

THE LIVING CHURCH

The Filioque Clause

• page 9

Let's Restore the Creed

• page 10



"Pentecost and Cosmos with Gospel Scroll" (Novgorod, 16th century): "... the Holy Spirit may indeed make strange things possible" [page 2].

ENS



Experiencing the Spirit

What part does the Holy Spirit have in our lives? It is a question we must face now, when the day of Pentecost is come. I don't find the question easy to answer, yet different people and different religious bodies offer many confident answers.

One of my favorite movies is a documentary film entitled, *The Holy Ghost People*. As this film is used in a continuing education program in which I serve every year, I have seen it many times during the past decade. I never cease to be moved, interested, excited, and shocked by it. It is about a group of 60 or 70 people who believe that the Holy Ghost has taken possession of their lives, and that the Spirit is directly in control of their church and of what they do in church.

They are people of all ages, from grandparents and aged uncles and aunts on down to little tots who participate very actively. They include well dressed young couples, haggard raw-boned farmers, and women in neatly made high-collared and long-sleeved dresses — just like their great-grandmothers wore. With cars new and old, they drive to church over twisting rural roads, for

they live in the mountains of the Appalachian South. They come to church carrying babies, tambourines, guitars, and carefully constructed wooden boxes.

It is not the kind of church Episcopalians are accustomed to. It is a church that gathers by night to hear sermons delivered by anyone who feels inspired to stand up and witness or testify, to lay hands on the sick and to pray loudly and effusively, with people even having convulsions and rolling on the floor, to sing their mountain songs of praise and faith, to dance as they feel the Spirit welling up in them, and then finally to open up those wooden boxes.

The men reach into the boxes and take out handful after handful of snakes — copperheads and rattlers several feet long, with bodies thicker than a man's wrist. Writhing, twisting, turning this way and that, the snakes are passed to other men and women. Suddenly snakes seem to be everywhere. The people handle them, hold them up, dance with them, and throw them through the air from one to another. The scene becomes a wild and almost delirious dance in defiance of danger, playing with death, disregarding the natural forces of destruc-

tion which the snakes embody.

For the worshipers, here is the Holy Spirit in action. Here the values and convictions of this world are cast aside, and a new order, a new realm, are entered. Here the things the New Testament speaks about are vividly seen — “And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not hurt them . . .” (Mark 16:17-18). It may also be added that the same folk occasionally drink strychnine.

According to these people, the Holy Spirit does come in a very objective way, altering both human consciousness and the relation of believers to the created world about them. Other Christians tend to react with hostility and immediately argue that the snakes have had their fangs pulled, or something like that — but enough snake handlers die of snake bite to refute that. These “Holy Ghost people” have to be evaluated on more serious grounds. Or a main-line congregation, quietly dozing while its choir chants a beautiful anthem on a warm Sunday morning in May — does this offer a better or more convincing representation of the action of the Holy Spirit?

Our heritage of catholic tradition affirms that the Holy Spirit may indeed make strange things possible. St. Patrick is supposed to have banished the snakes from Ireland. St. Francis could outface a wolf, and some of the ancient desert fathers even shared their caves with lions. Perhaps all of us need to recognize some situations in our lives in which God suspended the normal rules.

But do we need deliberately to court danger? No . . . yet the Book of Acts hardly suggests that the first Christians “played it safe.” As the church from age to age prays to the Holy Spirit to come, so we can always expect surprises, even in staid and well-insulated churches like our own.

THE EDITOR

Backpacker's Lament

Moving down the trail through the stony grey trees
like miles counted for something,
or the dust wasn't old enough,
as if it weren't really God's hills.

Moving as if the solitude
wasn't as sharp as a knife,
and wouldn't split the sky,
if it weren't for the rock's song of joy.

Robert C. Schwarz

LETTERS

Reading the Bible in Church

The Rev. Richard Pervo [TLC, May 2] has a helpful treatise, "Reading the Bible in Church." I regret, however, that he speaks disparagingly of the practice of supplying listeners with explanatory introductions to the lections. He complains that such introductions are difficult to compose and seldom distinguished. I agree, but in no way does that argue for neglecting such a vital exercise.

It may be that he assumes that the sermon will supply the necessary exegesis but, as we all know, few sermons are so designed. Many a preacher uses the lessons merely as a springboard to jump into a subject dear to his heart.

We all agree that the reading of the scriptures is an essential element in our worship. Don't we also agree that most of the lessons are abstruse, having come from an era, a culture, and a language quite foreign to us? We need an introduction at least identifying the author and his audience and deducing his motivation. I also would favor a sentence or two giving the gist of the message.

If you think I am exaggerating this problem, try this: on Monday ask two or three parishioners what they got out of the lessons the day before. I will bet that 90 percent will have no idea what the lessons were about.

(The Rev.) ELDERED JOHNSTON (ret.)
Columbus, Ohio

• • •

Thanks for the article, "Reading the Bible in Church." Lectionaries for the years A, B, and C, available for reading on lectern and pulpit, will remove any excuse for using sheets or paperbacks. I've stopped reading a time or two and requested that the people *listen* to the Word of God and put the sheets away. It has helped.

(The Rev.) FREDRICK A. BARNHILL
All Saints' Church
Phoenix, Ariz.

• • •

It seems to me that in many places three excellent ideas have combined to produce an impossible situation. First, the Three Year Lectionary means that the eucharistic lessons are no longer printed in the Prayer Book.

Secondly, the lessons are often read by lay people, not all of whom have learned how to project their voices. Thirdly, the use of new and unfamiliar translations increases the difficulty of hearing what is read.

Whatever the shortcomings of the King James Version, if one heard a familiar phrase, the whole passage came in-

stantly to mind. It should be borne in mind that as people get old, it becomes increasingly difficult for them to hear what is read in church.

(The Rev.) NELSON W. MACKIE (ret.)
Greenville, R.I.

Children at the Altar

I wish to offer the following response to the Rev. Timothy Pickering's letter [TLC, April 25].

If a young child is permitted to receive our Lord's Body and Blood in the Holy Eucharist, it is not because we are sentimental people, or because we think it is a good thing to pretend that the child is an adult. Rather, it is because that child has been "sealed by the Holy Spirit in baptism and marked as Christ's own forever" (BCP, p. 308).

No doubt, seven-year-old children receiving Holy Communion may contradict some of the principles of the Protestant Reformation. In that case, we have much to be thankful for.

(The Rev.) ROBERT WAGENSEIL
St. Luke's Church
Forest Hills, L.I., N.Y.

Fundamentalism

I have read the letter from Name Withheld [TLC, April 18] concerning fundamentalism and literalism with respect and some measure of agreement. I must unhappily agree with him that "there have been clergy whose apparent intellectualism drained their personal commitment to some of the basic fundamentals of the Gospel." As a rule, the intellectuality of such clergy is more apparent than real.

Unfortunately, the term fundamentalism has been not merely pinned but irremovably riveted as a label to the oracular theory of the Bible. Fundamentalism ought to mean simply the putting of first things, the fundamentals, first, in our reading of the Bible.

This mistake in labeling is disastrous, but incorrigible; we're stuck with it, and every time we use the word fundamen-

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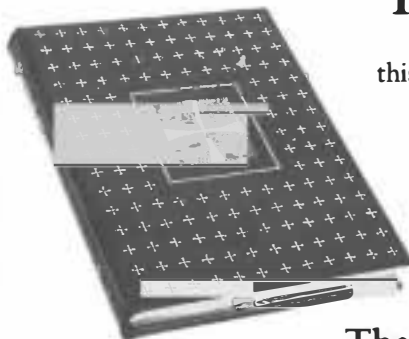
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talism in the generally accepted sense, we risk giving somebody the impression that if we are not fundamentalists we don't care for, or believe in, the fundamentals of the Christian faith.

Literalism as a term used synonymously with fundamentalism is not nearly so misleading. A literalist is one who reads with no imagination; and to read the Bible without imagination is not to read it at all.

The Greeks of 25 centuries ago read their Bible — Homer — more intelligently than most Christians of past and present have read theirs. They knew that the marvelous tales of Homer were much too wonderful — too true, even — to be even comprehensible if taken as mere, bare facts. To read literally anything worth reading is to be functionally illiterate (unless you're talking about something like a telephone directory). Many people are thus functionally illiterate only in their Bible reading.

They would never mistake Keats' "Ode on a Grecian Urn" for a scholarly note on Greek ceramic art, but they will read the book of Jonah as a bizarre chap-

ter in ancient marine history. That is because they approach the Bible with the antecedent premise that God wrote it for people who have no imagination, who, like the dead-pan detective in *Dragnet*, the old TV show, "just want the facts, Ma'am, just the facts."

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

Sharing Competence

Your Letters to the Editor column recently featured comments by the Rev. Joseph Kellermann [TLC, March 21] and Dr. Jerome Leavitt [TLC, May 2] about the lack of clergy interest in alcoholism and in child abuse seminars. Granted the clergy lack both knowledge of and interest in many subjects, I think we have been found guilty too often by enthusiastic professionals.

People who have spent a lifetime in studying a subject naturally wish that everyone shared both their knowledge and their enthusiasm. Most of the clergy are not specialists but generalists. And it may even be that there are some of the

working parish clergy who know a great deal more about alcoholism or child abuse already than they have been given credit for knowing.

I have had the experience of being invited to a seminar only to discover that the leader was dealing in elementary knowledge for people new to a field. If the invitation indicates pretty clearly that the leadership gives me credit for being a professional with a degree of competence and invites me to share my insights with some other people who are as knowledgeable, I might well respond. There is sometimes as high a degree of competence in the audience as there is on the podium.

Dr. Leavitt writes that he has invited clergy persons to more than 120 programs on child abuse, and only a few have attended. My suspicion is that most people who received those invitations were invited to *learn* about child abuse from experts — rather than to *share* the fairly large amount of knowledge many working clergy already have about child abuse, with people who have done some research and special study.

(The Rev.) THOMAS C. DAVIS, JR.
Holy Trinity Church

Clemson, S.C.

Washington Address

As Washington Affairs Officer of the Episcopal Church, I have been grateful for responses of your readers to the article, "The Church in Washington," by Nancy Gabriela Carroll [TLC, March 28]. Since the address of our office did not appear, would you kindly print it for those who would like further information?

It is: Washington Office of the Episcopal Church, 110 Maryland Ave., N.E., Washington, D.C. 20002.

(The Rev.) WILLIAM L. WEILER
Washington, D.C.

The Lark

Dear Lord,
I am your lark —
a plain brown bird on earth,
but in your sky a thing of joy
and mirth.

In your
arching heavens
a bird almost sublime,
that sweeter sings the higher up
I climb —

In your
rainswept meadows
a merry bird and strong,
that gaily wrings its small self dry
of song.

Gloria Maxson

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EDITORIAL AND BUSINESS OFFICES
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The Rev. H. Boone Porter, editor and general manager; Lorraine Day, manuscript editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Warren J. Debus, business manager; Irene B. Barth, circulation manager; Lila Thurber, advertising manager.

DEPARTMENTS

Books	5	Letters	3
Briefly	14	News	6
Editorials	11	People & Places	15
First Article	2	Reader's Shelf	13

ARTICLES

The Filioque	James A. Carpenter	9
Let's Restore the Creed	Christopher P. Kelley	10

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BOOKS

COCU Today

ONENESS IN CHRIST: The Quest and the Questions. By Gerald F. Moede. Presented by the Consultation on Church Union, Princeton, N.J. Pp. 181. \$4.50 paper.

The recent WCC statement on sacraments and the ministry, as well as the *Final Report of ARCIC*, make the study of Gerald Moede's book even more timely. Episcopalians have tended to ignore COCU, and COCU has not in turn always listened to Anglican concerns.

Yet the basic plan from the Consultation seems to meet the points of the Chicago-Lambeth Quadrilateral. One of the problems, of course, is the variety of interpretations common in world-wide Anglicanism of these various points, and in particular, the most vexing question of the interpretation of the historic episcopate. Modern non-Episcopalians have just as much trouble with the idea of bishops as their ancestors did in the colonial period.

That the Consultation has come to see in the episcopacy, however understood, a source of unity and a necessary component of an organic unity is remarkable. Moede writes: "Although it is understood and employed in different ways, even among the churches which utilize it, episcopacy is a ministry of apostolic oversight which is older than our divisions; it has been adaptable as the ministry of the church's corporate action in leadership and worship, mission, and oversight." Moede and the Consultation have attempted to get beneath the surface definitions and look at functions.

The United Church of Christ, for example, takes a dim view of prelacy but their conference ministers function as bishops in any sense that we Anglicans understand bishops — with the exception that they are not in the historic episcopate or called bishops. The best part of Moede's book is an honest attempt to grapple with this issue.

The mutual recognition of ministries is one of the goals "but an interim goal, a step taken on the pilgrimage toward obedient corporate unity." Living in a church with one foot in the Diocese of Utah and one in the Rocky Mountain Conference of the United Church of Christ, I think some of the fears of the United Church of Christ about the presence of the episcopacy in COCU could be solved by reading Moede's book. It might also help if Episcopalians would for a time call the bishop our "conference minister" and let the Congregationalists call the conference minister "bishop."

Dr. Moede is wrestling with real is-

Continued on page 11

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Suffragan Becomes Coadjutor in New Jersey

The Rt. Rev. George Phelps Mellick Belshaw was elected Bishop Coadjutor of the Diocese of New Jersey at a special convention at Trinity Cathedral, Trenton, on April 24. Bishop Belshaw has served the diocese as Suffragan Bishop since 1975, and before that, he was rector of St. George's-by-the-River, Rumson, N.J.

Bishop Belshaw's election came on the first ballot, with a strong show of support from both the clergy and lay representatives of the diocese's 170 churches. He will succeed the Rt. Rev. Albert W. Van Duzer, when the latter retires at the end of the year.

A native of Plainfield, N.J., Bishop Belshaw, 53, was educated at the University of the South and General Theological Seminary. He served churches in Hawaii and Delaware before becoming rector of St. George's in 1965.

Active on both diocesan and national church levels, the bishop is a member of the governing board of the Episcopal Urban Caucus and a member of the Joint Commission on Peace of the Episcopal Church. He is a trustee of both General Theological Seminary and Westminster Choir College and serves as a director of the American Teilhard de Chardin Association. Bishop Belshaw is the editor of two books, *Lent with Evelyn Underhill* and *Lent with William Temple*, and the author of articles published in the *Anglican Theological Review* and *THE LIVING CHURCH*.

Bishop and Mrs. Belshaw, the former Elizabeth Wheeler, have three children.

New Australian Primate

The Most Rev. John Basil Rowland Grindrod, Archbishop of Brisbane, was elected Primate of the Anglican Church of Australia in Sydney in mid-April. He succeeds the Most Rev. Marcus Loane, Archbishop of Sydney.

The new Primate was chosen by a board of electors comprising 21 diocesan bishops, ten clergy, and ten lay representatives elected by the General Synods, according to *Church Scene*, Australia's Anglican weekly.

Archbishop Grindrod, 62, was ordained in England in 1952. He has served in the Dioceses of Brisbane, Rockhampton, Melbourne, and Riverina in the Anglican Church of Australia, and is currently chairman of the Liturgical

Commission. He was elevated to the episcopate in 1966 as Bishop of Riverina. In 1971, he became Bishop of Rockhampton and was elected Archbishop of Brisbane in 1980.

The Rev. Canon Robert Butters, chairman of the Australian Board of Missions, told *Church Scene* that the new Primate's "knowledge of the Australian church is unrivaled. He is a gentle person, but this is not to be misunderstood," said Canon Butters. "He is not one to be pushed about or manipulated. He is his own man, utterly secure in himself, and likes others to enjoy being themselves as well. He is open to ideas and plays with challenging thoughts without any sense of threat."

"I hope we can be enthusiasts for Christ and enthusiastic that the Body of Christ, the church, will more and more express his life in love, caring, sharing, reaching out to others with the God-given gifts in ministry of everyone being expressed to the glory of God," said Archbishop Grindrod upon his election.

New Sewanee Dean

The Rev. John E. Booty, professor of church history at Episcopal Divinity School, Cambridge, Mass., has been elected dean of the School of Theology at the University of the South, according to a recent announcement from Robert M. Ayres, Jr., vice chancellor and president of the University of the South.

"Dr. Booty has been carefully chosen to lead our School of Theology," said Mr. Ayres. "His wide range of experience and service in the life of the Episcopal Church and his devotion and commitment to the spread of the Gospel of Jesus Christ will provide the type of leadership we desire at this university."

Dr. Booty, 57, was ordained to the priesthood in 1954. He is a graduate of Wayne University in Detroit and Virginia Theological Seminary, and holds two advanced degrees from Princeton University. A Fulbright Fellow, Dr. Booty also is a fellow of the Folger Shakespeare Library in Washington, D.C., and serves on the editorial board of the Folger Library edition of the works of Richard Hooker. He is a fellow of the National Endowment of the Humanities and from 1974 to 1976, served as acting director of the Institute of Theological Research.

One of his recent works is *The Servant Church: Diaconal Ministry and the Episcopal Church*, and he is working on a

comprehensive history of the Episcopal Church, which is scheduled for publication in 1984.

Dr. Booty is expected to assume his new duties in August. He will succeed the Very Rev. Urban T. Holmes, III, who died last August. The Rt. Rev. Girault M. Jones, former University of the South chancellor and retired Bishop of Louisiana, has been serving as interim dean.

Seabury House Sold

Seabury House, the Episcopal Church's national conference center in Greenwich, Conn., has been sold to a couple who plan to restore the property to its original residential status.

The Rt. Rev. Milton L. Wood, executive for administration at the Episcopal Church Center in New York, said he is pleased that the house will be restored as one of the beautiful homes of Greenwich. The property includes a lake, over 50 acres of woodland, and four smaller dwellings in addition to the main house.

Bishop Wood said the Seabury board's decision to sell, which was taken several years ago, was prompted by the decreasing use of the facility by Episcopal Church groups. Presiding Bishop John M. Allin, chairman of the Seabury House board, noted that the conference center has been used for the most part by non-Episcopal groups in the recent past. Most Episcopal Church national meetings and conferences are held closer to airports now and in places with better access to public transportation, including the many regional conference centers.

The Seabury House property was the country estate of Herbert Satterlee when it was purchased by the Episcopal Church in 1947. The move to acquire the property was led by (then) Presiding Bishop Henry Knox Sherrill, who had told the 1946 General Convention that he would need some "tools for his work," including a place where clerical and lay Episcopalians could meet and a guest house where visitors from around the world could be housed. The facility was named for the first Episcopal bishop to serve in the U.S.: the Rt. Rev. Samuel Seabury, Bishop of Connecticut.

Bishop Allin said the church will use the proceeds from the sale to create a special fund as a memorial to Bishop Sherrill. Income from the fund will enable the Executive Council and other

groups to meet in a variety of places throughout the U.S.

"Seabury House was purchased in 1947 under the leadership of [Bishop] Sherrill, who had the vision to foresee that changing needs were before the church," Bishop Allin said. "Just as the original purchase of the property has helped the church meet many needs for more than 30 years, so the income from its sale will allow us to continue to serve in the future."

Sub Renamed

White House sources confirmed on April 29 that President Ronald Reagan has ordered the nuclear submarine *Corpus Christi* to be renamed *The City of Corpus Christi*. The President's action was believed to have been taken in response to protests from a wide spectrum of the American religious community.

Opposition to the name of the nuclear-powered, nuclear-armed fast attack submarine has been growing since its "christening" in April, 1981. In addition to the influential National Conference of Catholic Bishops, public endorsement and support for a campaign to remove the "Body of Christ" name from the submarine came from 25 Episcopal bishops, 250 Roman Catholic women superiors, and more than 250 religious orders, other denominations, organizations, and councils of churches across the country, including the Episcopal Urban Caucus and the Diocese of Rochester.

Upon hearing the news, Mitch Snyder of the Community for Creative Non-Violence in Washington, D.C., ended a 63-day fast he had undertaken to protest the sub's original name. After breaking his fast with bread and wine in a communion service, Mr. Snyder was reported to be in poor physical condition, suffering vision problems in addition to a 60-pound weight loss.

Justin Brown of the *Corpus Christi* campaign, which used the slogan "Not in His Name and Not in Ours," called the name change "a small thing, but significant. For the first time, the churches drew the line, said 'Enough is enough.' The churches said, 'We're not going to allow you to sanctify these weapons.' It is an important step toward a real stance by churches on nuclear weapons."

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Carlton E. Morse, the author, director, and producer of the radio drama *One Man's Family*, was honored recently by the men of St. Peter's Church, Redwood, Calif., on the 50th anniversary of the first broadcast of his program which began on April 29, 1932, and continued without interruption for 27 years. In the above photograph, the Rev. Vern E. Jones, rector of St. Peter's, shows Mr. and Mrs. Morse the script of the first *One Man's Family* broadcast. John Dilling, coordinator of the Brotherhood of St. Peter's, is in the background.

Unity vs. Diversity?

The Archbishop of Canterbury said in a recent televised interview in London that he dreamed of unity with Rome by the end of the century.

"I dream of unity with Rome and with the great Reform tradition and with the Orthodox by the end of the century, but we will have to get a move on, certainly, if that is our target," Dr. Runcie said. Though he foresaw difficulties ahead, he said he did not consider it would be too difficult to separate the Church of England from its present relationship with the British state.

"Our entanglement with the Crown and Parliament is not very considerable now," he said. "The Queen's position in the life of our church (of which she is the supreme governor) is very much of a symbolic position. She is, as it were, the chief lay person in our church, rather than somebody who has a decisive voice in all our appointments."

The interviewer asked the archbishop whether the concept of the pope as a "universal primate" meant that "what he says goes." Dr. Runcie answered, "Not at all, but something which recognizes that, in days when so many issues are global issues, there is an advantage in having a central focus of attention — even a central spokesman to articulate what the churches in different parts of the world are thinking and trying to say.

Anglicans recognize that there is value in that sort of concept."

However, the *Church Times* reported recently that the majority of Church of England members were against the idea of the pope becoming universal primate in a reunited church. A survey carried out by the Gallup organization over the Easter weekend found that among Church of England members who had attended a service in the last month, only 15 percent were in favor of the pope as universal primate, while 68 percent were against the idea and the remainder undecided.

English Service Questioned

Three Church of England bishops received communion at the hands of a woman priest from New Zealand at the Hayes Conference Center in Swanwick, Derbyshire, recently.

The Rt. Rev. Cyril Bowles, Bishop of Derby, also preached at the service which was the finale of a conference arranged by the Movement for the Ordination of Women. The other bishops receiving communion were the Rt. Rev. Stanley Booth-Clibborn, Bishop of Manchester, and the Rt. Rev. Richard Hanson, professor of divinity at Manchester University.

The celebrant was the Rev. Janet Crawford of New Zealand, who held the service according to the New Zealand

rite. This fact, according to Bishop Bowles, meant that the congregation was part of the Province of New Zealand for the occasion.

"The basis on which I treated it is one which has been acted upon by bishops and others for 45 years," he said. "When a priest from an Anglican province overseas is in this country, he is given the opportunity to celebrate according to the rite of his own province."

Bishop Bowles maintained that the circumstances were different from a parochial situation when he would not be free to authorize any overseas priest to minister in the Church of England except under the provisions of the Overseas and Other Clergy Measure. He also pointed out that the service took place in a non-Anglican building.

However, the legality of the services was in doubt, according to the *Church Times*. Under the 1967 measure, an overseas cleric may not officiate in England without the written permission of the archbishop of the province. Whether or not a person celebrating an overseas rite could be said to be officiating as a priest in the province of Canterbury was seen as an open question on which legal experts might differ, according to the Anglican weekly.

New Aid to African Development

A long term solution to the problems of hunger, poverty, and disease in Africa is the goal of a new partnership between the Episcopal Church and the University of California at Los Angeles (UCLA).

Three staff officers from the Episcopal Church Center in New York met with university officials March 30 in Los Angeles to set up procedures by which UCLA's African Studies Center and the church can use each other's particular expertise and experience to further agricultural and economic development in Africa.

Church Center participants in the day-long discussions were the Rev. Samuel Van Culin, executive for World Mission; Dr. Edward Holmes, development planning officer for World Mission; and Dr. David Crean, national hunger officer.

UCLA participants were Dr. Michael Lofchie, director of the African Studies Center; Dr. James Coleman, chairman of the university's Council on International and Comparative Studies; Vice Chancellor Elwin Svenson; and the Rev. Stephen Commins, an Episcopal priest who is coordinator of the Food and Agriculture Project at the African Studies Center.

"Our mission program is deeply integrated with the commitment to development," Fr. Van Culin told the group. "Our reason for being involved is to help the local church in Africa become an in-

strument of long-term development there."

The African Studies Center is equally committed to African development, in keeping with what Dr. Coleman termed UCLA's "international mindedness." He added that "if development projects are to be successful, they must be motivated by indigenous people within their own structures in terms of their own capability."

Pointing to the long Anglican history of missionary work in Africa, Dr. Lofchie noted that the church is "already involved in development projects at the grassroots level in many places in Africa. We ask to be involved with you."

While the partnership envisions a closer interdependency, a working relationship between the church and the African Studies Center is not new, as is evidenced by Fr. Commins's position on the center's staff. In February, the Presiding Bishop's Fund for World Relief granted the center \$25,000 to further the work of its food and agriculture projects. A like sum was granted for other work by the project last year.

Education at many levels will be an important dimension of the new relationship. The African Studies Center is developing a curriculum which would be relevant to seminarians — both those hoping to work in the field and those who eventually will be responsible for teaching American congregations about overseas development.

Another plan involves bringing African church leaders and seminarians to the center for graduate training in such areas as planning, management, and public health. The lack of such skills concerns the Office for World Mission.

"Ultimately, the development process requires the development of leadership," Dr. Holmes said. "We must train people to assume responsibility for their own destiny. This is an area where the church and the university can be effective together."

RUTH NICASTRO

Courage and Patience in Fort Wayne

After the January snows came the floods, and Fort Wayne, Ind., was the scene of a disaster that came close to catastrophe. Much of the downtown area was flooded, and only an incredible volunteer effort saved hundreds of other homes from destruction.

Over 30,000 volunteers, including thousands of high school students, worked around the clock for over two weeks filling over one million 50 pound sandbags to shore up the dikes. One night a dike began to move. The consistency was like toothpaste and the water level behind it was higher than the homes it protected. The dikes held and a catastrophe was averted.

At Trinity Episcopal and Precious Blood Roman Catholic Churches, several hundred persons forced from their homes were bedded down and fed. At Trinity, families occupied classrooms which afforded some privacy, while volunteers prepared three meals for each of the 16 days the guests remained. As time went by, community developed among the "residents," some caring for the children of others, making sure everyone was all right, comforting one another as they returned devastated from their first visit to see the damage.

Red Cross personnel worked well with the Trinity staff, providing for needs such as counseling, transportation, and recreation. Funds came in from individuals, prayer groups, and churches from across the country, while the telephones rang with over 400 inquiries from media around the nation.

Now, things have settled down. The homeless have either returned to their homes or found new places to stay. A month later the Red Cross continues a counseling office at Trinity, while the parish is helping the victims with the gifts received. Several guests are now living together as a result of their stay together. In fact, some of the elderly men living alone did not want to leave the church because of their new-found friends, the good food, and the warmth of community.

Trinity Church has had to face the fact that it too was a "flood victim." Nine or so residents had the flu, and one family was in quarantine. As a result, stuffed furniture had to be cleaned and disinfected, over 6,000 square feet of carpeting and 30,000 square feet of tile cleaned, and walls and woodwork disinfected and washed down. The cleaning of the kitchen, where about 50 meals were prepared, was a major task.

Still, it was all worth it any way one looks at the experience. No parishioner complained that there was no room to do any program — only worship in the nave took place. Yet what worship could be of greater value to the Lord Jesus Christ than responding to the challenge of Matthew 25? The entire Episcopal community, nation-wide, can feel good about itself as it touched Fort Wayne. Prayer, concern, touching, caring, and plain hard work involved many across the country.

We felt a part of something far greater than a parish in Fort Wayne, far greater than the three Episcopal churches here that all helped, or even the diocese as we unloaded a truck loaded with food and clothing from Valparaiso, or as we offered thanks for all the checks, including a very generous one from Christ Church Cathedral, Indianapolis: it was the whole church from the Presiding Bishop to a woman in a California prayer group that gave us the courage and patience to live through this.

(The Rev.) C.C. RANDALL

THE FILIOQUE: Why be hasty?

General Convention should be urged

to proceed with caution when it deliberates

the matter of the filioque clause.

By JAMES A. CARPENTER

The forthcoming General Convention is likely to be faced with a decision of far greater importance than readily meets the eye: whether to drop or retain the clause in the Nicene Creed which refers to the Spirit's procession not only from the Father, but from the Son as well. *Ex Patre Filioque procedit* is the Latin phrase which is translated "who proceeds from the Father and the Son" in our version of the creed, and if the term *filioque* were dropped, the phrase would read "who proceeds from the Father," with no reference to the Son.

The argument for deleting it is a strong one. It was not a part of the original creed approved by the early church at the Council of Nicea in 325, but was an addition to the creed by the Western church centuries later.

The Eastern Orthodox Church rejects the addition, and does so with some vehemence, because the addition has no ecumenical authority. Its inclusion in the creed has occasioned a vast deal of controversy between the Eastern and Western churches, and even provided one of the basic causes for the decisive split between the two in 1054. In the interests of unity, the *filioque* clause should be excised, so the argument goes.

On historical grounds, this argument seems to sweep all before it — long before the church was divided, it held a council which drew up the creed; to

make an addition to the creed is to deny the authority of the council and to substitute parochial for ecumenical standards. It is as simple as that. But is it? Is there no more to be said? Are historical grounds alone conclusive?

Not infrequently political grounds are confused with historical grounds. The contemporary churches desire unity, and unity is itself desirable, necessary indeed for enlarged Christian influence. The *filioque* is a small sacrifice to make in the interests of so great a gain.

As important as political grounds are for deciding on the issue, they are but one aspect of a much larger matter. A political consideration that points to the larger matter, however, is this: should we not look upon retention with the same sort of seriousness as the East regards deletion?

The East's rejection of the *filioque* is based on theological grounds, and although other considerations are entailed, the specifically theological is of paramount importance. Should not deletion, if we come to it, be similarly grounded? An all too ready willingness to forfeit the *filioque* on historical and political grounds should be tempered, called up short, by considerations that lie deeply embedded in theological developments that took many centuries to rise and ripen.

The *filioque* was not arbitrarily inserted in the Western creed in a fit of pique against the East. It was inserted reluctantly and amidst many protests and misgivings. Experience governed the process. Augustine's adamant avowal of the double procession,

strongly qualified by the assertion that the Spirit proceeds from the Father primarily and only secondarily from the Son, made its impact, to be sure, but from many different quarters of the Western church there arose a demand for the recognition that the relationship between the Son and the Spirit was very close, so close that the Spirit could only be conceived as having his origin from the Father and the Son.

This belief gathered strength through the centuries. The *filioque* clause was added to the creed locally throughout the West and finally, under much pressure, Benedict VIII admitted it officially as part of the Western creed in 1014.

It is as clear now as it was then that the Holy Spirit as known and experienced in the church is of Christ. The Spirit in a most fundamental sense derives from him. The Eastern church admits this no less willingly than the Western church. With it as with the West, the temporal mission of the Spirit derives from the Son.

But what the East will not admit is that the eternal character of the Spirit's derivation is founded upon his temporal mission. In the immanent or inherent and eternal Trinity, the Spirit, it is asserted, proceeds from the Father alone. The Father alone is *arche* or source of the Godhead.

Several questions immediately come to the fore in regard to this, among which is one long asked: whether we have some knowledge of the eternal constitution of the Godhead other than that communicated to us in the revelation, whether that is, we can reach beyond the revealed temporal or historical mission of the Spirit into the transcendent, eternal realm and dogmatically affirm that the source of the Spirit there is not, as it might appear from the standpoint of the revelation in time and history, from the Father and the Son, but from the Father altogether and alone.

Of course, it is true that at one point in the Gospel according to John (15:26) it is said that "the Spirit of truth proceeds, from the Father," but the same text makes it clear that the Son "sends" the Spirit. In this Gospel, moreover, the Son is represented as "breathing" the Spirit upon his disciples (John 20:22). The scriptural evidence is, therefore, left uncertain. There is evidence for both the

The Rev. James A. Carpenter is sub-dean of General Theological Seminary and the Mary Crooke Hoffman professor of dogmatic theology.

Eastern and Western views.

If this is true of scripture, why must the creed be everywhere and always limited to the single procession? If diversity within the scriptures themselves — which East and West both receive — is tolerable, why not diversity in creedal expression?

The apparent absolutism of the Orthodox Church regarding creedal formulation goes against the grain of what the church in the West has come to know as doctrinal development and against the whole movement of historical criticism. This absolutism need not be a barrier to intercommunion, no more than scriptural absolutism, but it can be considered only as something within the realm of tolerable differences, with all the tension that implies.

If the Western church can tolerate the single procession and remain in communion with churches which receive it, as with the Roman churches of the Eastern rite and the Anglican churches in respect to Old Catholic churches, some form of toleration might reasonably be expected from the Eastern church, perhaps in the form of the substitution of “through the Son” for “from the Son” in our version of the creed, as has been frequently proposed. The Eastern church need not adopt the addition, but since it accepts the phrase’s doctrinal implications, it could, one might hope, tolerate its presence in our formulary.

This compromise would not be a mere political maneuver; it would take theological account of a deep and ancient strand of the Western church’s experience and understanding and provide for both Eastern and Western interests without violating either. The compromise phrase would say, with as much precision as such things can be said, what East and West actually affirm.

We are, of course, free to accept deletion and should be open to the possibility of doing so, but what we are not free to do is to disavow that to which the *filioque* points in experience and thought, in worship and life. That we must affirm and maintain if we are not to suffer a loss of great proportions. We must ask ourselves whether deletion would be deleterious to its affirmation and maintenance: if so, should we not press for retention, or perhaps better still, the compromise phrase?

General Convention should be urged by all of us to proceed with caution in regard to this matter, sensing the gravity of its decision and the consequences it might have in the long reaches of the church’s life and history, in terms of loss as well as gain. The losses might prove to be heavier than at the moment they appear, and the gain far less substantive than is hoped. Our wish and hope ought to be that the Spirit, in whom and through whom Christ is present to his people, will guide General Convention in its deliberations.

Let’s Restore the Creed

By CHRISTOPHER P. KELLEY

Over the past few years, there have been significant moves within the Anglican Communion, and outside it, to restore the authentic text of the Nicene Creed. Lambeth Conferences since 1888 have admitted that the *filioque* (“and the Son”) in the third paragraph of the creed does not have a legitimate place in the text, whatever the theology behind it may be; the 1978 Lambeth Conference repeated this belief.

When the present Archbishop of Canterbury was enthroned, he insisted that the *filioque* be deleted at that service. In June of 1980 the Commission on Faith and Order of the World Council of Churches, composed of Anglican, Roman Catholic, Orthodox, and Protestant theologians, issued a memorandum examining the *filioque* question and concluding that it must be removed from the text by all users, in order to restore the authentic text.

The Nicene Creed was the work of two ecumenical councils — Nicea in 325 and Constantinople in 381 — but it was based on the ancient Creed of Jerusalem. Two later ecumenical councils ordered that there be no alterations made in the agreed text *except by an ecumenical council*.

Nevertheless, this clause was first added to the text by a Council of Toledo in 589. Later it spread to France and was adopted by Charlemagne, mostly for political or personal reasons, it seems. The Empress of Byzantium had broken off the engagement of her son to Charlemagne’s daughter, and he wanted a way to get back at the Greeks. He knew that an alteration of the creed would hurt them deeply.

Pope Leo III, who was being kept on his throne by Charlemagne’s troops, refused to allow the addition to the creed to be used in Rome, and it wasn’t adopted there until about the year 1000. But it has contributed substantially to

the long schism between the Eastern and Western churches.

In 381 the second ecumenical council met in Constantinople. The council’s task was to defend the church’s consistent belief that the Holy Spirit is God. To do so it was necessary to expound clearly the eternal relationship of the Spirit to the Father. They accomplished their aim by quoting John 15:26: “. . . the Holy Spirit . . . proceeds from the Father.”

This is the eternal relationship of the Father and the Spirit, just as “eternally begotten” is the eternal relationship of the Father and the Son. The council did not feel that it was necessary to describe the eternal relationship of the Spirit and the Son; the paragraph on the Son, in the creed, had covered that sufficiently.

When people, particularly Christian people, have settled on an agreed text and sealed it, it is clearly wrong for one party then to alter it unilaterally. The only way forward is to return to the original text. We must admit that the Council of Toledo, not being an ecumenical council, acted *ultra vires* (beyond authority).

The purpose of the ecumenical creed is to give all members of the apostolic church, East and West, a single, agreed statement of the Christian faith. It is not the purpose of the creed to align itself with any particular school of speculation on the Trinity, no matter how venerable. St. Augustine of Hippo speculated on these things, but never suggested that the creed be altered to fit his speculations.

An altered form has no right to the title Nicene Creed, because it isn’t the original text. This is an historical fact. Playing fast and loose with historical fact is not a part of our Anglican heritage.

Restoring the authentic text of the creed will remove what has long been a block to Christian unity. The Nicene Creed can again be a touchstone of unity. Perhaps theologians of the East and the West can then work together to explore and expound the theology of the Holy Spirit.

The Rev. Christopher P. Kelley is the vicar of St. Timothy’s Church, Bishop, Calif.

EDITORIALS

The Feast of Catholicity

Pentecost or Whitsunday is a climactic moment in the Christian year. It gathers up all the meaning of the preceding Easter season — Christ's resurrection, ascension, glorification as our King and High Priest, and the redemption and renewal of creation in him; to us is given the forgiveness of sins, the promise of eternal life, and the communion of saints.

Pentecost gathers up all this as a message to be proclaimed everywhere in the power of the Holy Ghost. By the working of the Spirit, this message is to penetrate every barrier of language, race, culture, and human allegiance.

At a time when our human race is so tragically divided in so many ways, the church must not lose sight of the universality of its mission. Although the full goal is not yet attained, the catholic church is a body which is by nature multilingual, multiracial, multicultural, and multinational.

The Holy Spirit and the Creed

We do not usually have two feature articles in the same issue both devoted to a rather technical matter. But the doctrine of the Holy Spirit expressed in the Nicene Creed is important. It deserves attention, and this is certainly the time for it.

It is characteristic of our contemporary American

outlook that we often are impatient of theoretical or historical questions. Why do such things matter? They matter because the church is committed to the truth. In a world in which falsehoods and superficialities are often easier, pleasanter, and more widely admired, Christians are pledged to go on seeking the harder, deeper, and more demanding verities.

When we talk about the triune being of Almighty God, the meaning of truth becomes increasingly difficult. We know that we cannot understand God, or classify aspects of his deity, the way we can analyze a geological or biological specimen. We can at best "see through a glass, darkly." We make certain affirmations, not because we understand all that we are saying, but because the words are the best we have and they best express our commitment to God and his church as it has existed down through the centuries.

We stand at attention for our national anthem, even though we have only the vaguest idea of the specific events which Francis Scott Key was referring to in the words. It expresses our allegiance and commitment to our country in any case. So we stand at attention for the Nicene Creed, which expresses an even more important allegiance and commitment. But at about this point the analogy breaks off. As members of the church, we should be concerned about the words. Although we do not fully understand some of the things said in the creed, we know what it is talking about and we intend to affirm it. We have a responsibility for what is said. To ignore questions about the contents of the creed is to allow its meaning, and our own responsibility, gradually to erode.

BOOKS

Continued from page 5

sues, tough questions, and the answers may not always please Anglicans. I suspect that some of his comments, particularly on the ministry, will not please the so called Free Churchmen either. But if we do not like the proposals, and they are the only serious ones on the Protestant side, we need to join in the dialogue and debate and help shape answers and solutions that will suit us.

My own personal observation after working as an Episcopal priest in an ecumenical parish is that the real issues on a daily basis are not the nature of the Eucharist or the historic episcopate — for there is a genuine possibility of reconciliation on these matters — but rather on such unconsidered things as baptism, its practice as well as the theology of the sacrament, and marriage, where Anglicans, even with our new marriage canon, are arguing from different premises about the nature and reality of the sacrament. Here are more difficult issues to settle.

Moede's book is an important contribution to the discussion of the nature of the ecumenical pilgrimage. If William Temple was right and the ecumenical movement is the great fact of our time, we all need to take it more seriously, to study, pray, and work for the best that we can achieve. Dr. Moede's book might at least start us thinking.

(The Rev.) RICHARD C. NEVIUS
Bountiful Community Church
Bountiful, Utah

Earnest Poets

THE NEW OXFORD BOOK OF CHRISTIAN VERSE. Edited by Donald Davie. Oxford. Pp. 311. \$24.95.

The great problem that perplexes any editor of an anthology such as this is one of definition. Is Christian verse written by Christians? Is it about biblical or traditional dogmas or merely sympathetic to the "spirit" of religion?

Donald Davie is willing to reject the last category to concentrate on the second. However, he believes "It is not

enough to say that a poem, to be a Christian poem, must have at its core something either doctrinal or scriptural; it must treat of scripture to show how scripture embodies doctrine, and of doctrine to show how it has scriptural authority." On this rationale, Davie has oddly chosen to include Wordsworth's "Resolution and Independence" on grounds that the old leech gatherer seems plainly identified as a Scottish Presbyterian who expresses orthodox convictions about God's divine purposes.

Lord David Cecil, editor of the original *Oxford Book of Christian Verse*, favored catholic (Anglican or Roman) poetry, dominated by the metaphysicals: John Donne and Richard Crashaw, and their 19th and 20th century disciples — Christina Rossetti, Coventry Patmore, Gerard Manley Hopkins, Francis Thompson, and T.S. Eliot. Davie's sympathies are indubitably non-conformist, and the former poets have been cut down to a few poems, or, in some cases, eliminated altogether.

"It is not only the Puritans," sermon-

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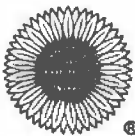
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izes Davie, "who appear to have decided that the only language proper [to religious poetry] is a language stripped of fripperies and seductive indulgences When speaking to God, in poetry, as in prayer, any sort of prevarication or ambiguity is unseemly, indeed unthinkable." In defense of the plain style, then, Isaac Watts, William Cowper, and a rather paralyzing choice of hymns are represented in lavish selection.

Davie's choices have many virtues. He has included 20th century poets too recent for Cecil's volume, a rich medieval collection, and a valuable sampling of the work of the 18th century visionary, Christopher Smart. One misses, however, Lord Cecil's generous representation of Chesterton and Belloc (both omitted by Davie). The inclusion of these two "light" poets would have provided a refreshing variation from the solemn earnestness of so many Puritans.

PHOEBE PETTINGELL
Denby Island
Three Lakes, Wis.

A Fine Writer's Wisdom

A RICH FEAST: Encountering the Bible from Genesis to Revelation. By Chad Walsh. Harper & Row. Pp. 182. \$9.95.

Chad Walsh, poet, priest, and author, begins his latest work by declaring that he has written the book he wished had been available to him when he first began reading the Bible a half lifetime ago. *A Rich Feast* is written for the person who has had little or no experience reading the Bible.

It begins with a sampling of selections from the Old and New Testaments to

show their literary and human values. Gradually the reader is introduced to God as the chief actor in the drama of scripture. The major portion of the book is the construction of a "mini-Bible" to illustrate the main themes of the Bible — creation, a special people, the good news, the outward movement, and dazzling visions.

The author concludes, "True, the Bible is great literature, and a marvelous record of ancient times and ancient ways of life. But most of all it is the record of God's deeds and the part he has reserved for us in the great drama of creation and salvation."

Readers will enjoy sharing the wisdom of a fine writer who has indeed read, marked, learned, and inwardly digested his subject. It is the kind of book you would enjoy giving to an appreciative reader.

(The Rev.) A. PAUL NANCARROW
St. Jude's Church
Fenton, Mich.

Books Received

THE REBELLIOUS GALILEAN. By John Bonforte. Philosophical Library. Pp. viii and 319. \$9.95.

LIVING THE BAD DAYS: Why They Come and How to Survive. By James Allen Sparks. Abingdon. Pp. 144. \$8.95.

THE PRACTICE OF THE PRESENCE OF GOD: Based on the Conversations, Letters, Ways, and Spiritual Principles of Brother Lawrence, as well as on the writings of Joseph De Beaufort. Translated by E. M. Blaklock. Nelson. Pp. 93. \$3.95.

WITNESSES TO JESUS: The Story of Five Who Knew Him. By Mieczyslaw Malinski. Translated by Lucy Mazareski. Crossroad. Pp. viii and 307. \$14.95.

A CONSUMER'S GUIDE TO CHRISTIAN COUNSELING. By John E. Roe. Abingdon. Pp. 143. \$5.95 paper.

SICKNESS AND HEALING IN THE CHURCH. By D. S. Allister. Latimer House. Pp. 46. £1 paper.

With Laughter

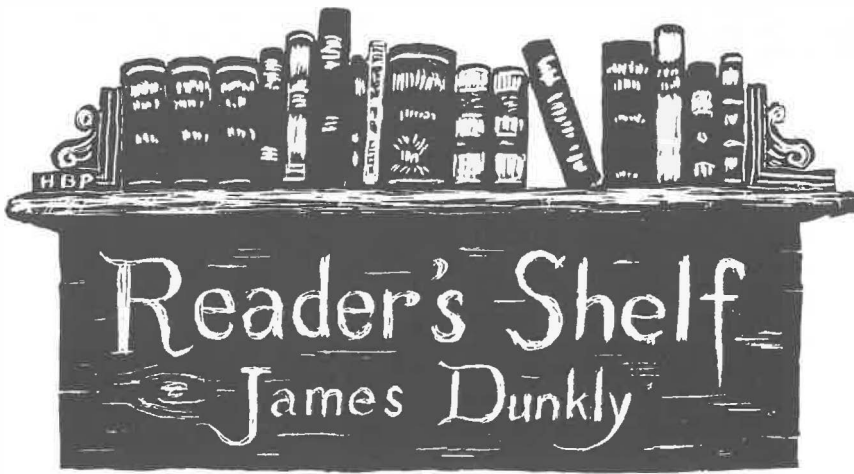
Some several people have points of view.
More power to them; I put no man down.
What suits the many will not do for few
Who sense the broadness of the picture grown.

Therefore, I speak of attitude of mind —
A recognition that, all notwithstanding,
Things, people, places, some good, some unkind,
Incomprehensible, wondrous, disgusting;

Yet in God's world, I say, places and people.
All sorts of people, yes, and of things are.
They happen, no matter how much we grapple.
That being so, why should they be a bar

To going forward, under rain, toward sun,
Boldly, with laughter, 'til our race is run.

W. Barnes Hunt



THE LADDER OF MONKS: A Letter on the Contemplative Life, and Twelve Meditations. By Guigo II. Translated with an introduction by Edmund Colledge, O.S.A., and James Walsh, S.J. Cistercian Publications. Pp. vi and 131. \$14.95 cloth, \$6.00 paper.

Translation of spiritual writings of an eminent Carthusian of the late 12th century, with an extensive introduction by specialists Colledge and Walsh; part of the Cistercian Studies Series.

THE LORD'S PRAYER. By Oswald C.J. Hoffman. Harper & Row. Pp. vi and 96. \$9.95.

Meditations on each clause of the Lord's Prayer by the long-time speaker on *The Lutheran Hour*.

TO HAVE AND TO HOLD: The Marriage Covenant and the Discipline of Divorce. By David Atkinson. Eerdmans. Pp. 208. \$6.95 paper.

Reprint of a 1979 British work by an organic chemist who is also a clergyman in the Church of England. He examines the biblical passages pertinent to marriage and looks at the history of marriage discipline as the prelude to making some proposals about present-day problems, such as a remarriage service including penitence as well as joy. The book has been shaped by discussions at Latimer House, Cambridge, an evangelical study center that produces some substantial scholarship on a wide variety of topics.

THE POINT OF CHRISTOLOGY. By Schubert M. Ogden. Harper & Row. Pp. xiii and 190. \$14.50.

Ogden, one of the leading American theologians of the post-war era, here presents his Sarum Lectures given last year at Oxford. He argues that the kind of belief apparently demanded by Christianity in the historical figure Jesus often serves to alienate even those who

would gladly respond to the radical demands of faith and freedom that Jesus made. Following the lead of Rudolf Bultmann, Ogden reinterprets those demands in terms of the compelling concern for liberation that those who would hear Jesus today so often share. The *point* of Christology, the reason we bother with it, has to do with our world's need for justice, not just with historical reconstruction. The continuity we have with Jesus, then, is the faith we share with his earliest interpreters: the apostles. A challenging and important book to wrestle with.

PROCLAMATION TWO: Aids for Interpreting the Lessons of the Church Year. Series B. Pentecost One. By Leander E. Keck and Francis Wellford Hobbie. Fortress. Pp. 64. \$2.95 paper.

The latest installment in this valuable series. Keck is a well known New Testament scholar who has written an excellent book on preaching (*The Bible in the Pulpit*). He taught at Vanderbilt and Emory, and he is now dean of Yale Divinity School. Hobbie teaches homiletics at Union Theological Seminary in Richmond.

TALES OF A MAGIC MONASTERY. By Theophane the Monk. Crossroad. Pp. 95. \$6.95 paper.

Stories by an experienced retreat leader and spiritual adviser, illustrated with drawings by John O'Brien. The style of these brief tales, all set in the monastery, is that of the parable, and many will find them illuminative of some aspect of the inner life.

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

Imaginary letters from biblical women to other biblical women, with questions for discussion; the series originated in and for a parish women's group

in North Carolina, as an attempt to stimulate thinking and imagination about women's lives and opinions in the biblical period.

RELIGION AND THE ONE: Philosophies East and West. By Frederick Copleston. Crossroad. Pp. vi and 281. \$17.50.

These are the Gifford Lectures for 1980, and their author is the Jesuit whose excellent *History of Philosophy* so many students still use in college and seminary. Here he examines the perennial appeal of oneness in a number of religions, and he concludes that one cannot simply dismiss metaphysics as another kind of endeavor from religion. Demanding, but not technical, philosophy.

THE WORKS OF JOHN WESLEY. Volume 26: Letters II, 1740-1755. Edited by Frank Baker. Oxford University Press. Pp. 684. \$39.95.

The latest volume in the massive Oxford edition of Wesley's works, for which Baker is editor-in-chief. These are letters to family, friends, missionaries, and clergy of other denominations, from the earliest period of Methodism, when its relationship to Anglicanism was beginning to emerge.

Vignettes of New England

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BOOKS

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CONFERENCES

NATIONAL CONFERENCE on Christian Humanism, June 9-10, 1982, St. John's University, Collegeville, Minn. Speakers—Martin Marty, Kenneth Woodward, Abbot Jerome Theisen, Eugene McCarthy, J.F. Powers. Write for registration materials: Box 5766, Collegeville, Minn. 56321.

FOR SALE

FLEMISH PEDAL HARPSICHORD, 2 manual, mahogany, six years old, Julliard grad-owned. Perfect memorial gift for a church or school music program. Also interested in individual buyers. For specifics and/or appointment/demonstration write: "Harpichord," 10 East 16th St., Apt. 3, New York, N.Y. 10003, or (212) 260-0746 eves.

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POSITIONS OFFERED

EDS seeks Director of Development. Responsibilities: alumni/ae relations, publications, public information, all development activities of the school. Capital fund raising or related professional experience highly desirable. Compensation competitive. Send curriculum vita and statement of interest to: Dean Harvey H. Guthrie, Development Search Committee, Episcopal Divinity School, 99 Brattle St., Cambridge, MA 02138.

WANTED: Principal for small girls' boarding school. Also housemother. Send credentials to Box M-522.*

SEMINARIAN INTERN. September '82-May '83. Youth groups and general parish ministry. Reply: The Rev. Carl G. Carozzi, All Saints' Episcopal Church, 6300 N. Central Ave., Phoenix, Ariz. 85012.

ORGANIST/CHOIRMASTER. Part-time, \$4,000-\$6,000 plus benefits. Small, lively parish with 25 person mixed age and sex choir. Inquiries: The Rev. William R. Coats, Church of the Redeemer, 5700 Forbes Ave., Pittsburgh, Pa. 15217.

CHALLENGING MINISTRIES in the Canadian Province of Newfoundland. Write: St. Paul's, 390 Main, North Andover, Mass. 01845.

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

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BRIEFLY...

The executive committee of the Australian Council of Churches said recently that a proposal by the Queensland government to offer a "deed of grant in trust" to the state's Aborigines and islanders over areas reserved for them is better than previous proposals but still inadequate. The proposal would not give them mineral rights or secure tenure on the land, according to the ACC committee. In response to Aborigine protests planned for the Commonwealth Games to be held in Brisbane later this year, the ACC committee urged "restraint and non-violent action by government, Aborigines, and other concerned individuals."

Antonius Jan Glazemaker has been enthroned in Utrecht as the new Old Catholic archbishop. The Archbishop of Utrecht is the first among equals in the world's Old Catholic hierarchy. Archbishop Glazemaker previously was Old Catholic Bishop of Deventer. He succeeds Archbishop Marinus Kok, who retired in 1981. Most of the Old Catholic and Anglican churches have been in full communion since 1931.

The Rev. E. Edward Batchelor, Jr., rector of the Church of the Nativity, Brooklyn, N.Y., and Episcopal chaplain at Brooklyn College, is the subject of a recent article in the *Tablet*, the official newspaper of the Brooklyn Roman Catholic diocese. In the article, which is on the subject of ministry to sexual minorities, Fr. Batchelor is commended for his skills as an editor and ecumenical ethicist which were shown in his book, *Homosexuality and Ethics*. "The nuanced thinking of scholars shows the effort to be faithful to established thinking and Gospel values while open to science and new data," the article commented. "The scholarship of Fr. Batchelor gives us a better picture of church mission."

In a unanimous decision, the U.S. Court of Appeals ruled recently in Chicago that a lower court had erred in dismissing a copyright infringement suit brought by F.E.L. Publications, Ltd., a Los Angeles-based sacred music publisher, against the Roman Catholic Archdiocese of Chicago. At issue are one and one-half million unauthorized copies of F.E.L. songs copied for use in churches by the archdiocese. "After five and a half years of struggle, we feel deep relief

at our vindication over a powerful adversary," said Dennis J. Fitzpatrick, F.E.L. president. "I am particularly pleased that the appellate decision was unequivocal when it stated that 'Neither the religious element nor the non-profit element of a performance will protect illegal copying or publishing.'"

The Rev. Edward M. Copland, rector of St. Matthew's Church, Evanston, Ill., wrote a letter to President Reagan recently, urging the chief executive to increase his percentage of charitable giving "in order more clearly to effect the moral leadership you espouse for our nation." Fr. Copland pointed out to the President that his reported giving of "\$11,895 for 1981" at first seemed generous, "until I read that a large part was accounted for by donations of Mrs. Reagan's gowns to two museums . . . the remainder of your charitable giving, \$5,965, would equal only 1.4 percent of your adjusted gross income."

On April 18, a 14 year-old French girl who claims to have seen St. Mary 31 times in the garden of her home in the village of La Talaudiere instructed about 4,000 pilgrims to look into the sun with open eyes if they too wanted to see the vision. Dozens suffered serious injuries as a result, according to the *National Catholic Reporter*, which were explained as "punishment for unbelief" by Blandine Piegay, who says St. Mary appears regularly to her on Saturdays. Local church authorities have warned the Piegay family to remain silent and discourage notoriety, but thousands of people from across Europe have been making their way to La Talaudiere.

The triennial meeting of the Conference on the Religious Life in the Americas took place at the Convent of the Transfiguration, Glendale, Ohio, from April 26-29. Representatives from 24 religious communities in the Episcopal Church and the Anglican Church of Canada attended. Fr. Adrian van Kaam, a Roman Catholic priest and founder of the Institute of Formative Spirituality at Duquesne University, addressed the conferees. He took as his theme *imago Dei*, the image of God, which he said was the central point of the spirituality of the undivided church. Mother Mary Grace, CSM, chaired the business meetings and Br. Andrew Rank, rector of the Society of St. Paul, was elected chairman of the conference for the next six years.

PEOPLE and places

Appointments

The Rev. Canon Allen F. Bray, III, former headmaster of Christ Church Episcopal School in Greenville, S.C., has been appointed executive director of the Palmetto Association of Independent Schools. Add: Box 9034, Greenville 29604.

The Rev. Carlos J. Caguait is assistant at St. Katherine's Church, Williamston, Mich. Add: 1339 Cedarhill Dr., East Lansing, Mich. 48823.

The Rev. Harold Clinehans is associate rector at St. Andrew's Church, 1601 S. Georgia, Amarillo, Texas 79102.

The Rev. Edward A. Cobden, Jr. will on June 1 become rector of Christ Church, 61 Grosse Pointe Blvd., Grosse Pointe, Mich. 48236.

The Rev. John K. Dempsey is rector of All Souls' Church, 935 Makiminato, Urasoe City 901-21, Okinawa, Japan. All Souls' is an English language parish of the Nippon Seikokai.

The Rev. Benjamin A. English is rector of Christ Church, St. Joseph, La., and vicar of Grace Church, Waterproof. Add: Box 256, St. Joseph 71366.

The Rev. Robert B. Hedges is rector of the Church of the Good Shepherd, 3355 Beauregard, San Angelo, Texas 76904.

The Rev. Stuart Hoke is rector of St. Andrew's Church, 1601 S. Georgia, Amarillo, Texas 79102.

The Rev. A. Joseph Joyce is vicar of St. Philip's Church, 7901 S. W. Thirty-Fourth St., Amarillo, Texas 79121.

The Rev. E. James Lewis is rector of St. Andrew's Church, Ann Arbor, Mich. Add: 306 N. Division St., Ann Arbor 48104.

The Rev. Ralph Richmond will on June 1 become associate rector of Holy Trinity Church, 1412 W. Illinois, Midland, Texas 79701.

The Rev. William G. Smith is rector of St. Andrew's Church, Algonac, Mich. Add: 1507 St. Clair River Dr., Algonac 48001.

The Rev. Robert G. Thompson will become rector of St. Joseph's Church, Lakewood, Colo., on June 1. Add: Box 26134, Lakewood 80226.

The Rev. James L. Vevea is rector of St. Timothy's Church, Yakima, Wash. Add: 4105 Richey Rd., Yakima 98908.

The Rev. Roger S. Williams is coordinator for Christian nurture for the Diocese of Spokane and part-time assistant at Holy Trinity Church, Spokane, Wash. Add: E. 245 Thirteenth Ave., Spokane 99202.

Ordinations Priests

Colorado—Robert Martin Raymond, curate, St. Paul's Church, Lakewood, Colo. Add: 9200 W. Tenth Ave., Lakewood 80215.

Indianapolis—Nigel Hamilton, non-parochial. Mary Mail, assistant, Trinity Church, Bloomington, Ind. Lois Meyer, assistant, Grace Church, Muncie, Ind. William Wieland, assistant, St. Paul's Church, Indianapolis.

Michigan—Hope Koski, assistant, St. Paul's Church, Romeo, Mich., and after June 15, vicar of the Church of the Good Shepherd, Dearborn Heights, Mich., with address at 4138 Williams Ave., Dearborn Heights 48125. Garvin J. McGrath, rector, St. John's Church, Oscoda, Mich. Richard E. Simpson, assistant, St. Philip's Church, Rochester, Mich.

Deacons

Indianapolis—Mwalimu Imara, a former minister of the Unitarian Church, who is director of the hospice at Methodist Hospital in Indianapolis.

Michigan—Kathryn Teasdale, assistant, St. Martha's Church, Detroit. Add: 15801 Joy Rd., Detroit 48228.

Transfers

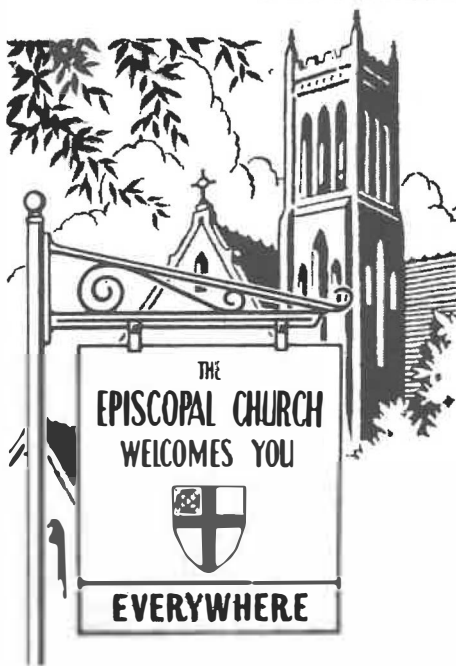
The Rev. Walter M. Greenwood, assistant at St. Martin's Church, Charlotte, N.C., formerly canonically connected with the Diocese of Ohio, is now canonically resident in the Diocese of North Carolina.

Retirements

The Rev. Eugene L. Warner, canon to the ordinary of the Western Diocese of Louisiana, will retire as of June 30. Add: 1003 Hillwood Dr. S.W., Decatur, Ala. 35601.

Other Changes

All Saints' Church, Atlantic City, N.J., and St. Mark's, Pleasantville, have merged. All mail should be sent to 119 S. Franklin St., Pleasantville 08232. The church is in Absecon Highland.



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.

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.

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 5-6

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
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

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

NEWTON, MASS.

GOOD SHEPHERD OF WABAN Waban Square 244-4028
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the Rev. Henry M. Palmer
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

(Continued on next page)

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

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)

CHESANING, MICH.

ST. JOHN'S (Opp. Heritage House Restaurant)
The Rev. Lewis W. Towler, v 602 W. Broad
Sun HC 10; Weds Noon Day Prayers 12; Sat EP 5:30

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 & 10:30, Ch S 9:30, 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

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

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

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. GEORGE'S
Thomas F. Pike, D.D., r, Stephen S. Garmey, assoc; Eugene
V. 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).

NEW YORK, N.Y. (Cont'd)

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

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 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily
MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

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. Harriss, 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. Ronald Lafferty, 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
Service & 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

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Canon Samuel C.W. Fleming, r
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

KNOXVILLE, TENN.

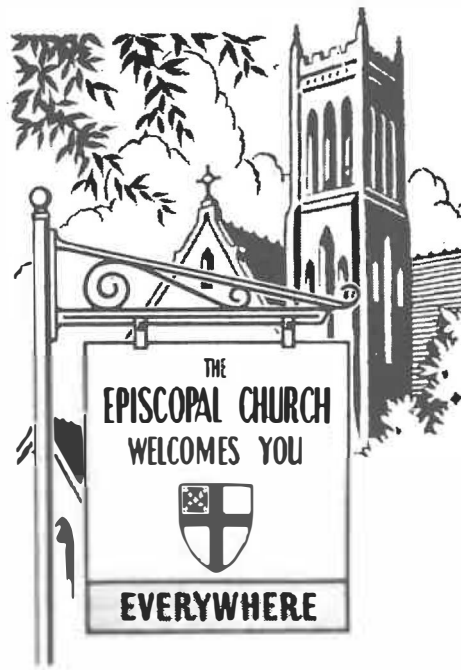
ST. JOHN'S Cumberland & Walnut, Downtown
The Rev. James L. Sanders, r
Sun Eu 7, 9; Mon noon Organ Recital; H Eu Tues 10, Wed &
Fri 7, Thurs noon with Healing. Noonday Prayers Mon-Fri

BROWNWOOD, TEXAS

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. Allman,
III; the Rev. Nelson W. Koscheski, 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'S 2716 Hurstview Dr. 76053
The Rev. Douglas L. Allford, r
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 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, 4:45 EP. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 11 (4S 11 MP), Tues 10 HU & H Eu, Sat 5:30 H
Eu

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

MADISON, WIS.

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

MILWAUKEE, WIS.

ST. JAMES 833 W. Wisconsin Ave.
The Rev. Charles Lynch, r, the Rev. John Talmage, assoc;
the Rev. William Newby, v, Deaf Mission
Sun Eu 8, 9:15 (deaf), 10:30, MP 9. Mon-Fri Mass 12:10, EP
5:15, Sat Mass 10

PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY
TRINITY IN PARIS** 23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B.
Warren, III; the Rev. Claude Parrot, canon missioner
Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; MP 11 (2S, 4S).
Wklys: H Eu 12, Tues with Healing (Summer: Tues & Thurs
12). C by appt. Cathedral open 9-12:30, 2-5 daily. St.
Thomas' Chapel, St. Germain-en-Laye, Sun H Eu 10:30