded his active ministry in 1974. Fr. and Mrs. Green live at 2210 Ann Street, Monroe, La. 71201.

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PUBLICATIONS

"STATIONS OF THE CROSS" - Former OHC, Fr. Stanton Edition; available, St. John's Press, 517 South Kensington, Kansas City, Mo. 64124. Payment w/order \$30.00 per 100.

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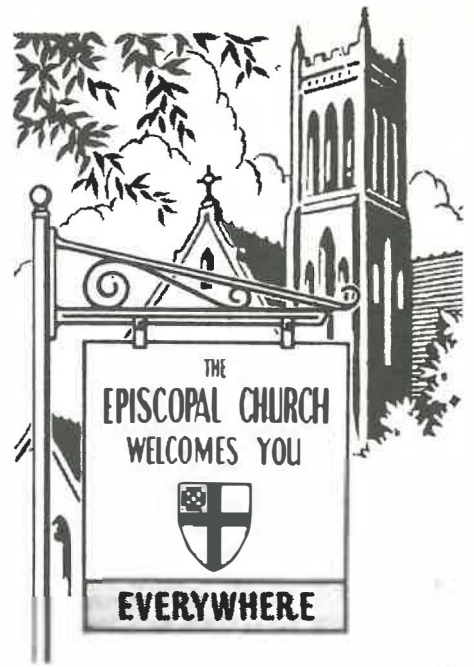
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KEY — Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education;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

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ass't
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Sat 2-3, 5-6, Sun 8:40-9

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