

# THE LIVING CHURCH

## Dr. Van Culin Named ACC Secretary

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## The Road to Judgment

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The Rev. Samuel Van Culin: A position of service [p. 6].

# The First Article



## Christ the King

By PAUL W. GORANSON

I once knew a king — oh yes, a real king, the king of the Bole people in northern Ghana. He was quite a character, taller by far than my six feet plus, regal and impressive in bright, flowing robes made by his people.

The Bolewura, as he was called, had 17 women to bear his children; he was a Moslem by faith. He was a most gentle man, fair and just, stern yet kind, regal but inviting. A primitive king to be sure,

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*Our guest columnist this week is the Rev. Paul W. Goranson, rector of Grace Church, Oxford, Mass.*

perhaps not unlike those early kings of the British peoples.

One day in my travels around Bole I saw the king approaching. A "linguist" preceded him, for he was not to be addressed directly, despite the fact that this educated leader spoke English fluently. His throne-bearer followed, with a collapsible canvas chair on which the king sat humbly, close to the ground. The procession reached a shady spot on that 110 degrees hot savannah land (Bole is on the outreaches of the Great Desert, the Sahara).

The king's people kept their distance until the court was properly ensconced, and as they approached their revered

chief, his great compassion for them was obvious. With great obeisance they approached, greeting the Bolewura with faces to the ground; then on their knees they whispered their concerns via the linguist: quarrels over property, land or family rights.

With the wisdom of Solomon, the Bolewura listened. Then, with equally soft voice, he judged the cases brought before him. No one seemed upset when the decision was made, perhaps because they knew there could be no appeal beyond the Bolewura. The only other choice might be to leave Bole for other lands.

To live in Boleland meant to be at peace with the people and their Bolewura. The Bolewura only dealt with matters disturbing his kingdom. Presumably this highest hearing was only for matters left unreconciled in the villages. The people considered it something of an embarrassment to have to bother the king, for it demonstrated their own failure by the standards and traditions handed down to them by their beloved ancestors.

My brief sojourn in Bole was a privileged peek into distant times and places. Living in Bole even briefly was a rich blessing. It was, as it were, glimpsing through an icon to see the real kingdom and the only divine King.

That King also taught us (and here I paraphrase): "Seek to serve one another in my kingdom, and you have served me. Honor everyone who belongs to my rule and you have honored me; you have established for me that peace and harmony by which alone my kingdom exists. Surrender all self-will. My traditions must be yours, and I will measure by only one set of standards. Reconciliation is required of you all; if you need help, I will help you; give the matter to me and I will give you the right way to go.

"Be easy about your embarrassment at failure; I understand you, I love you. You can rely totally on me, and there is no end to my compassion for you, and your brothers and sisters, as long as you really want my way, the gracious way by which I rule."

From this point in space and time, I recall with great fondness that person, the Bolewura, that king. As an experience, it is so far away as not to exist. But the irenic experience of Bole leaves one with hope for the human race, hope for all of us in the kingdom, who are so much more richly blessed by our King, that we might succeed in surrender to his rule, that we might forge ahead in building up that kingdom for him.

Hope, that we who prepare for the approaching King, at his appearing might give ourselves to him with the same simple trust and singular devotion that those people of Bole gave to their king.

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Volume 185 Established 1878 Number 21

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

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

EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-6420

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

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

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

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**LETTERS**

**Anglican Resources**

In light of your recent editorial [TLC, Sept. 19] and letters from readers regarding the church's need to return to some basics of catholic Christianity, including both the Eucharist and the daily offices, it might be helpful to recall Martin Thornton's excellent study in *English Spirituality*, which was published in 1963.

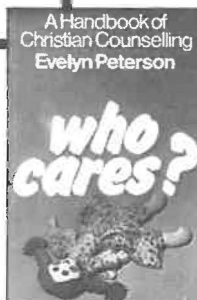
Drawing upon every important influence that fed into Anglican Christianity, Thornton compellingly portrays the genius of Anglicanism for a prudent and practical ascetic — i.e., a system whereby the ordinary Christian might be led toward full holiness and transformation in Christ.

The genius of Anglicanism's ascetic, derived in no small way from the Rule of St. Benedict and incorporated fully into the Book of Common Prayer, lies in a regulated synthesis of Eucharist, office, and private devotion.

Reading Thornton's brilliant survey of the success of such a threefold rule in the lives of Anglican notables, one can only lament the fragmentary exercise of this rule in Episcopal parishes. We have come a long way (but not all the way) from "Morning Prayer parishes" with an early quiet Eucharist.

While we must commend the restoration of the Eucharist as "the principal act of Christian worship on the Lord's Day," we must not lose sight of the Prayer Book's further claim: "Daily Morning and Evening Prayer . . . are . . . regular services appointed. . ."

The Episcopal Church has, in its depths, resources of wisdom and genuine holiness that too often go untapped while we squabble and babble on the sur-

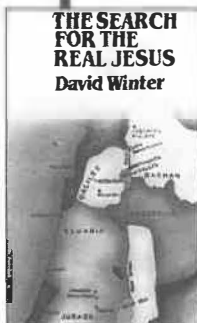


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**God**

There is a Unity  
 I did not know,  
 I was no part of it.

But One did come  
 to pave a way  
 that I might merge with it.

I did not give the One  
 a single thing to merit  
 what it did for me.

Love, just came unearned  
 to include within its Oneness  
 the part of it that's me.

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face over unessentials or, what is worse, over essentials that have become divorced from the enlivening grace and spirit that can come only from a contact with the real depths of the church and from a life regularly in touch with those vivifying depths.

As Thornton so clearly shows, the depths are there. Moreover, Anglicanism provides, as surely today as in her past, a certain and lively way into those depths through her threefold rule of Eucharist, office, and private prayer.

*English Spirituality* can tell us a great deal about our own American spirituality — or our lack of it.

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### Right Brain Listening

I enjoy listening, and this brings me to the article by Albert W. Bowers on "Preaching for the Right Brain" [TLC, Sept. 19]. It was excellent and as I reflected, the sermons I enjoy and actually hear are those of the kind favored by Mr. Bowers.

As a sermon writer, I'll try the discipline, although it may be like watching a potter throw pots. I'm sure it appears easier than it is.

(The Rev.) PAUL EVANS

Saratoga Springs, N.Y.

### Priests Cast Out

From time to time, I have noticed in Letters to the Editor bitter comments in regards to our church's stewardship of her priests, [TLC, Oct. 17]. I must participate in this dialogue. I can only witness to my personal situation; I do not think, however, that I am unique.

I was charged to be a "messenger, watchman, and steward of the Lord" in the days of peace and tranquility (we did not think them to be so at the time). Ike was in his second term as President of the United States and Sputnik had thrust the world into space exploration.

Now, in 1982, there are more priests than our bishops know what to do with. Congregations have lengthy lines of priests applying for jobs. Dedicated, consecrated priests suddenly find themselves cast out of the pastoral situation for which they have been trained, and to which they bring years of experience. The more fortunate ones so dropped are able to train for a new profession or for lines of work that are not as crowded. This, however, seems to be reserved to those with personal resources.

I hate to think of how many times I have been told that the parochial ministry is without a doubt the most frustrating work known to God and man (this by priests who abandon it for other church work — complete with Church Pension

Fund plan). Yet, these key leaders seem unable to do anything about this situation except to abandon it, leaving those who are called to feed the sheep in the parochial setting to deal with it from within, where they are not in a position of strength.

Where, in this age of justification by works, is the justification for the priest whose sole commitment in life is to be with God's people, to hear God's people, to pronounce God's absolution and blessing to his people — and most important — to feed God's people from the table presided over by our Lord himself? This is the role I learned before seminary; this is the work I learned in seminary; this, I learned, is the program that will keep parish conflict at a minimum (how naive!).

How does the priest who sees himself in the eternal company of priests who live with God's people — spiritually feeding them, comforting them, soothing them, hearing them — compare with the priest who develops programs of work measured by the numbers of people housed, fed, warmed, and released?

Maybe God has instituted a new divine commission for his church. If so, I wish that he would get around to telling me so that I can make the necessary adjustments in my response to his call.

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## ACC Secretary Named

The Rev. Samuel Van Culin, executive for world mission at the Episcopal Church Center in New York since 1976, has been named secretary general of the Anglican Consultative Council, according to a recent announcement from the council's president, the Most Rev. Robert Runcie, Archbishop of Canterbury, and its chairman, John G. Denton, OBE, of Australia. On January, 1, Dr. Van Culin will succeed the Rt. Rev. John Howe, who is retiring after 14 years in the post.

In welcoming the appointment, Dr. Runcie referred to Dr. Van Culin as "someone who already seems to belong to the whole Anglican Communion rather than any one province. He is known and respected all over the world for the warmth of his friendship and the range of his abilities. He will bring to his new work a rare blend of imaginative Christian sympathies and outstanding administrative competence. I welcome his appointment and look forward to working in close harmony with him."

A native of Honolulu, Dr. Van Culin is a graduate of Princeton University and Virginia Theological Seminary. He also holds an honorary doctorate from V.T.S. For three years after his ordination to the priesthood in 1955, he served at St. Andrew's Cathedral, Honolulu, and then went to Washington, D.C., as assistant at St. John's Church, Lafayette Square. In 1962 he became assistant secretary of the Overseas Mission Society and served successively as executive secretary for Africa and the Middle East and world secretary for National and World Mission at the Episcopal Church Center in New York.

His present position as executive for world mission has involved coordinating and administering a wide range of programs both in the U.S. and abroad, and has brought him into close contact with the work of the Anglican Consultative Council.

The ACC was created after the 1968 Lambeth Conference as a representative body of bishops, clergy, and laity from the 28 self-governing provinces of the Anglican Communion. It works to facilitate inter-Anglican communication and cooperation, plan international mission policy, and guide ecumenical initiatives. In addition, the secretary general serves as chairman of the council of the Anglican Center in Rome and assists the Archbishop of Canterbury in arranging the meetings of Anglican Primates and

the Lambeth Conference of bishops.

Dr. Van Culin sees the council's role as "critically important" to the life and work of the Episcopal Church and the Anglican Communion, "coordinating, unifying, and extending our work with a quality and partnership which was not possible before it was organized." As to his new job, he stressed that "it is not a position of jurisdiction. It is a position of service. It is not a position of authority, it is a position of partnership and mutuality. Whatever authority it has is derived from the Archbishop of Canterbury, from the council, the Primates, and all the churches."

Dr. Van Culin's selection is the culmination of 13 months of work by a panel made up of representatives from Australia, East Asia, Scotland and Uganda. Laity as well as clergy and bishops were considered for the post.

## San Diego Bishop Consecrated

The Very Rev. C. Brinkley Morton, dean of the Cathedral Church of the Advent, Birmingham, Ala., was consecrated second Bishop of San Diego on September 29 in the Roman Catholic Church of the Immaculata on the campus of the University of San Diego.

The Rt. Rev. John M. Allin, Presiding Bishop, served as chief consecrator. Co-consecrators were Bishops Robert W. Wolterstorff, San Diego; Furman C. Stough, Alabama; Robert C. Rusack, Los Angeles; and Robert H. Cochran, Olympia.

A total of 15 Episcopal bishops was present, as was Roman Catholic Bishop Leo T. Maher of San Diego, who joined the procession and was seated in the sanctuary. The Rev. Daniel P. Matthews, rector of St. Luke's Church, Atlanta, Ga., was the preacher.

The date of the consecration has a particular historical significance to residents of San Diego. It was on the feast of St. Michael and All Angels that explorer Juan Cabrillo landed in what is now San Diego on September 29, 1542.

## The Living Church Fund

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Bishop Morton was a practicing attorney before studying for the priesthood, and served as a member of both the Mississippi House of Representatives and the state Senate from 1948 to 1956. He and his wife, the former Virginia Roseborough, have two children.

## ECM Meets in Chicago

The national council of the Evangelical and Catholic Mission, meeting for two days recently at the Church of the Ascension in Chicago, elected the Rt. Rev. Donald J. Davis, Bishop of North-western Pennsylvania; the Rt. Rev. James D. Warner, Bishop of Nebraska; the Very Rev. Ralph T. Walker, rector of St. Michael and All Angels, Denver; and Dr. Donald Cole of Portland, Maine, to three year terms on the council.

The Rt. Rev. William C. Wantland, Bishop of Eau Claire and ECM council chairman, cited the positive impact ECM's presence had on the New Orleans General Convention and called for continued outreach through media advertising, personal contact, and local conferences. The council learned of new chapters formed in Northwestern Pennsylvania, Southeast and Southwest Florida, and Mississippi.

The council approved of the publication of an informational brochure explaining the origins, purposes, and activities of the organization, which is being made available without cost to parishes and missions. A budget of \$106,400 was adopted for 1983.

## The Church and the Bomb

"The Church and the Bomb: Nuclear Weapons and Christian Conscience," a report commissioned by the Church of England's board for social responsibility, has been published officially in Britain. Some of its contents, including a controversial recommendation for unilateral disarmament, were leaked to the press this summer [TLC, Sept. 19].

Produced by a six-member committee under the chairmanship of the Rt. Rev. John Baker, Bishop of Salisbury, the report advocates unilateral action in the hope of stimulating a reaction which will lead to progress in multilateral disarmament.

"Unilateral action within an overall multilateral approach is not incompatible with care for security, nor need it destabilize the situation or create an

international situation that invites adventurism," the report says in part. "It is probably the policy behind which it would be possible to rally the largest number of concerned people." The report does not advocate the United Kingdom pulling out of NATO and adopting a neutralist stance.

The report maintains that "the just war theory as this has developed in western civilization and within the Christian church, rules out the use of nuclear weapons. The evils caused by this method of making war are greater than any conceivable evil which the war is intended to prevent . . . how can we witness to a God of love, if we say that it does not matter that millions of people should die in agony, including many not involved in the quarrel?"

There are no risk-free decisions to be made concerning nuclear weapons, the report says. "You may either decide for a nuclear component in deterrence and risk nuclear war, or decide against it and risk the political and human consequences of blackmail and defeat by someone with fewer moral inhibitions." The committee concluded that for Christians the second choice is preferable.

Defending the work against charges that it was a challenge to the state and that it made the Church of England "look like the Committee for Nuclear Disarmament at prayer," Bishop Baker said, "In a free country the state is not to be identified with the party in power — that is the philosophy of Soviet Russia.

"It is the right of any organization or individual who has convictions and views to put them in a free society. The Church of England has done this before and will, I imagine, do it in the future."

The report is expected to generate considerable opposition when it is debated at the February meeting of the church's General Synod.

## Problems in Guyana

The Rt. Rev. Randolph George, Bishop of Guyana, charged recently that Guyana's economic problems are linked inseparably to the erosion of political rights and freedoms in that country.

Addressing the annual meeting of the Clerical and Commercial Workers Union, Bishop George said there were two versions of the current crisis which has produced what he called "widespread economic, social, and political collapse."

One, using the language of international agencies, planning officials, and the official media, saw it in terms of foreign exchange shortage, balance of payment deficits, and low productivity. "On the other hand, there is the human description . . . the language of human suffering, of hunger, of rising illiteracy, of lengthening lives and greater unemploy-

ment, of families separated by migration, a rising incidence of nervous disorders, and an increase in crime."

Bishop George told the gathering that it was the church's responsibility to encourage and show solidarity with those who promote social justice. This concern on the part of the church should not be "maligned in the national media as political activism," he said, and called on the Guyanese to reassert their right to participate in their government.

"If we were to demand credible information, a disciplined police force, and discover ways of making our indignation known, we would be on the way to recovery," he said.

## North Dakota Convention

The Diocese of North Dakota held its 12th convention in Mandan, N.D., from October 8-10. Christ Church, Mandan, served as host church for the convention and business sessions were held in the city's First Presbyterian Church.

The delegates heard major addresses from the Rt. Rev. Harold A. Hopkins, Bishop of North Dakota; the Rev. Steve Charleston, director of the Dakota Leadership Program; and the Rev. Thomas H. Carson, executive for stewardship and development at the Episcopal Church Center in New York.

Major resolutions passed dealt with establishing the biblical tithe as the minimum standard of giving for North Dakota Episcopalians; setting up employment centers in each parish and mission on the state's Indian reservations; recognizing alcoholism as a top diocesan priority for healing ministries and establishing a diocesan task force to implement this resolution. The conference called on each congregation to contribute to the diocese a sum equal to at least 20 percent of each previous month's income as its fair share of support.

Opposition to legalized gambling on church property was reconfirmed, but the convention tabled a resolution which would have opposed the spread of legalized gambling in North Dakota and spoken out against gambling on principle.

A budget of \$315,970 was passed for 1983. The delegates approved a plan to hold a joint convention in 1983 with the Diocese of South Dakota in Aberdeen, S.D.

## CWS to Aid Vietnam

Church World Service of the National Council of Churches plans to launch a major aid program for Vietnam in 1983, with a projected budget of \$300,000 for each of the first two years.

"There are very severe human needs in Vietnam after 30 years of war," said the Rev. Lonnie Turnipseed, director of

CWS's Southern Asia office. "Out of our basic Christian faith, we are called to love our neighbors. If people think of the Vietnamese as enemies, Christians are also called to love their enemies."

The projected program is seen also as a step toward reconciliation between the two countries. It would be the first large scale CWS aid to Vietnam since the war ended, and, subject to license approvals from the U.S. government, will provide drugs and pharmaceutical components, veterinary materials, and agricultural supplies.

## Frightening Facts

Much of the blame for the dismal state of the planet was put on the incompetence of world leaders at the First Biennial Conference on the Fate of the Earth, held at the Cathedral of St. John the Divine in New York City from October 19-21.

The gathering was organized by Friends of the Earth, an environmental group, and endorsed by 77 other organizations active in disarmament and environmental movements. Its purpose, according to David Brower, founder of Friends of the Earth, was to bring the two movements together to plan a common program "for a sustainable society and earth that will continue on into perpetuity."

The 500 participants were deluged with frightening facts by more than 60 panel speakers and workshop leaders, including Linus Pauling, winner of two Nobel Prizes, retired U.S. Adm. Gene La Rocque, and Audubon Society president Russell Peterson. At least 700 million members of the world's exploding population suffer from hunger, the conferees were told. For most newborns, the odds are against their surviving childhood. Some 400,000 children die of malnutrition each year, said Fr. Robert Drinan, S.J., "failed by the world in which they were invited to live."

The constant and growing threat of nuclear war faces those that do survive, according to defense expert La Roque. He said that the U.S. and the Soviet Union possess 20,000 nuclear weapons and "if we continue along our present course, we will have a nuclear war."

Some participants described themselves as feeling disheartened and helpless at the magnitude of the problems discussed, but most agreed that the most effective way to influence change would be to work through their organizations and neighborhoods at a local level.

Coming, next week  
The Christmas Book  
and Gift Number.

# The Road to Judgment

(Daniel 7:9-14, Revelation 1:1-8)

By A. PAUL NANCARROW

Henry Snodgrass was an ordinary sort of person. Nothing very glorious or very tragic had ever happened to him. He lived quite an average life and never noticed how the years of that life had begun to accumulate. But one day something unexpected and disturbing happened. Henry died!

At the moment he was quite aware of the fact of his death. It was not at all like the movies or television, where a spirit would wander around in mists and clouds wondering where he was and what had happened. Henry knew very well what had happened. He had died. It had been a heart attack or stroke or something like that. Right now the cause of his death was of little interest to him. What he wanted to know was where did he go from here(?).

There were no clouds or mists, either. In fact, he seemed to be standing all alone in the midst of a great void. There was not a single thing he could distinguish, not even a surface beneath his feet. He was simply suspended in a dark expanse of emptiness, which was neither darkness nor light. It reminded him of what they said outer space was like when you got out beyond the earth's atmosphere and gravity.

Well, perhaps he was the first soul in orbit. The thought was not very amusing, however, and he quickly decided that, wherever he was, the millions who had died before him must have traveled pretty much the same road.

Presently, he saw a figure in the distance that appeared to be approaching him. It was difficult to tell, since there were no landmarks by which to gauge

distance or size. But in a surprisingly short time he saw clearly that it was a man coming toward him, and in a moment they were face to face.

"Greetings, Henry," said the man. "Permit me to introduce myself and bid you welcome. I am St. Peter."

"How do you do," replied Henry. "I must admit I'm not surprised at learning your identity, but I hardly expected to meet you here. Where are all the clouds and mists? Where are the pearly gates? And where, may I ask, are your keys?"

"Oh," laughed St. Peter. "I'm afraid you're another one who has taken some of the world's concepts a little too literally. Many people I meet ask exactly the same questions as you have. Others want to know where the fire and brimstone are, and actually seem disappointed when they don't see them. Still others expect angels to fly down to taxi them away to the accompaniment of plain chant. But this is all you are going to see for the time being. I have come to take you to the Lord for your judgment."

"Judgment!" exclaimed Henry. "Well, I expected I would have to face it someday. But I didn't realize it would come so soon!"

"It is not really so soon, Henry," answered his guide. "You have lived a full life, and a rather long one, at that. You have been exposed to the Gospel and raised in the church, so there is really no need to postpone your judgment, is there? Besides, 'sooner' and 'later' do not have the same meaning here as they did back in the world. You will find that celestial time is different from the kind to which you have been accustomed. So it is not too soon for you to meet your Lord."

"I suppose not," said Henry. St. Peter turned to go, and Henry walked along by his side. It still seemed strange, since there was no surface to walk on, no object to walk around, no horizon, nothing but the endless dark blue void. But he figured St. Peter knew where he was headed, and he was grateful for his companionship.

"Excuse me," said Henry, "But I'm naturally curious about this judgment. I suppose the Lord will have the book there."

"Book?" asked St. Peter. "What book do you mean?"

"Why, the book that recorded my life," replied Henry. "Surely there must be a book that lists my good deeds and my sins. Everybody knows that, even on earth."

"Tell me more," said St. Peter, with a look that was both amused and serious.

"Well, I've always thought of it like this," answered Henry. "The Lord will have a book that records every deed of my life and will read from it in my presence. For example, he'll know that I always hated my older brother because my parents favored him, and that I did a few things to him over the years to get even. That was wrong."

"But he'll also know that I loved my sister and did a lot for her and her family after her husband ran off and deserted her. That was right. Again, he'll have a record of that love affair I had back in college that went too far, I suppose. But I still like to think about it now and then."

"Apparently you never paid much attention to the Sermon on the Mount," interrupted St. Peter. "But never mind. Go ahead."

"Well, I don't see what's wrong with a few daydreams," said Henry. "Anyway, I've had 40 years of faithful marriage to counteract my youthful indiscretion, so I ought to come out ahead on that score."

"Besides, I should get a lot of credit for being a church member, shouldn't I? Oh, I wasn't the best, of course, but I was an Episcopalian, and our rector always acted as if the Episcopal Church was the nearest thing to the kingdom

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*The Rev. A. Paul Nancarrow is the rector of St. Jude's Church, Fenton, Mich.*



of heaven.”

St. Peter could not quite suppress a smile, although his eyes were quite serious. “Henry,” he said, carefully measuring his words, “I can understand your concept of the judgment, because it’s the natural way of the world to be always measuring and balancing. But the Lord is not an accountant. He does not sit in judgment with a ledger on his knees, balancing debits against credits. He does not dispatch you to heaven or hell because one side outweighs the other by a slight margin.

“Why, how do you think I would be called a saint if the Lord were a mathematician? I denied him three times, Henry, three of the blackest marks in all history. It made me weep then, and it still brings tears to my eyes when I recall it. But the Lord does not judge that way, Henry. There is no book!”

“No book,” repeated Henry rather weakly. “Then how does he judge? Perhaps there is a trial. Of course, that’s it, a trial. You’re taking me to the heavenly courtroom, aren’t you? Satan will be the prosecutor and do everything in his power to convict me.”

A shudder went through him as he suddenly realized the case the prosecution would have, especially in the hands of the most cunning and deceptive of all prosecutors. But he made himself go on.

“And there will be someone there to conduct my defense, such as it is. Maybe you, St. Peter. Will you do it? Will you plead my defense and win my acquittal before the Lord? Please?”

“I’m sorry, Henry,” replied his guide, “But you don’t seem to have learned much theology in your years in the church, have you? Don’t you realize that the trial is all over? You were already judged guilty eons ago with the fall of Adam — you and I and the whole human race. Then your pardon came when the Lord offered himself upon the cross as a holy sacrifice for your sins. So you see, as far as a trial is concerned, it is over and you are acquitted.”

“I am?” cried Henry joyfully. “Why, that’s wonderful. Then my judgment must be settled, too, and I’m on my way to heaven.”

“Not quite,” answered St. Peter sternly, and the smile fled from Henry’s face. “This is where the analogy of the trial ends, and we go on. The Lord wants to know your reaction to your acquittal. He wants to see how you have responded to your redemption.”

Henry hardly dared ask the next question. “St. Peter,” he said, trembling, “what will happen to me? What is the judgment?”

“It is this,” replied his guide quietly. “You will stand before the Lord, and he will look at you.”

“Look at me!” cried Henry. “Nothing else? Just look at me?”

“That is all,” said St. Peter. “He will

look at you, and into you, and through you. He will know you!”

Henry stopped because he felt his legs could carry him no further. In a whisper he asked, “What does he want to see?”

St. Peter’s reply was equally soft. “He wants to see himself, Henry.” Henry’s mouth dropped open, but no words came. He stood there, numb and terrified. St. Peter took advantage of the frozen silence and went on.

“He wants to see himself in you, Henry. You were baptized to die in him and to be raised in newness of life with him. Has that happened over the course of your life? You have continually received his Body and Blood so that he might live and grow in you, and you in him.

“Have you allowed that transformation to take place? Have you grown in his image and likeness and allowed him to dominate your soul? Did you become his instrument in all your worldly undertakings and dealings with men?”

“You see, Henry, judgment here goes deep beneath the surface of good and evil deeds. A man is not justified by his works but by his faith in and commitment to the Lord. The Lord will not add up the parts of your life because he does not have to. That is why there are no ledgers and no scales. He will see your

life as a whole that is more than the sum of its parts. Just by looking he will know if you are his.”

It was a long time before Henry could mouth the words that were waiting to be spoken. Finally, they were blurted out. “What will he see when he looks at me? What do you see, St. Peter?”

“I see only you,” answered St. Peter. “But don’t let that trouble you. It is only rarely that I can see more than the person I’m sent to guide. Once in a while someone comes along — someone like St. Francis, for example — in whom the Lord’s image shines forth beyond question for anyone to behold. Most of the time, however, only the Lord himself can see himself, but he can, even if the image is blurred and indistinct.”

“And if he sees nothing?” asked Henry. “Oh, he won’t see nothing,” replied the guide. “If he does not see himself, then he will surely see Another, and that will decide to whom you belong. But do not tremble so, Henry. You will have to go the rest of the way yourself, Henry. I suggest you begin to pray, giving yourself up to him completely, forgetting your credits, forgetting yourself, forgetting everything but him.”

“I’ll try,” said Henry haltingly. “But I wish I had started sooner.”

St. Peter answered, “So do I.”

## Thanksgiving? For What?

**I**t is said that the Pilgrims in Massachusetts had a reason for Thanksgiving. After a horrible winter, there was a summer of plenty which made possible plenty for the next winter.

Now, as Thanksgiving Day approaches, what shall I, a relatively poor priest in the south, say thanks over?

(1) An ordained ministry of almost 25 years, with nearly one-third in a non-stipendiary role — involuntarily.

(2) A ministry of “service to the Lord”; in a world that demanded social activism.

(3) A bank balance that is the same now as 25 years ago (the Lord will provide).

(4) An alienated family because I always responded first to the congregation, rather than to my family.

I do not blame others for my situation. Nor should I accept full responsibility; the weight of the institution’s decisions must be taken into account. Through a ministry of pain and disappointment, I have found peace. In a life situation constantly

threatened by overdraft notices from the bank, I have contentment. In my anxiety for my old age, God is with me.

If my humanity has any success at all in dealing with my anger over the absence of creaturely comforts that my education, experience, and heritage have taught me to expect, it is because I have allowed the still, small Voice to become a not so still, small influence on me.

Now, I am not one who can thank God for pain; but from my pain I can and do praise God. I do not cry out, “God! Where are you?” nearly as frequently as before, because I know that God himself is with me.

Thanksgiving? Absolutely! God does not hold my anger against me. Jesus changed water into wine; he is changing my anger into creativity.

Thanksgiving? You bet! Because the petition in the Eucharist, “. . . that we may evermore dwell in him, and he in us,” is true. It is not a vague theological truth, but a living experience. Thanks be to God!

# King of Kings

By JOHN BRADNER

Charles Wesley had a sound reason for being glad as he wrote, "Rejoice, the Lord is King! Your Lord and King adore!" Present day churchgoers have not forgotten this hymn, but while Ro-

*The Rev. John Bradner, a retired priest of the Diocese of Connecticut, makes his home in Wethersfield, Conn.*

man Catholics are celebrating the Feast of Christ the King on November 21, Episcopalians will be observing the last Sunday after Pentecost.

In spite of the different titles, the churches' eucharistic Bible readings for Lectionary B are almost identical, except for Episcopal parishes which choose the alternative Gospel. The theme of the proper reading, according to William

Sydnor, is "Stand in awe of the King of Kings," as Jesus is designated in the proper collect.

The Feast of Christ the King in the Roman calendar is of modern origin, having been instituted by Pope Pius XI in his encyclical of December 11, 1925. Originally appointed for the last Sunday in October (to be near All Saints' Day), the feast was moved to the last Sunday before Advent in the revised calendar of 1970. The purpose of thus affirming the Messianic kingdom of Christ was to counteract the growth of laicism and secularism which, the pope felt, tended to deny the supremacy of God and the church over society.

In his encyclical, the pope cited the threefold witness of Holy Scriptures, the liturgy, and theology to the authority of Christ as King over all the world. He also showed that Christ held the three powers which we call legislative, executive, and judicial. These powers, exercised in the spiritual domain, extend to the whole of humanity and will procure for us the benefits of peace, concord, and unity. From the darkness of sin which surrounds us, God moves us into the kingdom of his Son (compare the collects in the Prayer Book for Proper 29, pp. 185 and 236).

The proper readings in Lectionary B for the last Sunday after Pentecost will emphasize Christ as King. The first, from Daniel 7, concerns "one like a Son of Man" to whom "was given dominion and glory and kingdom." The second reading (in Revelation 1) speaks of Jesus Christ as "the ruler of kings on earth." Finally, the Gospel in John 18:33-37 contains Jesus' exchange with Pilate, during which Jesus proclaims, "My kingship is not of this world." An alternative Gospel uses the Advent theme of the triumphal entry.

The Christian year reveals several times the kingship of Christ. On Epiphany, the Magi sought one who had been born king of the Jews, and finding him, they worshiped him in adoration. In an Easter appearance to the 11 disciples, Jesus, sending them out to all nations, proclaimed that all authority in heaven and on earth has been given to him. Again, on Ascension Day, Christ took his place symbolically at the right hand of the Father (as we remind ourselves every time we say the creed).

Taking note of this continual emphasis, the Episcopal Church has declined to give a calendar name to a Sunday having the significance of a teaching, rather than an event (in keeping with a general practice — except for Trinity Sunday, so named centuries ago). Nevertheless, the church has provided suitable propers for parishes that wish to recall, with emphasis, the kingship of Christ at a place where it provides a wrap-up of the sequence of the Sundays following Pentecost.

## A Small Funeral

By ALICE KUPPINGER

Yesterday we reverently burned a purificator. It was very old and fragile and had been mended — once in the body of the linen, once in the hemstitched hem. Now, two gaping holes appeared, and a slight pull indicated that the linen was unusable.

According to altar guild manual, old vestments and linens should be reverently burned. We took a glass ashtray from the sacristy, touched a match to the corner of the purificator, and sat beside it on the step of the entrance to the priest's sacristy, out of the breeze.

The linen burned. When the embroidered cross in the center caught, the flame outlined it, as if to remind us of the handwork painstakingly stitched in loving care. It was almost burned when the flame smoldered and went out; we had to light another match to finish the



hem, which was last to go. Finally, all was gone but one corner of the hem, four thicknesses, mitred. Again we lighted another match, and finally only ashes remained.

Reluctantly, as in parting with an old friend, we left the tiny pile of ashes beneath the bush at the side of the step. Most of us had laundered the purificator over the years, as had others of the altar guild, now gone.

It was a solemn occasion — a small funeral. The layreader was new, a bit nervous, but very serious. One of his readings was the 23rd Psalm. All went well until the final sentence, which he intoned as, "... and I shall dwell in the Lord of the house forever."

*Mrs. Eldred D. Kuppinger is the altar guild historian for the Diocese of Southwest Florida. Her article is reprinted with permission from the Newsletter of the National Association of Diocesan Altar Guilds.*

# Saints and Heroes

BY LOUIS L. PERKINS

Even a small congregation can produce dramas about saints and heroes. The average lay person of the parish is recruited, and the drama is done through rehearsed reading of the parts; nothing is memorized. There is a minimum of staging and lighting, and the characters sit at a table with four chairs. Characters come in from behind small portable screens. The dramas usually run about 20 to 25 minutes.

"Costuming for the dramas can be rather *fun*; the materials can easily be gathered together by the average congregation. For a bishop in the old tradition, you will need only a choir cassock, a rochette with large gathered sleeves (made with a needle and thread from a priest's surplice), and a chimere (made from a choir cassock with the sleeves temporarily detached).

"For a bishop in the more modern tradition, we used a miter made of cardboard and colored strips, a cope borrowed from a Roman Catholic parish nearby, and undergarments of a cassock, clerical black shirt, and white collar. . . . But costumes, lighting, and setting have been kept to the minimum."—From an article by the Rev. Louis L. Perkins [TLC, Feb. 8, 1981].

Apparently, quite a few parishes took to the ecclesiastical stage after that! As of August 1 of this year, all but five copies of the 200 that Fr. Perkins had

*The Rev. Canon Louis L. Perkins, a retired priest, is the historiographer of the Diocese of Eastern Oregon. Series two is being offered in Xerox form to interested readers of TLC at cost, plus postage and handling.*

written and Xeroxed had been sold around the church, on a non-profit basis of \$5.75 each. Each mailing brought to the applying parishes a selection of amateur chancel dramas in which the saints and heroes of the past spoke their lines and made their lives appear relevant to the modern Christian.

A second series of "Meeting of Souls" is now ready. "As a salute to that great historic event of John Paul II's recent visit to Canterbury," Fr. Perkins has written for it a fictional dramatic "Meeting of Souls" with Augustine (first Archbishop of Canterbury), Gregory, the pope who sent Augustine to England, and Patrick, a Welsh layman (389-545).

Other chancel dialogues in series two will feature such "players" as William Reed Huntington, Justin Martyr, Hilda of Whitby, Thomas Cranmer, Nicholas of Myra, John Wesley, Martin Luther King, Jr., Samuel Seabury, William White, Absalom Jones, Antony of Egypt, William Wilberforce, Sergius of Russia, Mary Magdalene, and Basil the Great.

Now, some excerpts from "Augustine of Canterbury:"

*Gregory:* Pelagius, Bishop of Rome, had died, 590 A.D., of the plague then raging in the city of Rome . . . just one more step in the spreading chaos and confusion of that year.

*Central Person of Dialogue:* How sad, how devastating!

*Gregory:* Well, there I was, back in the monastery, earnestly carrying out our local healing work among the ravages of the plague, when I got the news that I, only a deacon, had been elected the new Bishop of Rome, in Pelagius' place!

*CPD:* What a high honor!

*Gregory:* But, being only a deacon, I declined such an honor.

*CPD:* I understand.

*Gregory:* But they refused to accept my refusal. Instead they unanimously re-elected me. So, feeling that this must be something that our Lord wanted me to do, I accepted.

*CPD:* Maybe your special skills in that monastic "island" were just what they wanted for that important bishopric in Rome.

*Gregory:* I could sense the tremendous needs of the church and the church in the larger community at that time. I felt that maybe the Christian church was *just* the human service institution to meet those pressing needs through that office, as bishop, as pope. So. . . .

*CPD:* Something just like that, through the whole ecumenical status of the church today, is the demand of our time in this 20th century; that is, for the church as a whole to step in boldly and deeply where the state in some countries has just "copped out" — or is unable to help.

*Gregory:* That made me, midst the virulence of the plague, the Bishop of Rome at a time of panic.

*CPD:* I see.

*Gregory:* "Men's hearts failing them for fear" — for fear as to what was coming to pass on this earth!

*CPD:* What a chamber of horrors you had to deal with!

*Gregory:* That particular run of the plague was very widespread. Thousands died in Rome. Others, infected with the plague in its first stages, fled the city, but in so doing they carried the infection to out in the country places and people. Then came unseasonal floods which washed away thousands of homes — and hovels in the city of Rome. . . . There was also widespread shortage of food, and even some starvation, for Roman rule over the Mediterranean had gone by default. So the grain for food from North Africa had come to a trickle. Most grain ships there were raided by pirates before they could set out to cross the Mediterranean to the Italian mainland.

*CPD:* Nowadays we call pirates "terrorists." And we have many terrorists out of that same country in Libya in North Africa in our day.

*Gregory:* Besides, at home, water aqueducts broke down, for money and labor to maintain these great Roman public works had been drained off for warfare by the Roman legions.

*CPD:* Guns, rather than water!

The drama goes on to describe how Gregory took over as a temporary trouble-shooter for the civil authorities, after the emperor had departed for Istanbul. Gregory says that he undertook the responsibilities "not in any status of pomp and glory, only as a matter of Christian service to a troubled community."

# EDITORIALS

## Expressing Thankfulness

Gratitude should always be in season for Christians, and we should not ignore the spiritual significance of our distinctive American holiday devoted to this theme. For many families, a simple way to reassert the meaning of the day is to devote some preliminary effort to planning grace before dinner, possibly asking every member of the family to contribute a sentence or two of thanksgiving for something in particular.

There are various things we can do also to bring the happiness of the day to others who may be alone, or ill, or in mourning, or facing the difficulties of unemployment. In spite of all the problems now facing us, most of us do have a great deal to be thankful for, and many blessings to share.

## BOOKS

### Engaging Historical Book

**LIFE IN A MEDIEVAL CITY.** By Joseph and Frances Gies. Harper & Row. Pp. xiii and 274. \$4.94 paper.

Would you like to know about the beginnings of modern, Western urban life? Or would you prefer to be like a 19th century romantic and escape to the time-distant world of medieval France? Or would you just like to become acquainted with some fascinating details about medieval life? If you answer "yes" to any one of these, read this book.

Although the authors are not professional historians, they have done considerable research on how life unfolded in France in the middle of the 13th century. The location for much of their detailed narrative is Troyes, then a famous city near Paris and Reims.

The book's underlying theme maintains that although some of the circumstances and details of today's urban/suburban life do differ, we still tend to approach and resolve issues and problems as did the people (especially the "middle class" burghers) of medieval Troyes. Thus topics such as high interest rates, capitalism, labor movements, big business, small business, upward social mobility, the military draft, gun control, and wartime profiteering are carefully presented with an implicit eye toward present day society.

In addition to these issue-oriented narratives, the authors engagingly inform the reader about education, book production, theatre, and the everyday life of a housewife in the 13th century.

There is a chapter called "The

## Christ the King

Our church year comes to a close with this Sunday, which emphasizes the kingship or reign of Christ. Parishes may or may not call it the Feast of Christ the King. Various Sundays have had special names which are not (and, in most cases, never have been) printed in the Prayer Book.

The term "Feast of Christ the King" for a Sunday in the autumn is a modern, 20th century expression, which we are under no obligation to use. We are, however, under obligation to recognize the rule of Jesus Christ, of which the collect and Bible readings speak, and to which we give our attention in this issue.

In today's disordered world, "the peoples of the earth" are indeed "divided and enslaved by sin." Yet Jesus Christ remains "the *Alpha* and the *Omega*," the first and the last, and we are given the privilege of being his "kingdom, priests to his God and Father." The reality of Christ's kingship is part of the good news the church is here to proclaim.

Church" and a really fine one, "The Cathedral," but most of the church history is integrated into the narrative of the issues and topics explained above. The more than 25 photographs, maps, and other illustrations are well done. This is not a book for scholars, but for persons who want to know about medieval life, and who perhaps want to make some comparisons with modern living.

(The Rev.) RICHARD M. SPIELMANN  
Professor of  
Church History and Liturgics  
Colgate Rochester Divinity School  
Bexley Hall  
Crozer Theological Seminary

### Useful Parish Handbook

**TOGETHER IN LIFE AND DEATH: A Parish Resource for the Time of Death.** St. David's Parish (16200 W. 12 Mile Rd., Southfield, Mich. 48076). Pp. 32. No price given.

In recent years, clergy and lay leaders in a number of parishes have sought to put together guidelines for funerals and related matters, and to provide some systematic opportunity for parishioners to state and record their wishes regarding their own future funerals.

St. David's in Southfield has carried these efforts a step further in providing a brief but comprehensive booklet on grief, belief in the Resurrection, burial practices, and the funeral rites of the Episcopal Church, including even suggested appropriate hymns for funerals at different seasons of the church year.

Detailed forms at the back of the booklet provide an excellent check list of the many items which need to be decided. Other parishes will profit from studying this booklet. H.B.P.

### Clear Exposition

**JUNG AND CHRISTIANITY: The Challenge of Reconciliation.** By Wallace B. Clift. Crossroad. Pp. 169. \$12.95.

Wallace Clift has written a very important book which shows the relevance of Jung to Christianity and of Christianity to Jung. He believes that each has something of essential value to offer to the other. I have been reading books on this subject for over 30 years, and this is one of the clearest and most complete expositions of the correspondences and differences between Jung and the Christian Church to come to my attention.

Clift shows great familiarity with Jung's thought and the entire corpus of his writings. Every point he makes is supported by a quote from one of the volumes of Jung's published works or from one of his letters. The author is an Episcopal priest and very knowledgeable about Christian theology and movements within the church.

The basic thesis of the book is that Jung provides a method of returning to the vital springs of *religious experience*, which is necessary if the dogma and ritual of the church are to be revitalized. The author is rightly critical of Jung's ambivalent attitude toward *all* groups, including religious ones. He notes also that Jung, in spite of his intentions, sometimes theologizes, and that the result is seldom good theology.

The author points out, as John Sanford does in his book, *Evil*, that Jung stresses the reality of evil without offering any answer, any real message of salvation which we human beings can tie to. He faults Jung for neglecting the Resurrection of Jesus, which is, at heart, a victory over evil.

There is little emphasis in the book on

Jung's philosophical contribution to modern thought, and his hypothetical thinking lies at the base of any critical appreciation of the place of religious experience in our world view. Christianity has so many facets and variations that it is difficult to pin down what Christianity really is. Clift, however, has made a noble attempt.

(The Rev. Prof.) MORTON T. KELSEY  
Department of Theology  
University of Notre Dame  
Notre Dame, Ind.

### A Vast Survey

**A HISTORY OF RELIGIOUS IDEAS, VOLUME TWO: From Gautama Buddha to the Triumph of Christianity.** By Mircea Eliade. Translated by William R. Trask. University of Chicago Press. Pp. 565. \$25.00.

This is the second of an anticipated three volumes of Eliade's *A History of Religious Ideas*. In it he rapidly moves from a consideration of the sixth and fifth millenniums in China to Alaric's burning of the religious sanctuary at Eleusis in 396 A.D., a burning which for Eliade signals the twilight of the pagan gods and what on the title page is declared to be "the triumph of Christianity."

Of course dealing with such a broad swath of time, Eliade is necessarily brief. In addition we must realize that this all-encompassing treatment at times reads like an overview of those ideas which he has already boxed into history in that collection of books he has been writing for 25 years. Once again, we quickly consider Samkhya and Yoga, Gnosticism, the mystery religions, myths of creation, transmigration, the immortality of the soul, and much more.

In addition, there are introductions to Hinduism and Buddhism, to Roman, Celtic, and Greek religions, to the reli-



"This morning I want to welcome newcomers and visitors to this church — and also those affected by the football players' strike."

gion of ancient Iran, to Judaism, and yes, to Christianity. And if this is not enough, we have a 135 page critical bibliography for those readers who might wish to consider more seriously some of the ideas and religions so quickly discussed.

But, I confess, it will not always prove satisfying. For example, if we look up Buddhist miraculous powers (*siddhis*) and the five classes of super-knowledge (*abhijnas*), we find reference only to another bibliography included in a book Eliade wrote 13 years ago.

But I do not want to be critical. What we have here is a history of religious ideas that sweeps along on the surface, is interesting, and is well written. In addition we have a good bibliography, which should serve as a valuable guide for those who wish to explore more deeply into the material.

T.R. MARTLAND  
Department of Philosophy  
State University of New York  
Albany, N.Y.

### A Different View of Cults

**STRANGE GODS: The Great American Cult Scare.** By David G. Bromley and Anson D. Shupe, Jr. Beacon Press. Pp. xv and 249. \$13.50.

This volume fails to provide its promised "fascinating and thorough examination of the 'big six' cults and the anti-cultists. . . ." *Strange Gods'* problem is not so much faulty conclusions (which abound), as the authors' refusal to examine openly the opposing perspectives.

Brainwashing, for example, is called an "anti-cult theology" and is examined entirely from the viewpoint of professionals who reject its possible reality. Scientific research by well qualified professionals with differing conclusions was rejected *in toto* by a six-line paragraph which offered no reasoning other than the authors' feeling that such research was incorrect.

While the authors correctly recognize that cults have not grown as rapidly as many expected, Bromley and Shupe totally attribute this apparent slowing to a correcting of wild predictions of theological pandemonium by anti-cultists. However, we could equally credit slow cult growth to increased public awareness and resistance, as well as a gradual erosion of the "me" generation."

Based on the book's endorsements offered by civil libertarians who strongly backed the cults during the 1970s and the authors' overall tone, those of us who have dared to question the motivations of the cults appear as suspicious, intolerant, unpatriotic individuals. The authors have failed badly in making a strong case for their viewpoint.

(The Rev.) JOEL A. MACCOLLAM  
Glendale, Calif.

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## BOOKS

**WIVES OF PRIESTS:** A Study of Clergy Wives in the Episcopal Church by John and Linda Morgan. 189 pages, \$8.00 prepaid to the publisher, Parish Life Institute, Box 661, Notre Dame, Ind. 46556. A provocative, insightful, disturbing study of 500 priests' wives, their attitudes about the Church, the priesthood, social and ethical issues. The Morgans are both sociologists, John is a priest and Linda a museum curator. They have three daughters and live in the rectory.

**THE DIACONATE TODAY:** A Study of Clergy Attitudes in the Episcopal Church by the Rev. John H. Morgan, Ph.D., D.D. 134 pages, \$6.00 prepaid to the publisher, Parish Life Institute, Box 661, Notre Dame, Ind. 46556. A challenging study of 500 clergy and their attitudes toward the diaconate, its role and its future. Preface by the Rt. Rev. William Folwell and Response by the Very Rev. Urban Holmes.

**ANGLICAN MISSAL** (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

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

**"THE DEACON IN LITURGY."** A manual, with commentary for the deacon's ministry of servanthood in the liturgy. By Deacon Ormonde Plater. \$6.75 from National Center for the Diaconate, 14 Beacon St., Boston, Mass. 02108.

**"THE HYMNARY,"** acclaimed planning guide with hymn suggestions, lesson summaries: \$15 with silk-screened binder. "The Psalmary: Gradual Psalms for Cantor and Congregation," 3-year plus Holy Days, optional accompaniments: \$22.50 with binder. "The Daily Lectionary," durable and convenient reprint from BCP: \$2.45. Check with order to: The Hymnary Press, 1317 Sorenson Rd., Helena, Mont. 59601.

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**ASSISTANT** to rector in large suburban parish in Ohio. Prefer married with small children. Send resume and photograph to Box T-537.\*

**WANTED:** Principal for girls' boarding school. Write to: Headmaster, St. Mary's Episcopal School for Indian Girls, Inc., Box 468, Springfield, S.D. 57062.

**ALASKA:** Interim priest to assist parish in transition from retired priest through selection of permanent replacement. Position available January 15, 1983. For information, send resume to: Ron Moore, Box 2027, Kodiak, Alaska 99615. Telephone (907) 486-4692.

**THE EPISCOPAL DIVINITY SCHOOL,** Cambridge, Mass., invites applications and suggestions for two faculty positions. One appointment would be in either history or theology of someone whose primary areas of scholarship and teaching are Anglican history and/or theology. The other appointment would be in the field of New Testament studies. Accomplishment and promise in the fields in question are desired. They should be accompanied by the ability and willingness to assume responsibility for the various faculty duties involved in a curriculum which enlists student initiative and is integrative in preparing men and women for lay as well as ordained ministries. The Episcopal Divinity School is an equal opportunity, affirmative action employer, more than half of whose student body consists of women and where recruiting activities have built the minority population to over eight percent. Applications and other communications should be received by December 3, 1982. Applications should include a resume and a statement of interest in the position. They should be sent to: The Very Rev. Harvey H. Guthrie, Episcopal Divinity School, 99 Brattle St., Cambridge, Mass. 02138, who would also be happy to be contacted by telephone or in person in connection with this search.

**ASSISTANT** to rector: experienced priest for renewal parish. Skilled in pastoral care and training of laity. Share in team ministry. Write to: Trinity Episcopal Church, 2338 Granada Ave., Vero Beach, Fla. 32960.

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# BRIEFLY...

St. Peter's and St. Andrew's Church in Providence, R.I., is a principal investor in several business ventures which have kept the parish afloat and provided a number of parishioners with gainful employment. In addition to owning several apartment buildings, a corporation headed by the church's rector, the Rev. Stuart M. Kent, runs the newsstand, the coat checkroom, and an art gallery in the city's downtown Biltmore Plaza Hotel. Provenance, Ltd., Art Brokers specializes in Japanese books and art from 1865 to the present time.

More than 4,000 persons, including a delegation of scientists from the People's Republic of China, attended a recent conference in St. Peter, Minn., which was devoted to the legacy of Charles Darwin and observed the centennial of the English naturalist's death. The 18th Nobel Conference, held at Gustavus Adolphus College, heard Richard Leakey, famed around the world for his fossil research, describe the efforts of

"creationists" as an "absolute insult to both religion and science." Dr. Leakey appealed to theologians, professors of religion, and clergy to help the lay public understand that there is no need for conflict between the two disciplines.

The Rev. E. Edward Batchelor, an Episcopal priest and professor of ethics at the City University of New York, was one of three theological ethicists honored at a reception given at Union Theological Seminary in New York City on September 29. The other honorees, both professors of ethics at Union, were the Rev. Roger L. Shinn, a United Church of Christ minister, and the Rev. Beverly Wildung Harrison, a Presbyterian minister. The occasion marked the publication of a book, *Abortion: The Moral Issues*, to which all three ethicists contributed articles. Fr. Batchelor also served as the book's editor.

The Church of the Province of Tanzania (East Africa) has decided to retain the filioque clause in the Nicene Creed. The church's theological and doctrinal

board, in its recommendation to the province's House of Bishops, stated that "the province should not accept the omission of the clause, as to do so raises important doubts on the doctrine of the Trinity. There is also theological and scriptural evidence to confirm the belief that the Holy Spirit comes from the Father and the Son..." The House of Bishops concurred with the recommendation, but it is understood that the province will reconsider the matter if any further material is forthcoming from either the Anglican-Orthodox Joint Doctrinal Discussions or the Faith and Order Commission of the World Council of Churches.

## Eternity

Swallows sit  
Like clothespins  
On the wire.  
Waiting the waning days  
That dream  
Of spring's desire.

Elinor Schneider



# CHURCH DIRECTORY

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

## BOLINAS, CALIF.

ST. AIDAN'S 30 & Brighton Ave.  
The Rev. G. Peter Skow, v  
Sun Mass 10:45; Tues, Thurs 7:30; Sat 12:10 noon. Other  
wkdy Masses call 868-1050 or 868-0165. Daily Offices ex  
Sun & Mon 8:30, 12 noon, 6 & 8

## SANTA CLARA, CALIF. (and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,  
the Rev. Maurice Campbell, the Rev. Frederic W. Meahger,  
Dr. Brian Hall, the Rev. Matthew Conrad  
Sun HC 8 & 10; Wed HC & Healing 10.

## BOULDER, COLO.

ST. AIDAN'S 2425 Colorado Ave. Univ. of Colo.  
Sun 11 Sung MP & Sol Mass; daily MP, Mass, EP

## DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place  
The Order of the Holy Family 623-7002  
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.  
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp

ST. RICHARD'S—Evans Chapel  
Sun Sung MP & Sol Mass 8:45  
9. C Sat 11-12

Univ. of Denver

## WASHINGTON, D.C.

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

## COCONUT GROVE, MIAMI, FLA.

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

## ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues  
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

## SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence  
The Very Rev. Eckford J. de Kay, dean Near the Capitol  
The Rev. Gus L. Franklin, canon  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15  
Mon, Tues, Thurs, Fri. 5:15 Wed

## BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806  
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the  
Rev. W. Donald George, the Rev. David L. Seger, the Rev.  
Donald L. Pulliam  
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9,  
Tues 9 & 7, Wed 9, Thurs 7, Fri 9

(Continued on next page)

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

# CHURCH DIRECTORY

(Continued from previous page)

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
Richard Holloway, r  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

**THE MISSION CHURCH OF ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. General Hospital  
The Rev. Emmett Jarrett, v  
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-10:30, Fri 6-7

## MINNEAPOLIS, MINN.

**GETHSEMANE (historic downtown)** 905-4th Ave., So.  
The Rev. William J. Winterrowd, priest-in-charge  
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy as anno

## LONG BEACH, MISS.

**ST. PATRICK'S** 200 E. Beach  
The Rev. William R. Buice, v  
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r, the Rev. John H. McCann, the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell, the Rev. Radford R. Davis, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP (2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL** 13th & Locust-Downtown  
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S), Mon-Fri H Eu 12:10

## OMAHA, NEB.

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

## BOULDER CITY, NEV.

**ST. JUDE'S RANCH FOR CHILDREN**  
Corner US Highway 93 at St. Jude's Way  
The Rev. Herbert A. Ward, Jr., SCC, Dir; the Rev. Dale Hallock, chap; the Rev. Harmon Barash; the Rev. Ellsworth Wayland; Sisters of Charity  
Sun Mass 10. Daily MP 8; Mass 8:15, EP 4:30

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

## NEWARK, N.J.

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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC 7:15; EP 3:30. Wed HC & Healing 12:15

## ST. BARTHOLOMEW'S Park Ave. & 51st St.

The Rev. Thomas D. Bowers, r  
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 6; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

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Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10. Mon-Fri MP 7:45. Organ recital Fri midnight

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Sun HC 8:30; MP 10:30 (HC 1S).

**EPIPHANY** 1393 York Ave. at 74th St.  
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8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c  
Masses Sun 8:30 Sung, 11 Low; wkdy as anno

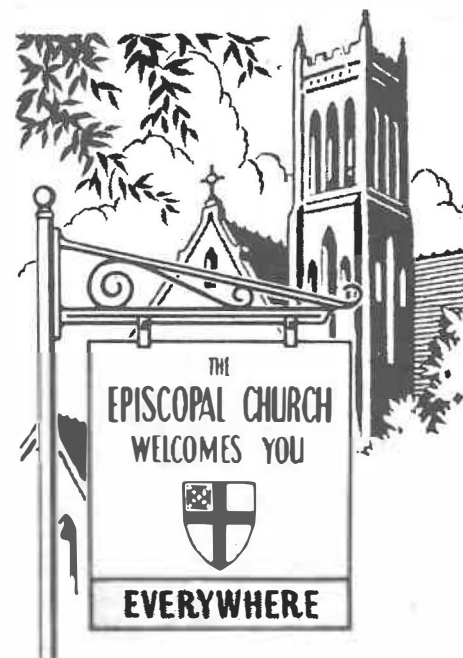
**ST. MARY THE VIRGIN** 46th St. between 6th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the Rev. John L. Scott  
Sun Masses 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP 8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily after 12:15 Mass. SM Wed 12:45-1:15

**ST. MICHAEL'S** Amsterdam Ave. at 99th St.  
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gill, assoc; the Rev. John L. Miller, and the Rev. Susan C. Harris, ass'ts  
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11, HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 6:30 EP & HC; Thurs 12 noon HC & HS

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Leslie Lang, the Rev. Gordon-Hurst Barrow  
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Ev 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed 12:10 Choral Eu. Church open daily to 6

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Richard L. May, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05



## YOUNGSTOWN, OHIO

**ST. ROCCO PARISH** 239 Trumbull Ave.  
The Rev. Robert W. Offerle, r  
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

## NEWPORT, R.I.

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

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Nelson W. Koscheki, Jr.  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## HURST, TEXAS

**ST. STEPHEN THE MARTYR** 2716 Hurstview Dr. 76053  
The Rev. Douglas L. Alford, r  
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Jack Roen, the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 5-9.

## NORFOLK (OCEAN VIEW), VA.

**ADVENT** 9620 Sherwood Place  
The Rev. Herbert Hugh Smith, Jr., r  
Sun H Eu 8 & 10 (4S MP & HE), Tues 10 HU & HE, Sat 5:30 HE

## MADISON, WIS.

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

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