

THE LIVING CHURCH



Museum of Afro American History/Rudolph Robinson

"Thus Saith the Lord," by Allan Rohan Crite: Comprehensive exhibition in Boston [see page 6].

The First Article

Shepherd Imagery

By LESTER BUNDY

The image of Jesus as the Good Shepherd has captured the attention of Christians beginning with the early church and continuing on right up to our present era. Why is it that this historic image has been so compelling as to endure through 2,000 years of history? Perhaps the image has endured because it speaks so profoundly to the fundamental nature of the relationship between God and his people.

Old Testament shepherd imagery portrayed God as the leader of his flock, Israel. Perhaps the best known example of this imagery is the famous 23rd Psalm, "The Lord is my Shepherd." In addition to portraying God as the shepherd, various Old Testament figures such as Jacob, Moses, and David are also portrayed as being appointed by God to serve as shepherds over his people. Numbers 27:15-18, for example, gives an account of the consecration of Joshua to take Moses' place as the shepherd of Israel, and is seen by many as a prefigurement of the Good Shepherd image in the Gospel of John.

Jesus is portrayed as the Good Shepherd in all four of the Gospels, although the major references are found in Luke and John. In the Gospel of Mark, Jesus is shown as a shepherd who feeds by teaching. "As he landed he saw a great throng, and he had compassion on them, because they were like sheep without a shepherd; and he began to teach them many things" (Mark 6:34).

In Luke, Jesus is seen as a shepherd who saves and redeems his flock: "What man of you, having a hundred sheep, if he has lost one of them, does not leave the 99 in the wilderness, and go after the one which is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing" (Luke 15:4-5).

The most complex description of Jesus as the Good Shepherd comes in John 10:1-19, which we read at this time

and see that several themes are woven together. In this discourse, Jesus is portrayed both as the shepherd and as the door to the sheepfold. In verse 16 Jesus appears as the unifier-shepherd who draws together several flocks not previously united so that there will be "one fold and one shepherd." Verse nine ties together the image of the door: "Whoever comes in by me will be saved."

The willingness of Jesus to care for the flock even to the point of dying for them is a unique aspect of the Johannine



Good Shepherd as in verse 11, when Jesus says, "I am the Good Shepherd who is willing to die for his sheep."

The early fathers of the church refer to the figure of the shepherd in a wide range of ways. The images of Christ as the Good Shepherd and of the church as the flock can be found as early as the first century writings of Clement of Rome, and they are used extensively by such writers of note as Origen, Athanasius, and Augustine.

We are still faced, however, with the question of why this historic biblical image continues to have meaning or relevance in our modern world. Two extremes have sometimes characterized popular modern understandings of scripture. These have taken the form, on the one hand, of a radical demand for literal interpretation of meaning and, on

the other hand, of a radical "demythologizing" of meaning. Both tendencies, in their extreme forms, rob scripture of figurative or symbolic meaning. What often seems to be lacking today in much scriptural exegesis is the sense of *mystery* — the transcendence of God.

To some extent, of course, one's view will be colored by personal belief, but if Christianity is a religion in which the infinite God reveals himself to mankind universally in human language, that language can hardly be held to express literally or unmythologically all that God is and means.

The Judaeo-Christian scripture is timeless — and for all time — because it is, like Christ, not culture-bound; and it is so because it is figurative, resonant, symbolic, analogous, and mythic. The Good Shepherd image is important because it speaks to us of the mystery of God, and our mystic relationship with him. In a world of concrete realities and hard-headed scientific technology, the image of the Good Shepherd recalls us to a mystic relationship with our Creator.

What is it that the image of the shepherd and flock teaches us about ourselves and the world in which we live? First of all, it defies a certain tendency prevalent in the 20th century to espouse a form of "do it yourself" Christianity. The image of Jesus drawing the flock together as a redeemer and as a unifier seems to make some fairly strong statements about the importance of community, discipline, and order.

In an age where many people seem to be running out of control with drugs and alcohol, and where others are frantically seeking external control in their lives through cults and communes, the significance of this imagery must not be overlooked. We need to recognize the leadership of Christ and his teaching. We need to recognize that we are much like sheep, that we tend to "wander off" without the discipline and order provided in the teachings of Jesus, as set down in the Gospels and proclaimed and practiced in the church.

Certainly there is much to learn from the image of the shepherd in regard to ministry. Ultimately though, it may be that the most important aspect of this imagery is still its esoteric and mystic significance. For the enigmatic character of the imagery remains as a theological statement on transcendence. Petty literalism and niggling scholarship rob scripture of the power of its imagery.

As Torrance pointed out in *Space, Time, and Incarnation* (1969), there is a need to stretch the language and understandings of modern thinking to meet and accept the transcendence of God. One of the best means for stretching our imagination in this regard still is the historic yet timely image of Christ as the Good Shepherd.

The Rev. Lester Lee Bundy is associate professor of religious studies and education at Regis College in Denver, Colo.

THE LIVING CHURCH

Volume 184 Established 1878 Number 18

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 414-276-5420

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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

Clerical Morals

This is in response to Fr. Cutler's letter [TLC, April 4], in which he replied to a letter from the Rev. Dr. Morris [TLC, Feb. 28] on the subject of the morals of some of the clergy. If, as Fr. Cutler says, our Lord had very little to say about the sins of the flesh, we were still taught that our Lord hated all sins, and that whatever he said, however little, was to be taken seriously.

Fr. Cutler also tells us that God requires no more of a priest than he does of the laity. Maybe so, but certainly the church does. Fr. Cutler and every priest of the Episcopal Church ordained before 1970 took a vow in the name of the Blessed Trinity to make himself a whole-some example and pattern to Christ's flock.

When Fr. Cutler turns economist, I would remind him that neither President Reagan nor the Congress under his leadership has "taken away basic necessities from the poor and elderly." Every cent, and more, that Fr. Cutler would have Washington give to the needy is still available through the states, the counties, and municipalities, and through Fr. Cutler and me — and that's where many economists and constitutional authorities think the responsibility and privilege belong. I have said "and more" because the round trip expenses to Washington, and the thefts en route, are eliminated.

QUINTARD JOYNER

Sewanee, Tenn.

• • •

Reading the Rev. F. Sanford Cutler's letter [TLC, April 4], I was moved to wonder whether he and I read the same New Testament, or had read the same letter by the Rev. Frederick M. Morris [TLC, Feb. 28].

As I recall the latter, it was essentially a plea for the clergy to accept the fact that they have voluntarily accepted a special responsibility of commitment to a life of exemplary, as well as didactic, exposition of the new life in Christ. Who can read the ordination rites in either the 1928 BCP or the 1979 one and deny that the church expects the clergy to make this commitment and, God helping them, to honor it in the observance?

There is no better text for an ordination sermon than this: "Of him to whom much is given, much shall be required; and to whom men have committed much, of him shall they ask the more" (Luke 12:48b).

When Fr. Cutler asserts that "Jesus had very little to say about the sins of the flesh," he applies a test of mere ver-

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bal quantitiveness, implying that if we don't find a long catena of dominical sayings about these sins, it must be because our Lord didn't give them a major priority. That is a very poor test.

But there is another consideration that applies here, and I believe that the best Christian and modern moral theology would support me in this. Are not all "sins of the flesh" ultimately sins of the spirit? Fornication, gluttony, drunkenness, *et al.* do not originate in the flesh, but in the spirit. As C.S. Lewis says: "He that looketh after a platter of ham and eggs to lust after it hath already committed breakfast with it in his heart."

(The Rev.) CARROLL E. SIMCOX
Hendersonville, N.C.

• • •

Contrary to the belief expressed by the Rev. F. Sanford Cutler [TLC, April 4], the plight of the poor and elderly is of great concern to our President, particularly at this time when Social Security is approaching a crisis brought about by years of mismanagement.

Our President has strongly deplored and condemned the killings by both the security forces in El Salvador and by the Marxist guerrillas. A hopeful sign that stability will return to this war-torn country is the fact that the El Salvadoran people defied the death threats of the Marxist guerrillas and stood in line for hours in order to exercise their right of franchise.

SIDNEY A. WOOD
Delray Beach, Fla.

Signs of the Times

As a Roman Catholic priest and monk involved for some time in the ecumenical dialogue, I was saddened by the letter of the Eastern Orthodox chaplain so critical of the Episcopal Church [TLC, March 28]. Certainly he is free, as one Orthodox, to express all the doubts he wishes regarding the Anglican Communion, Anglican orders (indeed, Anglican baptism?).

But I don't believe he should try to ally to his own harsh views the Roman Catholic position, which is considerably more nuanced and positive, as the ARCIC (and ARC-USA) agreed statements demonstrate. Indeed Pope Paul VI, several years ago, referred to the Anglican Communion as "ever beloved sister," and he slipped his own episcopal ring onto the finger of Archbishop Michael Ramsey as an expression of friendship and esteem.

The Orthodox chaplain is correct in noting that the Anglican Communion has problems — theological and other. The Roman Catholic Church has problems. But it is difficult to avoid the impression that the various Orthodox Churches also may have some problems

— theological and other.

What is their position, for instance, regarding the Roman Catholic Church? One hears an astonishing range of responses from the Orthodox: that Roman Catholics constitute a sister church; that Roman Catholics are schismatics; that Roman Catholics are formal heretics; that Roman Catholics are not even validly baptized, and indeed are worse than pagans, because they pretend to be Christians.

We Christians of the various churches are called to live out our faith in this difficult but challenging century. One of the Spirit's "signs of the times" is the ecumenical movement, as Vatican II has affirmed. I suspect that all of us can learn something from the Anglicans, real pioneers in the ecumenical endeavor, about being slow in condemning others and being lovingly, perseveringly committed to Christian reconciliation.

(The Rev.) ROBERT HALE, O.S.B. Cam.
Visiting Associate Professor
of Spirituality
Jesuit School of Theology
Berkeley, Calif.

• • •

For a number of years, I was closely associated with the late Bishop Scaife of Western New York, as a member, and later as secretary, of several joint commissions appointed by the General Convention to deal with the Orthodox Church. I was also secretary of the Anglican Orthodox Consultation through the first eight meetings of that body. I have, thus, some familiarity with Orthodoxy.

The letter of the Rev. Andrew L.J. James [TLC, March 28] brings several things to mind. Recently, here, two Presbyterian ministers, an Orthodox priest, a Uniat priest, a Roman Catholic priest of the Latin rite, and two Episcopal priests concelebrated at an evening service in the interests of ecumenism. The Diocese of Southern Ohio does not stand alone!

In connection with the third point made by Fr. James, I have before me a letter dated April 10, 1962, addressed to Bishop Scaife, which states, "*J'implore les saintes prieres apostoliques de Votre Eminence et je reste, au nom de Jesus, votre humble frere et concelebrant.*" The signature is that of the Orthodox Patriarch of Bulgaria, the letter bears the patriarchal seal, and it is sent "*en mon nom personel et au nom du sainte synode.*" These are fairly strong words from the patriarch of the church which, according to Fr. James, under no circumstances accepts the validity of our orders.

In connection with the fourth point raised, surely it is obvious to Fr. James that Article XXVI deals with the moral life of the priest. To make it refer to his faith is to distort it. In any case, the Episcopal Church is not bound to any particular theory of holy orders,

whether that of an African bishop or an African lawyer.

As to concelebration, I have once concelebrated with a bishop and priests of the Orthodox Church, and my son joined the service as acolyte with the Orthodox acolytes. On other occasions, I have declined invitations to concelebrate. My functioning with the Orthodox in my order may well be an example of "economy."

Under that principle, as explained to us by the delegates of the Standing Conference of Canonical Orthodox Bishops in the Americas, anything may happen at any time, just so that no precedent is formed. This principle, from the Orthodox point of view, might be seen as applying to any concelebration, even by Episcopalians and Lutherans.

It would be possible to go on at great length to show that in practice the Orthodox Churches have their own internal contradictions and problems. I only want to indicate that a lengthy *tu quoque* to Fr. James is possible.

(The Rev.) ROBERT B. MAC DONALD
All Saints' Church

Philadelphia, Pa.

• • •

I wish to respond to the letter written by the "Eastern Orthodox Chaplain, Ohio University" [TLC, March 28]. My concern is that an unfair and inaccurate impression will be left with readers of THE LIVING CHURCH unless several corrections are made.

First, Ohio University is a state-related university, and there are no officially designated chaplains of any denominational stripe. While there are many churches in Athens, some with physical structures on or near the campus, the university does not sanction or authorize any religious group.

Second, neither our Church of the Good Shepherd, Athens, nor the Diocese of Southern Ohio is "bent upon a non-denominational response to Christianity." As Episcopalians we seek to cooperate in those ventures that call for appropriate ecumenical involvement, and to that end, as rector, I have joined with clergy from many religious persuasions in worship events ranging from community Good Friday services to the yearly Octave for Christian Unity. Most of my time, however, is caught up with the on-going administration of Athens' only Episcopal parish.

Third, Moorhead Kennedy, former Iranian hostage, did speak here (eloquently) in a service of Evening Prayer. His appearance was made possible by the Hobson Faith-in-Life Conference, the diocesan sponsoring body, and the mandate given was that his talk be open to the public.

In light of the large number of international students at Ohio University, particularly Iranian students, as well as the

significant number of "unchurched" residents of Athens, our local planning committee wanted to assure that the service of Evening Prayer would not be construed in a narrow, parochial way. As such, we chose the admittedly awkward — but essentially accurate — phrase, "non-denominational," to describe the religious context of the evening's event.

Fourth, when members of the Church of the Good Shepherd and Christ Lutheran Church in Athens have joined together for worship (Epiphany, Thanksgiving, Evensong), the event has often been described as a "gathering of the clan." On these occasions the clergy, particularly, have enjoyed sharing one another's pulpits, altars, and sanctuaries. These have been moments of celebration, not confusion.

Finally, statistics about Episcopalians leave me cold. Most Episcopalians I deal with are not statistical oddities, but flesh and blood people who convince me — with occasional misgivings — that there is hope for the church!

(The Rev.) E. FRANCIS MORGAN, JR.
Church of the Good Shepherd
Athens, Ohio

Clergy Disinterest

I was very much interested in the letter to the editor by the Rev. Joseph L. Kellermann [TLC, March 21], on the lack of interest of the clergy in the alcoholic problem.

During the last eight years I have conducted over 120 programs on child abuse, and only on two occasions did members of the clergy of any church attend. Hundreds were invited during this period of time, and special sessions for the clergy were offered by my associates and myself at no charge.

What does this tell us?

(Dr.) JEROME E. LEAVITT
Prof. of Education and Child Abuse
California State University
Fresno, Calif.



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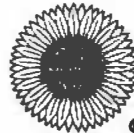
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Lutheran-Episcopal Ecumenical Proposal

In a major ecumenical move directly involving the Episcopal Church, the Lutheran Church of America (LCA) will be asked to sanction a new relationship between Lutherans and Episcopalians. A carefully worded proposal, based on long negotiations in the Lutheran-Episcopal Dialogues, has now been made public.

The Executive Council of LCA has announced that the proposal will be put before the biennial convention of that church in September. LCA Bishop, the Rev. James R. Crumley, Jr., described this as "a significant step in Lutheran history."

It is expected that the same proposal will be considered by the American Lutheran Church and the Association of Evangelical Lutheran Churches, which also have meetings this fall. Simultaneously, the standing committee on ecumenical relations of the Episcopal Church will bring the same resolutions to the General Convention of this church in New Orleans.

The proposal calls for mutual recognition between the churches, continuation of theological dialogue, practical cooperation, and certain occasions of joint worship. An earlier proposal for eucharistic sharing, which has been discussed in

THE LIVING CHURCH (May 24 and Oct. 4, 1981, and Jan. 24, '82), has been modified in recognition that there are considerable differences between the Anglican and Lutheran sacramental and ministerial traditions. Fuller information on this new development, and editorial discussion, will appear in THE LIVING CHURCH next week.

Peace Sabbath

Presiding Bishop John M. Allin has sent a letter to all diocesan bishops asking them to join him in dedicating the Feast of Pentecost as Peace Sabbath. He noted the increasingly broad religious base behind the call for peace-making efforts, and urged the church to utilize the growing variety of resources addressing the issue.

Bishop Allin suggested that "the proper appointed for the day, enriched by the opportunities provided in the Prayer Book, will provide a liturgical, homiletical, and intercessory foundation for this Peace Pentecost . . . on May 30, 1982, please join me in an invocation of the presence and power of the Holy Spirit in our search for peace."

The Episcopal Urban Bishops Coalition also is urging participation in two New York City events that will mark the beginning of the second session of the United Nations Disarmament Conference in mid-June: an interfaith service of witness at the Cathedral of St. John the Divine, and a planned mass rally at the U.N. plaza. Of the former, a spokesman for the Coalition said, "The visible presence of a number of our bishops at that service could be an eloquent testimony."

"Lost and Found" Paintings

A comprehensive exhibition of oil paintings by Allan Rohan Crite currently is on view at the National Park Service Visitor Center in Boston. Mr. Crite, dean of Boston area black artists, enjoyed an active public exhibition career in the 1930s and 1940s, but between 1945 and 1975, he showed his work primarily within the Episcopal Church. Illustrations by Mr. Crite have appeared in THE LIVING CHURCH from time to time.

The exhibition, *The Lost and Found Paintings of Allan Rohan Crite*, features oils of Roxbury and South End life, as well as two paintings each from St. Augustine's and St. Martin's Church, Boston, and from St. Bartholomew's

Church, Cambridge. The artist has lent portraits of his parents which have not been exhibited publicly since 1939.

Born in Plainfield, N.J., in 1910, Mr. Crite was taken to Boston the same year by his parents. His artistic talents were developed in art classes at the Children's Art Centre in the South End, and during his years at the school of the Boston Museum of Fine Arts, where he was one of the first black artists to study and from which he was graduated in 1936.

He received national notice for his secular art exhibitions, and his religious art has included a large number of church commissions. Two of his works were included in the First International Exhibition of Religious Art in Trieste, Italy, in 1961.

Mr. Crite's current exhibition was arranged and mounted by the Museum of Afro American History in cooperation with the Boston African American National Historic Site. The paintings will be on display daily through May 31.

ARCIC Report Released

On March 29, the final report of the Anglican-Roman Catholic International Commission was officially made public. Reservations about the report held by Vatican authorities were reputed to have been the cause of the delay in its issuance, which was scheduled originally for January [TLC, March 28].

The Most Rev. Robert Runcie, Archbishop of Canterbury, said in a lengthy statement recently that the true significance of the ARCIC report was that it expressed the view that the one Christian church is a communion of local churches, a view he called "immensely important," and a change from the "monolithic institutional ecclesiology" of the past [TLC, April 18].

Referring to earlier statements showing consensus on the Eucharist, priestly ministry, and authority in the church, the report said that enough agreement had been reached by the 20-member commission in its 12 years of work to lead to "a new relationship between our two churches as a next stage in the journey toward Christian unity."

In a formal statement, the Vatican said the ARCIC report was "an important ecumenical event which constitutes a significant step towards reconciliation between the Anglican Communion and the Catholic Church," but a letter from West German Cardinal Joseph Rat-



British actor Michael York recently recorded *The Weight of Glory*, a collection of talks by C. S. Lewis, for the Episcopal Radio-TV Foundation in Atlanta. *The Weight of Glory* consists of addresses given by Lewis during and immediately after World War II, and will be available on tape in July.



Dr. Runcie: An "impressive attempt."

zinger, prefect of the Sacred Congregation for the Doctrine of the Faith, expressed some reservations.

"In the same spirit of sincerity that marks the work of ARCIC, and with the desire to contribute to that clarity so indispensable for genuine dialogue, the Congregation must also express its view that it is not yet possible to say that an agreement which is truly 'substantial' has been reached on the totality of the questions studied by the commission," he informed the ARCIC co-chairmen, the Most Rev. Henry R. McAdoo, Anglican Archbishop of Dublin, and Roman Catholic Bishop Alan Clark of East Anglia, England.

At a press conference in London on the day the report was issued, Archbishop McAdoo focused on what many observers see as the main stumbling block to Anglican-Roman Catholic union — the traditional Roman Catholic formulation of the doctrine of papal infallibility. The ARCIC document said that while many Anglicans find the doctrine unacceptable in the form traditionally presented, it was agreed that in a reunited church, the Bishop of Rome had the best historical claim to be universal primate.

"We are talking about a universal primacy not as it is now in the purely Roman Catholic context, but as it should be in the context of a united church," Archbishop McAdoo said. "We are talking about a situation in which primacy and conciliarity are complementary." Such a person would have to look constantly at his office and renew it, said Bishop Clark.

Archbishop McAdoo said that the work of the international commission had revealed "disagreement on the affirmation that a pope can be infallible in his teaching," and noted that "special difficulties were created for Anglicans" by papal declarations dealing with the

assumption of the Virgin Mary and her immaculate conception. Many Anglicans, said the archbishop, doubt the "appropriateness or even the possibility of defining" these dogmas "as essential to the faith of Christian believers."

Cardinal Ratzinger, in his letter to Archbishop McAdoo and Bishop Clark, recognized this difficulty and referred to "several points, held as dogmas by the Catholic Church, which cannot be accepted as such, or are able to be accepted only in part, by our Anglican brethren." He went on to say that "some formulations in the ARCIC report can still give rise to divergent interpretations, while others do not seem able to be easily reconciled with Catholic doctrine." The cardinal called for further dialogue and study of "other questions indispensable for the restoration of the ecclesial unity willed by our Lord."

Although welcoming the ARCIC report as an "impressive attempt" to end the 450 year rift between the Church of England and the church of Rome, Dr. Runcie said that "no one should leap to the conclusion that the Archbishop of Canterbury or the General Synod are about to accept definitions of papal jurisdiction and infallibility made in the 19th century at the First Vatican Council."

The findings and recommendations of the ARCIC final report must now be considered by member churches of the Anglican Communion, which has 67 million members, and by the Vatican and representative bodies of the world's 724 million Roman Catholics. According to the *Church Times*, the churches will be asked two questions: (1) Are the agreed statements and elucidations consonant with the faith of Anglicans and Roman Catholics? (2) Does the final report offer a sufficient basis for taking the next concrete step towards the reconciliation of the two churches, grounded in agreement in faith?

More Reaction

The Rev. William A. Norgren, ecumenical officer at the Episcopal Church Center in New York, said he was impressed by the dignified and neutral terminology of the report employed when speaking of the pope (*e.g.*, the "Bishop of Rome"). He said that the simple, non-emotive language was a distinct change from the rhetoric the Roman Catholic Church had employed in the past.

The Church Union, which represents the Anglo-Catholic wing of the Church of England, "wholeheartedly welcomes and endorses" the ARCIC report. The organization proposed a three-point plan of support for what it described as "the most important breakthrough in ecumenical relations in 400 years."

Northern Ireland's Protestant leader, the Rev. Ian Paisley, who already has accused Archbishop Runcie of betraying the Protestant faith by being ready to

welcome Pope Paul John II to Britain, denounced the ARCIC report as part of an Anglican "conspiracy" against the churches of the Reformation.

In Washington, D.C., Roman Catholic Bishop Raymond W. Lassard of Savannah, Ga., chairman of the Anglican-Roman Catholic Consultation in the U.S., said that if the final report is widely accepted, "the separation of the churches of the Anglican Communion and the Roman Catholic Church would be more easily overcome because there would be no doctrinal reason why these churches would not be in full, canonical communion with one another."

The Rev. David Samuel, president of the Church of England's Protestant Reformation Society, "spoke darkly about the church in the Middle Ages, which, with its universal primate, had gone universally astray," according to the *Church Times*. [Excerpts from the Final Report of the Anglican/Roman Catholic Commission appear on page 8.]

NCC Consultation on the Small Congregation

Over 180 people gathered at the Mercy Center in Detroit, Mich., March 22-25 to listen to several speakers and exchange their experiences on work with small congregations.

Sponsored by the Professional Church Leadership Program Committee of the National Council of Churches, the meeting called out representative groups from most of the mainline denominations and included a strong number of Canadians. Denominational leaders and judicatory executives made up about half the group and the rest were clergy from small churches.

The consultation was organized and led by the Rev. Douglas Walrath, a consultant from Strong, Maine, who has done much research and writing on the small church in social change. Among the principal speakers were Dr. Carl Dudley of McCormick Seminary and the Rev. Loren Mead of the Alban Institute.

The collective message was that small churches, while pressed by economic and social change, can, by virtue of their size and the intimacy of relationships, be vehicles for renewal of ministry and mission. Dr. Paul Gibson of the Anglican church of Canada, tracing the historical and theological origins of Christian worship, pointed out that small churches, rather than cathedrals, are normative and should lead in liturgical renewal.

Twenty-eight Episcopalians and Canadian Anglicans met for three sessions led by Archdeacon William Logan of Michigan to work out ways of "consciousness raising" in their dioceses of the opportunities for innovation and renewal in small congregations.

(The Rev.) RAYMOND CUNNINGHAM, JR.

Excerpts from the Final Report of the Anglican/Roman Catholic International Commission, Windsor, September 3, 1981

Fundamental to all our Statements is the concept of *koinonia* (communion). In the early Christian tradition, reflection on the experience of *koinonia* opened the way to the understanding of the mystery of the Church. Although "*koinonia*" is never equated with "Church" in the New Testament, it is the term that most aptly expresses the mystery underlying the various New Testament images of the Church (*Introduction, 4*).

In the Statements on authority in the Church the Commission, discussing primacy, sees it as a necessary link between all those exercising *episcopate* within the *koinonia*. All ministers of the Gospel need to be in communion with one another, for the one Church is a communion of local churches. They also need to be united in the apostolic faith. Primacy, as a focus within the *koinonia*, is an assurance that what they teach and do is in accord with the faith of the apostles (*Introduction, 6*).

Christ's will and prayer are that his disciples should be one. . . . Full visible communion between our two churches cannot be achieved without mutual recognition of sacraments and ministry, together with the common acceptance of a universal primacy, at one with the episcopal college in the service of the *koinonia* (*Introduction, 9*).

Responsibility for pastoral leadership was not restricted to Peter. The expression "binding and loosing," which is used for the explicit commission to Peter in Matthew 16:19, appears again in Matthew 18:18 in the promise made by Christ directly to all the disciples. Similarly the foundation upon which the Church is built is related to Peter in Matthew 16:18 and to the whole apostolic body elsewhere in the New Testament (e.g. Ephesians 2:20) (*Petrine Texts, 4*).

The New Testament contains no explicit record of a transmission of Peter's leadership; nor is the transmission of apostolic authority in general very clear. Furthermore, the Petrine texts were

subjected to differing interpretations as early as the time of the Church Fathers. Yet the Church at Rome, the city in which Peter and Paul taught and were martyred, came to be recognized as possessing a unique responsibility among the churches: its bishop was seen to perform a special service in relation to the unity of the churches, and in relation to fidelity to the apostolic inheritance, thus exercising among his fellow bishops functions analogous to those ascribed to Peter, whose successor the Bishop of Rome was claimed to be (*Petrine Texts, 6*).

Yet it is possible to think that a primacy of the Bishop of Rome is not contrary to the New Testament and is part of God's purpose regarding the Church's unity and catholicity, while admitting the New Testament texts offer no sufficient basis for this (*Petrine Texts, 7*).

Jus divinum in this context need not be taken to imply that the universal primacy as a permanent institution was directly founded by Jesus during his life on earth. Neither does the term mean that the universal primate is a 'source of the Church' as if Christ's salvation had to be channeled through him. Rather, he is to be the sign of the visible *koinonia* God wills for the Church and an instrument through which unity in diversity is realized (*Jus divinum, 11*).

But the universal primate is not the source from which diocesan bishops derive their authority, nor does his authority undermine that of the metropolitan or diocesan bishop (*Jus divinum, 19*).

It is because the universal primate, in collegial association with his fellow bishops, has the task of safeguarding the faith and unity of the universal Church that the diocesan bishop is subject to his authority (*Jus divinum, 20*).

The Church's teaching is proclaimed because it is true; it is not true simply because it has been proclaimed. The value of such authoritative proclamation lies in the guidance that it gives to the faithful. However, neither general councils nor universal primates are invariably preserved from error even in official declarations (*Infallibility, 27*).

We further agree in recognizing in Mary a model of holiness, obedience and faith in all Christians. . . . Nevertheless the dogmas of the Immaculate Conception and the Assumption raise a special problem for those Anglicans who do not

consider that the precise definitions given by these dogmas are sufficiently supported by Scripture. For many Anglicans the teaching authority of the bishop of Rome, independent of a Council, is not recommended by the fact that through it these Marian doctrines were proclaimed as dogmas binding on all the faithful (*Infallibility, 30*).

We also recognize that the ascription to the bishop of Rome of infallibility under certain conditions has tended to lend exaggerated importance to all his statements (*Infallibility, 32*).

The convergence reflected in our *Statements* would appear to call for the establishing of a new relationship between our churches as a next stage in the journey towards Christian unity.

We understand but do not share the fears of those who think that such *Statements* constitute a threat to all that is distinctive and true in their own traditions. It is our hope to carry with us in the substance of our agreements not only Roman Catholics and Anglicans but all Christians, and that what we have done may contribute to the visible unity of all the people of God as well as to the reconciliation of our two communions (*Conclusion, 34*).

Both our communions have always recognized this need for disciplinary action on exceptional occasions as part of the authority given by Christ to his ministers, however difficult it may be in practice to take such action. This is what we meant by saying that the bishop "can require the compliance necessary to maintain faith and charity in its daily life" (*Elucidations, 5*).

The design of God through the Holy Spirit has, we believe, been to preserve at once the fruitful diversity within the *koinonia* of local churches and the unity in essentials which must mark the universal *koinonia*. The history of our separation has underlined and continues to underline the necessity for this proper theological balance, which has often been distorted or destroyed by human failings or other historical factors (*Elucidations, 8*).

Anglicans sometimes fear the prospect of over-centralization, Roman Catholics the prospect of doctrinal incoherence. Faith, banishing fear, might see simply the prospect of the right balance between a primacy serving the unity and a conciliarity maintaining the just diversity of the *koinonia* of all the churches (*Elucidations, 8*).

The Good Shepherd

The army chaplain must have time to listen,
and, like the shepherd of the story,
must be neither too much afraid
nor too busy to touch and to hold.

By WILLIAM C. NOBLE

Covering some 200 acres and scattered like the thrown toys of a careless child-giant, the motor pools and the barracks, the tanks, the howitzers, and the APC's, the buildings of the housing areas, and the supporting warehouses of the Baumholder American Military Community are strewn across the rocky rolling hills and wedged into the sharp valleys and ravines of the Rhineland-Pfalz Palatinate in southwest Germany.

In the darkness of any German night, this alien community of 30,000 Americans — with twice as many lighted windows, auto headlamps, traffic signals, and illuminated signs — sparkles with the hope of unexpected foxfire after a summer evening's rain. But on April afternoons it is another scene, another story.

On April afternoons the grey-blue, grey-black clouds of the Baumholder sky — some carrying the last snow of winter — tumble out of the Moselle valley and race head over heels to the East to drop their late but seasonal burden on the highlands of Bavaria. Day after April day, this ominous grey-black turbulence continues — only occasionally

punctuated by a sun which shines with no solid promise of summer, but as if it had taken a minute's advantage of some celestial accident to shine gloriously for a moment and then to be more quickly shut off.

Covered by the monotonous grind of tanks, APC's, and other track vehicles, the wind that drives the clouds noiselessly whips away the last dead leaves and the occasional candy wrapper to some unknown and natural hiding place. And the people, the soldiers, who can only remember winter, plod along against the wind as if resigned to a world without spring.

When the sheep first appear at the right of the American High School on the eastern slope of the built up area, no horizon separates their grey-brown woolly forms from the roly-poly sky above. The sheep pour from the clouds, directed down the hillside by a force as mysterious as the wind and as reliable as gravity.

The shepherd — a foreboding man, tall and dark — appears in the midst of them marking his slow steps with a long twisted staff in one hand and carrying a precocious spring lamb in the other. Wrapped in a cloak of dark thick wool and smelling of sheep, he silently guides his flock past the empty windows of the high school, down the hill into the dark green motor pools of the division artillery.

The 200 sheep and the silent shepherd walk unhurriedly and unharmed between rows of howitzers with their long, now-silent tubes raised into the air; past

soldier after soldier whose stunned and stony faces speak eloquently of the moment's incongruity.

Behind troop billets with stereos thoughtlessly blaring, through parking lots and across intersections, this dark shepherd guides his sheep through this shadowy valley — stopping here and there for them to nibble the first grass of the season. And stopping for a long time in front of Chapel Number One and post headquarters, where the first grass is already a lawn and where faulty drain-spouts have trapped earlier snows.

Toward late afternoon, shepherd and sheep move again up the western hillside, past the motor pools of the armor units — where for one brief bronzing moment the setting sun gloriously transforms both sheep and tank — and then out of the *kasern* into the German countryside to find more sheltered pastures for the night.

As a priest and chaplain, I stand in the place of my bishop; and as that surrogate, I am a pastor and shepherd. I am not a pastor in what has come to be the church's organizational sense, but a shepherd in the most fundamental or radical way.

A shepherd must know his sheep. I must know my people. If I cannot know each of them personally — as is often the case with large units — then I must be a person of some sensitivity. I must be a person of perception and healing who is present to each of his people when he is needed. The army chaplain must be a man who has time to listen; and like the shepherd of the story, he must be neither too much afraid nor too busy to touch and to hold.

As the shepherd, I must guard the whole flock; and if necessary, give my life for the sheep. It is a dangerous thing to be a shepherd. From the outside, there is the matter of wolves; from the inside, sheep are not very bright. The army chaplain must know the life and problems of troops, and he must be a willing and effective spokesman to them and for them whether he is addressing the powerful wolf of peer pressure or the inordinate or careless demands of command. Being a shepherd always means an act of saving.

To be a shepherd is to know where the pastures are, and how to get there for feeding. Because the chaplain is a shepherd, he is always a leader and sometimes an administrator. He must have a working knowledge of such things as the army's funding system, the organizations and structures for medical care, social services, and legal assistance. He must know the community resources available to his people.

Finally, being a shepherd may mean leading people from time to time into places, positions, or even posts where they do not want to go. It may mean taking them into places like Baumholder.

The Rev. William C. Noble is a chaplain in the U.S. Army with the rank of Captain. He and his wife and small daughter returned to the U.S. from West Germany last summer, and he is now the assistant chaplain for Arlington National Cemetery. His article first appeared in the Military Chaplains' Review and is reprinted here with permission.

Good Shepherd Sunday

It has been stated again and again that the symbolic figure of Christ as Shepherd, whether in hymns, poems, biblical passages, or works of art, is alien to modern life. Few Americans, except Navajos, have first hand experience with caring for sheep out on open prairies or mountainsides. Most of us have never even seen a real shepherd. Indeed, urban peoples in Western nations have been unfamiliar with shepherds for centuries.

Yet, generation after generation, the 23rd Psalm retains its popularity and pictures of Jesus as the Good Shepherd continue to appeal to young and old. Although preachers can and should use modern examples as supportive illustrations, conceivable modern alternatives (the Good Building Superintendent, the Good Customer Relations Officer, the Good Beach Guard?) have not grabbed anyone's imagination.

During his earthly life, there is not the slightest indication that Jesus ever cared for sheep. Yet whether we like it or not, the risen Christ remains the Good Shepherd. Whether we think shepherding is a relevant metaphor or not, in this role the Lord continues to draw countless souls unto himself. We are grateful for Good Shepherd Sunday.

Anglican-Roman Catholic Report

After some delay, the Final Report of the Anglican-Roman Catholic International Commission (ARCIC) has been made public [pages 6 and 8]. It is an interesting document. Whether one reacts to it positively or negatively, it will be the basis for much reflection and discussion.

It is not as dramatic as the so-called Windsor Statement of 1971, which surprised many Episcopalians and many Roman Catholics by concluding that the eucharistic teaching of the two churches, although sometimes expressed differently, is essentially the same. Similarly the Canterbury Statement in 1973 on Ministry and Ordination found essential similarity. This flew in the face of the widespread and long standing teaching in each church that the other *must* teach a different doctrine about these topics.

On the other hand, the Venice Statement of 1976 made less impression because it dealt with the question of authority without dealing with the question of the papacy. All of these statements, together with the latest one, are now published together by Forward Movement in a booklet of 122 pages.

It is the final and most controverted question of the papacy which is the topic of the present report. Yet in fairness to the document, it is the vision of the church as *koinonia* (Greek for communion, sharing, or fellowship) which underlies the thought. The question of a universal primate is then taken up as a necessary focus for the visible and practical unity of the universal fellowship of Christians. Whether the document really describes the ideal reunited church as "a communion of

communions" is open to discussion. The Archbishop of Canterbury, at least, seems so to interpret it.

In discussing such a universal primate, it is evident that very significant concessions and modifications of past views were made. The Anglicans in ARCIC conceded that a universal primacy is needed, and that the Bishop of Rome is the only present plausible candidate for the office.

The Roman Catholics conceded that such a minimalist view of the papacy is possible, without the historic Romanist claims that St. Peter was personally designated by Christ as the first pope, and that universal primacy was, in a unique way, transmitted from him to successive Bishops of Rome in each generation. Both agree that the Bishop of Rome should properly be an instrument and servant of the entire church united in *koinonia*. Regarding the infallibility of the Bishop of Rome, it is stated that agreement has not been reached.

We will await with interest the reactions from Roman Catholic sources. Meanwhile, how do we as Anglican react?

First of all, one cannot react to it as one did to the earlier statements on the Eucharist and the ordained ministry. Those found substantial agreement regarding existing realities in the two churches. The present eucharistic liturgies and ordination rites of the two churches are obviously similar, and the report assures us that they should be similarly interpreted.

This is not the case with this final report. Anglicans, on the one hand, do not have such a universal primate as is postulated in the report. On the other hand, the office of the actual Bishop of Rome, as it is and has been exercised for centuries, is of a very different cast from what is projected in these pages — although John XXIII certainly moved in this direction.

This report is in fact proposing a new state of affairs, a drastically reformed primacy such as might indeed be acceptable to a very large part of the Christian world. It is an attractive vision, but it is not something on which we can now act.

Certainly many Roman Catholics today would greatly welcome such an enlightened and, shall we say, *Erasmian* papacy. Many Anglicans, on the other hand, would agree that we ourselves need a more effective focus of leadership with authority to maintain orthodoxy and godly discipline.

In short, this document offers a vision. It is not the only vision, and it may not be an attainable one. Yet "where there is no vision, the people perish" (Proverbs 29:18), and we consider that transmitting visions is indeed a proper activity for Christ's holy church.

The Little and the Big

One of the many problems to which the Episcopal Church seems unable to give sufficient attention is the fact that we are a church of preponderantly small congregations. Define small congregation by any reasonable definition — less than 250 members, less than 150 people in church on a typical Sunday, or what-

ever — and the fact is still the same.

Now this does not mean that large churches are unimportant. Far from it! In many respects, the minority of big parishes are paying the bills for those of us in the little parishes. The predominance of small congregations, however, has many practical consequences.

Small churches (unless blessed with unusual endowments) cannot hire a rector plus one or more curates. If additional clergy are needed, they must be perpetual deacons, or priests who have secular jobs, or perhaps retired clergy who live nearby. These "extra" clergy have to be available. Even if the rector or vicar never gets sick, the small church will need to draw on another clergyman during their own priest's vacation and attendance at meetings or conferences. Even more than the rectors of big churches, these small church clergy need to get away.

The rector or vicar's salary may be at the diocesan minimum or less. As a seminary dean, the Very Rev. Richard H. Mansfield, Jr., recently explained in this magazine [TLC, April 25], newly ordained clergy who are burdened with the repayment of educational loans cannot take minimum salaries. Nor, in most cases, can clergy who have children of college age. Nor can those with a major health problem in their family.

All of this means, quite simply, that things are not like they used to be. While the church acquires more and more ordained clergy each year, more and more of our congregations will be unable to employ them. We need clergy who are seriously qualified to support themselves, at least partially, by secular work, and who are skilled at stimulating volunteers and amateurs.

Of the clergy we have, or the professional directors of music, and directors of religious education, many were trained with the expectation of the elaborate facilities and extensive programs characteristic of the affluent suburban parishes of an earlier decade. Fortunately, some parishes, especially in the south and southwest, are like that today. More are not. Small churches operate differently, and benefit from a different style of leadership which can and should be taught. It is not a better or a worse style, it is a different style.

Priests elected to the episcopate are usually rectors of large parishes, even when they are to be consecrated for dioceses marked by tiny missions. Things are not the same as they were when that priest spent two summers in a country mission while he was in seminary 30 years ago. Similarly, many priests and laypeople who are elected to positions of diocesan or national church responsibility are oriented to the life of the larger parishes. As said before, these parishes are a very important facet of the church's life. They need attention too.

Yet, most Episcopal churches are small. Many of our greatest problems and most urgent needs are in these small churches. Likewise they have some of the greatest evangelistic and pastoral opportunities. Today, many of our dioceses are committed to policies which would make sense if we had a multitude of big parishes, but which are counterproductive under present circumstances. When will we face the reality of where we are?

Rogation Days Ahead

The growing season is upon us in the natural world, and Rogationtide will soon come too — the Monday, Tuesday, and Wednesday following May 16. This period in our Church Year has inspired Soil Stewardship Week, Soil and Water Conservation Week, or whatever else it may be called in various localities. We very gladly join with others who recognize that this is God's world and that we should treat it with respect and responsibility. This is important agenda for us, both as Christians and as citizens.

As in previous years, THE LIVING CHURCH cooperates with the National Association of Conservation Districts in distributing complimentary copies of their annual Soil Stewardship Week booklet to readers who desire them. This year's booklet, *A Time for Tenacity*, is a beautifully illustrated publication which will be helpful to preachers, teachers, and others in preparing for Rogationtide. It is virtually the same size as this magazine. Readers who desire a copy should send us a 9 x 12 inch self-addressed envelope with 71 cents in stamps attached. If you put on 88 cents in stamps, we will send you two copies. We are pleased to assist our readers in obtaining this publication at no cost.

My Ordination

(allegorical)

I had journeyed all day, sun now set,
Weary, must seek rest.
It was Passover, a Jew would not refuse
A traveler a place to use.
Resting, in the recess of a room
In wonderment, I saw a miracle take form.
Rabbi, at the Passover said,
"This is my Body," as he brake the bread.
"This chalice that held the wine
Now holds blood of mine.
Do this in memory of me."
Observed, he beckoned me,
"Stranger, I wish to speak with thee."
"My Lord, my cloak and sandals bear
Dust of travel, and I aware
Tho, not a Jew, unwashed — not dine.
So, in reverence, must decline."
"No, go be cleansed. You must stay.
Soon an apostle will me betray.
You will be 12th that day."
Never in book or script you'll find
The ordination that is mine.

Helen F. Curran

Reading the Bible in Church

By RICHARD I. PERVO

The most important purpose of rubrics is to get the readers to think, to reflect in a broad and penetrating way upon the meaning of particular ceremonial actions. Mere rubricism is indisputably exasperating, but refusal to devote serious care to directions for the conduct of public worship is even less excusable.

Broadly considered, the several directions for reading scripture in the Prayer Book (pages 325, 406, and 888) appear to derive from and promote the following ideas:

(1) The public reading of scripture is a significant act of worship, not something preliminary or supplementary thereunto.

(2) This act involves the entire people of God.

(3) Each reading is to be intelligible and complete in and of itself, a discreet event.

Therefore, lessons are read from a prominent lectern or pulpit, using a book of such character as to enhance the impression that the proceeding is important. Lay people read the lessons before the Gospel, not simply as an aspect of their participation, but to emphasize that God's word is being proclaimed to the whole congregation, rather than that laity are simply being instructed by the clergy. A deacon or priest reads the Gospel because this is an event of sacramental quality.

When lessons are read from sheets or paperbacks, or when readings originate from a random pew, there is little to suggest that what is happening is important. Readings which make little sense, for whatever reason, are not in keeping with our understanding of worship.

Reading well is an art that has fallen into disuse. Reviving it will require practice, experience, and criticism. Many persons routinely follow the lessons on printed inserts because they do not expect the lector to read well enough to

communicate. Church is not, however, a kind of religious commuter train wherein all peruse the morning paper in private. It is an assembly for common worship. Most parishes will probably do well to concentrate upon a relatively small number of readers chosen for ability, rather than for prominence or some other factor.

Equally essential is an atmosphere in which feedback will flourish. Most churches have a competent critic and coach available. Some clergy might even be able to improve their own reading, and their openness to criticism will help others to accept the same.

The recommendations which follow often require a little forethought and occasionally some expertise. They presume that planning takes place under the supervision of a competent cleric, and that no liturgical changes, however welcome or beneficial, are to be implemented without due authorization.

The 1928 form for announcing lessons has been superseded, for good reasons. Chapter and verse locations for lessons other than the Gospel are optional. On most occasions, this information is superfluous, since it is given in print.

Should its provision seem advisable, the form ought to be clear and concise.

Another feature of traditional announcements was the inclusion of author and genre; for example, "First Epistle General of St. Peter" and "Book of the Prophet Isaiah." This practice is no longer to be followed. Uniform use of such short titles as "a reading from Isaiah" and "a reading from First Corinthians" will avoid conveying such unlikely information as that Paul wrote II Timothy or that Hebrews is a letter, and also remove opportunity for injecting personal opinion, as will be the case when some ascriptions are supplied and others omitted.

From the historical perspective, the use of short titles accords with the patristic usage observable in the oldest manuscripts. Critically speaking, short titles eliminate a source of embarrassment. Those seeking a relevant parallel should consult the respective handling of "the Comfortable Words" in the 1979 and 1928 books.

Persuading lay and ordained readers to pause before the concluding announcement requires unremitting effort, but it will be worthwhile. For lessons other than the liturgical Gospel, there are two possibilities: "The Word of the Lord. Thanks be to God." Or, "Here ends (or endeth) the reading (Epistle)." The first is attractive because the response draws the hearers into the event. Many, however, are theologically uncomfortable with the ubiquitous use of "Word of the Lord." (A combination of the two — "Here ends the reading. Thanks be to God!" — might generate sincerity at the expense of propriety.) Local practice ought to be rather uniform, especially in each service, lest one or the other conclusions appear as a negative judgment upon the lesson or an enthusiastic endorsement of it.

Silence after readings can be most ef-

The Swallow

Neither Noah nor John Baptizer
perceived how Solomon the wise
arrayed in all his golden guise
waved off a spirited swallow near
sweeping low across the temple porch
whispering ancient verses
during solemn Passover evensong
while priests with incense drear
a canticle of gratitude intoned
o'er sacred loaf and cannikin
secreted from the common din
oblivious to the avian *nuncio*
impressing pristine sonic love
upon the voice of a turtledove.

Roy Holder

The Rev. Richard I. Pervo is associate professor of New Testament literature and language at Seabury-Western Theological Seminary.

fective, but only when the congregation understands and expects it. The presence of small children in any number will be detrimental to the maintenance of silence, at least until they become accustomed to it. If the silence is neither anticipated nor announced, people tend to suspect that something has gone amiss and await intervention with growing impatience.

Ancient Christians would have been horrified at the notion that lessons could be read from any Bible available, with a dog-eared scrap of pencil-decorated paper to denote the place. Lectionaries were sumptuous and rare. They were also edited for their function in worship. Standard phrases identified speaker and audience (e.g., "Jesus said to his disciples . . . to the Jews who believed in him . . . Stephen said to the Sanhedrin"). We might well follow this practice, and sometimes expand it to include the occasion.

Thus, for the Sunday Proper 6 of Year B, later this spring, rather than beginning with "And he said," one might say: "Jesus spoke this parable to his disciples" (Mark 4:26). When there are meaningless pronouns or demonstrative words, as in Proper 9 B (Mark 6:1), either remove the extraneous material and say, "Jesus came to his own country (Nazareth)," or supply the missing data, for example, "After his preaching tour around the Sea of Galilee, Jesus came. . . ." Both are preferable to "he went away from there and came to his own country."

Occasion will help in many cases, for instance Easter 6 B (John 15:9) might open, "During their last meal together, Jesus said to his disciples, 'As the Father has loved me, so have I loved you,'" or 24 B (Mark 10:35) might begin, "In the course of their journey to Jerusalem, James and John. . . ."

In both instances the situation has important significance. Those reading the text consecutively know the context. Liturgical use should alleviate the deficiency created when pericopes are sliced out of their context — like isolated electronic components with dangling wires and loose ends. Prudent editorial modification will assist in the transformation of such entities into liturgical units which make sense. The justification for reviving this ancient practice is seen on page 888 of the Prayer Book.

Some parishes routinely offer brief "prones" or introductions to the readings, either orally or in writing or both. The written form alone is probably preferable. Composition of such introductions is difficult, and few of those produced are especially distinguished.

When the lesson takes up in the middle of a narrative, or when reference to some historical fact or cultural value or practice will facilitate interpretation, such introductions can be quite useful. Two brief sentences should be the limit. The

purpose of prones is to enhance interpretation, not to supply it. They will, if delivered orally, precede the formal announcement of the reading.

Convenience may not be the best solution to the question of version. The Revised Standard Version is the most popular, and is nearly always suitable. A forthcoming revision will eliminate the surviving "thee and thou" diction and conform, without mistranslating the original, to current American views about inclusive usage.

The New English Bible frequently displays literary merit and theological acumen. There is also much worthy of a hearing in the Jerusalem and the New American translations. Today's English Version (formerly "Good News") is quite good, but rarely achieves the literary level of our Prayer Book. For children's liturgies, however, and in situations where English is not handled with facility, it is frequently the best of those authorized. The King James Version is, alas, increasingly obscure in diction and defective in textual and linguistic matters.

No version is sacrosanct. One purpose of three years in seminary is, after all, to equip priests with the tools for Bible study.

Some changes, in addition to those noted above, are probably advisable. When the service is in contemporary English, it is justifiable to change the "thee and thou" forms, except in the King James Version, where they are so extensive. Criticisms and other unfamiliar words or expressions might be suitably modified, also, and current equivalents sought for weights, measures, currency, and time.

Study Bibles and Bible dictionaries are a ready source of aid. Comparison of versions will also help. Pastoral sensitivity and respect for God's worth both recommend an eclectic selection of translations and such changes in them as will clarify their meaning without altering their intent.

The widespread use of printed lectionary inserts testifies to their convenience and value. They also present some drawbacks. Such sheets greatly restrict the number of options for choice of length, version, and wording. They encourage individual reading rather than corporate listening. Formally they are inserts, ephemeral creatures of the advertising world and the milieu of those tracts pressed upon preoccupied pedestrians and travelers. The trash can is their imminent destiny, as companions to wrappers from franchise hamburgers and used facial tissues.

Perhaps these leaflets are apt symbols for the current role of the Bible in our church. Changing this role will require a large investment. If we believe in the value of the liturgy, reverent attention to the public reading of scripture is the place to begin.

BOOKS

Lay Asceticism

WAY OF THE ASCETICS: The Ancient Tradition of Discipline and Inner Growth. By Tito Colliander. Introduction by Kenneth Leech. Harper & Row. Pp. 128. \$7.95.

This book, written by an Eastern Orthodox layman, is about personal asceticism. It is for serious Christians who are willing to be challenged about the ways they have been influenced by social values. Yet, it is not idealistic. In fact, there is a refreshing earthiness in the writing, reflecting perhaps the lay orientation of the author.

Colliander believes in the hidden presence of the Christian and his unity with others: ". . . in his own eyes he does not separate himself from his comrades: he is a sinner among sinners in the bowels of the earth. But while they, in hopeless resignation, sleep or play cards to while away the time, he goes forth to his work. He has found a treasure, but he covers it up; he carries the kingdom of heaven within him. . . ."

(The Rev.) H. BARRY EVANS
Director of Program
College of Preachers
Washington, D.C.

Timely Spirituality

GILBERT OF HOYLAND, IV: Treatises, Epistles, and Sermons, with Roger of Byland, The Milk of Babes. Translated by Lawrence C. Braceland, S.J. Cistercian Publications. Pp. 242. \$12.95.

This volume is a translation of minor works of Gilbert of Hoyland, a Cistercian monk who took up the unfinished comments on the *Song of Songs*, which the great Bernard of Clairvaux had started.

Fr. Braceland offers here a faithful translation of treatises, epistles, and sermons of Master Gilbert, along with the *Milk of Babes* of Roger of Byland. This is in every way a most pleasing volume — *i.e.*, in format, editorial work, quality and type of scholarship, and readability of the translation.

Not the least valuable part of the work is a letter addressed to Abbot Gilbert by Fr. Braceland, in which the latter discusses the problems of translation and interpretation he encountered in the course of doing this work. The letter is marked by high ideals of scholarship along with good common sense, a sense of humor, and a truly humane attitude toward scholarship — all of which are much needed today.

I doubt that there is a Christian today whose spirituality, commitment, and understanding of Christian faith will not

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Thus, we read, as the expression of the closeness, justice, and love of God inevitably present in the life of the believer: "Therefore our goal is knowledge, but our beginning is faith. In faith we stand fast, but at the last we ascend. In faith we stand ever erect and firm, neither swayed by the allurements of this world, nor broken by its threats. . . ."

MARY CARMAN ROSE
Professor Emeritus of Philosophy
Goucher College
Towson, Md.

Books Received

THE TRAUMA OF TRANSPARENCY: A Biblical Approach to Inter-Personal Communication. By J. Grant Howard. Multnomah Press. Pp. 235. \$5.95 paper.

DEAR DAUGHTER: Letters from Eve and Other Women of the Bible. By Colleen Ivey Hartsoe. Morehouse-Barlow. Pp. 77. \$4.25 paper.

SIMPLY SANE: The Spirituality of Mental Health. By Gerald May, M.D. Crossroad. Pp. vii and 130. \$5.95 paper. Reprint of 1977 edition.

A SERIOUS CALL TO A DEVOUT AND HOLY LIFE. By William Law. Compiled by Roger L. Roberts. Mowbray. Pp. 60. £1.25 paper.

ADDICTED TO MEDIOCRITY: 20th Century Christians and the Arts. By Franky Schaeffer. Illustrated by Kurt Mitchell. Crossway Books. Pp. 127. \$4.95 paper.

STEPS ON THE STAIRWAY. By Ralph Ranson. Frederick Fell. Pp. 96. \$8.95.

Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

May

- 2-8 Age in Action Week (Episcopal Society for Ministry on Aging)
- 3-7 In House Week, Episcopal Church Center
- 4-6 Anglican Fellowship of Prayer International Conference (Toronto)
- 8 Annual General Meeting, Society of Mary (Trenton, N.J.)
- 8 Convention, Diocese of New Hampshire (Claremont)
- 8 Council, Diocese of Fond du Lac (Fond du Lac)
- 13-17 Standing Commission on Church Music (New York)
- 15 Convention, Diocese of Maryland
- 15 Spring Convention, Diocese of El Camino Real
- 19-20 Province I Youth Network Meeting (Temple, N.H.)
- 20 Ascension Day
- 21-22 Convention, Diocese of Vermont
- 25-28 New Bishops Conference (Greenwich)
- 30 Pentecost

June

- 1-3 Episcopal Women's History Project Meeting (Austin, Texas)
- 7-8 Province II Synod
- 7-9 Anglican/Roman Catholic Consultation (Cincinnati)
- 11-12 Convention, Diocese of Central Pennsylvania (Lewisburg)
- 13-17 Standing Commission on Church Music (New York)
- 15-16 Church Deployment Board (Chicago)
- 18-20 Convention, Diocese of Utah (Salt Lake City)
- 22-23 Province I Synod
- 26 Convention to Elect Bishop Coadjutor, Diocese of Bethlehem (Bethlehem)

July

- 5-9 United Thank Offering Committee (Greenwich)
- 6-10 Full Gospel Business Men's World Convention (Anaheim, Calif.)
- 29-31 Renewal Ministries Conference (Charismatic Fellowship) (Santa Clara, Calif.)

August

- 2-6 National Youth Event (Urbana, Ill.)
- 12 Deadline for Grant Applications, November meeting of Coalition for Human Needs
- 13 Deadline for Grant Applications, November meeting, Presiding Bishop's Fund

September

- 5-14 Triennial Meeting of Women of the Episcopal Church (New Orleans)
- 5-15 General Convention (New Orleans)
- 30- Convention, Diocese of Montana, (Billings)
- Oct. 2

October

- 1-2 Convention, Diocese of Dallas (Dallas)
- 2-3 Convention, Diocese of South Carolina (Sumter)
- 6-9 Anglican/Orthodox Theological Consultation (Peekskill, N.Y.)
- 12-13 Annual Council, Evangelical and Catholic Mission (Chicago)
- 15-16 Convention, Diocese of Western Michigan (Kalamazoo)
- 15-17 Convention, Diocese of Minnesota (Brainerd)
- 16 Fall Convention, Diocese of El Camino Real
- 21-23 National Episcopal Cursillo Seminar (Orlando, Fla.)
- 21-23 Convention, Diocese of Western Kansas
- 21-23 Convention, Diocese of Southwest Florida (Plant City)
- 21-23 Convention, Diocese of Oregon (Seaside)
- 21-23 Convention, Diocese of Indianapolis (Terre Haute)
- 22 Convention, Diocese of Chicago (Chicago)
- 22-23 Convention, Diocese of Milwaukee
- 22-23 Convention, Diocese of Kansas (Wichita)
- 22-23 Convention, Diocese of Michigan (Detroit)
- 22-23 Convention, Diocese of Southeast Florida (Miami)
- 25-29 In House Week, Episcopal Church Center
- 28-30 Convention, Diocese of Lexington (Lexington, Ky.)
- 29-30 Convention, Diocese of Eau Claire (Eau Claire, Wis.)
- 29-30 Convention, Diocese of Western New York
- 29-31 Convention, Diocese of Eastern Oregon (Pendleton)

PEOPLE and places

Appointments

The Rev. H. Philip Auffrey is locum tenens at St. Timothy's Church, West Des Moines, Iowa. Add: 1201 Office Park Rd., Apt. 1307, West Des Moines 50265.

The Rev. Duane C. Beauchamp is curate of the Church of the Holy Nativity, Plano, Texas. Add: Box 467, Plano 75074.

The Rev. Stephen D. Carter is rector of St. Andrew's Church, Breckenridge, Texas. Add: Box 590, Breckenridge 76024.

The Rev. William Bowlyne Fisher is on the staff of the Church of the Epiphany, Richardson, Texas. Add: Box 218, Richardson 75080.

The Rev. John H. Gray has for several months been vicar of St. John's Church, Leland, Miss., and St. Paul's Church, Hollandale. Add: Route One, Box 225-A, Leland, Miss. 38756.

The Rev. Hal Hancock is rector of St. James' Church, Texarkana, Texas. Add: Box 1125, Texarkana 75504.

The Rev. Robert P. Henley is vicar of St. Thomas' Church, Dubois, Wyo. Add: Box 735, Dubois 82513.

The Rev. Charles Ford Keen, Jr. is on the staff of the Church of the Resurrection, Dallas, Texas. Add: 11500 Ferguson, Dallas 75228.

The Rev. Michael Merriman is canon precentor of Grace Cathedral, San Francisco. Add: 1051 Taylor, San Francisco 94108.

The Rev. Loyd Dean Morris is curate of St. Peter's Church, McKinney, Texas. Add: 609 Foote St., McKinney 75069.

The Rev. Warren C. Murphy is rector of Trinity Church, Lander, Wyo. Add: Box 484, Lander 82520.

The Rev. Paul M. Ross is priest-in-charge of St. Clement's Church, Canton, Ga. Add: Box 992, Canton 30114.

The Rev. Manton Lee Tracy, Jr. is vicar of St. Mary's Church, Irving, Texas. Add: 2411 Conflans, Irving 75061.

Religious Orders

At a Solemn Eucharist on March 14, Br. Tobias Stanislas of the Bronx, New York City, made his first vows of profession to the Brotherhood of St. Gregory. At the same service, the superior of the order, Br. Richard Thomas, received Brs. Thaddeus David of Berwick, Pa., and Augustine James of Omaha, Neb., into the novitiate. The service was held at the headquarters church of the order, St. Bartholomew's, White Plains, N.Y. The Rev. Frank L. Knight was the celebrant.

Diocesan Positions

New canons to the ordinary in the Diocese of Maryland are the Rev. James G. Bingham, now editor of the *Maryland Church News* and canon for communications, and the Rev. James C. Cooke, canon for ministry, formerly assistant rector of St. Anne's Church, Annapolis, Md.

Deaths

The Rev. John McDowell Corn, who used his training as a lawyer and priest to work with refugees and with prisoners, died of cancer on March 21 at the age of 51.

Fr. Corn's most recent work was as director of immigration services for the Diocese of Los Angeles, but he worked with other dioceses as well. A graduate of General Theological Seminary, he earlier

served churches in Barrington, Ill., and Boston. From 1964 to 1967 he was chaplain of the Cook County Jail in Chicago. From 1969 to 1975 he was on the staff of Trinity Church, New York, as a special vicar with ministry in the courts. Fr. Corn is survived by his mother, Mrs. Herbert F. Corn of Washington, D.C., and a brother.

The Rev. Harold Merritt Wilson, who retired in 1970 as rector of Good Shepherd Church, Reedley, Calif., died in Reedley on March 24 at the age of 76.

Fr. Wilson was born in Cuba and later was graduated from General Theological Seminary, where he was for two years a fellow and tutor. During the 40 years of his ministry, he served churches in New Jersey, New York City, Montana, West Virginia, Ohio, and Massachusetts, including a long period at Trinity Church, Morgantown, W.Va. His first wife, the former Sarah Kinsella, died many years ago. Their three children are the Rev. Harold James Wilson, priest-in-charge of St. George's Church, Philadelphia, Betsy Collins of Houston, Texas, an Julia Ball of Palo Alto, Calif. Other survivors include his wife, the former Jane Swalwell Barsoon, to whom he was married for eight years.

Agnes White Sanford, noted lecturer and author of many books in the field of spiritual healing, died on February 21 at the age of 84.

Mrs. Sanford was the daughter of Presbyterian missionaries in China and also lived there after she married an Episcopal priest, the Rev. Edgar L. Sanford, a missionary. They also lived in New Jersey for a time. Fr. Sanford died in 1960. At the time of her death, Mrs. Sanford was a member of St. Luke's Church, Monrovia, Calif. She is survived by three children, Virginia Clark of Altadena, Calif., Edgar L. Sanford of Fort Worth, Texas, and the Rev. John A. Sanford of San Diego, as well as nine grandchildren.

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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 Service & Eu. Church open daily to 6

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
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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

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ST. JOHN THE EVANGELIST 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

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. Koschek, 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

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The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HURST, TEXAS

ST. STEPHEN'S 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

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The Rev. Herbert Hugh Smith, Jr., r
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The Rev. Walter F. Hendricks, Jr., r
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Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15 Mon, Tues, Thurs, Fri. 5:15 Wed

BOSTON, MASS.

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Richard Holloway, r
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The Rev. Emmett Jarrett, v
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NEWTON, MASS.

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The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the Rev. Henry M. Palmer
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Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

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

CAPE MAY, N.J.

CHURCH OF THE ADVENT
Washington & Franklin St.
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E. Stott, r-em
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints' Days as anno

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker ass't
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

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; 4 Ev-Special Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

CALVARY, HOLY COMMUNION & ST. GEORGES
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Susan Grove, Gerald G. Alexander, ass'ts; Calvin Hampton, music director

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

ST. GEORGE'S Stuyvesant Square
Sun HC 8:30; MP 10:30 (HC 1S).

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

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

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/ECUMENICAL CHAPEL Center of airport
The Rev. Marlin Leonard Bowman, chap. & pastor
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, 11 Sol; Mon-Sat 10; Tues-Thurs 6

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.