

# THE LIVING CHURCH



Obimide Hammed

The Archbishop of Canterbury, the Most Rev. Robert A. Runcie, arrives in Nigeria to begin tour: from left, the Minister of Education; Terry Waite, the Archbishop of Canterbury's adviser for Anglican Communion Affairs, standing behind Dr. Runcie; Dr. Runcie; the Archbishop of Nigeria; and British High Commissioner, Sir Mervyn Brown [see p. 7].



# THE LIVING CHURCH

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## The Holy Trinity and Creation

In the first article of the creed (from which this column takes its name), we affirm our belief in one God, the Father almighty, who created heaven and earth. Creation is thus closely associated in our minds with the First Person of the Holy Trinity. Yet that is only part of it.

The account of creation at the very beginning of our Bibles also speaks of the Spirit of God moving over the face of the primeval waters. This does not imply that the people who put together the

verses of Genesis, centuries before the birth of our Lord, foresaw the Christian doctrine of the Trinity, but it reflects some preparation, some anticipation of that doctrine. The second verse of Genesis, for Christian readers, mysteriously adumbrates the partnership of the Holy Ghost in bringing forth the new world and living things from the water of creation, and also in bringing forth new Christians from the recreative water of Holy Baptism.

Then when the man and woman are made in God's image (Genesis 1:26), Christians again find the doctrine of the Trinity subtly suggested. We were and are created "after" or "in" that image, but what, or rather who, is the image itself?

The New Testament seeks to answer that question. Thus we find, "the light of the glorious Gospel of Christ, who is the image of God" (II Corinthians 4:4), and "his dear Son . . . who is the image of the invisible God" (Colossians 1:13-15). In a similar vein is, "who being the brightness of his glory and stamped image of his person . . . sat down on the right hand of the Majesty on high" (Hebrews 1:3).

Again, we would not claim that the authors of Genesis foresaw all this, but by the grace of God they expressed themselves in ways that took on new meaning within Christianity. Jesus as a man was obviously not present at the beginning of human history, but as the Second Person of the Trinity, the eternal Word of God was present and active. Men and women were so created that, in the fullness of time, he could enter their race without compromise to his own person.

So we honor Father, Son, and Holy Spirit for our creation, which we know to be mysteriously linked with our salvation and sanctification, and we express all of this as baptized people who celebrate the Holy Eucharist.

THE EDITOR

### Resolve

To shape my life into a poem —  
to scan  
the prosy lines with joy —  
employ  
bright similes of red and gold  
for dun.

A rich vocabulary realize —  
and improvise  
some wild Aeolian melody  
from this monotony.

Rhythm and meter  
in routine relate  
with moments of delight  
to punctuate.

So in the prosody  
of dailiness  
God's lyric purposes  
express.

And then, perhaps,  
in time —  
to rhyme.

Janet B. Morgan

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# LETTERS

## Peter and Paul

To read the excerpts from the Final Report of the Anglican-Roman Catholic International Commission [TLC, May 2] and then to read Hebrews 8:11 has to be an exercise in faith.

I am truly grateful that Paul (as one born out of time) did not say dogma, hope, and charity. Peter and Paul taught in Rome and were martyred there for their Lord, not for precise wording of dogmas.

As for the dogmas of the Immaculate Conception and the Assumption — Peter was acquainted with Mary. If those teachings were so binding on Christians, why did Peter not say so? He never mentioned her in his two short letters.

He did exhort the elders to tend God's flock, and all of God's flock to serve one another, "who, by God's power, are guarded through faith for a salvation ready to be revealed in the last time" (I Peter 1:5). Surely St. Peter and St. Paul were speaking to the universal *koinonia*?

MARY B. ABRAHAMS  
Trumansburg, N.Y.

## Fitting the Profile

Recently two items came to my attention. One was that the San Francisco 49ers of the National Football League had signed Renaldo Nehemiah to play professional football. The interesting fact about Nehemiah is that he never played high school or college ball, but because of his tremendous natural athletic ability the people in charge believe that he will become one of the great superstars of the league.

The other item that attracted my attention was that a friend of mine was not accepted by a parish because of a profile defect. I had recommended him as he is one of the finest priests that I have ever known. He has studied in Israel and Canterbury, has been a school chaplain, and has been a very successful

parish priest, but he was immediately rejected by the parish because his profile did not include inner city work.

I wonder if through the screening process the church does not screen out many topnotch men because they do not fit a profile. I would like to think that I have been an adequate priest in a rural setting for the last 25 years, although I grew up in the inner city, did my field work at St. John's, East Boston, Mass., and was a curate in another city parish, St. Paul's Pawtucket, R.I. I am sure that years ago my inner city work background would not have fitted into the profile of a little country parish, and I would not have been called to this parish in which I have been so happy for all these years.

I don't have any answers, but I do ask this question: if the National Football League is going to spend millions on people whose athletic background may not include football, should not the church take a chance on topnotch priests even though their resumés may not fill every box in a parish's profile?

(The Rev.) GORDON J. STENNING  
St. Mary's Church  
Portsmouth, R.I.

## Millstone

I can no longer restrain myself and must leap into the discussion on clerical morals. Immoral behavior of the clergy is likely to be more damaging to the life of a congregation than that of most lay people. Like it or not, we are perceived as the spiritual leaders of the church from both inside and out.

This principle is implicit in Jesus' teaching. The woman in adultery is told to "go and sin no more." But "if anyone should cause one of these little ones to lose his faith in me, it would be better for that person to have a large millstone tied around his neck and be thrown into the sea."

I am puzzled by the whole discussion. Why should clergy disdain the challenge of being moral pioneers, living out the life of the coming kingdom for the

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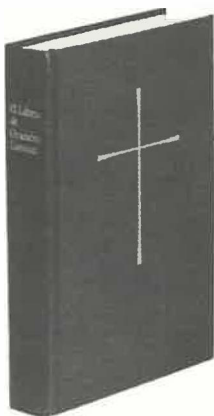
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## Holy Spirit

Silent — moving into  
an emptiness dry of tears,  
a Presence appears  
dispensing grace —  
The parts of me  
flung indiscriminate  
into space  
are gathered — gently —  
into place.

Katharine Y. Bond



## The Spanish Prayer Book

This Prayer Book contains all the material from the *Book of Common Prayer* 1979 except for those portions which appear in traditional language, for which there is no distinction in Spanish, and have been omitted in translation. The lectionaries, which are subject to change by General Convention will be published separately.

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church and the world to see, or at least giving it our best try? If we don't accept that challenge, why should the rest of God's people?

(The Rev.) DAVID GARRETT  
Church of the Annunciation  
Newport, Tenn.

### Relations with Lutherans

I was pleased to read of the Anglican-Lutheran report [TLC, May 2 and 9] and hope that it will bear fruit. As your editorial pointed out, we have more in common with them theologically than with some others with whom we have been involved ecumenically.

It seems to me that mutual recognition with the Lutherans opens up possibilities for the small town situation. A formal system of comity might even be developed, where members of one denomination would be formally encouraged to attend the church of the other, rather than to have both churches trying to establish struggling missions with no realistic hope for much growth.

If there is a small church of each denomination, they would probably be better off sharing a resident minister, rather than having each be yoked with a church of the same denomination in another town. In the long run, this should not put clergy out of work, but might actually make new positions possible in towns that do not now have a church of either denomination.

A provision for cross participation in future consecrations of bishops might be helpful, although it should not be seen as denying the present validity of Lutheran orders. If we recognize a church, we must *ipso facto* recognize its ministry, even though we may feel that the history of the transmission of the ministry involves some anomalies.

It is unfortunate that many Anglicans speak as if valid orders were all we had to offer, and that we would lose our market if we admitted that anyone else had the same product.

(The Rev.) LAWRENCE N. CRUMB  
University of Oregon Library  
Eugene, Ore.

# BOOKS

## Lutheran-Episcopal Report

LUTHERAN-EPISCOPAL DIALOGUE, REPORT AND RECOMMENDATIONS. Forward Movement. Pp. 159. \$2.45 paper, plus postage and handling, with minimum of 75 cents.

This report of the Lutheran-Episcopal Dialogue, Series II, 1976-1980, outlines a series of conversations which went on over a period of more than a decade. The aim was "to discuss and manifest more fully" the unity that was given us by Christ. The meetings were held on international, national, and to some degree, local levels.

My first impression is, how good it is for Anglicans to be in conversation with this strong and healthy body of Christians. Throughout the whole book, whether in outlining papers presented at the Dialogue or reviewing earlier Dialogues, or even just commenting on recommendations made, a great enthusiasm and excitement shines through. Could it be that after all these years that we are learning to bring out the best in each other? The best for me was Joseph Hoffman's paper on how an Anglican does theology, although in his paper on the authority of scripture, Reginald Fuller comes a very close second.

This small volume contains many things including joint statements on justification, the Gospel, the eucharistic presence, the authority of scripture, and apostolicity. For one who has thought about these subjects in both a Lutheran and then an Anglican context over many years, the kind of consensus reached comes as a deep satisfaction. Some of us have known it all the time, and quietly wonder why it took so long.

But now a word about the recommendations that came both after Series I and II of the Dialogues. I gather that the first set of recommendations was not formally adopted by either church. This was not out of a great sense of opposition, but it would seem that the larger numbers of people who go to conventions were simply not aware of the Dialogues. This is a great weakness of ecumenical endeavor generally, in that it tends to involve only a few experts. The Lutheran-Anglican Dialogues were no exception.

The recommendations of Dialogue II are essentially that our respective churches recognize each other as true churches and that the churches work out a policy of interim eucharistic sharing, such as joint services on special occasions.

The participants in the Dialogue emphasize that they are far from suggesting organic union or full intercommunion. This raises the question of what "ecclesial recognition" really means.

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There is also the matter of intercommunion. If we recognize each other as true churches, proclaiming the same faith, what would keep us from organic unity and genuine intercommunion?

And then there is the point that is left unresolved, and that is the degree of mutual understanding of apostolic succession as an expression of apostolicity. All are agreed that apostolicity is much more than apostolic succession, and I think we can be thankful to the ecumenical Dialogue for showing us this great new richness in the meaning of apostolicity. Nevertheless, it is a matter which must be faced.

It should not be surprising that after all these years, that include everything from warm friendship to bitter misunderstanding, separated as we have been by language and culture, that a truly deep relationship would not come all at once. I believe that we should give it time.

The members of the Anglican-Lutheran Dialogue have done a wonderful job, as is clear from this collection of reports. But they seem impatient. If they were my children and I were their father, I would tell them to enjoy this romance to the fullest. It is a beautiful stage of life. Marriage is fine, too, but it can come later.

(The Rev.) WILLIAM H. BAAR  
Emmanuel Church  
LaGrange, Ill.

## Juvenile Finance

**CHILDREN AND MONEY MANAGEMENT.** Edited by Nancy H. Baran and Sharon M. Tarrant. Money Management Institute (2700 Sanders Rd., Prospect Heights, Ill. 60070). Pp. 28. 50 cents paper.

This book is for parents and teachers who wish to instruct children in this important subject. The cover illustration is attractive and indicates that the contents are for children, but the pamphlet is written for adults dealing with the children's level of thinking on finance and money management.

The language is directed so that a juvenile can understand it, but it is not condescending in tone or boring reading for the more mature. Nearly every page is clearly illustrated and would hold the interest of readers with a short attention span.

Parents attempting to teach growing children practical ways to handle finances will find this book a valuable tool for teaching money management. It could be used in conjunction with teaching stewardship to children, especially as it relates to skills and attitudes toward the use of and management of money.

(The Rev.) GLENN A. EATON  
Planned Giving Director  
Episcopal Bishop of Oregon Foundation  
Portland, Ore.



## First Day

Sunday. Day of rest from our many labors,  
Much needed respite — an infrequent word,  
More often called by those, our friendly neighbors,  
First day — as if to say, that being heard,

All other days, in proper place folding,  
Second and third, and so on and so forth,  
Lead back to first, best, on which beholding  
Our friends from east and west and south and north

All here together. Lord, please make us, not  
A polite presence of bodies, only  
Here for one day, and that day done, forgot.  
No: Frail, weak, strong, silent, maybe lonely.

Stronger to serve others by serving you,  
All days, all nights, all ways 'til life is through.

W. Barnes Hunt



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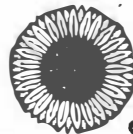
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## Exhibit Opens at Fair

*The Power*, an exhibit presented by 16 Christian denominations, found an appreciative welcome when it opened at the 1982 World's Fair in Knoxville, Tenn.

Theodore Baehr, president of the Episcopal Radio/TV Foundation, is the executive producer. Peter Wolf, who designed such stage sets on Broadway as *My Fair Lady*, *The King and I*, and *Peter Pan*, is the designer. Irwin Yeaworth, president of Valley Forge Films, served as the project's director.

Visitors to the exhibit travel through time in a space vehicle, an illusion enhanced by the latest advanced technology, according to the Episcopal Radio/TV Foundation. They go back to the beginning of time, where they discover God created heaven and earth. They then travel to paradise where they turn away from God and are banished to a room which represents man's search for a means to overcome his alienation through power, energy, politics, sex, war, and do-it-yourself religion.

In the midst of this chaos, Jesus Christ appears and leads the audience through the Cross into his body. Here they are filled with his power and join together to sing the Lord's Prayer.

*The Power*, according to Mr. Yeaworth, who wrote the script, is the "Knoxville Statement," a simple, powerful, and direct statement of the basic creedal beliefs shared in common by the 16 Christian bodies.

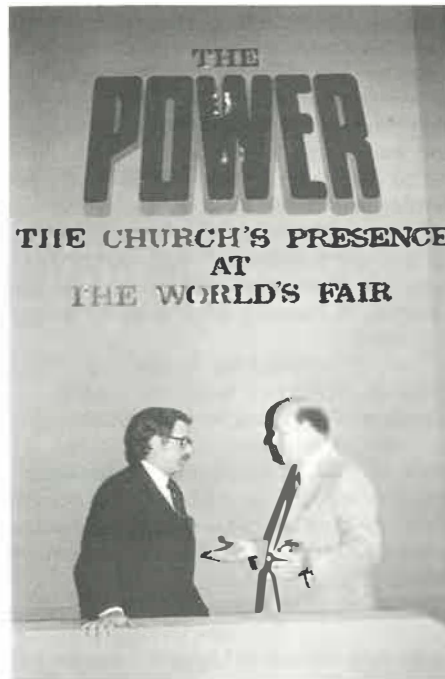
## Native American Ministries Officer Named

Presiding Bishop John M. Allin has named a member of the Penobscot nation to be the Episcopal Church's staff officer for Native American ministries.

Alan Thomas Sanborn of Milo, Maine, will replace Steve Charleston, who left the post recently to become affiliated with the Dakota Leadership Program. Mr. Sanborn took up his duties at the Episcopal Church Center on April 15.

Mr. Sanborn will work closely with a number of agencies relating to Native American concerns, especially the National Committee on Indian Work, a subcommittee of the National Mission in Church and Society standing committee of Executive Council under which this ministry falls.

His duties will be concerned with strengthening leadership among the



Theodore Baehr (left) and Dr. Harold Bales, executive director of the Church's Presence at the 1982 World's Fair.

constituents. Episcopal congregations of Native Americans are found in such widely separated areas as Navajoland, the Dakotas, Alaska, Minnesota, Nevada, Texas, California, Oregon, and New York. Much of the work involves ecumenical structures as well as diocesan, regional, and provincial organizations.

A graduate of the University of Maine, Mr. Sanborn was employed as director of Penobscot Indian Health/Human Services prior to his appointment at the Episcopal Church Center. His training and experience include the areas of mental health, alcohol and drug abuse prevention, and counseling. He and his wife, Helene, have four children.

## Emergency Grants

Five emergency grants from the Presiding Bishop's Fund for World Relief were made recently to address urgent needs in several areas around the world.

A \$7,000 emergency grant to the Diocese of Washington will assist St. Timothy's Elderly Nutrition Program to purchase a dumb waiter for use in the dining room. This will facilitate serving meals to the elderly in a new dining room located upstairs from the kitchen.

A grant of \$5,000 to the Diocese of Dallas will be applied to diocesan relief

and rehabilitation efforts following a devastating series of spring tornadoes in and around Paris, Texas.

A grant of \$4,000 went to the Anglican Diocese of Central Brazil to help repair damage caused recently by vandalism to the School of the Mediator in Rio de Janeiro. The vandals set fire to the building and the resulting fire, smoke, and water damage was estimated at \$10,000. The school provides community services to a neighborhood of lower income families.

A grant of \$2,000 has been made to the National Council of Churches' Church World Service for relief work in Bolivia. The funds will assist in the purchase of milk, flour, oil, sugar, seeds, blankets, medicines, and antibiotics for those who lost their homes and crops in spring floods.

In addition, the Fund made a grant of \$300 to the Rev. Drake Tshengkeng of South Africa who is studying in Glasgow, Scotland, and assisting there as a non-stipendiary priest.

## ACP Cites Anglican Papers

The *Canadian Churchman*, the national newspaper of the Anglican Church of Canada, swept the Associated Church Press competition this year, garnering a general excellence award and five merit awards.

The *Communicant*, North Carolina's diocesan paper, was one of only two publications in the large contest to receive four awards. The paper, edited by Christopher Walters-Bugbee, was runner-up for a general excellence award and winner of three merit awards.

The *Canadian Churchman* won its awards for in-depth coverage of a current issue for "The Church in Central America," by Chris Neal. It was described as "a series packed with information about the political and military situations in Guatemala, Honduras, and El Salvador." The Canadian publication also received awards for photography and the best front page.

In citing the *Communicant* for general excellence, the judges said, "This outstanding diocesan newspaper offers effective writing, fine photo stories, excellent graphics, and a good use of type masses and white space." The *Communicant* also won awards for the best feature article in a newspaper, "One World or No World," by James Michael Coram, and two awards for best newspaper graphics.

# Nigerian Diary

By JAMES B. SIMPSON

*The following is an account of the visit of the Most Rev. Robert Runcie, Archbishop of Canterbury, to the Church of Nigeria.*

**Thursday, April 15:** Aboard the Robbie Burns, one of a fleet of DC-10s that British Caledonian Airways named in honor of famous Scots, we flew straight down 3,908 miles from London to Lagos in a six-hour, afternoon hop that stayed within the same time zone.

Awaiting us in a long purple line at Murtala Muhammed Airport were the 19 diocesans and three retired bishops who constitute the episcopate of the Church of Nigeria. First in line was our host, the Most Rev. Timothy Olufosoye, 62, who was elected Primate four years ago. The airfield and VIP lounge were festooned with banners and posters welcoming the Archbishop of Canterbury, a foretaste of what we were to see everywhere.

**Friday, April 16:** After an early morning briefing from the British High Commissioner Sir Mervyn Brown, a procession of formal calls took place in strict order of protocol. Dr. Runcie first called on President Alhagi Shagari and Vice President Alex Ekweume at the Nigerian State House, and then went on to meet the governor of Lagos State. In the afternoon a women's rally was held at Lagos City Hall. The archbishop was unfailingly patient and attentive during the four-hour gathering and in a closing prayer asked that the women start in

their homes to engender the love and understanding they seek in wider circles.

**Saturday, April 17:** Midway through a morning service at the Church of Christ in teeming downtown Lagos, there was a procession to the outdoor tomb of Samuel Adjayi Crowther, 1802-1891, the first African bishop. After Dr. Runcie unveiled a new bust of the one-time slave, Bishop Crowther's great-grandson stepped forward with a wreath. An afternoon's drive to Ibadan, Nigeria's largest city, featured a traditional welcome "at the borders of the diocese," which included brass bands, dancing, and a huge traffic jam. The city is spread over several hills, and the central one is crowned with the Hall of Justice which resembles the Parthenon. To

accommodate the crowds, a canopied platform had been constructed for the dignitaries.

**Sunday, April 18:** The Archbishop of Canterbury preached at the main Eucharist at St. James Cathedral Church, and rested in the afternoon in preparation for the evening's ecumenical observance in Ibadan's Liberty Stadium. "The Anglican Communion is indeed a very funny church," observed the governor of Oyo State in a toast at that evening's state dinner. "It is Protestant, but it is Catholic . . . fundamentalists, ritualists, missionary societies of various degrees of churchmanship: over it all Canterbury presides and how he does it, only he and God know. Yet the Anglican Communion has not only spread the Gospel, but has relieved ignorance and disease in many countries."

**Monday, April 19:** Luncheon with the Ibo of Ife gave the archbishop a chance to see at first hand the colorful life of chiefs and tribes. Amid the tin-roofed huts, an oblong square fronted on the palace of Oba Okunade Sijuwade Olubuse II, whose carved throne was flanked by armchairs for the Archbishops of Canterbury and Nigeria. The drums alerted a crowd of 5,000, who came on the run for the tribal courtesies, greetings, and dances.

**Tuesday, April 20:** About 2,000 persons filled the Cathedral Church of St. Peter in Abeokuta, the see city of the Diocese of Egba-Egbado. The structure, built for £1000 in 1898, is of cream-colored concrete. The first duty of the two archbishops was to be photographed with 70 diocesan clerics. In the throne-room of the nearby palace of the Alake of Egba-land repose two of the community's most



Nigerian natives entertain the Archbishop of Canterbury at party.

*The Rev. James B. Simpson, who accompanied the Archbishop of Canterbury to Nigeria, is executive director of the Episcopal Book Club and Editor of the Anglican Digest.*

cherished possessions: a huge black Bible given by Edward VII in 1904 to replace an earlier one sent by Queen Victoria which was destroyed by fire, and a large red leather Bible presented on behalf of Elizabeth II in 1980. To these, the Archbishop of Canterbury added what he called "another holy book" — the new Alternative Service Book.

**Wednesday, April 21:** At St. Stephen's Cathedral in Ondo, some 2,000 waited outside and another 2,000 within. For the first time, Dr. Runcie was both preacher and celebrant. Although he is never prolonged in either speech or action, the services in which hundreds are communicated have a way of stretching into early afternoon, followed by ceremonious luncheons which end

abruptly when it is time for Evensong. Today's program also demanded a long drive to St. David's in Akure, where 3,000 people were assembled.

**Thursday, April 22:** A two-hour drive to the state, city, and Diocese of Benin accomplished a dual purpose: seeing the impressive campus of the University of Benin, which was founded only 11 years ago, and visiting the burgeoning All Saints congregation, which worships in the college's assembly hall. An hour later, a noontime ecumenical service filled a huge stadium in Benin City. Several thousand more worshipers were not deterred by the rain that seemed called down at dusk by the Evensong bells at St. Matthew's Cathedral in Benin City. After the blessing, Dr. Runcie and his

entourage went half a mile to the walled acreage of the Oba's palace for cocktails and dinner.

The Oba himself, a young man resembling the Dalai Lama, wore a cap of tangerine-colored beads with rabbit ears. He led the archbishop to an inner court where the assembled chiefs of the area fell to the ground to pay their respects to the Oba. They were followed by two groups of dancers. Taken together, the varied customs and costumes suggest a Tibetan and Thai influence.

**Friday, April 23:** This extraordinary day included two spirited services, two lifts in helicopters, a youth rally, a visit to an historic site, an Oba's reception, the daily rainstorm, and a small dinner party. At All Saints, Asaba, a country church given cathedral status four years ago, the archbishop hit his stride in preaching to a congregation of 600, with more at the windows and others perched in nearby umbrella trees. A century ago, superstition and human sacrifice still abounded in Asaba.

A Nigerian Army helicopter whisked the archbishop to a courtesy call on the governor of Enugu — a necessity before entering his state. In Onitsha, the see city of the Diocese of the Niger, the helicopter's furiously whirling blades blew the roof off the youth center. At the 1857 landing site of the pioneering Church Missionary Society personnel, Dr. Runcie planted a tree.

**Saturday, April 24:** Hazy skies brightened for the long-planned dedication of Onitsha cathedral's chapter house and administrative block. At lunch, the helicopter's arrival coincided with the soup course: its roaring blades sent red dust across the diocesan hall, instantly turning everyone into Cardinals sipping scarlet soup. The helicopter had come to fetch the archbishop for a visit to a hospital and to the mountainous Diocese of Enugu.

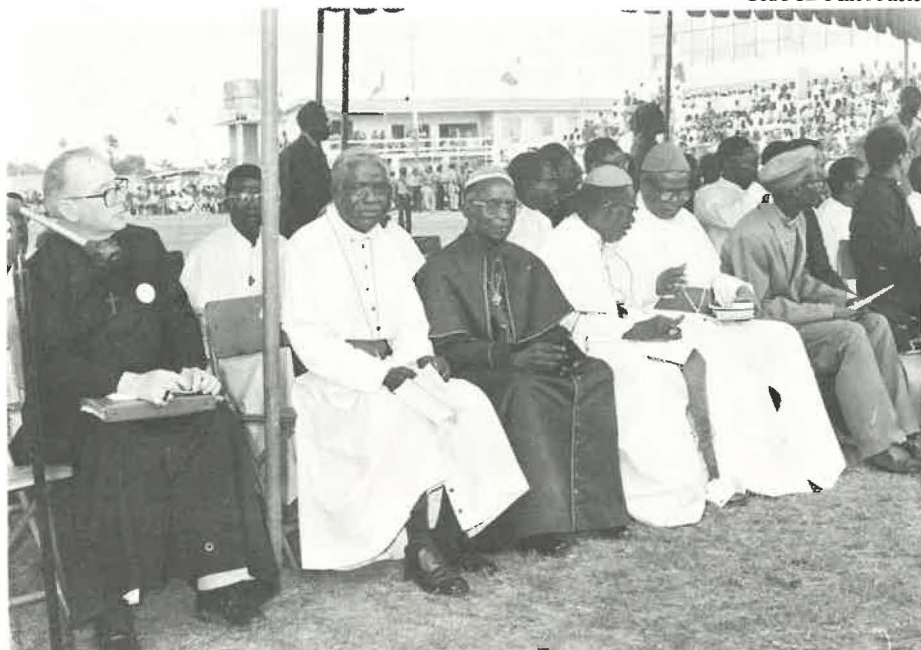
**Sunday, April 25:** Somebody in the Diocese of Enugu specializes in life-sized enlargements of photographs. One of them, showing the archbishop in his enthronement cope and miter stood like a sentinel at the entrance to Old Government House for the three days of his stay, and was presented to him on the final evening.

Dr. Runcie celebrated the Eucharist in the dining room of Old Government House before leaving for the site of the new Good Shepherd Cathedral where a foundation stone awaited his blessing. In a land where herds of sheep are seen frequently, the image of Christ as the Good Shepherd is greatly loved. A red carpeted pavilion faced the vast area where the octagonal cathedral and matching Lady Chapel will rise. As a



In Enugu, Nigeria, the Archbishop of Canterbury is shown at Christ Church: from left, the Bishop of Enugu, Dr. Runcie, the assistant youth adviser, and the adviser. Below: TLC correspondent, the Rev. James B. Simpson, far left, is seated with Methodist and Baptist clergy during an ecumenical service at Benin City, Nigeria, on the Archbishop of Canterbury's 14-day tour of the country.

God's Time Int'l Photos





postscript to the liturgy, a bewigged judge introduced dancers and acrobats.

**Monday, April 26:** Over 6,000 persons received the sacrament at St. Bartholomew's Church, Enugu, on the feast of St. Mark, as the archbishop both celebrated and preached. In the late afternoon, he blessed a chapel under construction on the Enugu campus of the University of Nigeria, and at 8 p.m., a state dinner was held on tennis courts lighted with multi-colored bulbs. Banquet tables with purple napkins lined the courts.

As the meal (Nile perch with a choice of four wines) began, a few drops of rain fell. The governor, resplendent in black tie, implored "my Lords spiritual and temporal" to beseech the heavens to hold back the threatened deluge, but to no avail. The skies let loose at dessert time, and guests who took refuge on the platform were soaked when its canopy gave way under the heavy rain. Shielded by a huge umbrella, the archbishop pronounced the blessing and fled to his car where, he said later, he emptied his shoes of rainwater.

**Tuesday, April 27:** At St. Michael's Cathedral, Kaduna, in central Nigeria, Dr. Runcie preached from a pulpit dedicated by his predecessor, Lord Coggan, in 1979. He then dedicated three sanctuary windows.

**Wednesday, April 28:** The last full day of the tour began with prayers in a country parish, St. Stephen's, near Kaduna, where the vicarage is a straw-roofed hut next to the church. The archbishop's arrival in the city and Diocese of Jos was preceded by the customary call on the governor of Plateau State. The day held a stadium service, a visit to a local church, and an evening reception at the governor's residence.

**Thursday, April 29:** After flying on to Kano, the archbishop paid a final formal call which turned out to be totally exotic. The palace of the Emir of Kano appeared to be a replica of the Baths of Luxor, with thick walls deeply carved or painted. The outer court was lined with chiefs clad in green, with heavy red Arabian headdresses, astride beautifully groomed horses. The Emir, reclining on a low couch, wore a silk robe and a glistening white headdress which covered his ears and throat. A lonely peacock regarded the scene balefully from atop a palace wall.

Evensong in Holy Trinity Cathedral was enlivened by a rainstorm and subsequent power failure. The return flight began just before midnight, achieving a total of 8,150 miles covered. Immediately upon his return at 5:45 a.m. on April 30, Dr. Runcie huddled with his advisers to prepare a statement on the Falkland crisis.

## Peace Conference in Princeton

Diocesan peace commission representatives and diocesan peace officers met at the Chauncey Conference Center in Princeton, N.J., from April 16-18 for a conference sponsored by the Episcopal Peace Fellowship. The conference was called in response to both the 1981 pastoral letter from the House of Bishops and the final report of the Church's Joint Commission on Peace.

The conferees, who came from every province and 32 dioceses throughout the church, unanimously passed three resolutions at the conference's conclusion. First, the Presiding Bishop was requested to urge his brother bishops to involve all the structures of the church so as to bring the issues of war and peace directly and actively into the central life of the church, as recommended by the Joint Commission on Peace.

Second, the executive for National Mission in Church and Society was asked to assume responsibility for a similar conference in 1983. Third, the leaders of the Episcopal Peace Fellowship and the Episcopal Urban Caucus were asked to collaborate on a General Convention resolution which would create a fund for peace within the church.

The Princeton conference was led by the Rev. John M. Gessell, EPF chairman and professor of Christian ethics at the University of the South. Dr. Gessell said, "Popular sentiment for relief of nuclear terror clearly is increasing around the world. Our challenge as Christians is to recognize the centrality in our faith of Christ's call to us to be peacemakers."

## BRIEFLY...

The University of the South has announced that it is opening its campus facilities to travellers from June to August this summer, and its administration has suggested that because of the World's Fair in Knoxville, Tenn., this might be an inducement for Episcopalians to visit Sewanee. "The university would especially like for Episcopalians to become better acquainted with their university," said Robert M. Ayres, vice chancellor and president. Rooms will be available in the Sewanee Inn, St. Mary's Retreat Center, and a college dormitory. Meals are offered also. The fair is a three-hour drive from Sewanee.

The Missionaries of Charity, the religious order founded by Mother Teresa of Calcutta, plans to open a mission in the mountains of eastern Kentucky this summer. Roman Catholic Bishop William Hughes of Covington, Ky., and Sr. M. Priscilla Lewis, the order's North American superior, toured four eastern Kentucky counties in March seeking a location for the new mission. A spokesman for the diocese said the mission initially would have a staff of four sisters. The order operates missions in New York City, Detroit, St. Louis, Washington, D.C., and New Jersey, but the eastern Kentucky mission would be the first in rural America.



Among those who attended the Princeton peace conference were (from left) the Rev. Kenneth Kinnett of Atlanta; former U.S. Ambassador to the Soviet Union, George Kennan of Princeton; Fr. Gessell; and the Rev. Nathaniel W. Pierce of Nampa, Idaho, a member of the Joint Commission on Peace.

# The Strong Name of the Trinity

By G. EARL DANIELS

*"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit..." (Matthew 28:19).*

One of my favorite stories goes like this: In a certain parish there was a man who attended church only once a year. This, in itself, is not very remarkable. There are, unfortunately, quite a few persons who ignore the church during the rest of the year, but are attracted to the festival services of Christmas and Easter, with their beautiful pageantry and glorious music.

But this man was different. Over a period of years it was noted that he came to church only on Trinity Sunday. Finally, one of the vestrymen could restrain himself no longer. He approached the visitor and said, "I have noticed that you attend church only on Trinity Sunday, and I cannot imagine why you have selected this particular time for your only visit to church."

"Oh, that's easy to explain," said the man. "I like to attend church on Trinity Sunday, so that I can hear the rector get all tangled up trying to explain the Trinity!"

One of our ancient hymns, number 268, attributed to the godly St. Patrick, contains these ringing words of affirmation:

I bind unto myself today  
The strong Name of the Trinity,  
By invocation of the same,  
The Three in One, and One in Three.

We sing the hymn — and we thrill to its stately rhythm — but there are multitudes who doubt the value of the Trin-

ity as a symbol of Christian truth. For them, the doctrine of the Trinity is a liability, rather than an asset. They declare it to be a weak name, a confusing name. They call for a return to the "simple" Gospel, unencumbered by the artificial accretions of the theologians.

It is impossible for us to ignore this criticism, when we consider how frequent and how prominent are the references to the Trinity in the services of the church. Its simplest form occurs in the service of Holy Baptism, where the priest says: "I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit."

In this simple form it may appear in such places as the invocation before the sermon, in the Gloria Patri following the recitation of the Psalms, in the collect of the day, and in the final blessing of the Holy Eucharist. In a more detailed form, the Trinity appears in the Apostles' Creed and the Nicene Creed; and in its more elaborate form in the little-used Athanasian Creed (BCP, p. 864). There is a whole section of Trinitarian hymns beginning at number 266 in the Hymnal of 1940.

We could continue, but enough examples have been given to make it clear that the doctrine of the Trinity could not be omitted from our worship without a serious mutilation of those services which have become dear to us through the years. Therefore, if the Trinity is not important, it means that we are putting a great deal of emphasis upon something which does not matter. We must either validate our use of the Trinity, or cease to say with our lips that which we do not believe in our hearts.

Let us begin by clearing away one misconception. Many people assume that the theologians invented the problem of the Trinity, and that now it is up to us to figure out what it means. The very opposite is true. Long before the doctrine of the Trinity was ever put into words,

there was a three-fold experience of God in the Christian religion, and our present doctrine is a human attempt to express this three-fold experience.

Let us suppose that we were to attempt to write the biography of an average man. To tell the whole story of his life we must cover the various relationships which he sustains to others. For example, with respect to his parents, he is a *son*; with respect to his wife, he is a *husband*; and with respect to his children, he is a *father*.

There are other relationships which might be added, but these are sufficient for our purpose. The complete story of this representative man requires the inclusion of all these relationships, if we are to have a true picture of either his character or his activities.

*The Christian religion may be considered as God's biography.* That biography as set forth in the scriptures may be divided into three periods:

(1) *The age of creation* as described in the Old Testament.

(2) *The age of redemption* as described in the Gospels.

(3) *The age of sanctification* as described in the Acts and the Epistles.

While it is helpful to separate these activities into those periods of history when they have been most emphasized — yet God acts continuously in his three-fold capacity as Father, Son, and Holy Spirit, in something of the same way that a man can be at the same time a son, a husband, and a father. Broadly speaking, therefore, we think of God the Father as the Creator of the world; we think of God the Son as the Redeemer of the world; we think of God the Holy Spirit as the present means by which God through Christ is active in the world.

If the Trinitarian faith is to be rejected as a way of life, then what are the alternatives? It so happens that history records three main attempts to build a religious faith without a belief in the Trinity. While it is necessary to say that none of these groups are without some vague consciousness of the other persons in the Trinity, yet for all practical purposes they have emphasized only one aspect of God's biography — and by so doing, they reveal the weakness of a one-sided faith. For faith is like a three-legged stool; if one leg is missing, or is too short, the whole thing is unstable.

Let us describe what is the result when a religious movement emphasizes only one person of the Trinity to the practical exclusion of the other.

First, there are those who emphasize only the *Father*. This has been described as deism — and we may call this "a distant faith." This faith answers one of our questions about God by declaring that God, in the beginning of the world, created all things. That is fine — as far as it goes. But the deists say that after

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*The Rev. G. Earl Daniels, retired priest of the Diocese of Massachusetts, is a frequent contributor to magazines and other religious publications. He resides in Indianapolis.*

God created the world, he took little interest in it, so that for all practical purposes, deism is the same as atheism.

Secondly, there are those who emphasize the *Son* only. We will call this "an earthly faith." This faith knows only the human Jesus, who was "born of Mary, suffered under Pontius Pilate, was crucified, dead, and buried." He had no pre-existence with the Father, nor does he now "sit at the right hand of God." The whole of his life was included within the earthly span of birth and death. He was but a man, indeed the prince of men, a peerless leader, and a matchless teacher. But now he is dead and cannot help us. All we can do is honor his memory and pledge ourselves to follow his noble example.

Thirdly, there are those who emphasize the *Holy Spirit* only. It is hard to find a single, inclusive name for this group. Theirs is "an erratic faith." It is like a balloon let loose from its moorings, and subject to every cross current for its direction.

St. Paul had difficulty with those who claimed to be led by the Spirit and spoke in "an unknown tongue." He said, "I had rather speak one word that men can understand, than 10,000 words in an unknown tongue." Those who emphasize the Holy Spirit, while forgetting the Father and Son, cut themselves loose from God's record in history, and instead shape their lives according to the supposed guidance of the Spirit.

Do you remember the story of the three blind men who met an elephant? One grasped the tail and said, "It is like a rope." Another put his arms around one of the legs and declared, "It is like a tree." A third lifted up his hands against the broad side of the elephant and said, "It is like a wall." They were all partly right, but because they had only had contact with a part of the elephant, they had no true picture of what an elephant is like.

So it is with the doctrine of the Trinity. *If we confine ourselves to only one aspect of God, we shall have but an inadequate conception of what he is really like.*

Trinity Sunday is a needed reminder of the dangers of a fragmentary faith. If we think of God merely as a first cause, we have little to give us courage in the face of present difficulties. If we dwell merely upon the human Jesus who lived long ago in Palestine, we have only the memory of a valiant life. If we think only of the Holy Spirit and Pentecostal zeal, without an adequate ground in history, we are but set adrift in life's tempestuous seas.

But if we build our life upon an adequate, well-rounded faith in all that God is, and all that he has done, then we have a spiritual fortress which can keep us steadfast in every adversity. Let us fervently pray for such a faith!

# WORDS

By ROLAND THORWALDSEN

A 30-year-old St. Petersburg man was found murdered by his parents in his home late Saturday. (*St. Petersburg Times*). "... died in his home, post office box 320-A" (*Los Angeles Times*). "... arraigned on charges of negligible homicide" (*Boston Globe*). "Climber peaks inside volcano" (*San Francisco Examiner*).

These remarkable events were cited recently in a story in the *Los Angeles Times*, which reported the unhappy news that in the past five years "... reporters and copy editors at even the best publications have increasingly displayed an ignorance of (and indifference to) the basic rules of English usage." Indeed, we are all aware of the bad grammar, misspellings, misused words, *non sequiturs*, imprecision, and jargon that we encounter as we read.

Well, *so what?* We all know that the man in St. Petersburg wasn't done in by his father and mother but was found by them after he'd been killed. And the fellow in Los Angeles didn't live in a post office box, although one is prepared to believe almost anything these days. Some homicides are negligent, but none are negligible, at least to the victim, and the climber was exploring the volcano, not having a mystical experience inside it.

However, sloppy usage of language can have practical consequences. Anyone who is on a parish vestry or attends diocesan conventions, church conferences, or committee meetings is aware of how often disagreement, dissension, and protracted misunderstanding can result from vaguely expressed ideas and opinions, and from words used inaccurately.

If your TV set has a channel which features revivalist services, you might study the less conscientious pulpit thumpers working their audiences. Notice the techniques of the highly emotional vocabulary. See how words are used without reference to their precise meaning and biblical passages are given

false or misleading interpretations. This is the method of all propaganda. The purpose of the abuse of language is to arouse fear, guilt, and anxiety — any of which can be manipulated for power and profit.

It was once a custom in Scandinavian families to toss leftover bread which wasn't to be used for pudding or stuffing into the kitchen fire rather than throw it into the garbage. Many who are devoted to the Mass have a sense that all earthly bread is hallowed by the bread of heaven.

The same analogy could be applied to what we say and write. God has revealed himself in Christ, the living Word, and in scripture, the written word. Our speech, by association, is to some degree sacred and should not be debased by blasphemy, profanity, lies, and slander, or by careless error and inadvertent falsehood.

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## Matins

Through thinning darkness  
up and down the canyon  
the raucous lusty  
*ki-ki-ri* and *ko-ko-ro*  
of roosters.

Midday, we'd never know  
so many cocks to populate  
these slopes.

What kind of inner  
rooster-resonance  
does morning detonate?

Does each arched neck  
each pair of flapping feathered bones  
produce a *Jubilate Deo*  
that Deus likes to hear?

Roosters, you remind us:  
for unfeathered bipeds  
as well as for Leghorns  
and Rhode Island Reds  
new-waking can be gladdest  
anthem time.

Elva McAllister

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*The Rev. Roland Thorwaldsen is assisting priest at St. Athanasius' Church and St. Francis' Church in Los Angeles.*

# EDITORIALS

## Our Graduates

As students graduate from schools, colleges, universities, seminaries, and other kinds of educational institutions, we extend to them our congratulations and good wishes. Our parishes are justly proud of their graduates. The world needs people with knowledge and intellectual perspective who can move forward into other fields of responsibility, or perhaps into further study. Let us also be supportive and helpful to those graduates who, in the weeks and months ahead, have the difficult task of finding appropriate employment.

## Young and Old Together

With the end of school, warm weather, and Trinity Sunday, life changes. Summer will soon be upon us.

Among other things, it is a season when older and younger people can do things together. It is a time when a boy can help his grandfather in the garden, or when an aunt can take her niece for a long walk, or when people can enjoy a picnic, or perhaps simply sit and talk unhurriedly together.

The pace of modern life is such that, even in summer, there does not seem to be much time for such things. We put them off. Then, one fine day we will wake up, and it is September. Summer has gone and fall has come, and some of the important and precious opportunities of life will have been lost.

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## FEASTS, FASTS AND FERIAS

### The Diptychs on Disk

By ORMONDE PLATER

The needs of men and women, as well as angelic songs of praise, are the subjects of the eucharistic liturgy. Nowhere does the liturgy descend to earth so realistically as in the prayers of the people, or the general intercessions. Though rigid in structure, the forms in the Prayer Book are flexible in intention. The rubrics permit the insertion of specific names, the inclusion of additional petitions and thanksgivings, and other adaptations or insertions appropriate to the season or occasion.

The adaptability of the formal, general prayers to informal, particular concerns has proven popular. Many parishes have begun to use special forms which emphasize seasonal themes, especially of the incarnational and paschal cycles. In addition, it is common for the deacon or other leader to insert the names of the sick and other special causes, and common also to pause while the people mention aloud, or recall silently, their own concerns for the church and the world. Gathered into the formal prayers, these names and concerns are, in effect, collected and presented as an offering to God.

Including specific names and concerns is no liturgical novelty. In many areas of the ancient church, just before the eucharistic prayer, the deacon read aloud the names of those who had brought an offering of bread. As time went on, the names of the dead were added, and still later the list was expanded to include the names of other living persons. The list was known as the *diptychs* (Greek for "two folds"), referring to the hinged board, often of beautiful design and with covers of precious metal or ivory, on which the names of the living and the dead were written.

Although the diptychs do not appear to have been an integral part of the gen-

eral intercessions, their intercessory character reinforced the prayers of the people which closely preceded them. From the fifth century, however, their location was changed.

Apparently on the urging of Pope Innocent I in 416, the diptychs came to be inserted within the eucharistic prayer, in a manner similar to the provision in our Prayer D (BCP 375), but at considerable length. This had the effect of detracting from the *oratio fidelium* and of reducing them to a vestige of their former greatness. In the reformed churches of the 16th century, the diptychs were abolished entirely, and intercessory prayers, where restored, tended to have an imper-

#### Joy

Easing up over the edge of a slippery earth  
the golden trumpeter of the East sounds the  
early morning sigh of a new symphony saying,  
"Join in with the rest of creation —  
pick up your voice, your trumpet and harp,  
pick up whatever will sound a smile and  
make a joyful noise from every horizon."

Thomas T. Luter

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Deacon Ormonde Plater is on the staff of St. Anna's Church, New Orleans.

sonal and abstract character.

The restoration of flexible prayers of the people in our Prayer Book provides an opportunity for reading the names of the living and the dead — a reading similar to the diptychs, but joined to the intercessions rather than to the offering of bread and wine. Names and concerns will still come informally from the congregation, but there is also a need to organize a list — not only of the sick, but also of significant or sacramental anniversaries the parish should remember during the coming week — deaths, births, baptisms, weddings.

The list can take many physical forms. For the dead, an ornate book of memorials might be used as the modern equivalent of the hinged boards of ancient times; each day of the year can be assigned one page. For the living, the list will have to be less permanent. Most parishes are subject to frequent comings and goings, the continual migration of a society with few roots. For some parishes, the list of the living will be almost impossible to keep up to date.

One way to keep track of parochial records is to use a personal or home computer such as those sold by local merchants. These computers act to enter, store, and retrieve in print all kinds of numeric and verbal data. For a list of parishioners, along with information about them, the computer would use a program known as a data base management system.

The program would create and store on a small plastic disk, a "file" (under the name of the parish) containing a number of "records" (one for each parishioner or family), with each record in turn containing several different "fields" — for names, addresses, phone numbers, and dates of events such as births, baptisms, confirmations, and weddings.

It is these significant and sacramental events that we want to recall when we offer the names of our people to God. Data programs include the ability to sort fields, including dates, in ascending or descending order. Thus, for example, when we want a list of those baptized, with their baptismal dates in order from January through December, we instruct the computer to sort the baptismal field; then we ask it to print out the dates and names.

If leafing through a pile of computer printouts seems unsuitable to the dignity of the liturgy, someone can simply copy out, for reading in the prayers, the names of those baptized — or born, or married — during the coming weeks in years past.

Although birthdays and wedding anniversaries are the most popular, baptismal dates (which few Christians remember) deserve the highest treatment. These anniversaries receive further attention when those remembered take part in the liturgy in some special way,

as readers, cantors, servers, givers of flowers or candles, or, following the ancient custom of the diptychs, as offerers of the bread and wine. Thereby the prayers of the people become visibly linked with other parts of the liturgy.

In whatever manner the names of the living and the dead are kept and made available, fancy books or simple sheets

of paper, advanced technology or scribbled notes, their inclusion in the prayers of the people elevates the worship of a parish. For they bring before God the particular needs of others, and they remind us that the communion of saints is not merely universal but local and familiar, the extension through time and space of all our Christian families.

## 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.

June		October	
7-8	Province II Synod	16	Fall Convention, Diocese of El Camino Real
7-9	Anglican/Roman Catholic Consultation (Cincinnati)	21-23	National Episcopal Cursillo Seminar (Orlando, Fla.)
11-12	Convention, Diocese of Central Pennsylvania (Lewisburg)	21-23	Convention, Diocese of Western Kansas
13-17	Standing Commission on Church Music (New York)	21-23	Convention, Diocese of Southwest Florida (Plant City)
15-16	Church Deployment Board (Chicago)	21-23	Convention, Diocese of Oregon (Seaside)
18-20	Convention, Diocese of Utah (Salt Lake City)	21-23	Convention, Diocese of Indianapolis (Terre Haute)
22-23	Province I Synod	22	Convention, Diocese of Chicago (Chicago)
26	Convention to Elect Bishop Coadjutor, Diocese of Bethlehem (Bethlehem)	22-23	Convention, Diocese of Milwaukee (Janesville)
		22-23	Convention, Diocese of Kansas (Wichita)
		22-23	Convention, Diocese of Michigan (Detroit)
		22-23	Convention, Diocese of Southeast Florida (Miami)
5-9	United Thank Offering Committee (Greenwich)	25-29	In House Week, Episcopal Church Center
6-10	Full Gospel Business Men's World Convention (Anaheim, Calif.)	28-30	Convention, Diocese of Lexington (Lexington, Ky.)
29-31	Renewal Ministries Conference, Charismatic Fellowship (Santa Clara, Calif.)	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)
July		November	
5-9	United Thank Offering Committee (Greenwich)	5-6	Convention, Diocese of Iowa (Des Moines)
6-10	Full Gospel Business Men's World Convention (Anaheim, Calif.)	5-6	Convention, Diocese of New Jersey (Lawrence Township)
29-31	Renewal Ministries Conference, Charismatic Fellowship (Santa Clara, Calif.)	5-6	Convention, Diocese of Western Massachusetts (Worcester)
		5-6	Convention, Diocese of Central New York (Syracuse)
		6	Convention, Diocese of Rochester (Hornell, N.Y.)
		11-13	Convention, Diocese of Southern Ohio (Columbus)
		12-13	Convention, Diocese of Northwest Texas
		12-13	Convention, Diocese of Maine (Portland)
		12-14	Convention, Diocese of West Missouri (St. Joseph)
		13	Convention, Diocese of Maryland
		13	Convention, Diocese of Pittsburgh
		17-19	Executive Council Meeting
		18-21	Convention, Diocese of Rio Grande
		19-20	Convention, Diocese of Los Angeles
		19-20	Convention, Diocese of Northwestern Diocese of Pennsylvania (DuBois)
		25	Thanksgiving Day
		28	Advent I
		30-	Church Deployment Board (Chicago)
		Dec. 1	
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)		

# CLASSIFIED

## BOOKS

A DAILY FAITH by Clinton H. Blake, Jr., S.T.M. 52 short meditations. Suitable for general study or sermon outlines for clergy or lay readers. Order from author. Box 444, Franconia, N.H. 03580. \$3.25 (includes postage).

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, Box 99309D, San Francisco 94109.

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NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$15.00 plus \$1.50 each for gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

## NOTICE

COME JOG 8 mile Showboat Race in lovely Chesaning, Michigan, Saturday, June 26, 9 a.m. Write: Lew Towler, 602 W. Broad St., Chesaning, Mich. 48616. Please enclose SSAE.

## 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.

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

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.

## RETIREMENT

UNIQUE VILLAGE — live independently, inexpensively, ranch house — only \$115 monthly, or \$9,500 life lease — plus improvement charges, modest monthly fees. Bristol Village, Waverly, Ohio 45690.

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

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- Resolutions and minutes of Church organizations: 26 cts. a word.
- Copy for advertisements must be received at least 26 days before publication date.

## THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

# PEOPLE and places

## Appointments

The Rev. Lester L. Bundy is vicar of the Communion of the Resurrection, Longmont, Colo. Add: 536 Country Lane, Boulder, Colo. 80302.

The Rev. Mary Campbell is vicar of St. Peter's Church, Lebanon, Ind.

The Rev. Carol M. Chamberlain is serving as part-time rector of St. Aidan's Church, Cheltenham, Pa.

The Rev. Arlen L. Fowler, formerly administrator and professor at the University of Tulsa, is now associate at St. Dunstan's Church, Tulsa. Add: 5635 E. Seventy-First St., Tulsa 74136.

The Rev. Richard Hallady, vicar of St. Thomas' Church, Franklin, Ind., is now also vicar of St. Luke's, Shelbyville.

The Rev. Thomas E. Punzo is associate rector of the Church of St. Michael and All Angels, Mission, Kan. Add: 6630 Nall Ave., Mission 66202.

The Rev. Harold S. Simmonds has for some time been priest-in-charge of the Church of the Epiphany, Henryville, Ind.

The Rev. Benjamin S. Story will become vicar of All Saints' Church, Seymour, Ind., on June 1.

The Rev. A. Donald Wiesner is vicar of Trinity Church, Vincentown, N.J., and assistant of St. Peter's, Medford. Add: 5 Red Oak Dr., Vincetown 08088.

The Rev. Robert A. Wright is now serving St. James' Church, Downingtown, Pa.

## Awards

The Lions Club of John F. Kennedy International Airport has presented its "Man of the Year" award for 1982 to the three chaplains who serve the airport chapel. In addition to the Jewish rabbi there and the Roman Catholic priest, the Rev. Martin L. Bowman was singled out for the honor. Fr. Bowman is also vicar of the Church of St. James of Jerusalem, Long Beach, L.I. The awards were presented at a luncheon in May at the International Hotel at the airport.

## Resignations

The Rev. John R. Harmon, rector of the Church of the Messiah, Gwynedd, Pa., has resigned.

The Rev. John B. Luce, rector of St. Ann's Church, Bronx, New York, has resigned and is now living in Cambridge, Mass.

The Ven. Michael Martin, who was licensed to serve in the Diocese of New Jersey, has returned to Australia.

The Rev. Howard A. Schoech, curate of the Church of the Holy Spirit, Bellevue, Neb., serving St. Luke's Church, Plattsmouth, has resigned.

## Transfers

The Rev. Susan Connell, who is serving St. Mark's Church, Hammonton, N.J., has changed her canonical connection from the Diocese of Western Massachusetts to the Diocese of New Jersey.

The Rev. Michael Hartwell has transferred from the Diocese of New Jersey to the Diocese of Maine. Add: St. Ann's Church, R.R. 2, Box 130-B, South Windham, Maine 04082.

## NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

## Deaths

The Rev. Edward A. Heffner, a retired priest of the Diocese of Milwaukee who combined several careers in his lifetime, died of cancer on May 12 at the age of 71.

Fr. Heffner, who held the degree of Doctor of Medicine, entered the priesthood at age 37 and spent the first part of his ministry in New Mexico. He served churches in Kansas from 1953 to 1959. Fr. Heffner was connected with All Saints' Cathedral in Milwaukee from 1959 until his retirement in 1974, at which time he was canon missionary. Dr. Heffner was for a time in charge of maternal and child health care for the Milwaukee Health Department and regularly took part in radio programs on the subject. He served in the Army Air Corps during World War II and in the Korean War, later becoming surgeon and hospital commander at Mitchell Field in Wisconsin. He was married in 1933 to Christine Fleming Schneidau, who was the managing editor of THE LIVING CHURCH from 1960 to 1965. She survives him, as do their four children. The Heffners made their home in Tucson, Ariz., in recent years.

The Rev. Wilbur C. Leach, priest of the Diocese of New York, died on March 27 at the age of 67.

Born in New York City, Fr. Leach was educated at the University of North Carolina and General Theological Seminary. He was married in 1941 to Ruth Colvard Hill and they had two children. From 1942 to 1950 he served missions in North Carolina; from 1950 to 1972 he was curate at St. Luke's Church, New York City. His last ministry was at the Church of the Holy Nativity in the Bronx, where he was rector, beginning his work there in 1972.

The Rev. Percy V. Norwood, retired priest of the Diocese of Chicago, who served as professor of ecclesiastical history at Seabury-Western Theological Seminary from 1921 to 1954, died on May 1 at the age of 98.

Fr. Norwood had been living in Cincinnati, where he was affiliated with St. Stephen's Church. He was educated at Harvard and Oxford and had his doctorate from Northwestern University. He spent his early ministry in Connecticut, and then from 1917 to 1921 was at the Berkeley Divinity School as an instructor and later professor of liturgics. Fr. Norwood was the registrar for the Diocese of Chicago from 1929 to 1954, when he retired. He was the author of several books and numerous theological articles. In 1925 he was married to Irene Fike. Their daughter survives him.

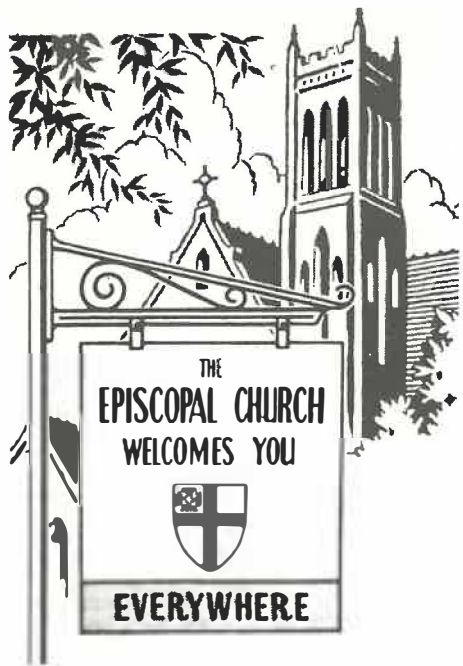
Dr. T. Reece Marsh, who was professor of English at Wichita State University for many years, died on April 10 some time after an automobile accident.

He had served as senior warden of St. James' Church, Wichita, Kan., and had for many years been a member of the department of college work of the Diocese of Kansas. He was formerly president of the standing committee of the diocese, a deputy to General Convention, and a member of the search committee for the election of Bishop of Kansas in 1981.

George A. Shipman, Ph.D., professor emeritus of the University of Washington, prominent national layman of the church, and consultant to many public agencies, died April 15 in Seattle.

He had served as vestryman and senior warden of St. Mark's Church, Seattle, and St. Augustine's in the Woods, Freeland, both in the Diocese of Olympia. He was many times a delegate to the diocesan convention and four times a deputy to General Convention. He was a member of Olympia's diocesan council, its long range planning committee, and the cathedral chapter. From 1970 to 1976 he served on the Joint Standing Committee on Program and Budget. He had also been a member of the Joint Committee on Ecumenical Relations, of the COCU delegation, and the Anglican-Roman Catholic Consultation and served on the General Board of Examining Chaplains. Dr. Shipman is survived by his wife, Evelyn, two sons, and five grandchildren.

# SUMMER CHURCH SERVICES



## AUBURN, ALA.

**HOLY TRINITY** Church Dr. (Off S. Gay)  
The Rev. William P. McLemore, r 2 mi. north of I-85  
Sun 8, 10; Wed 10

## 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

## SAN FRANCISCO, CALIF.

**GRACE CATHEDRAL** California & Taylor Sts.  
Sun H Eu 8, 9, 11 (choir). Ev Sun 3:30, Thurs 5:15

## 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.

## DENVER, COLO.

**ST. ANDREW'S ABBEY** 2015 Glenarm Place  
The Order of the Holy Family 623-7002  
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.  
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.  
C Sat 11-12

## 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

## WEST PALM BEACH, FLA.

**ST. DAVID'S-IN-THE-PINES**, Wellington  
465 W. Forest Hill Blvd. 33411  
The Rev. John F. Mangrum, D.H.L., S.T.D.  
Sun HC 8 & 9:30; Wed & HD 8; Daily Offices 8 & 5

## 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

## ARLINGTON HEIGHTS, ILL

**ST. SIMON'S** 717 Kirchhoff Rd.  
Just north of N.W. Community Hospital  
The Rev. Richard Lundberg, r; the Rev. John Throop, c  
Sun H Eu 8; 10. Wed H Eu & Healing 9; Thurs H Eu 6:30. Fri  
H Eu & Bible study 9

## 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

## BOSTON, MASS. (Cont'd)

**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

## CAPE ANN, MASS.

**ST. JOHN'S** 48 Middle St., Gloucester  
Sun 8, 10:30

## ST. MARY'S

24 Broadway, Rockport  
Sun 8, 10

## 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

## LONG BEACH, MISS.

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

## KANSAS CITY, MO.

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

## 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

## ST. MARTIN OF TOURS

24th and J Streets  
Sun 9 Sung Mass. Daily as anno. F.S. Walinski, r

## 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.

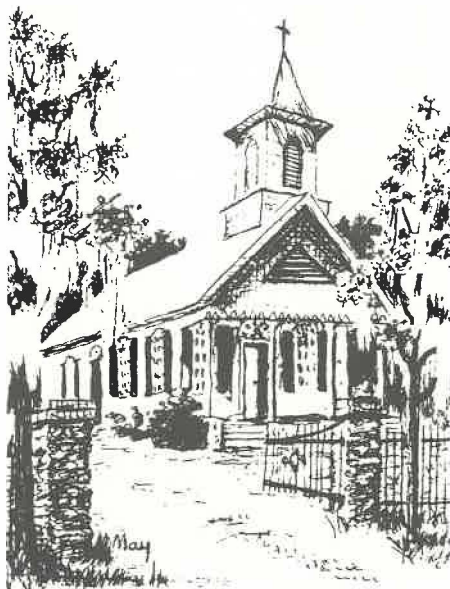
**CHURCH OF THE ADVENT**  
Washington & Franklin St.  
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E.  
Stott, r-em  
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H  
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'  
Days as anno

## 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

## SEA GIRT, N.J.

**ST. URIEL THE ARCHANGEL** 3rd & Philadelphia Blvd.  
The Rev. Canon J.E. Hulbert, r; the Rev. W.J. Leigh, c  
Sun HC 8, 10; Daily HC Mon & Thurs 7:30; Tues & Fri 12;  
Wed & Sat 9:30



Trinity Church, Edisto Island, S.C.

(Continued on next page)

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

# SUMMER CHURCH SERVICES

(Continued from previous page)

## TRENTON, N.J.

**TRINITY CATHEDRAL** 801 W. State St.  
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

## ALBUQUERQUE, N.M.

**CATHEDRAL CHURCH OF ST. JOHN** 4th & Silver, S.W.  
The Very Rev. John B. Haverland, dean; the Rev. Geoffrey Butcher, precentor, the Rev. Ken Clark, theologian  
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10. First and third Sat 7

## 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. Dally 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. GEORGE'S**  
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

**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. Dally 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. Dally after 12:10 Mass

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

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. Gordon-Hurst Barrow  
Sun. HC 8, 9, 11 (1S), 12:05, MP 11. 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

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

**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

## VALLE CRUCIS, N.C.

**HOLY CROSS** N.C. Highway 194  
The Rev. Arthur G. Holder  
Sun Eu 8, 11; Wed Eu 6

## NORRISTOWN, PA.

(Between Exits 24 & 25 of Pa. Tpke)  
**ST. JOHN'S** 23 E. Airy St. (across from Court House)  
The Rev. Vernon A. Austin, r  
Sun Masses: 7:30; 9:20 (Sol), 11:15; MP 7:15. Wkdy: MP 8:45; H Eu 12:05 (also 9 Thurs); EP 4

## PHILADELPHIA, PA.

**ANNUNCIATION, B.V.M.** 12th & Diamond Sts.  
Sun Masses: 8, 9 & 11 (High). Dally Mass as anno. A Traditional Anglo-Catholic Parish

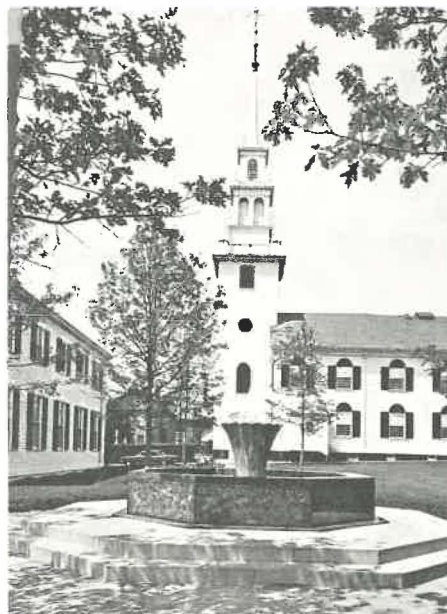
**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th & Cherry Sts., 563-1876  
Sun Masses 8, 10 (High), 6:15, Matins 7:40, Ev & Novena 5:30. Dally: Matins 6:40, Masses 7 & 12:10 (Sat 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## NARRAGANSETT, R.I.

**ST. PETER'S BY THE SEA** 02882-0296  
Central & Caswell Sts.  
The Rev. Nigel Lyon Andrews, D.D., r  
Sun H Eu 8 (Rite I), 10 (Rite II)

## NEWPORT, R.I.

**TRINITY** on Queen Anne Square  
Canon D. Lorne Coyle, r; Bradley C. Davis, c  
Sun HC 8, 10 (1S & 3S), MP (2S & 4S); Wed HC 11; Thurs HC & HS 12. Founded in 1698. Built in 1726.



Trinity Church, Newport, R.I.

## WESTERLY, R.I.

**CHRIST CHURCH** Broad & Elm Sts.  
The Rev. David B. Joslin, r  
Sun H Eu 8, 10, 6:30

## EDISTO ISLAND, S.C.

**TRINITY** Highway 174  
The Rev. Edward Gettys Meeks, r  
Sun Eu 9

## GEORGETOWN, S.C.

**PRINCE GEORGE PARISH, Winyah** 300 Broad St.  
The Rev. Melvin R. Hyman, r  
Sun 8, 10. Thurs 10, HC, LOH. Founded in 1721

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., No.  
The Rev. Dr. Harvey G. Cook, r  
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S & 4S). Thurs HC 1. HC as anno

## PAWLEYS ISLAND, S.C.

**ALL SAINTS PARISH, Waccamaw** River Rd.  
Sun Eu 8, 10 (MP 2S & 4S), Wed Eu & HU 10

## 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

**ST. MICHAEL & ALL ANGELS** 824 Melrose Pl.  
The Rev. A.N. Minor, v  
H Eu Sun 11, 5:30, Tues 12:10, Wed 7. EP Thurs 5:45

## 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. Altman, 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. Dally 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

## 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.

## WESTON, W. VA.

**ST. PAUL'S** 206 E. 2nd St.  
The Rev. Robert A. Goodrich, Jr.  
Sun Eu, 8, 10 (choir). Wed Eu Healing 12 noon

## MADISON, WIS.

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

## MILWAUKEE, WIS.

**ST. PAUL'S** 914 E. Knapp St.  
Anthony C. Thurston, r  
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S, 4S & 5S)

## 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 missionary  
Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; MP 11 (2S, 4S). Wkdy: H Eu 12, Tues with Healing (Summer: Tues & Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 dally. St. Thomas' Chapel, St. Germain-en-Laye, Sun H Eu 10:30