

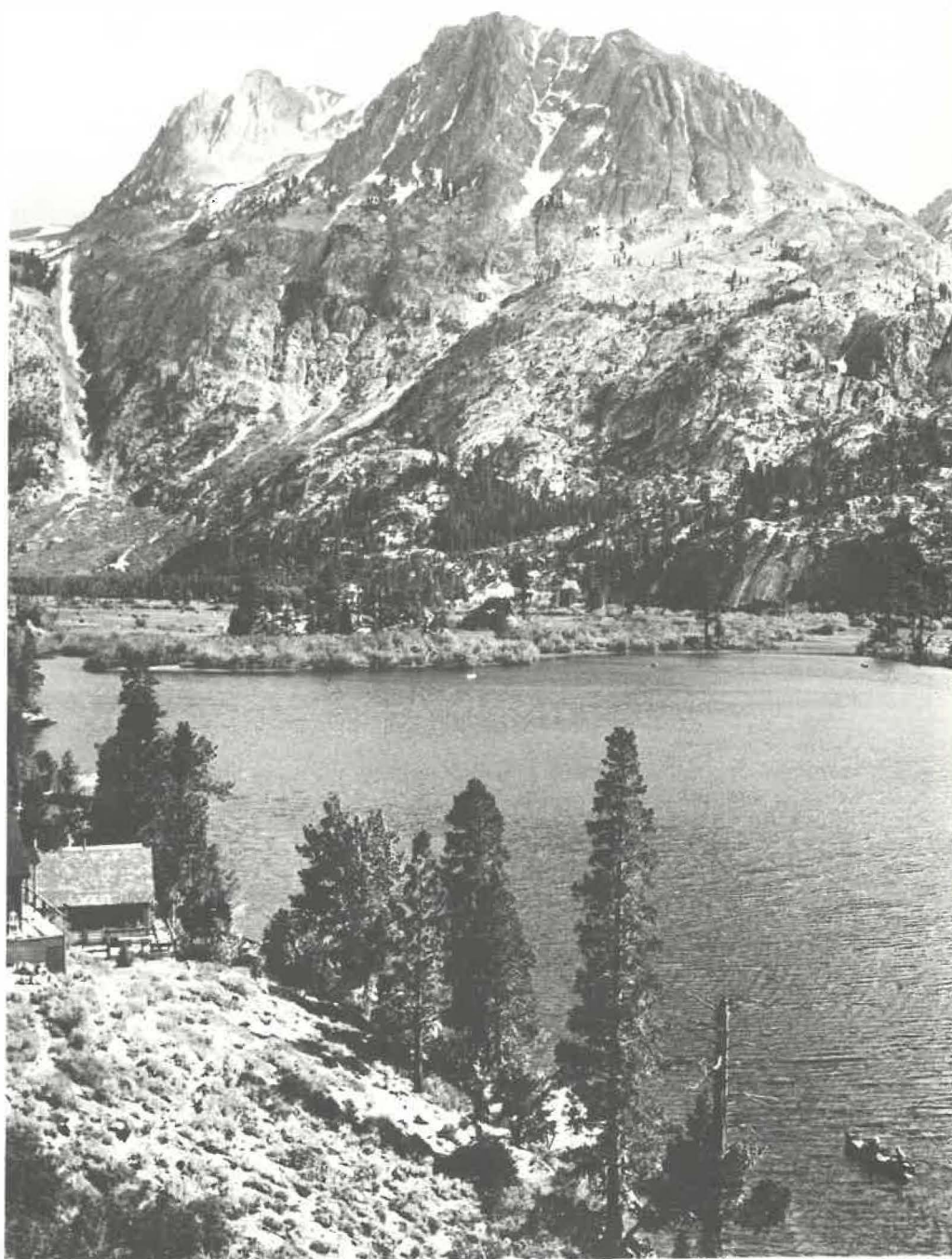
THE LIVING CHURCH

**Preaching
for the Right
Brain**

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in the World**

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“To live you must reach out. It is the law of your being” [p. 2].

RMS



Reaching Out

By RICHARD WENTZ

Whenever I go up into the mountains, I have a feeling of coming home. I want to reach out. I want to touch the mountains, the trees. I want to feel the stickiness of the pinesap on my fingers as I pinch off a few needles to smell. The scent, the feel of it, strike a chord of memory. My grandfather, Pap Wentz, used to make cough syrup out of pine needles and sugar. I can still taste it. It touches some part of me that is deeper than my thinking, longer than my heavy span of years.

I was born in the mountains, close to the pines, the oaks, the maples, and the hickories. So I can understand my reaching out — reaching out like a child for something I belong to. When I reach out, I touch the whole world — as it was and as it is now and is to be. I even touch Pap Wentz and his cough medicine.

But I love the seashore almost as well as the mountains. Yet I've been there relatively few times. I have a fear of those great depths, those thrashing waves; but I still reach out. I still feel a part of them. There's almost a longing. In a sense, it's easy to understand. We have come from the waters, the naturalists tell us.

God in beauty has lifted us out of the waters — done a very shocking thing with a mass of cellular protoplasm. We have been delivered out of those loins. God has done a beautiful thing — made a walking, thinking, feeling body. And

he saw that it was good — at least for the time being, this time of being.

Salt and sun and moisture were available to the drifting masses of cells. They reached out, *reached out*, and took salt and sun and water. And, in the reaching out, they became changed. They brought the seas ashore with them. And here we are — holding in our own bodies, our own being, the very life that was in the seas and found itself upon the mountains.

What beauty has God wrought with this sea water! What a curious creature is man — a creature who came into being by reaching out more than any other. It is our reaching out that makes us what we are. Our reaching out is the God in us — living — returning to itself!

“For this commandment which I command you this day is not too hard for you, neither is it far off. It is not in heaven, that you should say, ‘Who will go up for us to heaven, and bring it to

us, that we may hear it and do it?’ Neither is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us that we may hear it and do it? But the word is very near you; it is in your mouth and in your heart so that you can do it (Deuteronomy 30:11-14).

This commandment that beats with your heart and echoes from the caverns of your head — this law is the word of reaching out. It is written in your very being — your being of sea water that lifts its eyes unto the hills.

To live you must reach out. It is the law of your being. You must reach out because the “other” is the only self you have. The neighbor, by the side of the road — he is the self God gives you. Reach out! It is *your* self. Reach out and weep when you hear that it has been possible for some human beings to carry others into the desert and to leave them there without food, without water — to leave them raped and spent and helpless! Weep that it is possible to do these things for something called money.

That is a reversal of the very commandment of existence which the Lord your God has written into your mouth and into your pulsating heart of sea water. If you reverse this commandment, you reverse the course of meaningful existence, and you shall fade away — you and the creatures like you.

You must reach out; you dare not keep to yourself. You will die if you do not reach out, and God will raise from the waters another being to take your place. You must live with awe before the very wonder of existence. You must know that it requires your struggling, your reaching out to the *other*, who lies by the side of the road — waiting for your healing touch.

Love without End

When every mountain
Lake and tree
Spread lovingly
Upon earth's face
Exemplifies divinity,
How can we doubt
His boundless grace?

Jaye Giammarino

This week's guest columnist is the Rev. Richard E. Wentz, professor of religious studies at Arizona State University and priest associate at the Church of the Epiphany in Tempe, Ariz.

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LETTERS

Convention Costs

What I would really like to see General Convention do is devise a General Convention that invites half the delegates to a geographically central place to meet for three days for a fourth of the cost. If big multi-national corporations can do their work in such an inexpensive way, I am convinced that we Episcopalians can do the Lord's work simply and with a real resolve to use the Lord's money better.

We pontificate about poverty and what to do about it every three years for two weeks, and we spend millions of dollars talking. If every diocese and deputy gave just a tenth of the money we spend on General Convention to help feed the starving, we could better stand before God as witnesses to his love and mercy.

I know all this has been said before, but since I have been asked to pray for General Convention, I am going to start by petitioning God to somehow, in some way, inspire the minds and hearts of clergy and laity meeting in New Orleans, to come up with a plan that will drastically reduce the delegates, the time, and the cost of talking.

I just don't see, with the hungry faces appealing to us for food, how I can do anything else, especially during these terribly difficult times for so many here and throughout the whole world.

(The Rev.) HOWARD B. KISHPAUGH
All Saints' Church

Hershey, Pa.

Conflation

My objections to "by the power of the Holy Spirit" in the ICET version of the Nicene Creed are twofold. It isn't really a rendering of the Greek (I feel that we should adhere as closely to the original as we can and both reflect the authors' intent and also use good, intelligible English).

Secondly, and more importantly, this phrase is not scriptural. It does reflect scriptural language, as your editorial points out [TLC, Aug 15], but only by conflating parts of two parallel phrases. To be more nearly scriptural we should have either "the Holy Spirit" or "the power of the Most High," not a misleading conflation of the two.

(The Rev.) RICHARD W. McCANDLESS
Trinity Church

El Dorado, Kan.

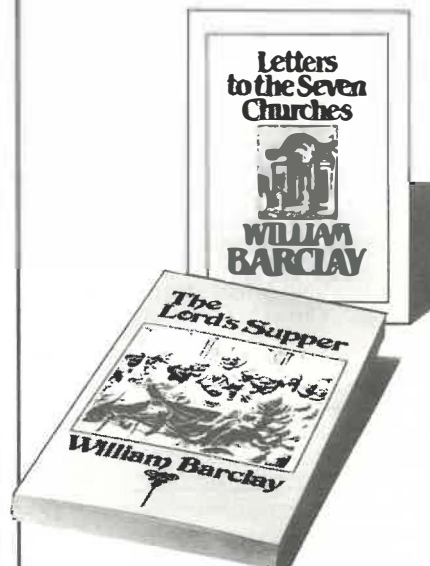
In the ICET wording of the Apostles Creed, "He was conceived by the power of the Holy Spirit and born of the Virgin Mary," may I point out that this language is questionable only when one assumes that the Holy Spirit was *begetter*. To do so is to complicate our under-

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standing of "only begotten of the Father."

William Porcher DuBose, Sewanee's renowned theologian, pointed out that the incarnation is an act of the divine Word by the divine Spirit, the Logos by the Holy Ghost. The Holy Ghost is neither the begetter nor the begotten. He reveals his operation in the grace of the human conception and child bearing.

"Conceived by the Holy Spirit" refers to the preparation and the ability of the flesh to assume the Word. By the Word, God begets; by the Spirit, humanity conceives and bears. Through both, God is incarnated and humanity is redeemed.

We know that from the time of the Annunciation, Mary was "in the Spirit." Nothing else can account for such obedience. It was indeed by the power of the Spirit that she succeeded. In this light, I think the ICET wording is illuminating.

(The Rt. Rev.) GIRAULT M. JONES

Retired Bishop of Louisiana
Sewanee, Tenn.

Transfers

We have not had adequate canons concerning transfers to other church bodies, and we have not exercised the canons of courtesy with consistency. If we do not rebaptize those who come to us from other communions, we have in effect accepted them as members of the church and the Body of Christ. Why not communicate that fact, if not by a canonical transfer, at least by a personal note?

Persons whose spiritual life originated elsewhere will be grateful that their membership in Christ is not repudiated, but is honored by our letters.

Bishop Reed of Kentucky graciously advocates letters transferring our members to other communions [TLC, June 20]. Such letters in our files record where our members have gone and can be reactivated; they are a token of our courtesy to other religious bodies; and (with copies in the possession of our departing members) they are a loving expression of the church's concern wherever they go.

Where they go may, at times, call for discretion in the kind of letter a rector can write appropriately.

(The Rev.) MOULTRIE GUERRY (ret.)
Norfolk, Va.

Conciliar Documents

Regarding your editorial, "Incarnate from the Virgin Mary" [TLC, Aug. 15], fine; I take readily the point about scriptural words relating to our Lord's birth of the Blessed Virgin meriting careful thought. The problem is still that we're dealing with a *conciliar document* expressing the ecumenical faith of the *whole church*.

There is a danger inherent in *any* Christian body or individual attempting this kind of interpretive theologizing, no

matter how well intentioned, without taking into serious account the broad spectrum of Christian thought and history over the past two millennia (the issue of *filioque* is perhaps the classic case in point).

The previous correspondence on the matter is proof positive that additions to or deletions from historic texts can cause grave qualms of uncertainty to faithful Christians, and in my view, this may be a product of plain carelessness — or worse, of deliberate intent to mislead the church into false doctrine.

(The Rev.) JOHN B. PAHLS, JR.

Chapel of the Resurrection
Limon, Colo.

Small Letters

I would like to comment in regard to the lack of capitalization in the proposed new Hymnal. As a long time choir singer, director, and voice teacher who has attended many music schools and conferences through the years, I know the importance of the lifted eye to catch the choirmaster's beat, and the quick return to the next phrase on the printed page. A small letter is difficult to see in a dimly lighted church.

At the General Convention in 1979, I spoke of this to Alec Wyton, and he told me to make my comments in writing — so I now do so. The e.e. cummings trend has gone too far!

FRANCES A. LINDLOFF

St. Paul's Church
Fayetteville, Ark.

The Traditionalists

The Rev. James C. Thompson's appraisal of the role of traditionalists reflects a kind of dishonesty prevalent in many dioceses [TLC, July 25]. There should be more candor and true charity.

Traditionalists' help and witness are not really wanted at all by the majority of Episcopal clergy. The traditionalists have been effectively marginalized and removed from power, and the old Cranmerian Prayer Book has been replaced by the updated 1979 book. Most traditionalists are tolerated or indulged, if they are over age 65.

It would be healthier if traditionalists could be encouraged to leave the Episcopal Church under optimum conditions and positively encouraged to form separate congregations, using the 1549-1928 BCP or Anglican Missal. They could then have the freedom and strengthening of spirit they evidently need.

This would involve a commitment to assist such separate groups financially, give them buildings and whatever other aid they may need to be viable. Many traditionalists have been generous self-giving Episcopalians for most of their adult lives. They deserve genuine honesty and charity.

CARL DAVIDSON

Detroit, Mich.

BOOKS

Important Historical Work

THE MAKING OF THE FIRST AMERICAN BOOK OF COMMON PRAYER. By Marion Hatchett. Seabury. Pp. 224. \$19.95.

Prof. Hatchett here supplies the reader with the first full-length history of the Prayer Book tradition of the American Church. In so doing, he reviews the attempts at Prayer Book revision in England after 1662 and, to some extent, sets those attempts within their theological context.

While he devotes some attention to parallel theological developments in America, the author primarily treats the political processes involved in the production of the 1789 Prayer Book. In this way, he has discovered the ground for altering several myths about our American liturgical origins.

Of the myths questioned here, the most prominent is that of the supposed influence of Bishop Seabury upon the American eucharistic rite. Notwithstanding his concordat with the Scottish bishops, Seabury was very hesitant to urge the use of their eucharistic rite upon the newly independent church.

Documentary evidence indicates that Seabury, in fact, joined the campaign for the Scottish eucharistic prayer long after it had gathered momentum, and primarily for political purposes. Whatever this reconstruction may suggest about Seabury's motives, it dispels the notion that the Scottish prayer was imposed unilaterally on an unsuspecting church. The fact is that the prayer had a fairly broad base of support, notably in the states south of Connecticut.

Hatchett also provides a reassessment of the *Proposed Book of 1786*. He shows it to be a much more conservative revision than usually claimed, more widely used, and not seen by the English hierarchy as an absolute impediment to the consecration of bishops for America.

The reader is presented with a survey of the many attempts at Prayer Book revision in 18th century America, including the little known work of Benjamin Franklin.

All in all, Hatchett presents us with a picture of the very involved process by which agreement was reached on the 1789 Prayer Book at a time of no great unanimity of political or theological belief. One is grateful for the windows he provides into the 18th century debate by his extensive quotations from the unpublished correspondence of clergy and laity regarding Prayer Book revision. The lasting value of this book is clear.

There are some shortcomings. We are seldom told explicitly why the details listed are notable or what issues they

represent. We are, oddly enough, given no picture of the ritual life of the communities the 1789 book was meant to serve. We are not shown how the 1789 book did or did not express the ecclesiology or liturgical theology of the new church. There is no index.

Defects aside, this volume presents its users with information invaluable for the study of the early years of the Episcopal Church.

(The Rev.) PAUL MARSHALL
General Theological Seminary
New York City

A Certain Impatience

BELIEVING IN THE CHURCH. Edited by John V. Taylor. Morehouse-Barlow. Pp. 310. \$15.95.

I am not sure if it was intended, but there is a pun in the title of this report of the Doctrine Commission of the Church of England. If you put the emphasis on *believing* you come up with one meaning. If you put in on *church* you come up with another.

Punning is attractive to a certain kind of mind, and only certain kinds of minds are capable of it. I suppose you love puns or you hate them. I hate them, so I did not really like this book. It exasperated me, though, I suspect, that may have been part of the intention of some of the contributors.

Puns apart, the title is significant. It begins with a participle, not a noun. It is about the *way* people believe, not *what* they believe. The focus is upon the believing subject, not the object that is believed in. Or the focus is upon individual members of the believing church. I'm sorry about all this, but it is the kind of frame of mind the book puts one into.

All of this is very topical, of course. Thomas Wolfe has not called ours "The Me Generation" for nothing. We fascinate ourselves today, and the prevailing narcissism has affected the church. Since we are not sure, any longer, of the objectivity or historicity or facticity of the faith, let's play safe or play games,

by analyzing, instead, how people get to start believing and how they carry on believing. That, at any rate, will get us away from the dangerous and controversial areas about which there is profound disagreement in the church. It'll give us something to agree about, more or less.

I suspect that something like that has gone on here, and the result is a very strange sort of book. Nevertheless, there are some good things in it. The chapter on "Story and Liturgy" by John Barton and John Halliburton is very useful. Apart from its mandatory use of the vogueish word "story," it shows us the meaning of the ancient epigram: *lex orandi, lex credendi*.

I also found "Where shall Doctrine be Found," by Tom Wright, very helpful. It is an historical survey of the classic Anglican doctrinal documents. John Drury in "The Archbishop's Hat" was, as he always is, highly readable, but I'm not sure he really succeeded in saying anything. John Baker's "Carried about by Every Wind?" was bracing and thought-provoking and suggested a certain impatience with the rest of the volume. I share the impatience.

(The Rev.) RICHARD HOLLOWAY
Church of the Advent
Boston, Mass.

Challenge of the Parables

TO THE CROWD IN PARABLES. By G. William Jones. Argus Communications. Pp. 103. \$4.95 paper.

I wish I'd had copies of this delightful book to hand to each of my students at the beginning of my ten weeks' course on the parables of Jesus. What Dr. Jones tries to do — he is, incidentally, a Methodist minister and for the past 15 years a teacher of broadcast-film arts at Southern Methodist University — is to elicit from his students and readers a creative response to the reality about them.

The book is divided into four general themes. Under each, there is a group of

Continued on page 14



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Test Case Continues

Although his request for presentment proceedings against the clerical members of the Diocese of Northwestern Pennsylvania's standing committee has been denied [TLC, Aug. 8], the Rev. Canon John B. Chane, canon pastor of St. Paul's Cathedral, Erie, Pa., said recently he was collecting additional evidence and would try again.

Canon Chane charged in April that the clerical members of the diocesan standing committee had violated one of the Episcopal Church's national canons when they circulated a written statement to the clergy expressing their belief that women "were not the appropriate subjects for ordination to the presbyterate of this church" [TLC, June 20].

The clergymen on the standing committee disqualified themselves from voting on Canon Chane's request, leaving it up to the lay members of the committee, who voted 3-1 that there was insufficient evidence to justify calling an ecclesiastical court.

Ownership Still in Doubt

The Colorado Court of Appeals recently heard oral arguments on a property suit which has been unresolved since 1976. It may still be another six months before the three-judge panel hands down a ruling.

The property in question is that of St. Mary's Church, Denver, where a majority of the congregation seceded from the Episcopal Church six years ago. The minority, which was loyal to the Episcopal Church, left the church property and moved in with another Episcopal congregation.

The majority, headed by former Episcopal priest James O. Mote, now a bishop in the breakaway Anglican Catholic Church, continues to use St. Mary's. The Diocese of Colorado sued the dissidents for the property, which has been valued at \$700,000, and includes the church, parish house, education wing and two homes. After a four-day trial in 1979, Denver District Judge John Brooks, Jr., ruled in favor of the diocese. The dissidents then appealed.

Attorney John Archibald, a member of the breakaway congregation, told the appeals court that the majority who voted to secede actually voted to amend the church's articles of incorporation to effect a "disaffiliation" from the diocese and the Episcopal Church. He said the

amended articles were approved by the Colorado secretary of state and that the trial court erred in ruling that the amended articles were null and void. He also maintained that the trial court also had erred in ruling on the basis of a hierarchical church and deferring to a higher church body even though doctrinal matters were not involved.

Diocese of Colorado attorney Miles Gersh said both sides agreed that the Episcopal Church is hierarchical in polity and that the Rt. Rev. William C. Frey, Bishop of Colorado, "gave undisputed testimony about his authority in property matters." Mr. Gersh said that the articles of incorporation of an individual parish can be amended only with the diocesan bishop's approval if the proposed changes do not conflict with the diocesan canons.

Disarmament Advocated

For the third time in about as many weeks, the Church of England has come under fire in Great Britain. Controversy first centered around the Falkland Islands service and the proposed revision of the British national anthem [TLC, Aug. 29]. This time, a report called "The Church and the Bomb," which advocates unilateral disarmament for Britain, is incurring the wrath of conservative MPs and others.

The report was commissioned by the church's board for social responsibility and produced by a six member working group under the chairmanship of the Rt. Rev. John A. Baker, Bishop of Salisbury. News of the report's contents leaked to the press two months before its scheduled publication in October.

Britain, the report says, should renounce its independent nuclear deterrent for two reasons. "First, in the hope of putting new life into the Non-Proliferation Treaty, by showing that at least one of the nuclear powers is prepared to take its obligations seriously; second, to eliminate what we feel to be a destabilizing element in the world situation, Britain's ambiguously separate center of decision-making on the use of nuclear weapons."

It also reportedly says Britain should cancel the Trident missile order and phase out the Polaris missiles and submarines, but should remain with NATO under the protection of American nuclear arms but without such weapons on British soil.

The Most Rev. Robert Runcie, Arch-

bishop of Canterbury, is said to be angry at the leak. "There seems to be a fashion for promoting the honest opinions of private individuals or groups to the status of an official church document," he said. "I have not yet seen this document, but it has yet to be discussed by General Synod. It has no more official sanction than the so-called alternative national anthem."

BCC Team to Lebanon

Christian Aid, the relief service arm of the British Council of Churches, recently sent a team of four doctors and five nurses to Lebanon in response to an urgent request for aid from the Middle East Council of Churches.

The nine volunteers will assist in caring for casualties in bomb-shattered Beirut. They will work with volunteers from other countries under the overall direction of the World Council of Churches.

The Archbishop of Canterbury, in his capacity as president of the BCC, sent a message to the Middle East council which said that British Christians were deeply concerned for all the communities in the Lebanon conflict. Dr. Runcie said prayers were being offered "for a rapid end to hostilities" so that "the long process of rehabilitation, reconstruction and reconciliation" could begin.

Delays in Relief Work

The interchurch aid commission of the World Council of Churches hopes to raise three million dollars for relief and rehabilitation work in Lebanon during the next year. The new appeal supplements a December, 1981, call for \$1.4 million dollars, although money given in that drive will also be used in areas not affected directly by the invasion of Lebanon.

Reports on the situation in Lebanon and their talks with leaders of the Middle East Council of Churches were made in Geneva by Richard Butler, Middle East director for Church World Service, and John Clark, Middle East secretary for the Church Missionary Society. They told of delays in shipping, documentation, unloading, and distribution of relief supplies.

Their statement said, "We do not believe that Israel is meeting the spirit of the Geneva Convention to take all appropriate measures to alleviate the suffering of the civilian population and pro-

tect their rights. The number of people who have disappeared or been detained without official record is profoundly disturbing."

They also said that a half million Lebanese and Palestinians are in Beirut with nowhere to go, facing critical shortages of food, medical supplies, and shelter.

Utah Convention

Delegates to the 77th convention of the Diocese of Utah, which met at the Alta Peruvian Lodge from June 18-20, heard the conference's theme of "Caring is Sharing" developed by the Rev. Richard Thieme, rector of St. James' Church, Salt Lake City.

Fr. Thieme told the delegates and their guests that "extending ourselves to others is not simply being sympathetic, but living toward others. We simply belong to each other wherever life happens."

The convention reaffirmed the national church's position on abortion and supported efforts by Planned Parenthood to provide information on sex education and family planning. Delegates noted that it is the responsibility of Christians to limit family size and practice responsible birth control, but condemned abortions of convenience.

Episcopalians were called on to "encourage comprehensive sex education programs in the community, schools, and homes."

Utah Episcopalians also overwhelmingly passed a resolution regarding the ordination of homosexuals, which supported the minority statement of the 1979 General Convention that asked each diocese "to determine the fitness and calling of individual persons to Holy Orders. . . on the basis of his or her individual merits as a whole being. . ."

Delegates affirmed the tithe as the standard of giving for Episcopalians, and went on record as encouraging the diocese to spend at least one percent of its annual net income in support of accredited Episcopal seminaries.

The Rt. Rev. Otis Charles, Bishop of Utah, called on the convention to use the power of ministry to reach out to communities. "Our immediate diocesan concern is the development of a total ministry involving every adult member in the creation of an increasingly nurturing and dynamic Christian life," the bishop said.

Bishop Charles hopes to double the number of Episcopal communities in Utah during the 1980s, both by strengthening individual parishes and creating new congregations. He asked delegates to be aware of increasing human needs in light of cutbacks in government services, to work to unite the Roman Catholic and Anglican communions, and to mount educational programs on the increasing dangers of nuclear war.

Demands Spurned

No chance whatsoever exists that the powerful and influential white Dutch Reformed Church in South Africa will accept the demands made in a recent historic open letter signed by 123 of its own theologians and ministers, according to Hennie Serfontein, Religious News Service's South African correspondent and authority on Afrikaner affairs.

Published in June, the letter contained a dramatic condemnation of apartheid in church and politics on theological grounds [TLC, July 11]. The clerics called for an end to several of apartheid's basic laws, including the ban on racially mixed marriages and the Group Areas Act, which they characterized as "scripturally indefensible."

The leadership and majority of the Nederduitse Gereformeerde Kerk (NGK) categorically rejected the letter both for its contents and because "wrong church procedures" were followed. Some observers thought it significant that not one theological or scriptural argument was employed in the attacks on the signers of the letter.

Events since the publication of the letter clearly show that the signatories represent the views of no more than five percent of the ministers of the NGK, according to Mr. Serfontein. Of the 123 who signed, only 41 are practicing ministers of the white NGK, which has a total of 1,700 ministers. The others have left the white NGK to serve in one of the three non-white NG churches or as academics on black theological faculties or seminaries not recognized by the NGK.

It is estimated that more than 50 percent of the NGK ministers belong to the secret elitist Broederbond society, which dominates many aspects of South African life and exists in large part to support the apartheid policies of the ruling Nationalist Party.

Lutherans Commend Plan

Meeting in Vancouver, B.C., the Lutheran World Federation's executive committee commended a proposal calling for interim sharing of the Eucharist between several U.S. Lutheran churches and the Episcopal Church [TLC, May 9].

The unanimously adopted resolution said the organization's executive committee "wishes to commend these member churches for the seriousness with which they have taken the recommendation of this dialogue and for the intention to incorporate the results of the dialogue into their life."

In another ecumenical action, the LWF committee voted to reconvene the Anglican-Lutheran working group to, among other things, "make recommendations with the intention of proposing how the two communions might achieve full communion."

BRIEFLY...

The Most Rev. Silvanus Wani, Archbishop of Uganda, is said to be doing well in a Kampala hospital after being shot and wounded by robbers who took his car in the center of the nation's capital recently. The archbishop sustained a superficial bullet wound in one thigh. His driver was unharmed.

About 40 people attended the National Forum of Episcopal Church Agencies and Special Ministries conference held at St. Paul's Church, Kansas City, Mo., from August 20-22. The meeting focused on assisting professional people and volunteers in the area of church social service work. An attempt was made to determine how the social agencies and groups can be greater advocates and catalysts for change. Among the leaders of the conference were the Rt. Rev. Arthur A. Vogel, Bishop of West Missouri; the Rt. Rev. William C. Frey, Bishop of Colorado; Dr. Woodrow W. Carter, officer for social welfare of the Episcopal Church; and the Rev. Louis Weil, professor of liturgics at Nashotah House, Nashotah, Wis.

A year-long study of illegal immigrants by the New York Urban League showed that while most such immigrants pay taxes, few avail themselves of social services because they fear arrest and because the system has rigid requirements. Most of those interviewed in the East Flatbush and Crown Heights sections of Brooklyn, the area with the largest number of black illegal immigrants in New York City, were found to have been trained in skilled occupations such as bookkeeping and nursing. Income from wages appeared to be at or above minimum wage level, the study found.

Religious leaders are calling for an end to two false rumors that are bringing more than 400 phone calls a day to the Cincinnati-based Proctor and Gamble Company. Several libel suits have been filed in Atlanta and Florida against individuals who have charged that the company's moon and stars trademark, which was officially registered in 1882, is a satanic symbol. The other rumor suggests that Proctor and Gamble has been taken over by the followers of the Rev. Sun Myung Moon. Among those denouncing the rumors is the Rt. Rev. William G. Black, Bishop of Southern Ohio.

Preaching for the Right Brain

Preaching for the right brain is

like charisma — except that

it is more a matter of hard work than a gift.

By ALBERT WAYNE BOWERS

Imagine preaching to a congregation of people with two heads. All the left-side heads listen attentively. The right-side heads doze. Occasionally a left-head whispers to its right-side counterpart. The right-head looks lively for a moment, then goes back to sleep. You wonder what you had done right to arouse it briefly.

This fanciful scene is not so far from the real condition in a congregation or religious education class. Inside each of those single heads there are two half-brains. Each half-brain observes and thinks independently of the other. Then they pool their mental resources in a dialogue of intercommunication. Roger Sperry won a Nobel prize in 1981 for his description of this "cognitive asymmetry." The field of brain science, about how the human brain operates, promises a fertile field for theological farming.

Preaching the Gospel to the whole person requires ministering to the right brain as well as the left. The left brain handles words, the normal content of

Albert Wayne Bowers studied at Nazarene Bible College in Colorado Springs, Colo., and has a degree in psychology from the Eastern Nazarene College in Quincy, Mass. He is a lay minister and preacher at Trinity Church, Kings Mountain, N.C., and St. Andrew's Church, Bessemer City.

sermons. *The right brain does not handle language.* It responds to liturgical movement, song, and drama. Yet these cannot always be integrated into a sermon. The preacher himself must find ways to speak to the right brain, along with the left.

The right brain thinks in mental images. It works with the concrete things of a person's everyday life. It needs to see, hear, feel, taste, and smell what the preacher is talking about, in its part of the mind. A right brain preacher therefore follows the example of Jesus' parables and word pictures. Like Jesus, he uses words to raise *mental images* in his listeners' minds.

Visual images play the biggest role. Color television demonstrates their effectiveness. Few preachers can accompany their homilies with video or projected slides and movies. Instead, they must involve the right brain by speaking of familiar objects, of shapes and colors.

Sound images (other than speech) are the radio sound effects of the right brain. Real life is wrapped in sounds. Intelligent (and right-handed) left brain thinking tends to ignore environmental sounds, concentrating on words. A reminder of ever present sounds brings the right brain into play.

Images of taste and smell draw full attention. Nobody can ignore the barnyard when he smells it. These images are

powerful. A right brain preacher must be careful how he uses them.

With steady practice, the right brain can learn to reconstruct mental images of body sense, touch, and space — of motion, weather, persons, and emotional feelings. All these are the special province of the neglected right half of the brain.

The right brain preacher looks for ways to communicate with his congregation's right brains. Words are only words. They speak only to the verbal left brain. The right brain gets its word pictures second-hand, from its other half. Fortunately, it has its own means of communicating.

Facial expression, tone of voice, and gesture are the right brain's chief ways of face-to-face communication. All these are completely natural to a human being. They do not require any dramatic exaggeration. It is almost impossible for a person to lie with his right brain's "speech." The truth comes out. These natural expressions tell what is in the preacher's own right brain.

The most important technique of right brain preaching is that the right brain preacher should have his sermon clear in his own right brain. "Eidetic" is not too strong a term to use for this. An eidetic image is just like real life. Constructing this vivid image requires a great mental effort.

A good right brain preacher prepares his mental images as carefully as he does his manuscript. Then he plays back the images while he delivers the words of the sermon. He does not need to emphasize his facial expression, tone of voice, or gesture. His right brain handles them automatically, delivering its half of the sermon in its own terms. The hearers' right brains in turn interpret these expressive terms, while their left brains interpret the words.

Simplicity and concreteness mark a

right brain sermon. A right brain preacher keeps his concepts simple, and his images clear and concrete. We might paraphrase Confucius: One vivid image is worth a thousand abstract words.

A right brain preacher *participates* in his sermon. He mentally sees, hears, feels, and does what he is talking about. He might prepare a full scenario, as if he were making a mental movie. Then he mentally acts it out. Mental rehearsal creates a brain state that is identical with actual performance of the action. The mind genuinely takes part.

Caution: A good right brain preacher never tells his congregation what he is doing. He never tells them to form a mental image. That would only alert the left brain to figure it all out. The left brain cannot produce the image, but it can — and often does — interfere with the right brain's natural activity in its own kind of thinking.

Preaching for the right brain is like charisma — except that it is more a matter of hard work than a gift. The special character of this work is creativity. The creative act happens when the left and right halves of the brain work together as equals. The creative action of the right brain preaching benefits both the preacher and the congregation.

Right brain preaching speaks to everyday life. Its concrete images relate directly to the things and activities of real life. It is eminently practical. A right brain sermon is relevant.

Right brain preaching sticks in the memory. Its vivid images have staying power. Job knew the memorability of sharp concrete images: "Oh that my words . . . were graven with an iron pen and lead in a rock forever."

Right brain preaching moves people to action. It arouses the "word and thought" of a merely verbal sermon to "deed and truth." It subtly urges the hearer to become a doer.

Right brain preaching awakens the human spirit. The right brain has always played a major role in religious experience. This kind of ministry exercises its dormant abilities. Exercise helps the normally non-conscious right brain to become conscious. Right brain consciousness prepares the whole mind — the whole person — for the work of the Holy Spirit. The brain is active; the mind is ready — to enter into spiritual life.

Besides all that, right brain preaching is fun. It is exciting both for the preacher and for the congregation. It entertains while it enlightens. Right brain sermons can occupy more time, because they can fill the time. The congregational attention span stretches to take it all in.

Preaching for the right brain ministers to the whole person and helps to bring abundant life and spiritual consciousness to a neglected half of the mind.

The Music of Silence

By CHARLES R. COLWELL

The stranglehold of noise, rush, deadlines, appointments, interruptions, and responsibilities tighten around my spiritual jugular vein. (Death is not, however, swift. It is so slow that it goes unnoticed). Without the music of silence, without an oasis of calm, life becomes fragmented and pulls away from the center, leaving my being bleeding and gasping for breath.

Over the years I have become aware that this pull is always present in my life, but it becomes a serious threat every few months, threatening vitality and stability. It is then that my life becomes cold and begs meaning. It is then that my relationships wither and dry up, and I am left *alone*, begging for "something more."

I recently forced myself to go off to the Holy Cross Monastery at West Park, N.Y., for three days of silent retreat. I say "forced" because it was a struggle, convincing myself to go. "I'm too busy. It's a bad time." "I should stay *at home* and be quiet." Then there were the more honest but painful reasons for resistance. "If the truth be known, I'm afraid of silence." "I'm afraid of myself in big doses." "How can I live without radio or TV?"

The Rev. Charles R. Colwell is the rector of the Church of St. Barnabas, Irvington-on-Hudson, N.Y.

In the first few hours of the retreat, I found it difficult to deal with the ringing silence. I was tempted to program the quiet with business and other "necessary" bits of work, but I resisted and left the agenda open. Slowly my mind and my body became quiet, and I indulged in naps whenever I felt like it. Suddenly the words of the retreat conductor and the Bible readings at the Eucharist began speaking directly to my condition. God was working out an agenda for me. Slowly my mind and my heart were joined, and I knew I was friends again with my Father.

Now, three days later, from the other side of silence, my soul feels a deep peace and joy that will carry me through the next few months and will allow me to reach out in love again to others. God has spoken his word for my life. He has been gracious and has spoken to me of life, of forgiveness, of acceptance, of love, and of purpose. Unlike Humpty Dumpty, I feel restored, integrated, and put back together.

The Psalmist knew about retreats: "Be still and know that I am God." In one of their Easter messages a few years ago, the Taizé community in France proclaimed that "the risen Christ comes to quicken a festival in the innermost heart of man." Fresh from three days of quiet, I know that a festival is once again being celebrated in my heart.

Why Willows Weep

"At sunset every soul should fish with live bait and a long cane pole. . . ."

Deep in the southern bayous
far from the cacophonous street
beavers labor in quietude
a poignant vigilance to keep.
In the sultry stillness of sunset
whippoorwills and bullfrogs dreaming
crickets singing their evensongs
a willow's tears are streaming.

When God tolls the knell of day
and lily pads ripple to rest
you bend the limb to pray.
While pirogues steal toward furtive quay
among the 'gators sleeping
you spirit the poacher's noose away.

Ray Holder

Clergy in the World

“...there’s a hungry laity out there, doing ministry, and looking for a parish base which increasingly supports them in their ministry.”

By JAMES L. GILL

Two years ago the Lay Ministry of the Day program at Trinity Church, Easton, Pa., was described in these pages [TLC, Jan. 6, 1980]. In view of the response throughout the church at that time, our readers may be interested in knowing where the program is now.

Restructuring parish life so as to reflect an emphasis on the *whole congregation* as ministers, rather than the ordained person as the one doer of ministry is a continuing ingredient in the Shared Ministry program at Trinity Church. The Lay Minister of the Day program continues, but at a lower intensity than in 1980. Despite the advantages of having lay persons be close to the ministry opportunities which flow daily through the parish office, this program has two disturbing features which need careful attention.

First, it is seen by some parishioners as being the whole program — as if Lay Ministry of the Day equals all of Shared Ministry at Trinity. This is surely a disservice to other activities, such as our Discovery Weekends, the functioning of the Enablers (a group of committed lay persons who meet weekly with the rector) and the Sewanee Education for Ministry study groups.

Secondly, the very movement of bringing lay individuals physically to the parish office suggests that Christian ministry is primarily what one does in the ecclesiastical area of life. Ministry does

take place in and from the parish life centered there in Christ, but how about that ministry which is expressed in one’s life at work and with one’s family? These are often the harder arenas of ministry to identify and affirm.

With this in mind, we decided to reverse the emphasis by having me spend one day a week with parishioners at their place of work — hence the “Clergy in the World” title of this article. Although I understand that this is a regular practice of some other priests, it is new to my ministry, and I am enthusiastic about the results at Trinity.

The two month period covered in this account saw me spending half or full days with parishioners: a nurse in a coronary care unit, a surgeon in committee and operating room, a manager of a real estate office, a sewing machine operator at a blouse factory, a manager of a second blouse factory, a case worker and a case worker supervisor at the Public Assistance Office, and a homemaker, and mother of three children, ages five, three, and one.

The goals of the program initially were to focus on the ministry of our parishioners in the world and to have them aware of the church’s concern about that arena of service. Also, to have the priest who serves as rector of this parish become more aware of the issues involved in the daily life of our people. Were these goals met? The reflections which I made, together with those of the persons who were visited, indicate that progress toward the goals was begun.

Marie, who works as a sewing machine operator, has found that co-workers now come to her more easily and frequently with matters of personal concern. Somehow, having her pastor with her in the

factory affirmed her ministry of spiritual conversation. Earlier in her life, Marie worked regularly in blouse factories. Then her economic situation improved, and she got more involved in the church, completing the four year education for ministry extension course of the seminary at Sewanee, for instance.

When economics again indicated a return to work, and the employment situation in our area narrowed the options to a return to the blouse factory, Marie chose a smaller plant with less work pressure and more chance for her ministry of sharing the faith which she has gained.

Here’s a quotation from my reflections after spending the day with Sam, a young man who has risen from the ranks of a local real estate agency to become a branch officer manager: “I was particularly impressed with Sam’s concern that those who speak for the agency, *i.e.*, those who answer the phones, do so with care and with expertise, knowing how important their words are in setting up the preliminary climate for a personal meeting and possible sale.

“My reaction was to see an immediate correspondence with those who speak for Christ in our parish and in the world. I thought of all the training sessions for the all-parish visitation this spring as one instance where there will be concern for a ‘stewardship of words.’”

Such correspondence to parish life occurred to me regularly. When Don, a surgeon, was chairing the trauma committee meeting, I noticed the hierarchy of participation in discussion. Physicians, nurses and technicians were present and tended to contribute in that order of frequency; they also spoke more freely to their status equals than to those in higher rank.

“How much is status involved with communications at Trinity?” I mused. Is it only the professional laity or those who are “in the know” about Shared Ministry who truly challenge their rector?

My Enablers, that weekly support group of lay persons who keep “the enabling ministry at Trinity” in the forefront of their thinking, were most anxious that I include a day with Marcie, the mother of three young children, in my visits. It was an eye-opener for me to see how this young woman manages her ministries of wife, mother, homemaker, and social activist (in the peace movement) with the element of her own personal growth in faith which is thoroughly integrated in the whole of her life. I was humbled and heartened.

The Clergy in the World program continues as my schedule permits. Perhaps its primary benefit for me is that it reaffirms what I already firmly believe: there’s a hungry laity out there, doing ministry, and looking for a parish base which increasingly supports them in their ministry.

The Rev. James L. Gill has been rector of Trinity Church, Easton, Pa., since 1968. The parish has a membership of about 600 persons.

EDITORIALS

Differences of Opinion

The recent Gallup poll, discussed in this magazine during past weeks, indicates that Episcopal clergy and lay people have different views on many matters, but that there is considerable esteem for the clergy at the same time. Without suggesting that either our clergy or our laity are free from reproach, this would appear to be as it should.

We would be surprised if a competent professional in any field did not hold ideas about that field different from the general public. Law school teaches a lawyer to think legally, scientific institutions teach scientists to think scientifically, and we should expect theological education to impart to the clergy a way of thinking with the church.

It is to be expected that a priest and a lay person often view the Prayer Book differently. Most churchgoing lay people take part in the liturgy once a week — a few do so two or more times a week. Clergy, on the other hand, normally officiate two or more times each Sunday, and a varying number of times during the week. Many recite the daily office as it is intended to be recited, every day. Some lay people do too, but they are a small percentage. The clergy also use various prayers from the Prayer Book when visiting the sick, portions of the catechism when giving instructions, and so forth.

It is hardly surprising that persons who literally design much of their lives around this book should see it in a special light. Whichever Prayer Book they might prefer, their duty is for them to communicate effectively to their congregations the drama of the church year, the wonder of the sacraments, the richness of the lectionary, and the witness of the communion of saints.

Before taking a step ahead, one sometimes needs to take a step back. We believe that in many areas the Episcopal Church needs to return, both in faith and practice, to the basics of catholic Christianity to which our church is committed. We need our feet planted back on the ground, and our hearts planted back in heaven. It is from this perspective that we should hope to resolve our differences.

Welcome New Readers

During the recent past, a number of new subscribers have joined THE LIVING CHURCH family, and we wish to extend to them a hearty welcome. We hope they will find that reading this magazine is stimulating, informative, and enjoyable. For many, we trust it will open new dimensions to their experience and knowledge of the church.

We are not interested in promoting “armchair Christianity.” It is our hope and prayer that THE LIVING CHURCH helps its readers to be responsible, informed, and active church members. The goal, as well as the title of this magazine, is a truly *living* church, which expresses itself in the lives of its members.

Praying Without Ceasing

Do members of the Episcopal Church make extensive use of the daily office? We refer primarily to the services of Morning and Evening Prayer, but also to the related forms for noon and compline, the alternative form for the evening, and additional forms used in some places. We are here asking, not about Morning Prayer on Sunday, but about the sustained use of these services on weekdays.

We recently read that in a random survey of approximately 500 priests of our church, taken by the priest sociologist Dr. John H. Morgan, 58 percent reported that they recited the daily office either always, regularly, or often (John H. Morgan, *The Diaconate Today*, Parish Life Institute, Notre Dame). Another quarter of the total did so sometimes, and the remainder did so never.

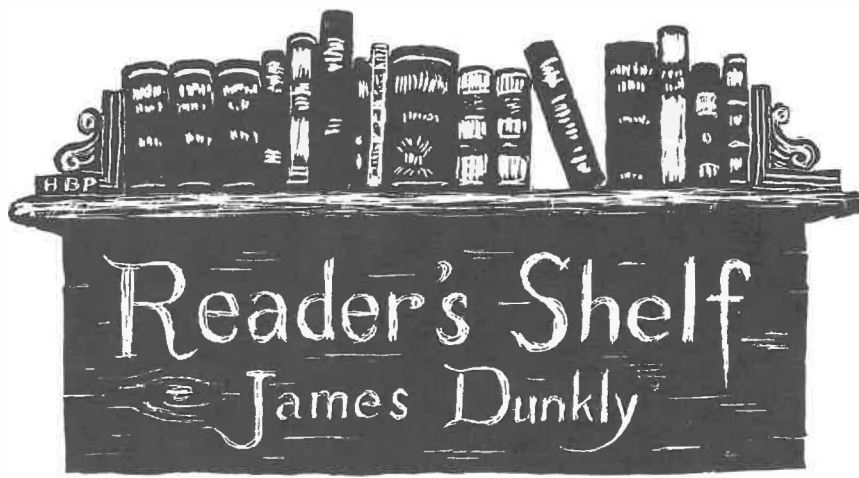
This might be described as better than might have been feared, but worse than might have been hoped. In any case, the matter is of some importance, and deserves more attention than it usually receives. We wonder what percentage of these clergy have frequent opportunity to share the recitation of these services with lay people. We are also curious as to the extent that lay people use these services, or parts of them, in their own devotions. And what is the currency of the forms for daily individual and family use?

We are frankly disquieted by failure to provide for Morning or Evening Prayer at many church conferences and gatherings. We are also disturbed that many seminaries give little attention to it. Some have one service a day, so that the morning and evening cycle is lost. Some alternate the offices and the Eucharist, so that the continuity of Bible readings is obscured or lost.

We do not claim that our historic Episcopal services of Morning and Evening Prayer represent the only possible form for a substantial regimen of daily worship and Bible reading. Of course other daily lectionaries exist, and other schemes for morning and evening worship through the week can also be used. If a certain pattern works, and serves indeed to bring God into the daily lives of people, we are not against it.

Nevertheless, it is difficult to find other arrangements as comprehensive as that of the Prayer Book, and virtually impossible for an individual to invent a complete alternate scheme that is better — although, of course, the existing services may be adapted to special needs in particular cases. We need to remember that some people have limited opportunity and time for daily worship, and something brief is called for. Others may have considerably more time, and there is the appropriate expansion of the office in convents and monasteries.

On the other hand, we do have a difference with those who feel that the problem can be ignored. Prayer, frequent prayer, persevering prayer, is essential to the health of the church. We need not only individual prayer, but prayer which relates to the wide spectrum of the church's concerns and to the church's year. Similarly, regular reading of the Bible is of the utmost importance. Without it, we cannot hope for a revitalization of the church's life. All of this may be a way of saying that we need fewer people who argue about the Prayer Book and more people who use it — every day!



MARK AS STORY: An Introduction to the Narrative of a Gospel. By David Rhoads and Donald Michie. Fortress. Pp. xvi and 159. \$8.95 paper.

Recently a British actor toured on both sides of the Atlantic in a one man show. His script? Mark's Gospel. The phenomenal success of that recital underlines the importance of this stimulating book by Rhoads and Michie, who teach religion and English (respectively) at Carthage College in Wisconsin. They provide first a new English translation of Mark — no chapters, no verses, just paragraphs — which they intend for reading at one sitting. Then they discuss, in ways unfortunately still more familiar to students of literature than to students of the Bible, the rhetoric, settings, plot, and characters of the Second Gospel. Notes are minimal, but very useful, pointing to recent work in literary criticism as well as the Markan studies. The book is serious scholarship that is readily accessible to the non-specialist and will be especially attractive to the reader with some background in literary studies. The book should enjoy a wide

use in both youth and adult study groups on Mark — especially in Year B. I plan to use it that way myself. But this is the sort of book that can be used by a wide variety of groups and individuals: pastors preparing to preach from Mark, church school classes, college and seminary courses, and individual students of the Gospel working alone. What an exciting way to hear the New Testament afresh!

GOD ON OUR MINDS. By Patrick Henry and Thomas F. Stransky. Fortress/Liturgical Press. Pp. x and 166. \$6.95 paper.

What does it mean to have faith in God? How does one's life reveal that faith, and how does one confess it to others today? For six consecutive summers, a small group of people — male and female, black and white, clergy and laity, from all sorts of denominations — met at St. John's University in Collegeville, Minn., to discuss these questions. But their discussions were not philosophical and theological exercises; they were first of all confessions. A day

was spent first in which each person wrote his or her story for the others, and then these confessions confronted each other, on paper and in person. After six years they were ready to share some of their work with the rest of us, and to invite us to try it ourselves. Cynthia Wedel participated, and she has written a foreword. Claire Hahn died during the six year period, and they all had her death to wrestle with. There were pastors and teachers and nuns and bureaucrats, all skilled in using words and books and ideas to hide themselves and shut others out. Part of what we see is the undoing of those defenses and the way they get rebuilt as confessions of faith.

A SIMPLICITY OF FAITH: My Experience in Mourning. By William Stringfellow. Abingdon. Pp. 143. \$9.95.

A lawyer and Episcopal layman, Stringfellow gained notoriety in the 1960s with his defense of Bishop James Pike and his granting refuge to Daniel Berrigan. Anthony Towne, the long-time friend with whom Stringfellow shared the house in which they jointly sheltered Berrigan, was a poet and co-author with Stringfellow of several books. Towne died in 1980, and here Stringfellow recounts his mourning as part of the stimulating series "Journeys in Faith," edited by Robert A. Raines. In this book we see the political activist tap liturgical and spiritual resources to deal with the death of the person he called "my conscience."

LETTERS FROM THE HEART: Christian Monasticism and the Renewal of Community. By John Main. Crossroad. Pp. 136. \$5.95 paper.

A collection of letters from a prior to his community, which includes not only monks but also a number of lay people, an experiment invited by the Roman Catholic hierarchy in Montreal after its success in London. What the experiment is exploring is a way for the monastery to give itself to the ordinary people of the church by being a school of prayer and meditation, the center of a life of work and study and prayer in the Benedictine tradition, but including those who must be immersed in the world rather than removed from it.

HOW TO LIVE THE CHRISTIAN LIFE. By Selwyn Hughes. Seabury. Pp. 151. \$6.95 paper.

Advice for Christian living by a British evangelical pastor and counselor. Hughes is founder and director of Crusade for World Revival, and he has written several devotional books. This one is simplistic in the way it uses the Bible and in its approach to human problems; I can't recommend it.

Plaza de Toros

My eyes awaken to the flashing sword
Of heaven thrust toward the darkened world.
He strikes the bull of earth again, again,
And thunderous volleys of "olés" come toward
The earth from galleries of spectators
All gathered in the sun and shade of heaven.
The lightning thrusts again, and rain is poured
Like cleansing blood from the skin of clouds unfurled
To wash by sacrifice the bull of earth. The tens
Of thousands know the heavenly matador,
His sword a cross in lightning boldly hurled
To wound with love the terror of our ken.
Moment of truth! I take the wound and sleep.
The bull in me is stilled; the love, I keep.

Warren H. Davis, Jr.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 15.

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

ARIZONA
UNIVERSITY OF ARIZONA Tucson
 EMMAUS CHAPEL 622-3208
 HC Sun 6, Tues 12 Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap 1919 E. 5th St., 85719

COLORADO
UNIVERSITY OF DENVER Denver
 ST. RICHARD'S Evans Chapel
 Sun Sung MP & Sol Mass 8:45

UNIVERSITY OF COLORADO Boulder
 ST. AIDAN'S 2425 Colorado Ave.
 Sun 11 Sung MP & Sol Mass; daily MP, Mass, EP

CONNECTICUT
YALE UNIVERSITY
 EPISCOPAL CHURCH AT YALE (Dwight Chapel)
 The Rev. Arthur H. Underwood, chap
 HC Sun 5:30. Full-time active program

FLORIDA
FLORIDA SOUTHERN COLLEGE Lakeland
 ST. DAVID'S 145 Edgewood Drive
 The Rev. Robert B. Cook, Jr., D.Min., r; the Rev. Robert C. Lord, ass't r
 Sun 8, 10:30 Cho Eu; Tues 7 Eu; Wed 10, 7:30 Eu; Fri 7 Eu

NEW COLLEGE
RINGLING SCHOOL OF ART Sarasota
 CHURCH OF THE REDEEMER 222 S. Palm Ave.
 Fr. J. Iker, r; Fr. R. Hooks, ass't
 Sun 7:30, 9, 11; Daily 10; Wed 7:30; Thurs 5:30

ROLLINS COLLEGE Winter Park
 ALL SAINTS' 338 E. Lyman Ave.
 Donis Dean Patterson, r
 Sun 7:30, 8:45, 11:15; Wkdys 12:05; Thurs 6:30, 9:15; C Fri 11:15

UNIV. OF SOUTH FLORIDA Tampa
 ST. ANSELM'S CHAPEL
 The Rev. Edward Henley, chap
 Wkdys EP 5:30, Wed HC 5:30

ILLINOIS
BRADLEY UNIVERSITY Peoria
 ST. PAUL'S CATHEDRAL 3601 N. North St.
 R. M. George, dean; D. A. Jones, E. J. Tourangeau, canons
 Sun HC: 8 & 10, 5:30

LAKE FOREST COLLEGE Lake Forest
 HOLY SPIRIT
 The Rev. J. Clark Grew, r
 Sun 7:30, 9, 11; Tues 7; Wed 9:30

NORTHERN ILLINOIS UNIV. DeKalb
 CANTERBURY EPISCOPAL COMMUNITY
 901 J Lucinda Ave.
 ST. PAUL'S CHURCH 900 Normal Rd.
 The Rev. Charles H. Briant, v
 Sun H Eu 7:30, 9:30, 5:15

UNIVERSITY OF ILLINOIS Champaign
 CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallett, chap
 Sun HC 8, 10, 5; Tues 12:05; Wed 7, Thurs 5:05; Fri 7, EP daily 5:05

KANSAS
UNIVERSITY OF KANSAS
 CANTERBURY HOUSE
 The Rev. Peter Casparian, chap
 Sun H Eu 5; Thurs noon

PITTSBURG STATE UNIV. Pittsburg
 ST. PETER'S
 Fr. Wayne L. Pontious, r
 Sun HC 8 & 10; Wed 6:30. C by appt

KENTUCKY
MURRAY STATE UNIV. Murray
 ST. JOHN'S
 The Rev. David Robinson, v & chap
 Sun HC 9:45. Christian Ed 11

MARYLAND
UNIVERSITY OF MARYLAND College Park
 MEMORIAL CHAPEL The Rev. Wofford Smith, chap
 Sun HC & Ser 10; Wed & Fri HC noon. A ministry of the Diocese of Washington

MICHIGAN
MICHIGAN STATE UNIV. East Lansing
 THE EPISCOPAL MINISTRY AT M.S.U.
 John L. Mitman, Frederick Erickson & Anne Garrison, chaps. At ALUMNI MEMORIAL CHAPEL (on campus) Sun 5 with supper following. At ALL SAINTS (800 Abbott Rd.) Edward G. Rice, r; M. Isobel Blyth, ass't
 Sun 8 & 10:30, Tues 10:30, Thurs 7

MISSOURI
COTTEY COLLEGE Nevada
 ALL SAINTS
 The Rev. C. E. Curtis, r
 Sun 8, 10; others as anno
 P.O. Box 456

NEW YORK
CITY UNIV. OF NEW YORK Brooklyn
 CHURCH OF THE NATIVITY
 The Rev. Edward Batchelor, Jr., chap
 Sun 8, 11; Adult Forum, 10
 1099 Ocean Ave.

NORTH CAROLINA
EAST CAROLINA UNIV. Greenville
 ST. PAUL'S CHAPEL
 The Rev. W. J. Hadden, Jr., chap
 HC Tues 5:30; supper, program 6:30
 Box 1924

WESTERN CAROLINA UNIV. Cullowhee
 ST. DAVID'S & CANTERBURY HOUSE
 The Rev. Sherry R. Mattson, v & chap
 HC Sun 10:30; HC Wed 5:15
 P.O. Box 152

OHIO
MIAMI UNIVERSITY Oxford
 HOLY TRINITY
 The Rev. John N. Gill
 Sun 8, 10; Wkdys as announced
 Walnut & Poplar

OBERLIN COLLEGE Oberlin
 CHRIST CHURCH
 The Rev. Dr. Phillip Culbertson, r
 Sun HC 8 & 10:30; Wed HC 5:15
 162 So. Main St.

OHIO UNIVERSITY Athens
 CHURCH OF THE GOOD SHEPHERD
 The Rev. E. Francis Morgan, Jr., r
 Sun 8 HC, 10:30
 64 Univ. Terrace

OHIO WESLEYAN UNIV. Delaware
 ST. PETER'S
 The Rev. Clark Hyde, r
 Sun H Eu 8, 10:30; Thurs 7, daily MP 7:15
 45 W. Winter St.

OKLAHOMA
UNIVERSITY OF OKLAHOMA Norman
 ST. ANSELM CANTERBURY ASSOC.
 The Rev. Donald P. Owens, Jr., chap
 Sun & Wed 5:30 H Eu
 1017 Elm
 (405) 360-6453

OREGON
REED COLLEGE Portland
 ALL SAINTS
 The Revs. Joseph Tiernan & Arthur Latta
 HC Sun 8, 9, 10; Wed 9:30; Thur 6:45
 4033 S.E. Woodstock

PENNSYLVANIA
DUQUESNE UNIV. Pittsburgh
 ST. MARY'S CHAPEL in Trinity Cathedral
 6th Ave. Downtown
 The Rev. C. Don Keyes
 Sun 1 High Mass

PENNSYLVANIA STATE UNIV. University Park
 EISENHOWER CHAPEL
 The Rev. Dr. Derald W. Stump, chap; The Rev. Tak Y Pong
 HC: Sun 11:45. Daily Office as anno

UNIVERSITY OF PITTSBURGH—
CARNEGIE MELLON UNIV.
 CHURCH OF THE ASCENSION CANTERBURY COMMUNITY
 4729 Ellsworth Ave. The Rev. Phillip Tierney
 Sun 11 & 6:30. Shadyside—Oakland

SOUTH CAROLINA
UNIV. OF SOUTH CAROLINA Columbia
 THE E.L.M. CENTER 728 Pickens St.
 The Rev. David E. Stewart, Jr., chap
 Sun 11, Wed (HC) 5

TEXAS
SAN HOUSTON STATE UNIV. Huntsville
 ST. STEPHEN'S—Epis. Student Center 1603 Ave. J
 Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap
 Sun 8:30, 10:30; Wed 6:45, Canterbury Tues 5

WEST TEXAS STATE UNIV. Canyon
 CHAPEL OF ST. GEORGE—Episcopal Univ. Center
 2516 4th Ave.
 The Rev. George A. Benson, v & chap
 Sun HC & Ser 10; Wed 5:30; Student Group Wed 6:30

VIRGINIA
RANDOLPH-MACON WOMAN'S COLLEGE Lynchburg
 ST. JOHN'S Elmwood & Boston Aves.
 The Rev. George Bean, r; the Rev. Richard J. Jones, campus minister
 Sun 8, 9, & 11; Wed 11:30 HC in Houston Chapel

UNIVERSITY OF VIRGINIA Charlottesville
 ST. PAUL'S MEMORIAL CHURCH University Ave.
 The Rev. David Poist, r & chap; the Rev. David Lee, assoc; the Rev. Paula Kettlewell, assoc; the Rev. Samuel Lloyd, ass't to r & chap
 Sun HC 8 & 10; Wkdys HC 7:45; Tues HC 12:30; Wed 5:30 HC or EP

VIRGINIA TECH Blacksburg
 CHRIST CHURCH—Canterbury Fellowship Church & Jackson Sts.
 The Rev. G. Donald Black, r; the Rev. John Spicer, chap
 Sun 8, 9, 11; Tues HC 5:30; Wed HC 10; Fri HC noon (Memorial Chapel)

WISCONSIN
LAWRENCE UNIVERSITY Appleton
 ALL SAINTS' 400 E. College Ave.
 The Rev. Arthur K. D. Kephart, r
 Sun 8, 9:30; Tues 7; Wed 9:30 & 5:30; Thur 12:10

DIOCESE OF EAU CLAIRE, Canterbury Association
 Ashland, St. Andrew's Church
 Eau Claire, Christ Church Cathedral
 LaCrosse, Christ Church
 Menomonie, Grace Church
 Rice Lake, Grace Church
 River Falls, Trinity Church
 Superior, St. Alban's Church

FRANCE
(Junior Year Abroad Programs)
 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). Wkdys; 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

CLASSIFIED

BOOKS

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

NEW PARISH/NEW CURE. A Job Search Guide for Episcopal clergy has helped clergy and search committees get together. \$5.25 to: Richard K. Martin, 14 Clark St., Belmont, Mass. 02178.

COMMUNITIES

SMALL, intentional Christian community called to serve in urban setting, sharing daily life and prayer while working in the world. Looking for a few others. Please write: Bainbridge House, 1831 Bainbridge St., Philadelphia, Pa. 19146.

FOR SALE

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.

NEEDLEWORK

DESIGNS in needlepoint: Altar kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs hand-painted. Single-mesh canvas cut to measure. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

POSITIONS OFFERED

ALASKA — Small established congregation in island lumber/fishing community seeks 3/4-time priest with interest and energy to support and direct a growing church family. Help us to grow in lay ministry, and coordinate Christian education for all ages. For information packet, send resume to: Madelyn Stella, Box 945, Wrangell, Alaska 99929.

POSITIONS WANTED

BATTERED AND BRUISED professional church musician, conservatory trained, 25 years' experience, seeks position in parish where rector isn't threatened by another professional on staff, vestry pays living wage and benefits, pipe organ isn't held together with scotch tape, choir sings in four parts, and congregation wants first-class music ministry. Available now. R. Harold Clark, 1724 - 32nd St., San Diego, Calif. 92102. (714) 231-0110.

RESOURCE GUIDE

YOUTH ADVISORS need help? 3rd printing "Being There: A New Vision of Youth Ministry" © 1981. 100 pp. EYC advisor's complete resource book sponsored by Tennessee Diocesan Youth Department, \$4.00 postpaid. St. John's, B. 82, Martin, Tenn. 38237.

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

BOOKS

Continued from page 5

four or five short stories from contemporary life, followed by several parables of Jesus. There is no exact one to one correlation between the stories Dr. Jones tells and the Gospel parables. Nor does Dr. Jones impose his own interpretation on any one of the parables. He invites the reader to become involved.

"There is also the possibility," he adds disarmingly, "that in rummaging about the parable for himself, he may come up with a truth that is truer than my truth." For the reader's truth, discovered by the reader himself, is truer for the reader than another's truth to which he could give only mental assent or rejection, "and neither of these possibilities is very dynamic."

There is a section of some 20 pages of suggested questions for thought and discussion. As one who loathes the technique of pre-fab "questions for discussion," I am pleased to report that here is the exception that proves the rule. The questions are meaty starters for discussion. They belong to the substance of the text. One of them contains a superb illustration from Archbishop William Temple on the confusions in our value systems.

Some of these stories will be called puzzling, naive, obvious, obscure, or offensive, and many readers will no doubt wonder what on earth they have to do with the Jesus we have always known. Thus, the reactions will not be unlike those to the parables of Jesus. But this book can be warmly recommended to anyone who teaches, preaches, leads discussions, or takes part in them, writes, or just thinks quietly to himself.

(The Rev.) LEO MALANIA
Associate Professor of
Liturgics and Homiletics
George Mercer Jr. School of Theology
Garden City, N.Y.

The Prayer We All Say

BOLD TO SAY "OUR FATHER." By Chuck and Anne Murphy. Forward Movement. Pp. 78. Paper. \$1.50.

As we say the Lord's Prayer daily in our personal devotions, and invariably as part of our public worship in church, it is always a good time to learn more of its meaning and deepen our understanding of its use. In this booklet the Murphys explain it in a way that is clear and non-technical, but stimulating and challenging.

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.

Any Christian reader will benefit from what they have to say. The authors make appropriate occasional references to their own lives and, in a very gentle and unobtrusive way, remind the readers of the importance of Holy Communion, the communion of saints, participation in parish life, and other topics.

The Rev. Charles H. Murphy, Jr., has been rector of St. Bartholomew's Church, Nashville, Tenn., for a decade and is speaker at many conferences on spiritual renewal. Anne Hunter Murphy is his wife and fellow worker of 37 years.

H.B.P.

Religious Journeys

THE SPIRITUAL LIFE: Learning East and West. By John H. Westerhoff, III, and John D. Eusden. Seabury. Pp. 134. \$10.95

This little book is both personal and pedagogical, telling of the journeys of each author, one into Eastern religions, the other into Old Catholic forms. Each author develops his case through his own journeying, speaking specifically about salvation, the making and meaning of pilgrimages, living in the moment, and our ways of knowing.

E. F. Schumacher reminded us in *Buddhist Economics* that his ecological case ("Small is Beautiful") could be developed from any major heritage religion. The same is indicated here, for the heritage religions speak with the same voice on most issues. Both authors desire something less parochial and more receptive to the heritage religions about them. They realize that finally they remain Christian and Western, yet hopefully, in some way enlarged.

(The Rev.) ROLAND M. KAWANO
St. Andrew's Japanese Congregation
Toronto, Ontario

The Wine Press

They were giddy lads, then
in distant Canaland
When the vine was fully blest
with purplish nuptial fruit
and their eager itchy feet
were caked with reverie
sluiced free of Gennesaret sand
to tread the vintner's press.

They are somber men, now
dragging leaden souls
across a carpet of dregs
laden with festive dreams of home
leaving the Master Vintner
to tread the press alone.

Ray Holder

PEOPLE and places

Appointments

The Rev. R. Craig Bustrin is assistant to the rector of Holy Trinity Church, Gainesville, Fla. Add: 100 N.E. First St., Gainesville 32601.

The Rev. Bruce Campbell is assistant at Christ Church, Dearborn, Mich. Add: 120 N. Military, Dearborn 48124.

The Rev. Francis O. Chapelle is priest-in-charge of St. Andrew's Church, Harrisville, Mich.

The Rev. O. M. Goller is vicar of St. Alban's Church, Odessa, Texas. Add: 1415 Driver, Odessa 79761.

The Rev. William C. Hamm will be rector of Trinity Church, Niles, Mich. Add: 9 S. Fourth St., Niles 49423.

The Rev. John F. Keopke, III will be canon theologian and administrative assistant to the bishop of the Diocese of Western Michigan as of October 1. He will also be vicar of St. Stephen's Church, Plainwell, Mich. Add: 2600 Vincent Ave., Kalamazoo 49001.

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

The Rev. Gordon R. Plowe is vicar of All Saints Church, Minot, N.D., and vicar of St. Paul's Church, Whitesfield. Add: 2 Third Ave. S.E., Minot 58701.

The Rev. Joe D. Reynolds will be rector of Grace Church, Grand Rapids, Mich. Add: 1815 Hall St. S.E., Grand Rapids 49506.

The Rev. William Schock is priest-in-charge of St. Thomas' Church, Omer, Mich.

The Rev. Tom Spittler is vicar of Grace Church,

Standish, Mich., and St. Paul's Church, Gladwin.

The Rev. Craig Townsend is assistant at Christ Church Cranbrook, Bloomfield Hills, Mich. Add: 828 Edgewood, Royal Oak, Mich. 48067.

The Rev. Jack B. Van Hooser will be rector of St. Thomas' Church, Battle Creek, Mich. Add: 16 E. Van Buren, Battle Creek 49017.

Ordinations

Deacons

Eau Claire—Steven A. Charleston, director of the Dakota Leadership Program; add: Box 506, Moberg, S.D. 57601. Irvine A. Kelliher, permanent non-stipendiary deacon; add: 918 N. Lake Dr., Shell Lake, Wis. 54871. Schuyler H. Van Gorden, Sr., permanent non-stipendiary deacon, on the staff of Christ Church Cathedral, Eau Claire, Wis.; add: 120 Tenth Ave., Eau Claire 54701.

Southwest Florida—Ernest P. Davis, III, curate, St. Stephen's Church, Providence, R.I.; add: 114 George, Providence 02906. Reid D. Farrell, assistant, Church of the Good Shepherd, Punta Gorda, Fla., add: Box 699, Punta Gorda 33950. Robert Paul Rolander, assistant, St. Giles' Church, Pinellas Park, Fla., add: 8271 Fifty-Seventh St. N., Pinellas Park 33665.

Change of Address

The Rev. Cornelis J. de Rijk, formerly program director of St. Jude's Ranch for Children, Boulder City, Nev., may be addressed at 1119 Comanche, Boulder City, Nev. 89005.

The Rev. Thomas G. Garner, Jr. may be addressed at 243 W. Brow Rd., Lookout Mountain, Tenn. 37350.

The Rev. M. Richard Hatfield, appointee of the Church Missionary Society to the Diocese of Pretoria, may be addressed c/o Corpus Christi Church, Box 941, Garsfontein 0042, South Africa.

Deaths

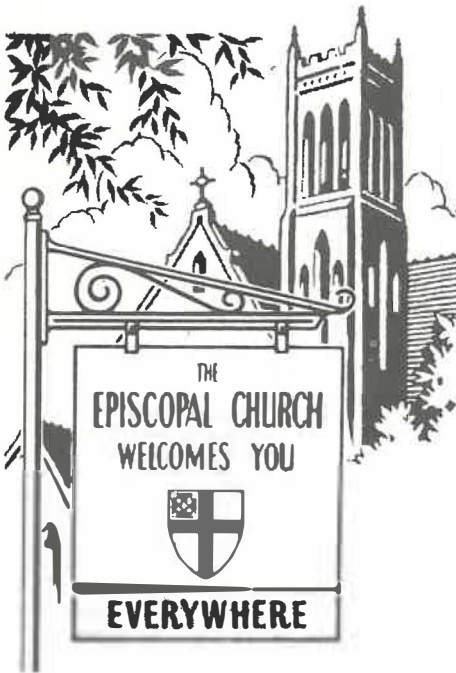
The Rev. John A. Gray, retired priest of the Diocese of North Carolina, died August 18 in a canoeing accident on the Jackson River in Wyoming. He was 69.

An experienced outdoorsman, Fr. Gray had been living in Prescott, Ariz., since 1979, when he retired as rector of St. Timothy's Church in Wilson, N.C.

A native of Farmville, Va., Fr. Gray graduated from Hampden-Sydney College with a degree in chemistry and worked for four years for the U.S. Emergency Crop and Feed Loan Service, before attending Virginia Theological Seminary. He served as a chaplain in the U.S. Navy during World War II, before returning to parochial work. He served several churches in Virginia before being called as rector of Emmanuel Church in Richmond in 1947. He remained in that position until moving to Wilson in 1952. Fr. Gray was a member of the diocesan council, president of the standing committee, dean of the northeast convocation, chairman of the committee on dispatch of business, chairman of the department of long range planning, and a deputy to General Convention. He is survived by his wife, the former Harriet Gray Guthrie, and two children.

The Rev. William Turton Travis, 92, retired priest of the Diocese of California, died in his sleep on August 6.

Fr. Travis was born in Sheffield, England. He was ordained to the priesthood in 1919 in West Missouri and then served several parishes there. From 1927-1931 he was rector of St. Timothy's Church, Chicago, and from 1931-1957 was rector of Grace Church and chaplain at St. Luke's Hospital, Chicago. He retired in 1957 and served as part-time chaplain at the Episcopal Home in San Francisco. He is survived by his wife, the former Virginia Lee Duncan. The couple lived in San Rafael.



CHURCH DIRECTORY

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

BOLINAS, CALIF.

ST. AIDAN'S 30 & Brighton Ave.
The Rev. G. Peter Skow, v
Sun Mass 10:45; Tues, Thurs 7:30; Sat 12:10 noon. Other
wkdy Masses call 868-1050 or 888-0165. Daily Offices ex
Sun & Mon 8:30, 12 noon, 6 & 8

SANTA CLARA, CALIF. (and West San Jose)

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

WASHINGTON, D.C.

ST. GEORGE'S 2nd & U Sts., N.W.
(just north of Rhode Island Ave.)
The Rev. Richard Cornish Martin, r
Sun Mass 7:30, 9, 11; Mass daily

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 & 8:15; 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
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

BATON ROUGE, LA.

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

NEW ORLEANS, LA.

CHRIST CHURCH CATHEDRAL 2919 St. Charles Ave.
The Very Rev. Richard W. Rowland, dean; the Rev. C. Wil-
liam Ziegenfuss, canon precentor
Sun Eu 7:30, 9 & 11. Wkdy Eu Mon 11:45, Tues & Fri 7:30,
Wed (also HU) & Sat 9:30, Thurs 5:30

(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.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 Union; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

CHURCH DIRECTORY

(Continued from previous page)

BOSTON, MASS.

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

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

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

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, the Rev. Fulton B. Smith
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

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.

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

LONG BEACH, MISS.

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

JOPLIN, MO.

ST. PHILIP'S 7th and Byers
Fr. David Patrick, r; Fr. Scott Anderson, assoc
Sun Eu 7:30, 9:30, 11:30, MP 9. Thurs Eu 6:30. HD-Eu 10

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

BOULDER CITY, NEV.

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

ATLANTIC CITY, N.J. 08401

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker
Sun Masses 9 (Sung), 5 Sat

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. BARTHOLOMEWS Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 6; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

CALVARY, HOLY COMMUNION & ST. GEORGE'S
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Martha Hedgpath, 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 Sung, 11 Low; wkdy as anno

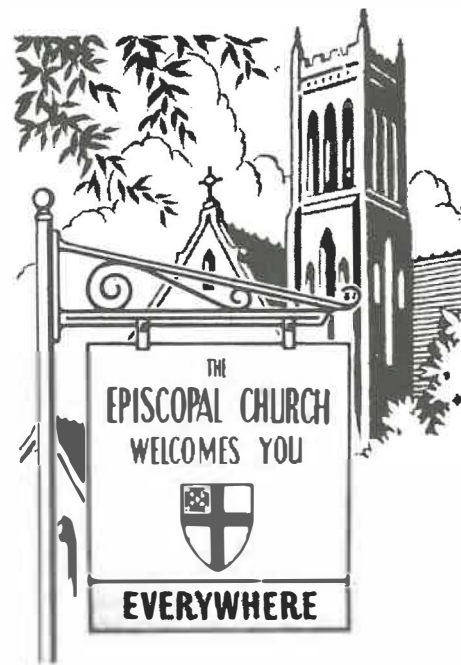
ST. MARY THE VIRGIN 48th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP 8:30(ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily after 12:15 Mass. SM Wed 12:45-1:15

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. 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. 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



BREVARD, (Western) N.C.

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r
Sun Eu 8 & 11 (1S & 3S), MP 11 (2, 4 & 5S). Wed Eu 10:30

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Canon Samuel C.W. Fleming, r
Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; 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

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. Daily Eu 6:45

HURST, TEXAS

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

SAN ANTONIO, TEXAS

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

NORFOLK (OCEAN VIEW), VA.

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

MADISON, WIS.

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