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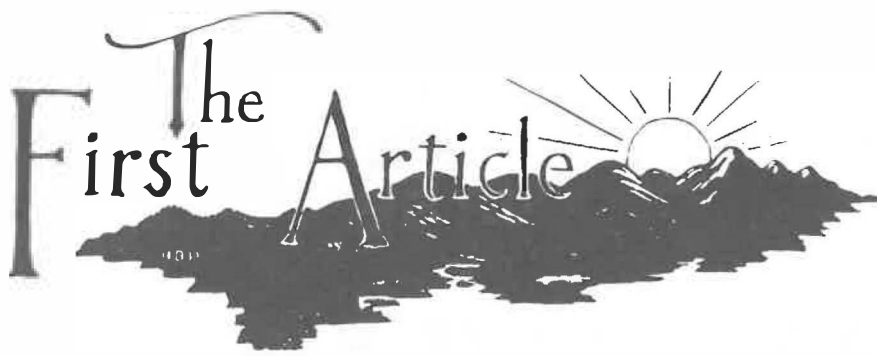
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God Enough and Enough God

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The Baptism of Jesus: We still have a long way to go in seeing Baptism as the sacrament of what the whole Bible states and of what the creed summarizes [p.10].



THE LIVING CHURCH

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The Anointing Spirit

We commonly think of the material and the spiritual as contrasting orders of reality. The material is what we can see, feel, touch, and smell; the spiritual is what can be appreciated with the mind, "felt" only in the heart, and at most heard with the ear. What is wet, sticky, or odoriferous seems least spiritual, whereas what is transparent, crystalline, and removed from human handling seems most spiritual.

Did not St. Paul say, "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly" (I Corinthians 15:48)? Certainly the materialistic concerns of a self-centered human life ("the flesh" in St. Paul's terminology) are contrasted with the things of the spirit, yet the spirit, or more specifically *the Spirit*, is repeatedly recognized in and through very concrete material manifestations, both in the Bible and in traditional Christian liturgy.

The Spirit of God is represented as wind on the primeval ocean of creation (Genesis 1:2), and one who is born of the Spirit is compared to wind (John 3:8) — hardly surprising since the same word means both wind and spirit in the Hebrew and the Aramaic languages. Note, however, that the latter reference is to a strong wind, strong enough to be *heard*. The risen Christ confers the Holy Spirit by breathing on the Apostles (John 20:22), a rather physical and personal act.

The Holy Spirit is compared to liquid that flows and may be drunk (John 4:10; 7:37-39; I Corinthians 12:13). It is also compared to, or conveyed by, oil which may be poured or rubbed on someone, that is to say, used for anointing, and which was in some cases perfumed with attractive smelling substances (I Samuel 10:1-10 and 16:13; I Kings 19:15, 16; Isaiah 61:1, and many other references).

At the Baptism of our Blessed Lord in the Jordan, the Holy Spirit descended on him "as a dove." Writers of the New Testament and other early Christians understood the relation of the Holy Spirit to Jesus as an anointing (Luke 4:17-21; Acts 10:37,38). As "the Christ" means "the Anointed," so Christians are anointed people (2 Corinthians 1:21, 22 — unfortunately the verb "anoint" is here translated "commission" in some versions — and 1 John 2:27).

In view of all of this, it is not surprising that an anointing with perfumed oil came to be part of the Christian baptismal rite at an early date and was adopted in some form throughout the entire Christian world. The oil specially blessed for this purpose by the bishop is what is called *chrism* (related to the words *Christ*, *Christian*, and *christen*) or *myrrh*.

The Holy Spirit remains very different from the material things of this earth. Yet the Third Person of the Blessed Trinity, no less than the Father and the Son, can be and is symbolized by and expressed in created material things. Physical things can be and are used by the Spirit as "means of grace," as visible, tangible, and even smellable channels for entering the human heart.

The Holy Spirit seems far removed from us in many aspects, yet the outward and visible sign which the church has drawn from Holy Scripture is the sticky, oily ointment of holy chrism which penetrates into the pores of the skin and the aroma of which enters the nostrils and the lungs. Here, in this surprising way, Creator and creation come together as our fonts become little Jordans, little Red Seas, little portions of the primeval ocean, hovered over by the creative Spirit, the anointing Spirit, the life-giving Holy Spirit of God.

THE EDITOR

LETTERS

(Most letters are abridged by the editors)

Joint Celebration

I find myself moved to respond to the letter written by Mr. Brice M. Claggett (TLC, Dec. 12). It seems to me that it is precisely because of our catholic tradition that we can enter at all into our new relationship (I will not call it intercommunion, as it is not) with three Lutheran bodies.

Mr. Claggett is rightly concerned about the importance of the apostolic succession. It is true that Lutheran pastors are not ordained by bishops in apostolic succession, and that the succession of the episcopate is not a part of that tradition, as it is of ours. However, an important purpose of the apostolic succession of the episcopate is to insure the continuation of apostolic teaching and fellowship.

By agreeing to allow joint celebration



Epiphany

I have seen these woods in evening with their naked branches flush against the winter sky. And I have seen the way the river laps across the burnished edges of the afternoon. This is the season for magi, moving silently by night; the season of signs, and discernment of signs; a time of innuendo and a certain clarity of air. It is a lean time, and a time to learn the poverty of prayer. Inside this circle of human need, I am no wise man, come to offer riches to a king, but am a beggar, bearing nothing more than my desire. I will bring no gift except a heart that knows that it is poor, and I will leave no gift before You but the gift that You require: this, a heart that must adore You.

Susan Hanson

with Lutheran pastors under special circumstances, as our House of Bishops did at the General Convention, our bishops have said that while these Lutheran bodies have not maintained the apostolic succession of the episcopate as we have, they have certainly maintained that apostolic teaching and fellowship. Surely our bishops would not have agreed to any kind of relationship, however tentative, on any other basis.

I am further concerned with Mr. Claggett's understanding of the "sacramental power" of the priest. I do not understand that it is within any power I have, innate or conferred, to "make" bread and wine into the Body and Blood of Christ. That change occurs through the grace of our Lord Jesus Christ, acting in his Holy Spirit.

That being the case, it is not up to us to determine whether God so blesses the eucharistic celebrations of these Lutheran bodies. Certainly, members of these bodies believe that he does, for they maintain Luther's teaching that Christ is sacramentally present in the Eucharist, "in, with, and under" the elements of bread and wine, and that these elements do become the Body and Blood of Christ. It seems presumptuous to deny that God can act in this way for these Christians, especially since our bishops seem assured that they are in the apostolic tradition, if not the apostolic succession of the episcopate.

I agree with Mr. Claggett that we cannot blindly tie our tradition to Christian bodies without clear and secure grounding in our catholic heritage. It seems to me that this interim relationship with these Lutheran bodies can only stand because it is so grounded.

(The Rev.) MARSHALL S. SCOTT
St. John's Church

Memphis, Tenn.

To the Baptized

The following is a sealed letter to a baby to be opened when confirmation occurs:

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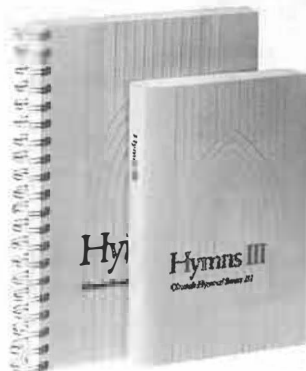
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something you can see or touch, not something of monetary value like a silver cup or even a share of stock. Yet it can last longer and have more ultimate value than any material thing.

I had the privilege of baptizing you. This symbol of incorporation into the Christian community marks a beginning. Promises were made on your behalf by your parents and godparents. They concerned the kind of person you would be and the kind of life you would lead.

But as you will learn, only you can decide this. At confirmation you make these promises for yourself. They are not easy. You won't always be able to live up to them. The important thing is you remember and keep at it. Every choice you make has an effect.

As I said, it will not always be easy. However, there is help. Today you become a member of the Christian community, and you can always turn to it. Above all, God will always be there for you.

My first sentence was not accurate. I did not give you the gift of Baptism, although I performed the ceremony. It is a gift of God. It represents God's gift of God's own spirit to you. I hope you will accept it.

(The Rev.) BEATRICE BLAIR
Church of the Heavenly Rest
New York City

BOOKS

Chesterton Revisited

THE PENGUIN COMPLETE FATHER BROWN. By G. K. Chesterton. Penguin, 1982. Pp. 718. \$8.95 paper.

Those who have been watching G. K. Chesterton's *Father Brown* on television are seeing a rather elaborate version of the quintessence of Chesterton. Far from being a casual product of his literary abilities, these stories have kept Chesterton before a wide audience for years and have all the elements of his essential genius.

In the stories we see the wise, but ordinary little R.C. priest (without any social standing) who cares about the individual; criminals who are malefactors of great wealth, talent, or power; plots that combine Chesterton's paradoxical common sense and childlike wonder with a romantic setting; and an underlying deep moral seriousness.

As Chesterton wrote these stories, *Father Brown* became more and more *his* spokesman, so that they are not propaganda about the Roman Catholic Church in all its grandeur, but a chance to meet Chesterton himself, face to face. Underlying the fun is his social Christian message, expressed most succinctly

in stories like "The Queer Feet," whose punchline is, "I caught him, with an unseen hook and an invisible line which is long enough to let him wander to the ends of the world, and still to bring him back with a twitch upon the thread."

What Chesterton said here, in a few pages, Evelyn Waugh elaborated into *Brideshead Revisited*.

ALZINA STONE DALE

Chicago, Ill.

Many-Sided Romance

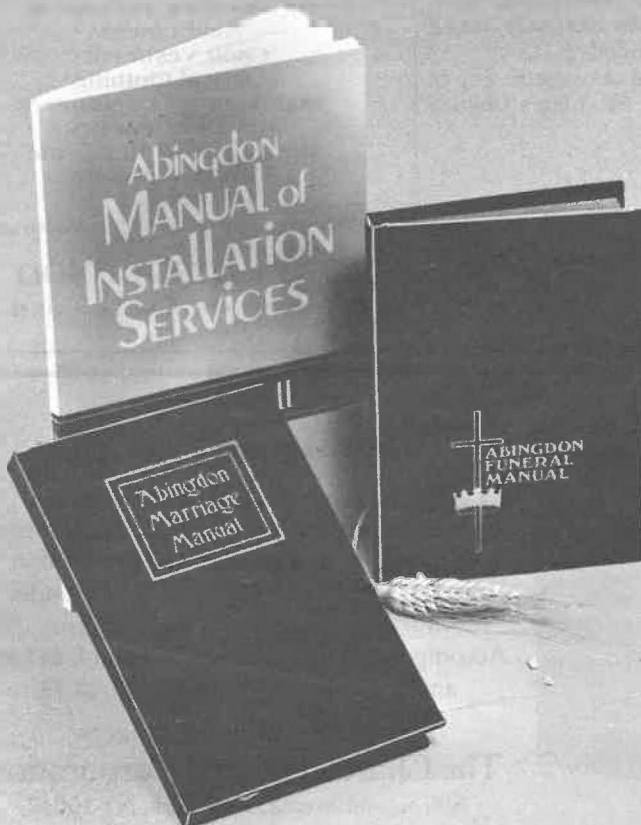
THE MARQUIS' SECRET. By George MacDonald. Edited by Michael Phillips. Bethany House. Pp. 228. \$4.95 paper.

Widespread interest in George MacDonald (1824-1905) was revived by C. S. Lewis who described the prolific Scottish writer as a major inspiration of his own literary career. Among MacDonald's numerous novels were *Malcolm* and its sequel *The Marquis of Lossie*.

These have been abridged and the Scottish dialect translated into English by Michael Phillips. The first, named in the abridged version, *The Fisherman's Lady*, was reviewed in TLC, Nov. 28. The present volume is the abridged version of *The Marquis of Lossie*. The original editions, or reprints of them, are not readily accessible to the ordinary reader, and Phillips has done his work well. *Ide-*

Continued on page 11

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El Salvador Massacre Condemned

Seven members of a cooperative farm, part of a social program of the Episcopal Church in El Salvador, were massacred on November 20 in La Florida, 65 miles west of San Salvador. Episcopal Church leaders were quick to condemn the murders.

The victims, all male and heads of households, had their throats cut and their bodies dumped in a mass grave, according to newspaper reports. As a result, more than 500 people have fled from the village — some taking refuge in the Episcopal diocesan offices in El Salvador — while 90 continue to live in constant fear at the farm. Among the dispersed persons are 24 orphans and several elderly people.

"It is something unbelievable," said the Rev. Luis Serrano, director of CREDHO, the church sponsoring agency and priest-in-charge of the farm's 200-member congregation. The La Florida farm, which was purchased two years ago through a grant from church-related agencies, produces cereals and sugar cane. "This is really a model of agrarian reform," said Fr. Serrano, "a unique program in this country."

The San Salvador press reported that "a large group of armed men" came to the farm and killed the workers. Weeping, Fr. Serrano said, "They have killed these innocent people. This is the most horrendous thing I have seen in my entire ministry." Among the victims was a man who had been traveling to the diocesan offices in San Salvador while undergoing treatment for cancer.

In New York, Presiding Bishop John M. Allin asked the Rt. Rev. Edward Haynsworth, partnership officer for Latin America and Bishop-in-Charge of El Salvador, to interrupt a scheduled meeting of Province IX and fly to El Salvador.

Bishop Allin was joined by the Archbishop of Canterbury and the Primate of the Anglican Church of Canada in sending a cable to U.S. Ambassador Deane Hinton in El Salvador, asking him to press for an investigation of the murders and to see that justice is done. It is not known at this writing if the Salvadoran government has begun an investigation, as demanded in a public statement from the Human Rights Commission of El Salvador.

This is the third assassination in El

Salvador involving members of the Episcopal Church. In 1979, the South African Ambassador to El Salvador, Archibald Dunn, was kidnapped, held for several months, and then killed. He was a member of the vestry of St. John's Church in San Salvador.

In August, 1981, Dr. Rosa Judith Cisneros, 45, a lawyer who headed the legal aid program for CREDHO, was assassinated as she was leaving her home. In neither case have the murderers been found.

On several occasions, the tiny Episcopal diocese has repudiated violence and called on the nation to find "the Christian way of love" in solving the armed struggle. Last February, the Executive Council of the Episcopal Church urged the U.S. government to curtail all military aid to El Salvador and to press for a negotiated settlement among the different warring factions. The 1982 General Convention called upon the U.S. and other nations to end military aid to the government or any faction in El Salvador and other Central American countries and work to establish a just and lasting peace.

Since 1976, the Episcopal Church has been operating CREDHO, a huge social and economic program which provides training and technical assistance to hundreds of people. The Presiding Bishop's

From a Joint Statement on the El Salvador Massacre

"... We cannot stand by passively as the survivors of La Florida take down the victims from the cross of war. We cannot stand by emotionless as the widows and orphans gather the dead in their arms.

"We assure the people of La Florida and all El Salvador that our prayers remember them and their dead, our hands are extended to share their burden, our moral persuasion is pressed against the wheels of government to speed justice. We cry out again: let this madness stop."

(The Rt. Rev.) JOHN M. ALLIN
Presiding Bishop of the
Episcopal Church

(The Most Rev.) ROBERT RUNCIE
Archbishop of Canterbury

(The Most Rev.) EDWARD W. SCOTT
Primate, Anglican Church of Canada

Fund for World Relief has sent a grant of \$5,000 to assist with the housing, food, and clothing needs of the victims' families. Fr. Serrano reported on the telephone that several of the children are being sheltered in a coastal town. "They gave us space, but told us that they did not have enough food for all of them," he said.

Support for SACC

Representatives of 16 partner agencies of the South African Council of Churches met in Zurich, Switzerland, on November 16 and voted to "reaffirm their support for the work and witness of the SACC under the leadership of Bishop Desmond Tutu."

The statement said the agency representatives "treat with contempt all attempts to discredit the leadership of the SACC." They will "encourage the SACC and its member churches to continue to support one another in the struggle for peace and justice for all in South Africa," and "commend the actions taken by SACC to continue to serve the needs of the poor and oppressed in South Africa."

The statement comes in the wake of a South African government investigation of the church council and an anonymous letter from "unhappy staff members" critical of Bishop Tutu [TLC, Dec. 19]. In another reaction to the anonymous letter, the standing committee of the Church of the Province of South Africa expressed concern over "the attempts to discredit the SACC... It believes that anonymous communications are inappropriate between Christians, and, therefore, calls on all persons to ignore this letter and its contents."

WCC Plans Assembly

The next assembly of the World Council of Churches will expose "how incredibly fragile the ecumenical movement is," the Rev. John Bluck, an Anglican priest from New Zealand, said recently in New York.

"All kinds of loyalties will be tested, new alliances will be formed. As WCC becomes more inclusive, it exposes its fragility." Fr. Bluck, who is communications director of the Geneva, Switzerland-based ecumenical agency, added that the WCC is in "troubled waters" and a need exists "to establish credentials anew."

Fr. Bluck was in the U.S. recently to

discuss plans for the council's sixth assembly, which is expected to draw some 900 delegates from around the world to Vancouver, B.C., from July 24-August 10 to explore the theme, "Jesus Christ — the Life of the World."

"We don't know who the keynote speakers will be," the priest told an audience of religious communicators. "The desire is not to have an all-star cast, but to take the theme seriously, with an in-depth theological exploration of what the theme means, for better or for worse." He said that the most important thing was to "search for a more appropriate ecumenical voice."

While the WCC has been portrayed by some as leftist and activist, these labels are outdated and show only part of the picture, Fr. Bluck said, adding that many of the attacks against the WCC are aimed at the council's activism in the 1960s. The Program to Combat Racism, started in 1970, also has generated negative publicity because of its controversial grants to liberation groups in Africa. "What is a virtue to some is a vice to others," he said, noting that many have praised the program and that churches continue to earmark funds for it.

Other groups have criticized the council for other reasons. "Asians think the WCC is too Eurocentric, doesn't take the Asian language seriously. The Orthodox want more emphasis on biblical authority and ecclesiological seriousness . . . They criticize the WCC with the same kind of passion as people in this country who say we're too political . . ."

The impact of the Orthodox churches will be especially evident in Vancouver, Fr. Bluck said. The Orthodox, who comprise nearly half of WCC membership, want more say in WCC policies.

Dispute Delays Merger

Two Canadian Lutheran churches seeking to unite have hit a snag in their discussions, according to a report from the Lutheran Council of Canada. The dispute centers around the number of regional synods the new church would have in eastern Canada.

The two churches are the Lutheran Church in America-Canada Section (part of the Lutheran Church in America based in the U.S.) with 121,000 members, and the 84,000 member Evangelical Lutheran Church of Canada.

The LCA-Canada Section favors one synod in eastern Canada, while the Evangelical group would like to see at least two established there. Long discussions bogged down the fall meeting of the merger commission, and the date for the proposed union has been delayed for one year, to January 1, 1986. The commission's next meeting is set for January.

CONVENTIONS

The Diocese of West Missouri met in convention at St. Joseph, Mo., from November 12-14. Convention business centered on resolutions which dealt with charges in voting procedures for General Convention deputies; extending the voting rights of deacons; and the length and time of the convention itself.

A request from the Rt. Rev. Arthur A. Vogel, Bishop of West Missouri, for a single unified budget was reflected in several resolutions passed by the convention. In addition to this change, which is to take place in 1984, Bishop Vogel called for an end to assigned assessments and quotas for support of the budget. These proposals were passed with no dissenting votes.

Proposed revitalization of the camping and conference center of the diocese, Cliff Springs, received considerable comment, attention, and support. It was decided to upgrade the facility and provide a carefully planned summer of sessions.

The 100th anniversary of St. Luke's Episcopal Hospital, Kansas City, was noted, as was the 125th anniversary of St. Mary's Church in Kansas City. Budgets totaling \$740,000 were adopted for 1983.

"We are quite whole in many ways, but we will be more whole when a female priest is serving within our boundaries," the Rt. Rev. Sam B. Hulse, Bishop of Northwest Texas, told the 24th council of the diocese, which met at the Civic Center in Lubbock from November 12-13. "I take seriously John Welch's saying in his book, *Spiritual Pilgrims*, 'The growth of the church as a human community depends upon the essential relationship of the masculine and feminine . . . we need to enter into genuine relationships where we learn to speak honestly and listen attentively.'"

On the subject of nuclear arms, Bishop Hulse told the delegates that it was imperative to "wrestle with the issues of peace and the threat of nuclear war. In this spacious and heretofore magnificent and healing land that is the Diocese of Northwest Texas, the symbols of Pantex near Amarillo and the possibility of nuclear waste storage near Tulia burden my heart and conscience."

The Rt. Rev. John M. Allin, Presiding Bishop, preached at the council Eucharist, which was held at St. Joseph's Roman Catholic Church in Lubbock. Portions of the liturgy were in Spanish. Following the service, all those attending returned to the Civic Center for dinner and dancing.

On Saturday morning, council delegates traveled to the recently acquired Episcopal Center near the Texas Tech University campus. Bishop Allin dedi-

cated the center, and those present were able to tour the building, an historical house completely restored and decorated at a cost of \$450,000.

In other business, the council admitted St. James, Dalhart, as a parish. A 1983 budget of \$65,979 was adopted by the council.

• • •

The 130th convention of the Diocese of Iowa was held November 5-6 at the Ft. Des Moines Hotel in Des Moines. The Rt. Rev. Walter C. Righter, Bishop of Iowa, spoke of the many positive things which have happened and are continuing to happen in the diocese because, he said, its people are willing to take risks as they struggle to preserve the best of the past and, at the same time, look for new ways to move into the future. He described projects undertaken by local congregations, as well as diocesan programs and ecumenical work.

The delegates voted to approve Bishop Righter's request for permission to appoint a committee to study the feasibility of undertaking a Venture in Mission campaign. The delegates approved pursuing the establishment of a companion diocese relationship with the Diocese of Brechin in the Scottish Episcopal Church.

The Rev. Canon Joseph Gregori delivered the sermon at the convention Eucharist, which was held at St. Paul's Church, Des Moines. Canon Gregori, who is retired and plans to move to Arizona after 33 years in the ministry in Iowa, preached the sermon at the Eucharist at his first diocesan convention in Iowa in 1949.

Following the policy adopted at last year's convention, the Saturday luncheon was simple and accompanied by an address on world hunger. The speaker was Brian Roberge, Iowa's director of Church World Service/CROP, who told the delegates, "We need to be concerned not just with spiritual needs, but with physical needs . . . the challenge is to commit ourselves to the Christianity we profess." The offering taken at the convention Eucharist was presented to Mr. Roberge for the work of Church World Service.

The convention adopted a complete rewriting of the diocesan canons and the convention's rules of order which removes from these documents all reference to gender. A first reading of a similar rewrite of the diocesan constitution was adopted.

On a special order of business, the convention responded to the House of Bishops' most recent pastoral letter by adopting a resolution bidding the people of the diocese to peace-making and pledging the delegates themselves "to work actively for peace as our con-

Continued on page 13

A Seldom Used Office

A Thanksgiving for the birth or adoption of a child

By NEFF POWELL

Shortly after I arrived as vicar of St. Bede's, Forest Grove, Ore., a young family with their brand new child started coming to church. They had been active Episcopalians in the city where they formerly lived.

After a few weeks, I asked them if they had thought about having their child baptized. "Yes," said Tom, the husband, "but we want Christopher to be baptized in our 'home church.' Dianna and I met at that church. The grandparents can attend the service there. It just seems like the right place to have the Baptism."

The Rev. Frank Neff Powell is a parish priest of the Diocese of Oregon who is a frequent contributor to the Feasts, Fasts, and Ferias column of TLC.

"But," he continued, "is there something that we can do here also? This is our new church, and we want to do something here, too."

With that, we had the first ever Thanksgiving for the birth of a child at St. Bede's. The altar guild was so confused by the announcement that this service would be used that they set up for a Baptism! I was not surprised that no one in the congregation knew about this service. I grew up in the Episcopal Church, and this office was in the 1928 Book of Common Prayer, but I saw it used only once.

"A Thanksgiving for the Birth or Adoption of a Child" is a *gem* in the Prayer Book (p. 439) that I fear will rarely be used. It seems ideally suited for our small church. We now use it following the birth or adoption of almost every child in the congregation. It is es-

"Thou Gavest Me No Kiss"

(Luke 7:45)

You say you love me, yet you give no kiss,
no outward sign of what you claim to feel;
extend no hand that seeks to touch or heal
when I, in pain, encounter grief's abyss.
Speak to me not of love until by this,
so common token, you let stand revealed
emotions pent and carefully concealed
lest they be thought a mark of cowardice.

My friend, if friend you are or wish to be,
know this and learn it well: that love is more
than empty words, however fitly spoken.
A love that's warm and true embraces me
and kisses, too, when I am hurt and sore;
for these alone can mend a heart once broken.

G. J. Frehm

pecially appropriate in the following situations:

(1) When the family is going "home" for the Baptism, but wishes a public service in the local congregation.

(2) When the Baptism will not take place for a while. This would be an especially appropriate office in those congregations which follow the suggestion on page 312 of the BCP that Baptisms "as far as possible" be reserved for the Easter Vigil, Pentecost, All Saints' Day, the Sunday after All Saints' Day, the Feast of the Baptism of our Lord, and when a bishop is present.

(3) When a Baptism is not really appropriate. We had an instance where the grandparents of a new baby were active in the congregation, but the parents were not, and one parent was opposed to Baptism. The other parent and the grandparents wanted some kind of public service in the church.

Given the dynamics of the family, a Baptism was not appropriate, but a Thanksgiving service for the birth of a child was perfect. It filled a deep-felt need for a public church service of thanksgiving and blessing.

(4) When children have been brought into a family, not by birth, but by adoption. The Prayer Book now makes appropriate provision for this.

This office is a very nice revision of The Thanksgiving of Women after Child-birth, commonly called the Churching of Women, in the 1928 Book of Common Prayer. All implications of ritual uncleanness and the great danger of child-birth have been removed. It is a joyful service of thanksgiving and blessing for the family and the congregation.

I have found the service of thanksgiving for the birth of a child to be very well received at St. Bede's. It allows the congregation to give support and recognition to the child and the family. I also believe that it gives the opportunity to make the baptism itself more serious and thoughtful. It seems to have removed a need to have all children "done" immediately.

As for the "how to," I use the office the first Sunday that the new child is brought to church. Just before the Peace, the child is brought to the front of the congregation by the whole family — parents, plus any older brothers and sisters, aunts, uncles, and other relatives.

Provision is made for the parents to express thanks in their own words. There is an introduction, followed by the Magnificat or a Psalm. Then there is a required prayer, followed by several optional prayers and an optional blessing. We finish by exchanging the Peace. The whole office takes but a few moments.

The reaction has been so positive from both the parents and the congregation that I heartily encourage all congregations to make full use of this pastoral office.

God Enough and Enough God

A Meditation for the Epiphany Season

By FREDERICK WARD KATES

Jesus Christ is God enough and enough God for me. This declaration is simply the testimony a person is happy to make who has encountered the living God in him; who freely confesses that whatever certified knowledge of God he may claim to possess derives from the revelation of himself that God has made in him; and who perceives Jesus Christ as one of the one God's three ways of being God.

For myself and for every other person who styles himself a Christian, Jesus Christ is the primary source of our knowledge of God. Apart from him, our knowledge is obscure and confused. To us, in the words of John 1:18, "No one has ever seen God; but God's only Son, he who is nearest to the Father's heart, he has made him known."

In J. H. Oldham's words (*Life Is Commitment*, p. 96): "For Christians, the knowledge of God is the knowledge of him given in his revelation of himself in Christ." We find this statement one hundred percent correct. Jesus Christ has been, for a long lifetime, an inevitable part of our idea of God. We have never been able to think of God without thinking of him, and we find it impossible to think of Jesus Christ without thinking of God.

Jesus Christ is God enough and enough God for me because he is for me the fulfillment of all I could possibly hope for in my conception of God. Some words written 55 years ago by the Rt. Rev. Charles Fiske, then Bishop of Central New York, come to mind: "If we were to think long and carefully of all we wish to find in God, and then describe all the hungry heart desires, the description could hardly be other than what Jesus Christ was in his earthly life. . . . If God is not the God whom Jesus Christ revealed, he ought to be. We can never, now, be satisfied with any other" (*The Christ We Know*, Harper & Brothers).

The Rev. Frederick Ward Kates, retired priest of the Diocese of Newark, is the author of a number of books and Forward Movement publications, as well as articles in TLC.

Jesus Christ is the Way, specifically, to God the Father. "It is through the personality of Jesus that men for 19 centuries have seen the Father," wrote James S. Stewart in his book, *A Man in Christ*. It is only through him that we come to the Father.

"If that is what you want to see and find — the Father — he is the Way," declared the late Theodore P. Ferris, 1908-1972, in a sermon in Trinity Church, Boston — he is "the way to the Father, the Lord of all creation and the Lover of every creature." Again, the same preacher, as notable a one as our generation has known: "He is the One who shows us the Father, and brings us into his presence, where we lay down our burden of guilt and our excess baggage of fear; and take courage, as we accept ourselves as we are, to go out and meet life as well as we can, and do as much as we can for our fellow human beings."

Of course, Jesus Christ is God enough and enough God for me, and for every other Christian who finds that "Jesus is the Way, through whom, as the Truth, we receive the knowledge of God, and in whom, the Life, we have here and now eternal life" (Vincent Taylor, *The Names of Jesus*, 1953). Of course, Jesus Christ is God enough for any person who finds that without Jesus as the Way, there is no going to God the Father; that without Jesus as the Truth, there is no certain and certified knowledge of God; and that without Jesus as the Life, there is no real life and living for a human being, both here and after this earthly existence.

Of course, Jesus Christ is God enough and enough God for me, and for every other Christian believer who stands convinced when beholding Jesus that he is viewing the very portrait of God, the only image of himself that God has ever given to man. And more than just the

portrait of the unseen God is Jesus.

We make bold to say, as Prof. William Ernest Hocking, 1873-1966, of Harvard University declared: "Jesus is the human face of God." As an eminent New Testament scholar of a previous generation, Burnett Hillman Streeter, 1874-1937, stated in his book, *Reality*, "In him the Word is made Flesh — the meaning of the Infinite is spoken out. In that life and death is reflected, as in a mirror, the face of God."

To me, as to every other person, God is *Deus absconditus*, God hidden, unfathomable, unknown, but he is also, to me and to many another, and certainly to every Christian, *Deus revelatus*; and the disclosure of himself that he has imparted to men in the total Christ event is, for me and multitudes of other people, the source of more than sufficient light to live by.

As God's supreme gift, Jesus Christ is received and accepted, this stranger in our midst, this mysterious and enigmatic figure who is like no other, whose life is the very life of God in human expression, and who, as a personality and presence and power, is a benediction upon every hour of every passing day.

While the world is undeniably a dark place in many aspects and while life for men today, despite all the marvelous advances in knowledge, science, and technology in our lifetime — perhaps because of them — is a stressful and terrifying experience, you and I and every person have quite enough light to live by, and to do so joyfully and thankfully, because of God's greatest gift to us, namely, himself in his Son. In Jesus Christ, God has given us everything — everything we need, everything we desire; and for the gift of him, I, in the company of an innumerable host in heaven and upon earth, offer unceasing thanksgiving and unutterable praise.

EDITORIALS

The Challenge of Baptism

A recent consultation on baptism, held in Kentucky [TLC, Dec. 26], was unusual because it presented this rite not as a desirable ceremony of which all Christians, of course, approve, but as a vital, debatable, and controversial practice about which many different convictions exist.

It is ironical that in our catholic Anglican tradition there is an immense body of theological writings about this basic sacrament, yet we expend little effort on its performance. Conversely, the Baptists and certain others have a meager theology of the rite, but a serious and demanding practice. Even at this time of year, they will enter the cold rivers and ponds for total immersion.

As we Episcopalians commemorate our Lord's blessed Baptism in January, we would do well also to ask ourselves about our stewardship of this sacrament. "Moreover it is required of stewards that they be found faithful." Do we have Baptism administered with the care and solemnity it deserves? Are parents, older children, and adult candidates suitably instructed? Do we still treat Baptism mainly as a blessing of babies, or do we seek to see it within the whole framework of Christian faith and practice?

During the first half of the present century, the baptismal liturgy of the Episcopal Church underwent a sort of recession. The 1928 revision stripped the service of its famous opening prayer which related the sacrament to the Old Testament and to Christ's own Baptism. The frequent arranging of Baptisms apart from the regular public services of worship meant that "Suffer the little children to come unto me" became virtually the only biblical context.

Worst of all, our American church had already lost the formerly universal Anglican practice of affirming the three questions of the Apostles' Creed; instead the articles of the creed were only referred to by title in one brief question. Fortunately, an interrogatory creed is now restored, and the public rite is once more normative. Yet we still have a long way to go in seeing Baptism as the sacrament of what the whole Bible states and of what the creed summarizes.

Monthly Hymn

We are pleased at this time to introduce a new monthly feature, which we hope will be of wide interest to readers. Each month the standing commission on church music plans to release the text of one of the new hymns from the new Hymnal. The texts so chosen will be ones that have copyright clearance, not only for publication here, but for reproduction and actual use in churches [p. 14].

In other words, the page can simply be inserted into a copying machine, and it will be entirely legal to distribute the resulting prints for use in one's parish. Or the hymn can be copied on a stencil and reproduced by

other means. In any case, however, the provided copyright information should be reproduced, and the text of the hymn should be given without alteration.

It should be noted that one or more tunes will be recommended for use with the hymn. These may not be the tunes which are assigned to the hymns when the final Hymnal appears three years from now, but they will be appropriate tunes which meet immediate needs. Thus, for this month's hymn there is the tune Ebenezer or Ton-y-botel which we know with Hymn 519, "Once to ev'ry man and nation." It is one easily sung by the average congregation.

It is also well to point out what this monthly release does not mean. The hymn each month is not selected by THE LIVING CHURCH, and we have had no responsibility for the style, wording, or theological content, nor for the tune or tunes suggested. On some occasions, as this month, the hymn may be very suitable for the current season of the church year, but this need not always be the case.

Our publication of a hymn does not, in itself, imply that THE LIVING CHURCH recommends or endorses the use of that particular text or tune. When we do wish to make a special recommendation or comment, it will be in our column, "Feasts, Fasts, and Ferias," or elsewhere in the magazine.

It should also be noted that the commission makes no claim that these new hymns are necessarily typical of the new Hymnal as a whole. Most of the new Hymnal will consist of hymns we already have. The typical ones are the ones we have been using for years!

We are grateful to Mr. Raymond Glover, the editor of the new Hymnal, for his cooperation in making this feature possible.

Sanctified

Live always in this knowing:
Christ's glory has no boundary;
He unfolds his Presence without end,
His Love is a blaze of delicacy mantling
The planet, his place of earthly birth.
All is sanctified; each form of life
Is favored by what he bestows.

Fear no strangeness . . . he calls us kin —
Bound to his birth, nailed to his death,
And claimed in his resurrection.

Walk high-hearted in his holiness,
With winds and water humming
An ancient psalmody.
Clear peaks and lowlands shine in him.
And we, he names us as his own,
Framed in his light.
Unabandoned is his homestead.

Elizabeth Randall-Mills

BOOKS

Continued from page 4

ally, the two books should be read in succession, but this second volume is sufficiently self-contained to provide very pleasurable reading without reference to the earlier one.

This is a very romantic tale, with the plot unfolding both in London and in remote communities on the Scottish coast. Hidden identities, heartbroken lovers, secret plots, and the unmasking of villains are major elements in the story, together with plenty of action involving horses and sailboats.

Unlike many of MacDonald's stories, the Lottie novels do not involve supernatural events. On the other hand, religious concerns are quite explicit as the hero undertakes to follow the teachings of Jesus in the adventurous circumstances in which he finds himself. The author's Christian humanism is embodied in the saintly schoolteacher who immerses himself in the Bible and Plato.

The thoughtful reader will find subtle references to the New Testament which, on first reading, seem to be natural details in the plot. Thus the hero's friend and helper is a fisherman nicknamed Blue Peter; the hero orders an unjust steward to make amends; and, at a banquet for his friends, he shows a portrait of his father, the likeness of which has

been reconstructed from his own face.

The contempt which many English aristocrats felt toward the "lower classes" is trenchantly satirized in this many-sided romance.

H.B.P.

Japanese View of Christ

A LIFE OF JESUS. By Shusaku Endo. Paulist Press. Pp. 179. \$9.95 hard cover, \$2.95 paper.

Surely there is no need for another life of Jesus! Yet, remarkably, Shusaku Endo's book does say new things and will challenge almost any reader to rethink his or her understanding of Jesus' life and its meaning. Endo is probably Japan's best known Christian writer in a land where only one percent of the population has formal church membership.

This book attempts "to demonstrate that Jesus is not alien to [Japanese] sensibilities." The Japanese, says Endo, "tend to seek in their gods and buddhas a warm-hearted mother rather than a stern father." The author's purpose is "not so much to depict God in the Father image that tends to characterize Christianity, but rather to depict the kind-hearted maternal aspect of God revealed to us in the personality of Jesus."

Thus an essay in missionary apologetic is also of interest to Western Chris-

tians who are coming to a new appreciation of the feminine aspects of God. "East and West come face to face" in a way Rudyard Kipling never expected!

This is a book to savor on many levels. Endo brings the skills of a fine writer to his portrayal of land and people, and in Richard Schuchert, S.J., he has a sensitive translator. He has also done his homework: over a dozen New Testament scholars are mentioned in the text, and Endo knows first-hand the Holy Land of which he writes.

Endo discusses intelligently various issues of New Testament studies but never allows them to distract him from his central theme. The contrast between the stern, father image of God in the Old Testament and traditional Christianity and the merciful, mother image of the God Endo sees in Jesus may sometimes sound uncomfortably Marcionite, but Endo is clear that Christian faith rests finally on "assent to the Resurrection as an historical fact, exactly as the event is recorded in the New Testament."

Endo's own opinions, sometimes highly original (the 12 apostles were chosen at the end of Jesus' ministry; Peter negotiated with the authorities for the disciples' safety) are boldly proposed, and where his own views differ from those of other scholars, he says so bluntly. One scholar is dismissed as

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"hare-brained" and of others he will say, "I cannot agree."

This is a sometimes deeply personal and emotional work. As Endo describes the disciples' failure, he blurts out, "The nincompoops! The jellyfish!"

Most importantly, this is an individual testament of faith aimed at the conversion of others. Endo is writing of the Lord in whom he believes. He knows this to be an incomplete and biased statement, but it reflects, he says, his own "accumulation of life experience." He tells us that, as his life experience accumulates further, he expects to feel a need "to take my writing brush for yet another life of Jesus." That book, too, will be one to study and value.

(The Rev.) CHRISTOPHER L. WEBBER
Christ Church, Bronxville, N.Y.

A TASTE OF LIBERTY. By A. M. Allchin. SLG Press. Convent of the Incarnation, Fairacres, Oxford, England. Pp. 36. £1.00. Fairacres Publication #83.

A. M. Allchin, a canon residentiary of Canterbury Cathedral, prepared these retreat addresses for members of the Athens branch of the Fellowship of St. Alban and St. Sergius, and met with them at the Greek Monastery of Hosias Loukas.

Into this place, peopled already by much of the company of heaven through

its tenth century mosaics, he introduces some friends of his from the British Isles who lived during the past 400 years. They include Richard Hooker and Lancelot Andrewes, John and Charles Wesley, and "ordinary" Christians from Wales.

We are shown the harmony that can exist between Christian East and West "in questions which touch the very heart of Christian faith and life."

RAE E. WHITNEY
Scottsbluff, Neb.

Continuing Contribution

PROPHETIC MINISTRY: The Psychology and Spirituality of Pastoral Care. By Morton T. Kelsey. Crossroad. Pp. xii and 210. \$12.95.

Dr. Morton Kelsey writes again! I sit in wonder at how Dr. Kelsey can continue to produce quality work on a continuing theme. This book is Kelsey's latest addition to his life's contribution of integrating analytical psychology and Christian theology.

For those of us who have read Kelsey before, we see much the same autobiographical journey to Zurich and C. G. Jung, as well as a section on Jung and Christian doctrine. This is important to the new reader, but assumed by those who have read Kelsey before.

He focuses the light of psychology and spirituality on specific segments of pastoral care: the lonely, the homosexual, the violent, the suffering and dying. Once again Kelsey is insightful, responsible, and helpful, particularly in his section on the homosexual.

By his own admission, this work is a compilation of separate papers, which leaves the flow a bit disjointed. It is essentially a collection of essays rather than a systematic study, yet it is all well worth a careful look. The author makes a very important statement at the end of the first chapter when he distinguishes between the priest as authoritative and the priest as authoritarian.

(The Very Rev.) J. PITTMAN MC GEHEE
Christ Church Cathedral
Houston, Texas

Resources for the Church Year

FROM THY BOUNTY: Holiday Foods from Around the World. By Mary V. Reilly and Margaret K. Wetterer. Morehouse-Barlow. Pp. 44. \$4.95 paper.

SEEDS OF PARADISE: A Garland of Holiday Projects. By Mary V. Reilly and Margaret K. Wetterer. Morehouse-Barlow. Pp. 44. \$4.95 paper.

Ostensibly these two booklets offer information on foods and plants. They do this. However, the explanation of various feast and saints' days is a welcome addition to our growing desire to know more about our traditions and how they have become embedded, often unknowingly, in our daily lives.

Recipes for holiday foods for lesser known feasts, such as St. Joseph or St. John the Baptist, are included. Also, there is information on herbs, on planting a Mary garden, and ideas for centerpieces and Epiphany gifts, as well as much more, in both booklets.

Nicely done — and another in the series of topical resource books published by Morehouse-Barlow.

(The Rev.) SUSAN M. CLARK
Deacon, Christ Church
Whitefish Bay, Wis.

Books Received

WE ARE ONE IN THE LORD: Developing Caring Groups in the Church. By Dennis Denning. Abingdon. Pp. 95. \$4.95 paper.

DISCIPLESHIP. Edited by Billie Hanks, Jr. and William A. Shell. Zondervan. Pp. 190. \$4.95 paper.

THE WORSHIP OF GOD. By Ralph P. Martin. Eerdmans. Pp. ix and 237. \$7.95 paper.

ZONDERVAN PASTORS ANNUAL, 1983. By T.T. Crabtree. Zondervan. Pp. 383. \$10.95 paper.

DAWN WITHOUT DARKNESS. By Anthony Padovano. Doubleday. Pp. 269. \$4.95 paper.

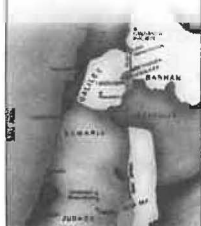
THE ROMANCE FACTOR. By Alan Loy McGinnis. Harper & Row. Pp. viii and 214. \$11.95.

POPE JOHN PAUL II. By Mieczyslaw Malinski. Doubleday. Pp. 316. \$5.95 paper.

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CONVENTIONS

Continued from page 7

science dictates." The resolution further stated "that we seek to impress upon the national leaders of all nuclear powers the necessity for condemning the research, building, and deployment of first strike nuclear weapon systems."

A budget of \$695,309 was adopted for 1983, with \$611,457 of this amount to be funded through the assessment schedule adopted by the convention.

• • •

The 143rd convention of the **Diocese of Missouri** met in Christ Church Cathedral, St. Louis, November 18-20. Preacher at the opening Eucharist was the Rev. John S. Jenkins, rector of Trinity Church, New Orleans, using the convention theme of *Kerygma*. Fr. Jenkins also conducted a workshop on Friday morning on the same theme of proclamation.

The Rt. Rev. William A. Jones, Bishop of Missouri, delivered his annual address on the state of the church on Friday. He thanked the diocese for making his five month sabbatical leave possible last spring and then called attention to six areas of concern: proclamation to the poor, the captives, the blind, and the oppressed; the kind of society we are creating in Missouri; continuing education for the clergy; examination of the organizational structure of the diocese; the variety of societal issues being considered by the convention; and the importance of sabbath time for clergy and others.

In its business sessions the convention approved a budget for diocesan administration and program in the amount of \$658,800 for 1983, about \$65,000 larger than 1982.

By resolution the convention approved a minimum cash stipend for clergy in the amount of \$15,750, plus housing and utilities. It recommended also income replacement insurance for the clergy.

The convention affirmed the General Convention action on tithing as the standard of giving, and its members pledged themselves to set the example by tithing themselves. A proposed resolution calling homosexuality a "lifestyle displeasing to God" was tabled and in its place a resolution was adopted saying that "all persons, regardless of sexual orientation, are worthy of the Christian's loving ministry." On another social issue the convention affirmed again the General Convention position on abortion.

In other actions, the convention directed the formation of commissions on peace, nuclear freeze, and alcoholism. It called also for the formation of a commission on church and society to consider the many social issues that are arising.

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.

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

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

FLORIDA SOUTHERN COLLEGE Lakeland
ST. DAVID'S 145 Edgewood Drive
The Rev. Robert B. Cook, Jr., D. Min., r
Sun 8, 10:30 Cho Eu; Tues 7 Eu; Wed 10, 7:30 Eu; Fri 7 Eu

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

LAKE FOREST COLLEGE Lake Forest
CHURCH OF THE 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.
The Rev. Charles E. Hoffacker, chap
Weekdays as anno. Full-time active program

ST. PAUL'S CHURCH 900 Normal Rd
The Rev. Charles H. Briant, v
Sun Eu 7:30, 9:30, 5:30. Wkdys as anno

IOWA
GRINNELL COLLEGE Grinnell
ST. PAUL'S CHURCH & STUDENT CENTER 6th & State
Robert Towner, chap
H Eu: Sun 8, 10:30, Wed noon, Fri 7

KANSAS
KANSAS STATE UNIV. Manhattan
EPISCOPAL CAMPUS MINISTRY 1801 Anderson
The Rev. Ron Clingenpeel, chap 537-0593
Sun 5:30; Wed 12:30; HD 7:45

MARYLAND
UNIV. 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

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

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

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

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

TEXAS
BAYLOR UNIV. Waco
ST. PAUL'S 515 Columbus
The Rev. Stephen R. Stanley, ass't & chap 753-4501
Sun 8, 9:15, 11; Wed 5:15 (campus)

VIRGINIA
LONGWOOD COLLEGE
HAMPDEN-SYDNEY COLLEGE Farmville
JOHNS MEMORIAL CHURCH
The Rev. John Loving, r; the Rev. Allen Breckenridge, chap
Divine Service, Sun 11; Canterbury Sun 7

WISCONSIN
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 missioner
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

The Directory is published in all January and September issues. If your Church serves in a College Community, and your listing is not included, write to the Advertising Manager for the nominal rate.

CLASSIFIED

CHURCH MUSIC

ST. MICHAEL'S MASS FOR RITE II. Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to: Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

FOR SALE

THE EPISCOPAL SHIELD, 2" x 2½", individually handcrafted for use on blazers, tippets, stoles, etc. Beautiful. Only \$3.85. Same day shipment. Executive Services, P.O. Box 133, Norcross, Ga. 30071.

POSITIONS OFFERED

VICAR, part-time, Cedar Key, Florida. Prefer semi-retired or bivocational. Rectory. Contact: Canon Arthur Spruill, 325 Market St., Jacksonville, Fla. 32202.

POSITIONS WANTED

PRIEST-MUSICIAN, 40, seeks replies from rectors or vestries seeking such a combination. Reply Box N-542.*

WANTED

USED vessels, sacred vestments and other chapel appointments, bought sold and exchanged to support an apostolate of helping Vietnamese refugee children and families. Contact: Fr. Lawrence, 1901 Eighth St., Berkeley, Calif. 94710. Donations cheerfully accepted.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 37 Cts. a word for one insertion; 33 cts. a word an insertion for 3 to 12 insertions; 31 cts. a word an insertion for 13 to 25 insertions; and 29 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.85.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 28 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

THE LIVING CHURCH

to BUY or SELL

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.

Hymn Text of the Month

HYMNAL 1982

New Text of the Month

Thy strong word did cleave the darkness;
at thy speaking it was done;
for created light we thank thee,
while thine ordered seasons run:
Alleluia, alleluia!
Praise to thee who light dost send!
Alleluia, alleluia!
Alleluia without end!

Lo, on those who dwelt in darkness,
dark as night and deep as death,
broke the light of thy salvation,
breathed thine own life-giving breath:
Alleluia, alleluia!
Praise to thee who light dost send!
Alleluia, alleluia!
Alleluia without end!

Thy strong word bespeaks us righteous;
bright with thine own holiness,
glorious now, we press toward glory,
and our lives our hopes confess:
Alleluia, alleluia!
Praise to thee who light dost send!
Alleluia, alleluia!
Alleluia without end!

God the Father, Light-Creator,
to thee laud and honor be;
to thee, Light of Light begotten,
praise be sung eternally;
Holy Spirit, Light-Revealer,
glory, glory be to thee;
mortals, angels, now and ever
praise the Holy Trinity.

Martin H. Franzmann

*Metre: 87.87.D. Suggested tune, Ebenezer
(Ton-y-botel)*

Rich in Symbolism

The work of an American poet and Lutheran theologian, this text is rich in the symbolism of the Epiphany season. It is also appropriate for praise to God and Holy Scripture.

The author, the Rev. Martin H. Franzmann (1907-1976), was born at Lake City, Minn. He became chairman of the department of exegetical theology at Concordia Seminary in 1955. In 1969 he was ordained at Westfield House in Cambridge, England, and became a tutor in the theological training program there.

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church use with the following copyright notice: "Martin Franzmann Text from *Worship Supplement*. Copyright 1969, Concordia Publishing House; used by permission. From the *Hymnal 1982*, The Church Pension Fund."

Performance note: The singing of this hymn may be enhanced by the antiphonal performance of the alleluias. The first alleluia of each line can be sung by treble voices and the second, by men's voices. Similarly, in stanza four, the words "Holy Spirit" and "mortals, angels" could be sung by trebles, and "Light-Revealer" and "now and ever" by men.

PEOPLE and places

Ordinations

Priests

Colorado—Keith John Acker, curate, Church of St. Michael and All Angels, Denver; add: 1400 S. University Blvd., Denver 80210. Dale Caldwell Hathaway, assistant, Trinity Church, Wauwatosa, Wis. (by the Bishop of Milwaukee, acting for the Bishop of Colorado); add: 7822 Milwaukee Ave., Wauwatosa 53213.

Kansas—Mary Helen Schrom, assistant for administration in the Diocese of Kansas; add: 833 S.W. Polk St., Topeka 66612. Miss Schrom was the first woman to be ordained to the priesthood in the Diocese of Kansas.

Pittsburgh—Leslie Fairfield, who is on the faculty of Trinity Episcopal School for Ministry; add: 311 Eleventh St., Ambridge, Pa. 15003. Marjorie M. McCarty, chaplain of Trinity Cathedral, Pittsburgh; add: Sixth Ave., Pittsburgh 15222. Charles Osberger, assistant, St. Martin's Church, Chagrin Falls, Ohio; add: 53 May Court, Chagrin Falls 44022.

Southern Ohio—Anne W. Robbins, parish intern at St. Mark's Church, 456 Woodman Dr., Dayton, Ohio 45431.

West Texas—Peter R. Getz, vicar of St. James'

Church, Hebbronville, Texas, and Grace Church, Falfurrias; add: Box 68, Hebbronville 78361.

Deacons

Pittsburgh—Christine Visminas, to be pastoral associate at the Church of the Redeemer, Pittsburgh.

San Joaquin—Roger Gene Grist, assistant at St. Paul's Church, Bakerfield, Calif.; add: 2216 Seventeenth St., Bakersfield 93301.

Southern Ohio—Kelly Brown; Miss Brown is a doctoral student at Union Theological Seminary, New York City; add: Church of the Intercession, 550 W. 155th St., New York City 10032.

Changes of Address

The Rev. Canon Stuart F. Gast, retired priest of the Diocese of New Jersey, may be addressed at 422 W. Vernon Ave., Linwood, N.J. 08221.

The Rev. Robert F. Magnus has had a change of address in South Africa: Church of the Good Shepherd, P.O. Box 110, Umbogintwini, 4120, Republic of South Africa.

Deaths

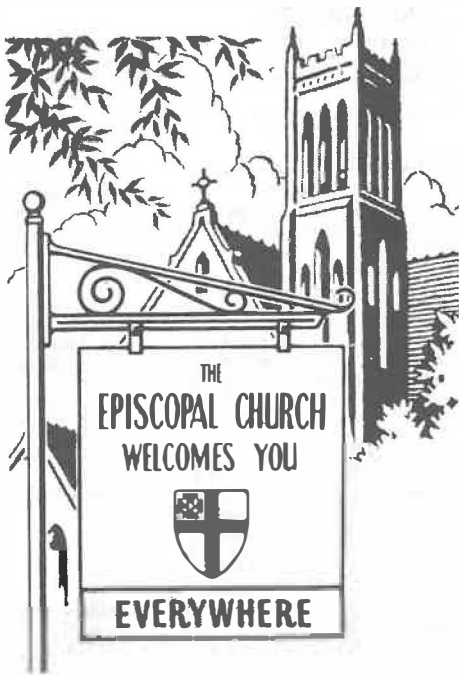
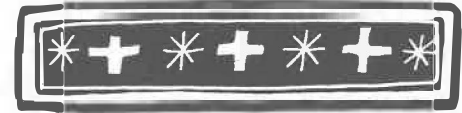
The Rev. Arthur Bertram Geeson, retired priest of the Diocese of West Texas, died on November 23 at the age of 82.

A graduate of the University of Missouri and the Virginia Theological Seminary, he was married in 1922 to Esther Grace Lane, now deceased. The couple had two children. Fr. Geeson was ordained to

the priesthood at the age of 46 and then became rector of St. Paul's Church, St. Louis, Mo. From 1950 until his retirement in 1971 he was rector of St. Stephen's Church, San Antonio, Texas. He continued to live in that city.

The Rev. Canon Harold Baxter Liebler, retired priest of the jurisdiction of the Navajoland Area Mission, died on November 21, a few days before his 93rd birthday.

In recent years Fr. Liebler made his home in Monument Valley, Utah, where he had founded the Hat Rock Valley Retreat Center in 1966. A graduate of Columbia University and Nashotah House, he was married in 1914 to Frances Marks, who later died. The couple had three children. In 1979 Canon Liebler was married to Joan Esme Eskell. Always a striking personage, he was well known in Old Greenwich, Conn., from 1918 to 1943 when he served as priest-in-charge and then rector of St. Saviour's Church, which he had founded. After that he became the founder and director of St. Christopher's Mission to the Navajo in Bluff, Utah, serving from 1943 to 1962. Learning the Navajo language and adopting some Navajo customs, Fr. Liebler brought many Indian people to baptism. During this time the mission was a popular summer training ground for students and seminarians. The Rev. John S. Liebler, curate at the Church of the Good Shepherd, Tequesta, Fla., is a grandson of Canon Liebler.



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.

TUCSON, ARIZ.

ST. PHILIP'S IN THE HILLS Campbell Av. at River Rd.
The Rev. Dr. Roger O. Douglas, r; the Rev. Canon Manney C. Reid, the Rev. Scott T. Holcombe. Associated: the Rev. Russell W. Ingersoll, the Rev. Chisato Kitagawa
Sun HC 8 & 5:30. Cho Eu 9:15 & 11:15

BOLINAS, CALIF.

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

SANTA CLARA, CALIF. (and West San Jose)

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

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 8; C Sat 5-8

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

CHICAGO, ILL.

ST. PAUL AND THE REDEEMER 49th & Dorchester
The Rev. C. A. Lambelet, r
Sun H Eu 8 & 10. Tues, Thurs H Eu 7, Wed 10

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

BOSTON, MASS.

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

(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; rem, 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. (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 8-7

MINNEAPOLIS, MINN.

GETHEMANE (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. Bulce, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

KANSAS CITY, MO.

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

ST. LOUIS, MO.

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

OMAHA, NEB.

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

BOULDER CITY, NEV.

ST. JUDE'S RANCH FOR CHILDREN
Corner US Highway 93 at St. Jude's Way
The Rev. Herbert A. Ward, Jr, SCC, Dir; the Rev. Dale Hal-
lock, 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 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
7:30; Fri, Sat 9. Daily Offices 8:30 & 5:15. C Sat 4

NEWARK, N.J.

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

NEW YORK, N.Y.

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

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

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

CALVARY, HOLY COMMUNION & ST. GEORGE'S
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene
Y. Lowe, Jr., Martha Hedgpeth, 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. & 43rd 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; wklys as anno

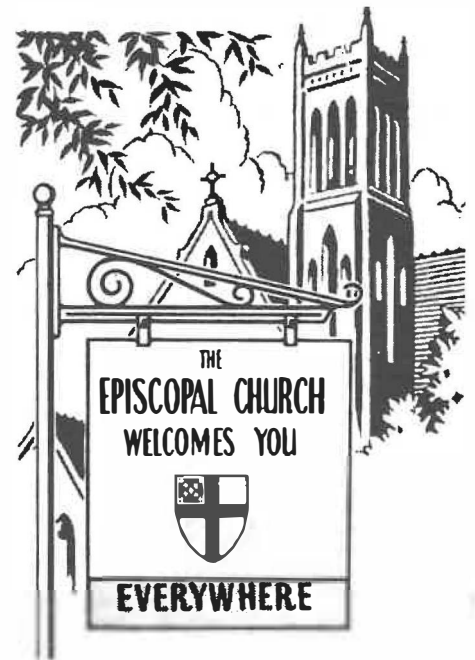
ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the
Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP
8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily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

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Leslie Lang, the Rev. Gordon-Hurst Barrow
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
5:30 Wed 12:10 Choral Eu. Church open daily to 6

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

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 10:05



YOUNGSTOWN, OHIO

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

CHARLEROI, PA.

ST. MARY'S 8th and Lookout (off Interstate 70)
American Shrine of Our Lady of Walsingham
The Rev. Keith L. Ackerman, SCC, r, the Rev. Jack V. Dolan,
d
Sun Masses, 8:30, 11. Daily; as announced

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

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

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Jack
Roan, 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, Tues 10 HU & HE, Sat 5:30 HE

MADISON, WIS.

SAINT DUNSTAN'S 8201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno