

# THE LIVING CHURCH



Dana Grubb

A group of about 120 Episcopalians from 11 states was among the estimated 50,000 marchers who demonstrated in Washington, D.C., against U.S. intervention in Central America on November 12. The contingent assembled at St. Paul's Church, K St., and marched with the endorsement of the Rt. Rev. John T. Walker, Bishop of Washington; the Rt. Rev. Robert R. Spears, Bishop of Rochester; and the Episcopal Peace Fellowship. March organizer Andrew Lang, Episcopal layman and peace worker said, "We were simply voicing October's call by the House of Bishops for the withdrawal of all foreign land and naval forces from Central America."



# THE LIVING CHURCH

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## The Blossoming Desert

The visions of Isaiah continue to set the tone for Advent this year. On the first Sunday of the season there was the famous "They shall beat their swords into plowshares." On the second, there was the Peaceable Kingdom with the wolf and the lamb dwelling together. On this third Sunday of Advent, peace and concord are expressed by a transformation of the desert: "The wilderness and the dry land shall be glad, the desert shall rejoice and blossom" (Isaiah 35:1).

The vividness of this imagery is obvious. We can hardly think of a greater contrast than that of a rocky, forbidding, harsh desert and the delicate beauty of a flowering plant such as the white lily found in the Holy Land. Dramatic as it is, the prophet's imagery is not purely imaginary. In Palestine there are a number of plants which have adapted themselves to arid conditions, some of which quickly bloom at times when moisture becomes available.

Streams and pools of water in the desert provide another vivid metaphor. For people who live in the desert, fresh and drinkable water means life for themselves and their livestock. Absence of water means inexorable death. For God to overcome the barren, arid, lifelessness of the desert is like a new creation.

Hence the prophet has no difficulty making what appears to us as a change of subject: "Then the eyes of the blind shall be opened, and the ears of the deaf be unstopped; then shall the lame man leap like a hart, and the tongue of the dumb sing for joy" (verses 5 and 6). Such miracles can be expected in that new era when springs open up in the desert.

Another feature of this chapter is the idea of a road. "And a highway shall be there, and it shall be called the Holy Way" (verse 8). Travel from one city or one agricultural region to another was often difficult and dangerous because of an intervening desert. Predatory animals were a threat to the travelers. In the new era, however, there will be a sacred highway through the desert, a pilgrimage road, in fact. The point of it is that God's people, dispersed among

the nations, will be able to return easily to Zion.

For many modern Jews, such prophecies as these have a very specific, concrete, economic, and political application. They wish ready access to Jerusalem as a Jewish city, situated in a small but prosperous nation where artificial irrigation has been successfully introduced and agriculture revived on a large scale.

Christians inevitably see such passages in another light. Modern Israel, like most contemporary nations, is far from the community of peace, justice, and the worship of God for which Isaiah longed. These are ideals we must try to realize on earth as far as we can, but the prophecies will only be fulfilled in that heavenly country which is our true home.

Meanwhile, Christians have also found an intermediate and short term fulfillment of such prophecies. Our religion, as well as that of Jews and Moslems, has, in fact, been deeply stamped by the desert. Much of the Old Testament is about desert figures, and John the Baptist, who looms so large in this season of Advent, once again speaks of God in the stern and formidable language of the desert. After his baptism, Jesus spent 40 days in the wilderness, and St. Paul went to Arabia for a mysterious retreat soon after his conversion (Galatians 1:17).

By the end of the fourth century of the Christian era, the deserts were blooming in a new way: the arid wastes and mountains of Egypt, Palestine, and adjoining areas had become dotted with hermitages and monasteries. The followers of St. Anthony, St. Pachomius, St. Sabas, and a host of others became the exemplars of heroic Christianity and provided what remains as a major component of Christian spirituality. An article in this issue calls attention to an Egyptian desert monastery today.

The visions of the book of Isaiah will continue to have many meanings and to be fulfilled in many ways. This is part of the rich fare of Advent.

H. BOONE PORTER, Editor

# LETTERS

## Music Issue

I offer my highest compliments for the Music Issue [TLC, Nov. 13]. This issue should prove both interesting and informative to all serious and devoted organists and choirmasters.

Pointing out the influence of the Oxford Movement on church music is a service well done. I suspect that many young church musicians know of the Oxford Movement only as the name of some sort of liturgical revival which took place a long time ago.

The overwhelming contribution to the cause of church music, however, was the editorial, "Does God Need Our Music?" This is the finest justification I have ever read for the use of music — yea, good music — that which costs money for parishioners to provide worshippers.

HARRISON WALKER

Wilmington, Del.

## Understanding Russians

I would like to comment on the news report of the seminar recently held in the Washington Cathedral [TLC, Nov. 13]: Understanding the Russians is not understanding the Soviet Union.

The Russian people do not want war any more than we do. The problem, as I see it, is with the leaders. A face to face meeting with us of farmers, factory workers, office workers, and shopkeepers would result in conversations about family and the pursuit of happiness. We might even be surprised by the soldiers and their conversations.

Russian leaders will never admit to any error or mistake in their pursuit of conquests. But we must continue talking to them.

HAROLD S. MARSH

Waverly, Ohio

## Mysticism

I should like to say to your correspondent, Lou Hale Smitheram [TLC, Nov. 6] that there is another more intelligent psychological interpretation of mysticism than that of J.H. Leuba, who wrote of mysticism as a form of hysteria, etc.

In 1948, Erich Neumann, one of the most original of C.G. Jung's immediate followers, delivered a 40-page lecture, "Mystical Man." This lecture may be found in the *Eranos Year Books*, Bollingen Series XXX (6), pp. 375-415.

The lectures by other authors in this volume entitled, *Mystical Man*, edited by Joseph Campbell, may also be found useful. Neumann's lecture, of course, preceded knowledge of bimodal consciousness.

NORMAN PENLINGTON

East Lansing, Mich.

## Ministry to Shut-Ins

In the letter written by Clara Buley [TLC, Nov. 13], she spoke of what a need there is for a visit from a priest to those who are sick or shut-in.

We all know the overloaded schedules of the parish priest, and I am wondering what the response would be to having a deacon come visit? (This visit by a deacon is never to replace the visit by the priest.)

We, in the Diocese of Pennsylvania, are developing a ministry to those who cannot get to church by taking a videotape or audiotape of the service to those people unable to get to church. They will be able to see or hear the portion of the service where the celebrant performs the consecration of the bread and wine, and they will later receive that same bread and wine — the reserved sacrament — from the deacon.

I wonder how others would feel about having a deacon come to visit, bringing communion and all the news of the parish, a deacon with time just for the patient or invalid.

MARGARETTA Y. BROWN  
Director of Video Services  
Diocese of Pennsylvania

## The 39 Articles

Your editorial on confessionalism [TLC, Oct. 23] raises many significant questions that need to be explored. There are many Episcopalians who take the 39 Articles much more seriously than as "an historical curiosity." Since the Episcopal church has deemed it appropriate to continue printing the Articles of Religion in the 1979 Book of Common Prayer, alongside other significant historical documents of our faith, I suspect that we should take this as a hint that they are of far greater value than merely a curiosity.

Furthermore, it strikes me as quite illogical to dismiss those documents because of the "tyranny, brutality, sacrilege, iconoclasm, the oppression of the poor, and the collusion of church leaders



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with the state against their own people" of the 16th century.

Our own 20th century is marked by even greater excesses in all those categories! If the corruption of any historical period is the cause for discounting the theology that rises out of it, then we must surely be most skeptical of the theology of our own time.

I hope that many of your readers would study the excellent volume by Stephen W. Sykes, *The Integrity of Anglicanism*, Seabury Press, 1978. The author has produced an extremely helpful critical study of the current dilemma in Anglican theology and how this crisis has historically evolved.

He makes a very clear case that there is indeed an effective Anglican theological authority and method in the matrix of our canon law and liturgical life, of which the 39 Articles constitute a significant part. If we continue to ignore these significant landmarks in the formation of our theology, we run the risk of unfaithfulness to the Gospel...

It is crucial that we begin to take our theological tradition as seriously as our fellow Christians in other traditions who are involved in ecumenical discussions with us.

(The Rev.) SUDDUTH REA CUMMINGS  
St. Mark's Church  
San Antonio, Texas

*It is interesting to look through the 39 Articles and the Book of Homilies once more, but they hardly reflect the outlook of the Anglicanism many of us profess. Ed.*

HELEN D. HOBBS  
South Bend, Ind.

### Ukrainian Consecrator

I am researching certain aspects of Anglican/Episcopalian/Orthodox relations, particularly the participation of Orthodox bishops in the consecration of Anglican and Episcopal Church bishops.

I happen to have a 1956 *Episcopal Church Annual*. In that work, the table of the succession of American bishops shows Metropolitan John of the Ukrainian Orthodox Church as among the consecrators in 1953 of William S. Thomas, Suffragan Bishop of Pittsburgh.

I shall be grateful if you can give me any available details of this ceremony from your files, and if you know of any other instances of Orthodox participation in consecrations of bishops for the Episcopal Church, I should be pleased to hear of them.

A.W. CAMPBELL  
Chancellor  
Diocese of Moray, Ross, and Caithness  
Edinburgh, Scotland

*This consecration was reported in TLC, Oct. 11, 1953, but we are uncertain as to the canonical position of Metropolitan John. We wonder if our readers know any more. Ed.*

# BOOKS

## Inconsistency Corrected

**AND GOD CAME IN.** By Lyle W. Dorsett. Macmillan. Pp. xvii and 167. \$14.95.

Most writers play down C.S. Lewis' late-life marriage to an extent inconsistent with his book, *A Grief Observed*, and some of his poems. Lyle W. Dorsett's book, subtitled "The Extraordinary Story of Joy Davidman, Her Life and Marriage to C.S. Lewis," corrects this inconsistency. Dr. Dorsett, history professor and curator of the Wade Collection at Wheaton College, discovered previously untapped original sources for this carefully researched, well written account of Joy Davidman's life.

Davidman wrote of her conversion from atheism and communism to Christianity, and her introduction to Lewis, in a 1943 book, *These Found the Way*. A prize-winning novelist and published poet before encountering Lewis, she would deserve a biography even without that surprising marriage. The account of their courtship and marriage is a bonus.

Lewis' most mature work cannot be placed in proper perspective without an understanding of their relationship and her influence.

## The Read-Alouds

**THE READ ALOUD HANDBOOK.** By Jim Trelease. Penguin Books. Pp. 223. \$5.95 paper.

When our first child was born, I read him to sleep every night until he learned to read to himself. When our second child was born, I found myself handing him a book of pictures to look at by himself in his crib.

Jim Trelease's handbook renewed my enthusiasm to read regularly to all of my children. This book is all the more readable itself because of its practical approach to the issue of reading aloud books to children — one of my favorite subjects. Along with storytelling, I believe the art of reading aloud to our children is an important one in our families' lives and important in the life of the Christian community.

In addition to several chapters promoting and explaining reading aloud to children, the book has an excellent and extensively annotated bibliography entitled, "Treasury of Read-Alouds." The 300 or so books listed in this bibliography are carefully organized by age group and type. Many of our family's favorite read-alouds, such as C.S. Lewis's *The Chronicles of Narnia* and the writings of Mercer Mayer, Tomie de

*Continued on page 12*



# Short & Sharp

By TRAVIS DU PRIEST

**THE UNITY OF ANGLICANISM: Catholic and Reformed.** By Henry R. McAdoo. Morehouse-Barlow. Pp. 86. \$3.95 paper.

Two interesting and readable lectures given by the eminent Anglican scholar, the Archbishop of Dublin and Primate of Ireland. Thorough historical review and analysis of contemporary religious pluralism. Includes notes.

**THE PEOPLE OF THE BOOK: The Story Behind the Old Testament.** By Anthony E. Gilles. St. Anthony Messenger. Pp. xii and 178. \$5.95 paper.

An introduction to how the Old Testament came to be written. By a Roman Catholic layman who uses an historical approach (begins with Exodus instead of Genesis, for example). Scholarly underpinnings; written in a conversational tone. Avoids fundamentalism.

**EERDMANS' HANDBOOK TO CHRISTIANITY IN AMERICA.** Edited by Mark A. Noll, et al. Eerdmans. Pp. xvi and 507. \$24.95.

A melding of 65 contributions into an historical developmental look at Christianity in America. Helpful perspectives on Puritanism. Little on the Episcopal Church, however; what is lacking is what would be of interest to many Episcopalians.

**CHRISTIAN CHURCHES OF AMERICA: Origins and Beliefs.** By Milton V. Backman, Jr. Scribners. Pp. x and 278. \$17.95.

Brief profiles on the Christian churches in the United States. Most readers would find the ten pages on the Episcopal Church sketchy and incomplete: many of our major figures and special contributions to spirituality are left out. Popularist notions and generalizations throughout. Selected bibliography. Attractively printed.

**A DOCUMENTARY HISTORY OF RELIGION IN AMERICA SINCE 1865.** Vol. II. Edited by Edwin S. Gaustad. Eerdmans. Pp. xx and 610. \$16.95 paper.

An exciting combination of primary sources, from court orders to excerpts of philosophers and theologians. Helpful introductory material and suggested

readings for each section. Volume I of this work also edited by Gaustad, an historian at the University of California. Suitable as a college textbook or for serious source reading.

**A BOOK OF HOURS.** By Elizabeth Yates. Seabury. Pp. 64. \$3.95 paper.

Many readers will be pleased to know that this lovely and sensitive little book is back in print. Beautifully printed on quality paper, this contemporary book of hours offers quotations and meditations for each hour of the day and night.

*Three books of interest this year, the 500th anniversary of Martin Luther's birth, are listed below. Reviewed by the Rev. William H. Baar of La Grange, Ill.*

**A PILGRIMAGE TO LUTHER'S GERMANY.** By Herbert Brokering and Roland Bainton. Winston. Pp. 80. \$14.95

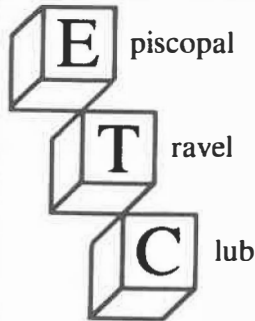
A beautiful pictorial journey. Excellent quality. Spectacular photography with illuminating commentary.

**LUTHER, THE PREACHER.** By Fred W. Meuser. Augsburg. Pp. 94. \$4.50 paper.

Fills a gap in Luther studies. Deals only with what Luther thought about preaching, his own style, and his personal gift of self-expression. Exciting small book.

**THE LUTHER LEGACY.** By George W. Forell. Augsburg. Pp. 79. \$3.95 paper.

A brief but significant introduction to Luther's life and theology. Appealing especially to young readers.



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## New Lectionary Causes Controversy

Presiding Bishop John M. Allin reminded Episcopalians recently that the new inclusive language lectionary, introduced in October by the National Council of Churches, has no canonical authorization within the Episcopal Church.

The lectionary is an effort to eliminate exclusively male references and sexist images in Bible passages that are read in public worship. A number of National Council member churches, not including the Episcopal Church, had called for a lectionary utilizing inclusive language some years ago. It was prepared by a 12-member committee of scholars under the council's division of education and ministry, using the Revised Standard Version of the Bible as a basic text.

Bishop Allin noted that through General Convention, the Episcopal Church has made "careful provision for the reading of scripture lessons from several translations of the Bible," and that in the Episcopal Church, "we choose to make the major decisions regarding worship as corporate decisions, with the whole church acting in convention to provide for a wide range of needs in such areas as liturgy, hymnody, and scripture readings. Any decision about the possible use of a new revision of any portions of scripture is a decision we should make together and not as individuals."

The Presiding Bishop said he realized that many people were troubled "sincerely and seriously" by the Bible's strong masculine imagery, but that "this latest effort to produce a lectionary is inadequate as a solution to this genuine concern." "The Bible will, of course, be interpreted in every age in the light of God's continuing revelation to us," Bishop Allin said. "The Bible should not, however, be altered each time a new interpretation is deemed necessary."

Although the Lutheran Church in America participated in the lectionary project, the lectionary itself is not being recommended to the LCA churches. Bishop James R. Crumley, Jr., leader of the three million-member body, called the work "often inaccurate and sometimes written in a poor and inadequate linguistic style." The Orthodox Churches belonging to the NCC also said they would not use the lectionary.

Support for the effort has come from the Presbyterian Church (U.S.A.), several United Methodist units, and the

United Church of Christ's coordinating center for women.

Religious News Service has reported that all members of the committee that produced the inclusive language lectionary were targets of a death threat received at the national council's headquarters in New York City. It was reportedly sent by a group calling itself "Vengeance for Hire," which said it was financed by "wealthy Catholics and Episcopalians." The group threatened to throw acid in the faces of committee members, put cyanide in their food, and "get their children."

The Federal Bureau of Investigation has been asked to look into the threat, as has New York's anti-terrorist strike force. Sending death threats by mail is a federal crime.

## Dallas Bishop Consecrated

The Rt. Rev. Donis Dean Patterson was consecrated fifth Bishop of Dallas at a service witnessed by more than 3,000 people at the Prestonwood Baptist Church in North Dallas on October 29.

Presiding Bishop John M. Allin served as chief consecrator. Co-consecrators were the Rt. Rev. William H. Folwell, Bishop of Central Florida; the Rt. Rev. Charles L. Burgreen, Bishop for the Armed Forces; the Rt. Rev. Scott Field Bailey, Bishop of West Texas; and the Rt. Rev. A. Donald Davies, the new bishop's predecessor, who is now Bishop of Fort Worth.

Included in the procession of honored guests was Roman Catholic Bishop Thomas Tschoepe of Dallas, and several other leaders of area churches, as well as seven other Episcopal bishops.

Bishop Patterson was presented with symbols of office which belonged to the four previous Dallas bishops: the ring worn by Bishop Alexander C. Garrett (1874-1924) and Bishop Harry Tunis Moore (1924-1946); the crozier of Bishop C. Avery Mason (1946-1970); and the pectoral cross of Bishop Davies.

The new bishop goes to Dallas from Winter Park, Fla., where he was rector of All Saints' Church for 13 years. During this time the church's membership doubled, making All Saints' the largest parish in the Diocese of Central Florida. Bishop Patterson was twice named among the top ten preachers/speakers in the U.S. by the Freedoms Foundation of Valley Forge.

## Rochester Elects Bishop

The Ven. William G. Burrill, archdeacon of the Diocese of Northern California, was elected Bishop Coadjutor of Rochester after ten ballots were taken at a special convention held at Christ Church, Corning, N.Y., on November 3.

Clergy and lay delegates from the 58 parishes of the eight-county diocese met to resume the election process which had been recessed after a deadlocked eighth ballot last June stalled efforts to elect a Bishop Coadjutor to succeed the Rt. Rev. Robert R. Spears, Jr., in June.

The November voting began with the ninth ballot and ended with the 18th, when Archdeacon Burrill received a majority in both orders. Other candidates continuing in nomination from the unsuccessful electing convention on June 8 were: the Rev. Canon Edward B. Geyer, executive administrative assistant to the Presiding Bishop; the Rev. George L. Reynolds, Jr., rector of St. Stephen's Church, Edina, Minn.; and the Ven. Robert N. Willing, archdeacon of New York for the mid-Hudson region. A fifth original candidate, the Rev. Walter L. Krieger of Reading, Pa., withdrew in August.

Several new candidates nominated at the November convention included the Rt. Rev. Otis Charles, Bishop of Utah; the Rev. John D. Eales, rector of St. Cross Church, Hermosa Beach, Calif.; the Very Rev. Bruce D. Griffith, priest-in-charge of a tri-parish ministry in Hornell, Dansville, and Canaseraga, N.Y.; and the Rev. Charles D. Long, editor and publisher of Forward Movement Publications in Cincinnati, Ohio.

Archdeacon Burrill, 49, is the son of the Rt. Rev. Gerald F. Burrill, Bishop of Chicago from 1954-71, and Mrs. Burrill. A graduate of the University of the South and General Theological School, William Burrill has served since 1982 on the staff of the Bishop of Northern California in Sacramento. Previously, he was rector of the Church of St. Martin in Davis, Calif., and before that Episcopal campus minister at the University of California at Davis, from 1962-73.

The new bishop-elect has been active in diocesan affairs and within the national church, he serves as a member of the executive committees of the Episcopal Diocesan Ecumenical Officers and the Program Budget and Finance Committee, of which he is currently the chair. He is married to the former Kay Clough, and the father of four children.

## Chancellors Meet

The practicality of contracts and covenants between parish clergy and vestries was among the controversial topics discussed when chancellors representing Province IV met recently at Camp St. Christopher, near Charleston, S.C.

Host and convenor for this meeting, which is unique among the church's nine provinces, was Thomas Tisdale, chancellor of the Diocese of South Carolina, immediate past president of the South Carolina Bar, and a member of the national Executive Council.

David Booth Beers, chancellor of the Diocese of Washington, was an invited guest to lead the discussion about legal agreements which set forth such matters as a rector's salary, pension, vacation, housing, allowances, sabbaticals, and work schedule, together with provision for an in-depth review of his relationship with the parish and conditions under which this contract might some day be terminated, either by the rector or the vestry.

Mr. Beers reported that such contracts, which are entirely voluntary for both parties, have worked well in some cases in his diocese. On the other hand, he conceded that a contract might in some cases diminish the time-honored covenant of mutual trust and faith which is essential to such a relationship in the church. The discussants, however, agreed that the matter of contracts was well worth exploring at a time when misunderstandings seem to be more frequent.

The pastoral and canonical role of bishops in such situations was reviewed. It was noted that some bishops have exercised the right of denying a call issued by a vestry, when they did not consider such a priest "a duly qualified minister," whereas other bishops do not feel that this is within their power, unless for reasons clearly set forth in existing canons.

Other topics discussed in the two-day meeting included the role of the chancellor in securing compliance with trust fund, audit, bond and insurance requirements; recent legal actions taken in the case of "break-away" parishes; and the impact of the revision of Title I, Canon 16 on diocesan canons. This change redefines a qualified communicant in the light of changes in the 1979 Prayer Book about confirmation.

One workshop, chaired by Galen White of Kentucky and Joseph Cheshire of North Carolina, was devoted to the question of how a chancellor may be of optimum service to his bishop and his diocese.

This was the second meeting of fourth province chancellors. The first was held last year at Monteagle, with Louis Farrell of Tennessee as convenor. Mr. Farrell was again a discussion leader at this session.

JOHN C. GOODBODY

## Washington Cathedral Honors Marine Dead

At a memorial service in Washington Cathedral honoring U.S. Marines killed in Lebanon and Grenada, Rear Admiral Neil H. Stevenson, chief of chaplains, recalled "those attitudes of heart and mind of every Marine that are so precious to us."

Speaking from the great Canterbury pulpit at the annual Marine Corps service, marked this year by somber overtones, he said, "We have come together once again in this holy place to worship Almighty God, and to bring to mind what we owe to him, to them, and to all other Marines who have laid down their lives in the cause of peace. A Marine can be a peacemaker because he is an individual with ideals who is willing to live within the realities of life as it is given."

The large congregation included cabinet and government officials, members of Congress and of the armed forces, with presidential aide Edwin Meese representing President Reagan. A prelude by the Brass Choir of the Marine Band included Benjamin Britten's *Funeral Music*. After the colors had been brought to the crossing and the National Anthem played, clergy and choirs processed down the nave aisle to the singing of "The Church's One Foundation."

Cathedral Provost Charles Perry said in his greeting that "in a time of so much cynicism, it is especially important to have an organization committed to fidelity, and for that we have a special gift to this nation in the men and women of the Marine Corps."

In his sermon, Chaplain Stevenson

spoke of preaching to Marines about how Jesus wept over Jerusalem, which means literally, "place of peace," and how he told them that as a chaplain, he was supposed to bring them hope, but was not always certain he could. A Marine said to him, "There is hope, Chaplain. Remember what the rabbi says on the Day of Atonement and at Passover: 'Next year in Jerusalem.' Next year in the 'place of peace.'" "So," he concluded, "it is the Marines who often minister to the chaplains. How humble they make us feel in their faith and determination even unto death." The cathedral choir sang an offertory by Francis Jackson, and the memorial prayer was given by Commodore John R. McNamara, CHC, USN.

The colors were returned in silence, the Marine Hymn was played, and the Marine flag was tipped to half mast as Taps sounded from the west end. All stood for "Eternal Father, Strong to Save" as the long procession left the cathedral.

DOROTHY MILLS PARKER

## Continuing Observances of Oxford Celebration

Another day-long commemoration of the Oxford Movement at Nashotah brought together on November 4 three speakers who placed the movement in its often forgotten European and ecumenical context.

The first speaker was the Rev. Thomas D. McGonigle, O.P., chaplain of the Dominican motherhouse in Sinsinawa, Wis., who had also preached at Evensong the previous evening. He spoke on French church leaders of the



Six rectors of Calvary Church, Tarboro, N.C., gathered at the church on October 28 to celebrate the parish's sesquicentennial anniversary. From left are the Rev. I. Mayo Little; the Rev. Douglas E. Remer, present rector; the Rev. Charles M. Riddle; the Rt. Rev. John S. Spong; the Rev. S. Grayson Clary, and the Rev. Treadwell Davison. The only living former rector who could not attend is the Rev. Robert McNair, who is recovering from a heart attack. Beside Bishop Spong, Bishop of Newark, Calvary Parish has produced three other bishops; the Rt. Rev. Joseph B. Cheshire, fifth Bishop of North Carolina; the Rt. Rev. Matt G. Henry, third Bishop of Western North Carolina; and the Rt. Rev. Gray Temple, 12th Bishop of South Carolina.

# CONVENTIONS

last century, notably Dom Prosper Guéranger, who refounded Benedictinism in France (monasticism had been suppressed by the French Revolution) and in July, 1833, the very month of Keble's Assize sermon, began the reestablishment of the Abbey of Solesmes.

The Rev. Gordon W. Lathrop, associate professor of liturgy at Wartburg Theological Seminary in Dubuque, Iowa, told the story of Johann Konrad Wilhelm Loehe, a Bavarian Lutheran pastor in the mid-19th century, who did much to revive auricular confession in Lutheranism and whose liturgical writings were the foundation for much American Lutheran usage.

Anglicanism was represented by Dr. R. William Franklin, director of the Christian Humanism Project at St. John's University, Collegeville, Minn. Speaking on the Oxford leader, Edward Bouverie Pusey [TLC, July 10], Franklin showed him to have been significantly influenced by the then contemporary German patristic scholarship, and to have maintained a number of European Lutheran and Roman Catholic contacts.

After a celebration of the Eucharist, at which Dr. Lathrop preached, and lunch, the Rev. James E. Griffiss, professor of theology at Nashotah, introduced a panel discussion by the speakers, which brought to light further parallels among their subjects, a parallelism Dr. Lathrop characterized as "Gospel, liturgy, and protest."

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In Spokane, Wash., a celebration of the Oxford Movement's 150th anniversary took place at Holy Trinity Church, October 7-9. A Friday night banquet was held at Fort Wright College.

The Rt. Rev. William L. Stevens, Bishop of Fond du Lac, pontificated and preached at a solemn Mass of thanksgiving for the apostolic faith, Sunday morning, October 9. A service of solemn Evensong and Benediction was held in the evening.

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Over 2,500 persons attended the services and related activities of the Oxford Movement sesquicentennial observance at the Church of St. Michael and St. George, St. Louis, Mo., October 23-26.

The Rt. Rev. Michael E. Marshall, Bishop of Woolwich and the J. Francis Sant lecturer for 1983, was the keynote speaker for the series of events, which included four Sunday services, daily services and Bible studies for men and women, and a parish meeting and buffet. The highlight of the observance was a festival Evensong on Sunday.

The parish's organist-choirmaster, Edward A. Wallace, was responsible for the elaborate musical program, which included music of the Oxford era.

The 80th convention of the Diocese of Montana met at St. John's Church, Butte, from September 22-24. The convention took world hunger as its theme, and delegates heard Dr. David Crean from the world hunger desk at the Episcopal Church Center in New York. Barbara Roark, on the staff of the Episcopal Pastoral Center in Denver, also spoke.

A hunger meal was offered by the host parish, and the bishop's charge, addressed to the worldwide problem and the responsibility of Christian people, was presented during a service of Evensong.

The Rt. Rev. Jackson E. Gilliam, Bishop of Montana, was presented with several checks at the convention banquet by the president of the Episcopal Churchwomen, Georgia Speare. Bishop Gilliam was congratulated by the delegates on the 15th anniversary of his consecration.

Convention approved a \$408,023 diocesan budget for 1984, and passed a resolution which revised the diocesan standard for clergy salaries by increasing the base rate to \$14,880 from \$13,288.

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Clergy and delegates from the 56 parishes and missions of the Diocese of Fort Worth met on October 8 at Trinity Parish Church in the see city for the diocese's first convention. A primary convention organized the new diocese in 1982.

The Rt. Rev. A. Donald Davies, Bishop of Fort Worth, opened the convention by announcing his intention to retire on December 31, 1985. He called for the election of a bishop coadjutor to take place in 1984.

The diocesan department of mission noted that two congregations would budget no diocesan grant for 1984, and that most other mission congregations had asked for reduced grants for 1984.

Three new mission stations were recognized by Bishop Davies: Our Lady of the Lake, Lake Whitney; St. Timothy's South Chapel, Fort Worth; and San Juan Apostol, Fort Worth, which is led by the Rev. Efrain Huerta, and consists of a congregation of almost 200 people who worship exclusively in Spanish. San Juan Apostol is the result of one year's ministry from St. John's Church, Fort Worth.

The Rev. William Belury, rector of St. John's and chairman of Hispanic ministries in the diocese, introduced several congregants from the mission who served a Mexican luncheon to the 300 delegates and their guests.

The convention approved a budget of \$692,000 for 1984. This figure represents an increase of \$69,000 over 1983. The budget increase is to be covered

strictly from increased parochial giving, and the diocesan treasurer, Thomas Ward, noted that the diocese will end 1983 in the black.

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Better program coordination and communication and greater use of volunteer leadership are the aims of a reorganization of diocesan structure approved by the Diocese of Indianapolis at its 146th convention, October 20-22.

At an opening Eucharist featuring a brass ensemble and handbell choir at St. Paul's Church, Indianapolis, the Rt. Rev. Edward W. Jones called the diocese to self-examination and shared his own visions and hopes under the five categories of the national SWEEP process.

The diocesan reorganization replaces a bishop's cabinet of three full-time and two part-time staff members with a bishop's office of two deputies "closely linked" to the bishop, plus service offices for administration, communication, education and program design. In addition, six major commissions would coordinate the work of all diocesan committees and agencies.

The convention also reaffirmed the policy calling for congregational support of Episcopal seminaries and voted to establish a method of reporting such contributions. The delegates called for support of migrant farmworkers' efforts to negotiate equitable contracts with growers and food processors and enjoined each person in the diocese to fast weekly and give regularly to the hungry. Renewed congregational support for marriage and its ongoing spiritual nurture was the intent of another resolution.

The convention approved a \$1,534,874 budget, 1.5 percent over 1983. The Training in Ministry program to provide parish experience for newly ordained clergy, formerly funded by Venture in Mission, was included within the diocesan budget.

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Delegates to the 97th convention of the Diocese of Colorado, which was held at St. John's Cathedral, Denver, on November 3 and 4, designated 1984 to be "The Year of the Family." Resolutions were passed asking congregations to make a concerted exploration of issues affecting family life, and the Rt. Rev. William C. Frey, Bishop of Colorado, was directed to appoint a task force to oversee the study.

A major item on the convention's agenda was the diocesan budget. The proposed total for 1984 was \$1,181,754, an increase of 18 percent over 1983. After much discussion, the delegates adopted a substitute resolution, rather than the budget as presented. This directs the diocese's executive council and

*Continued on page 14*



# Flowers in the Desert

No one reading even a little about the history  
of Christian spirituality can avoid  
learning something of the "desert tradition. . . ."

By ALAN JONES

The road from Cairo to Alexandria seems longer than it is. The intense heat and the flat barren desert gave me the uneasy feeling that this dusty highway went on forever. The exits offer no comfort. They promise nothing new. On this particular morning, I was on my way to visit the Coptic Monastery of St. Macarius the Egyptian. Coptic is simply an ancient word for Egyptian, and this reminded me of the fact that there was an indigenous Christian community in Egypt long before the coming of Islam.

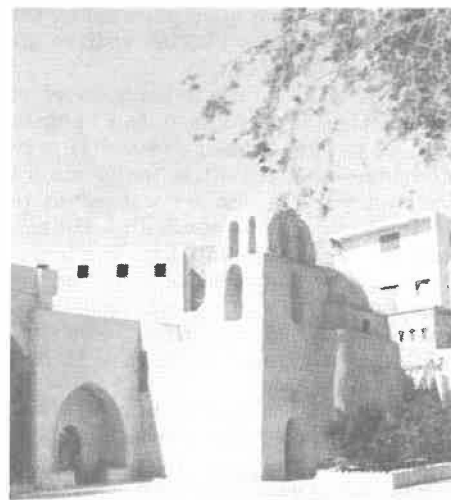
A Coptic Christian friend had recommended an excellent driver and provided me with a letter of introduction to the monastery. Slowly, the 92 kilometers were being eaten away. The bottled water soon turned warm, and I was beginning to wonder why I had so determinedly decided to make this little pilgrimage.

No one reading even a little about the history of Christian spirituality can avoid learning something of the "desert tradition," the greatest and most informative tradition concerning prayer

and the contemplative life. After the witness of the New Testament itself, that of the desert fathers has had the most profound and far-reaching influence in both the East and the West.

It had its center in the desert regions, particularly between Cairo and Alexandria, in the fourth century. The most famous and important center was Scetis, the home of Abba Macarius, one of the greatest of the desert fathers. Here I was, in not the newest of taxis, on my way to Scetis (or Wadi el Natroon, as it is called today) to visit the monastery founded by this great man in A.D. 360.

The desert does strange things to one's perceptive faculties. It plays tricks with the imagination and, at the same time, intensifies and magnifies experiences. The hot sun and the apparent deadness of the desert clarify the mind and reorder one's priorities. Two things became startlingly clear about the right ordering of things: food, shelter, and companionship! It was with a sense of relief, then, that we turned off the road and came to the enormous gates of the monastery property. On this particular day, the monastery was not open to visitors, but the letter of introduction was all that was needed for the taxi driver and me to enter.



The Church of the 49 Martyrs of Scate, one of the churches at the Monastery of St. Macarius.

The monastery enclosure is some way off from the gate, and the first sight of it gave me an immediate sense of relief and delight. It looks immaculate, its thick white walls and domed buildings exuding both strength and safety. The sudden splashes of green delight the eye as the trees come into view. The desert is alive.

After pulling the bell-rope, we were welcomed at the door by a monk, and shown into a waiting room just off the main courtyard. Flowers and shrubs, steps, rounded arches provided a picture of both color and shade — a cool and welcoming spot in the inhospitable environment of the countryside. Tea and cookies graciously appeared and, soon after, so did my host and guide, Fr. Jeremiah. In him, I discovered, the ancient desert tradition is vibrantly alive. We communicated well with each other in a combination of his broken English and my broken French.

Some 13 years ago, the monastery had only a handful of elderly monks. The buildings were in a sorry state of disrepair and in danger of collapse. Since then, there has been a marvelous movement of renewal and rebuilding. There are now about a hundred monks. The old buildings have not only been restored, but more ancient ones have been rediscovered. The monastery gives the visitor a sense of openness, freedom, and, above all, life.

The secret of the monastic life, at its best, is its apostolic simplicity: simplicity without naiveté. Fr. Jeremiah's eyes communicated both joy and love at our presence, as well as a probing and lively intelligence. It is a maxim of the spirit-

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*The Rev. Alan Jones is the Stephen F. Bayne professor of ascetical theology at General Theological Seminary.*

ual life (and strongly emphasized by the monastic tradition) that all visitors are to be received as Christ.

Fr. Jeremiah's first announcement to us was that we were likely to be angels, and we were welcomed as such! He was convinced that we often "entertain angels unawares," and he wanted to be wide awake to the possibility. He also had an attractive humility which was lightened by a keen sense of humor. For example, he thought it was wonderful, even a little hilarious, that God should not only love him, but call him to be a priest and a monk.

I could discern no feeling of spiritual superiority or special privileged knowledge in him or in any of the other monks I met. Being willing to entertain angels, far from being naive, is an idea that challenges the Christian to live in a constant state of expectancy, openness, and vulnerability.

The tour of the monastery took us through churches and chapels and to the tomb of John the Baptist and Elisha. Tradition has it that these two were buried side by side. The relics were transferred to Alexandria and received by St. Athanasius during the reign of Julian the Apostate. These were rediscovered during the rebuilding and excavations in 1976.

After Fr. Jeremiah had related the story, there was a pause. With humor in his eyes, he looked straight into mine and spoke directly to my skepticism: "Of course, it does not matter whether you believe any of this or not. All that matters here is fraternal love." His own reverence for the tradition was clear, but I felt no pressure from him to believe one way or the other. Religious people often adopt a bullying attitude with regard to their particular orthodoxies, but there was no hint of spiritual coercion here.

It was at this point that I began to discern the shape of Christian hospitality. Receiving others as lively images of God or as his messengers (as Abraham had entertained the visitors in Genesis 18) sets the tone for Christian hospitality. The loving reception of the visitor is not dependent on his accepting our beliefs or opinions.

We then went to the main chapel. It was like a great cave, dimly lit with icons discerned in the shadows. It reminded me of the Greek Orthodox churches I had visited, except the lines were simpler and the icons fewer and more restrained.

The tour of the monastery ended with three gifts, each of which was a concrete expression of an important aspect of Christian hospitality. The gifts came as a complete surprise. First, Fr. Jeremiah led us towards the great refectory and stopped by a large trough filled with flowering shrubs. Without a word, he gave each of us a piece of jasmine, a carnation, a rose, and a sprig of mint. It

was as if he was saying, "We human beings need to give each other things which lift the spirit and enlarge the heart." This gesture was a direct response to our need to be brought "out of ourselves" from time to time and into a wider reality.

The second gift was no less important than the first and was its complement. Food was set before us. Christian hospitality is refreshingly realistic and speaks to our necessities. I need beauty in my life, but I also need food in my body and shelter from the elements. There was no danger here of hospitality being so "spiritualized" that basic necessities were ignored. The soup, the rice, the cheese, the tomatoes, and the bread were solid enough!

The third gift was given to us so naturally and spontaneously that it took me a while to appreciate its full significance. Fr. Jeremiah gave us three small phials of oil for the healing of the sick. The unspoken assumption was simply that we are frail and suffer from all kinds of sickness both of body and soul. This is a fact. It was as if Fr. Jeremiah had said, "There, brother, take these for your wounds and for the healing of others' hurts. We all need the saving and healing power of Christ."

The monks of the Monastery of St. Macarius treat the Christian life with the utmost seriousness, and yet there is a lightness of approach which is contagious. One of the great classics of Christian spirituality which is highly recommended in the monastery is Bunyan's *Pilgrim's Progress*. The abbot encourages each monk to read it at least once a year.

Afterwards, I wished that I had asked in which language Bunyan is read. The monks, of course, speak Arabic, but many of them are fluent in other languages, mainly French, English, and German.

The Christian life is a battle and a struggle, but it is not without humor, since the final victory has already been won. The seriousness of the Christian call and the lightness and freedom with which we are invited to embrace it are best summed up in a story about St. Macarius.

He was one of the most experienced and wise monks of the desert. Many came to him for counsel. One day one of the young men asked him: "Abba, tell us about being a monk." And the wisest of the monks replied: "I'm not a monk myself, but I have seen monks." Fr. Jeremiah told this story as we were leaving and then added his own version. "I am not yet a Christian," he said, "but I have seen them!"

I have seen them too, not least in the desert places between Cairo and Alexandria. Seeing such Christians helps me to believe. They build up my faith because I know for certain that flowers bloom in the desert.

# The Blind Beggar

By ROBERT H. SPEER

A few days ago I realized that I was overdue for a haircut, so I set aside a half hour in my appointment book in order to go to the barber shop. I drove in my car to the shop and parked outside. A slate-gray sky covered the whole earth. As I walked into the barber shop, I found that the hallway was not well lighted, and my eyes could not get used to the darkness. Then I went into the barber shop itself.

The barber was just finishing with a customer, so I did not have to wait long. The customer paid for his haircut and left. The barber said, "Next, please." Taking off my eyeglasses, I climbed up into the chair and sat down. The barber tucked a cloth under my neck, draping it to cover my chest, lap, and legs to keep off the clippings.

"What do you want me to do for you?" asked the barber. "Just the usual trim," I answered. Then I closed my eyes and promptly fell asleep.

Now — down in this darkness — I hear the clipper buzz and I peer through the shadows. I see a man sitting on his coat. I recognize him right away because I have heard about him before. It is the blind beggar, the son of Timaeus, sitting just outside the sunset gate of the ancient city of Jericho.

As I watch the blind beggar, he hears a great crowd of people begin to flow by. He hears that among the crowd walks Jesus of Nazareth and his followers. They are just leaving Jericho and setting out for Jerusalem, which is about 18 miles to the west. One has to walk all

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*The Rev. Robert H. Speer is a chaplain in the U.S. Army.*

day to get there.

Now the blind beggar cries out again and again, "Jesus, Son of David, have mercy on me!" What does the blind beggar want? What kind of mercy is he asking for? Does he simply want a coin in his cup?

The blind beggar cannot see me. I take my eyesight for granted! I can see whenever and whatever I wish to see. With David (Psalm 123), I can lift up my eyes to the heavens, where the Lord is enthroned. . . . The eyes of the servants look to the hand of their masters, and the eyes of the maid look to the hand of her mistress. Why should I cry, "Jesus, Son of David, have mercy on me?" I can see perfectly well. (But can I, really?)

Still in the darkness, there is silence. The barber has turned off his clippers. Soon I hear the snip-snip of the scissors as he begins to trim the rough edges of my haircut. And, in my mind's eye, I see that the people are angry with the blind beggar. They fear that he will make Jesus stop along the way, delaying their arrival in Jerusalem. All are good, religious people, and they are determined to let nothing prevent them from fulfilling their religious obligation.

They say, "Be quiet, beggar, there is enough noise around here without you making more." But the blind beggar keeps on chanting, "Jesus, Son of David, have mercy on me!"

And Jesus, who has set his face like a flint toward Jerusalem, hears and says, "Call him." Some of the fickle crowd, now eager to please Jesus, say, "Take heart, rise, he is calling you."

Now I see a wonderful thing. The beggar stands up and throws away his coat. Since he is blind, he may never find it again. But he may never need it again, this symbol of begging. Now the blind beggar walks straight toward Jesus.

What device does he use to find the way? He must have been with Jesus before. He has heard his voice, and now he

remembers, from deep down in himself. He is simply returning to his original place, union with God.

The people in the crowd do not offer help. The blind beggar does not need their help. He knows which way to go. He has been there before. The blind beggar reaches Jesus.

The snip-snip stops. The barber has finished trimming and puts shaving cream on his hand so that he can apply it to the back of my neck before shaving it.

I see the blind beggar standing in front of Jesus, who asks him, "What do you want me to do for you?" Turning his head toward the remembered voice, the blind beggar says, "I want to see again." And I hear it from deep down in the bottom of myself, the longing to return to the place where I have been before, the original place with God.

I hear from the blind beggar the clear statement that at some time in his life, at however young an age, he was able to see clear springs, shady groves, sunny hills, summer roses, sunrise, sunset, and, with John Milton, the blind bard, the human face divine. So the blind beggar is not asking for a very new thing. He is asking for a very old thing. He is asking only to be restored to that remembered original place, where he could not only hear God, but also see God.

Still sitting in the barber's chair with my eyes closed, and feeling the scrape of the straight razor on the back of my neck, I hear Isaiah 35:5 as if for the first time: "Then the eyes of the blind shall be opened." And from Handel's *Messiah*, the alto sings to me her brave recitative: "Then shall the eyes of the blind be opened." Now I know that she is singing, not only to a blind beggar in Isaiah's time and to the blind beggar in Jericho in the time of Jesus, she is singing to you and to me.

Jesus says to the blind beggar and to you and me, "Go, your faith has healed you." And Mark the Evangelist with the infinite restraint of a master, allows us to fill in the explicit details of the healing. By now the barber was cleaning the back of my neck and saying, "All done, next, please."

I came up out of the darkness I had experienced, opened my eyes, even blinked away tears. I got up out of the chair, paid the barber, and thanked him for the haircut.

Retracing my steps out of the shop and back through the dark hallway, I again thought of the beggar. I remembered that Kierkegaard once said that Jesus does not need admirers, he needs followers.

I walked out of the door and blinked again. This time I saw clouds, blue sky, and fluffy white clouds which I had not noticed before. I was out in the sunshine. And I remembered having been there before. I was free to see clearly.

# A

## Parable

By FREDERICK F. JOHNSON

God took a trip and visited some of the houses of his church people one day. He made sure no one was home because he didn't want to embarrass anyone. What would you do if you met God face to face at your door? He saw well-sealed driveways, neat and well-maintained lawns, shrubs, and houses with storm windows up for winter.

Inside the Almighty saw carpeted floors and comfortable furniture, expensive draperies, pictures on the walls, a color television set, and a stereo in the living room. Upstairs he found comfortable beds, walk-in bathrooms and showers, closets filled with clothes. God paused for a moment reflecting that his Son had had no place to lay his head and had washed his disciples' feet by hand.

In the kitchen downstairs, the Ancient of Days found well-stocked cupboards, lots of food, refrigerators full to bursting. In the den he found a bar and liquor closet anyone would be proud of and another color television set. Outside in the garage, God found one car and space for another, and lots of expensive maintenance machinery — lawn mowers, snow blowers, etc.

As he was leaving the premises, the Almighty noticed the mailbox and looked through the mail. A little presumptuous, but he is God. He saw bills, plastic charge accounts, tax notices. "My, My," God said, "it costs a lot to live like this. I hope my people can afford it and it makes them happy."

Then God went down to his church. Everything needed paint and was quite a bit the worse for wear. It was hard to find anything that had not seen better days, except perhaps the altar vessels made of silver, given in an earlier time. The Almighty glanced through the parish records and saw the struggle the treasurer had paying bills.

"My people don't spend much time or money here," he concluded. "I wonder what they will do when their souls are required of them." Then God went back to heaven.

*The Rev. Frederick F. Johnson is the rector of St. Paul's Church, Spring Valley, N.Y.*

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### Winter Trees

Once they were lovely,  
lavishly furred  
with soft leaf and flower,  
warm-throated with bird;  
now they are naked,  
each is a wraith,  
now they have nothing  
left but their faith,  
belief, and the burden  
of skies that blanch  
with shattering light  
each shivering branch.

Gloria Maxson

# EDITORIALS

## Misleading Language

Words do have their consequences. The term curate originally simply meant a parish priest — one entrusted with the “cure” or care of souls. Gradually it came to designate assistant clergy who serve under a rector or vicar. In America the term assistant minister is also used to the same effect.

Meanwhile, in recent years we see a flowering of other terms: assistant rector, summer rector, associate minister, associate rector, and, yes, even co-rector. What is wrong with these expressions which are innocently intended, after all, to flatter the curate or supply priest? They all suggest or imply that an assistant minister has some tenure, authority, or decision-making power comparable to that of the rector. This simply is not true.

Canon III. 21. Section 1 is very clear on this subject: “All assistant Ministers of the Parish, by whatever name they may be designated, shall be selected by the

Rector . . . and shall serve under the authority and direction of the Rector. . . . Any assistant Minister selected shall serve at the discretion of the Rector. . . .” (*Constitution and Canons, 1982, p. 95*).

There is a growing body of evidence that indicates misleading titles do in fact mislead. Not all curates have a good knowledge of canon law. If they are recent seminary graduates, they may never even have had a course on this important subject. They may seriously misunderstand their own status and standing.

Laypeople, of whom and by whom the wardens and other members of the vestry are elected, almost certainly have never studied canon law. They may suppose, and sometimes do suppose, that curates have some independent authority, or that they are answerable to the vestry, rather than to the rector. We have even heard of the absurd case of a vestry proposing to arbitrate differences of opinion between a rector and his curate. This simply is not the way the Episcopal Church is governed.

## BOOKS

*Continued from page 4*

Paola, and Robert McClosky are included.

All parents, Christian educators, and Sunday school teachers should find this a useful and helpful book.

(The Ven.) NEFF POWELL  
Director of Program

Diocese of North Carolina  
Raleigh, N.C.

## Translation from Italian

**SING THE JOYS OF MARY.** Edited by Costante Berselli and Georges Gharib. Morehouse-Barlow. Pp. 136. \$6.95 paper.

Originally published in Italy in 1980, this translation from the Italian by Phil Jenkins was first published in England by the priests and brothers of the Society of St. Paul. The veneration of the Virgin Mary presents difficulties for many Christians, particularly those outside the Roman Catholic and Eastern Orthodox traditions, difficulties which this collection of hymns does little to alleviate.

The poorly translated commentaries, many omissions in the hymn texts, and infelicitous choice of words (Marian “cults” and Christ as Redeemer and “mouthpiece,” for example) leave the careful reader with a sense of having looked through a glass darkly. The selections are from the Byzantine, Roman, Coptic, Ethiopic, Mozarabic and Gallikan liturgies and other writings from the second through the tenth centuries.

The overwhelming number of refer-

ences to Mary’s breasts and womb and other such allusions and the many references to her as “our only hope” would prevent many from regarding Marian devotion as a serious spiritual exercise.

A few examples give more substance to this devotional practice, showing intelligent regard for the *Theotokos*. Maximus’ statement that “Mary is the model for our souls,” *i.e.*, a dwelling place for God; and Modestus’ hymning of “Mary, splendid spiritual paradise,” paradise being the place where God dwells, show why people chose to indulge this sort of contemplation in the first place and why others might profitably wish to do so.

BARBARA CAREY  
Carlsbad, N.M.

## Seeking Peace

**THE TRUCE OF GOD.** By Rowan Williams. Foreword by the Archbishop of Canterbury. Pilgrim Press. Pp. 127. \$3.95 paper.

Archbishop Robert Runcie, who signs himself Robert Cantaur, says this small book is a sign “that the Christian faith has the potential to make a unique contribution to peacemaking.” I agree.

In it, Williams, lecturer in divinity at Cambridge University, rejects the idea of peace as a means of withdrawal from “earthly responsibility.” His “truce” carries with it compassion, poverty, contemplation, and a need for growth in and with one another.

Thomas Merton is cited as a witness against the “hankering after ‘final solutions’ that underlies the whole mentality of the arms race.” Much of what this

distinguished theologian has to say has been said before, but rarely as pungently and effectively as he says it.

PHILIP ARDERY  
Louisville, Ky.

## Vexing Moral Issue

**ABORTION AND THE EARLY CHURCH: Jewish and Christian Attitudes in the Greco-Roman World.** By Michael J. Gorman. Paulist Press. Pp. 120. \$3.95 paper.

This is a concise but comprehensive treatment of the early church’s attitude toward one of today’s most vexing social and moral issues. On the basis of the documents examined, Gorman concludes that the Christian church held, for the first 400 years of its life, a consistent position — namely to be as opposed to abortion as it was to all “bloodshed, murder, and lack of neighbor love.” Gorman examines the relevance of this tradition for us today and issues an enlightened plea for a positive and un sentimental ethic “on behalf of the unborn.”

(Br.) JOHN-CHARLES, SSF  
Little Portion Friary  
Mt. Sinai, N.Y.

## Books Received

**PROMISES, PATIENCE, & PRAISE:** Daily Prayers for Advent, 1983, and the Christmas Octave. By Joan E. Brady. Twenty-Third Publications. Pp. 40. 60 cents paper.

**LIFE IN THE SPIRIT:** Reflections, Meditations, Prayers. By Mother Teresa of Calcutta. Harper & Row. Pp. v and 88. \$8.95.

**THE REAL FOOD COOKBOOK.** By Ethel H. Renwick. Keats Publishing. Pp. 272. \$4.95 paper.

## The Sermon in Its Setting

By RICHARD I. PERVO

Careful reflection reveals that the 1979 Book of Common Prayer has made some significant contributions to our understanding of the liturgical function of sermons. But much current practice is still misleading or unrubrical. Some clergy place hymns or announcements before the sermon. A few relegate the whole business to the post-communion. Most surround their homilies with blessings, prayers, or invocations.

Such practices suggest that sermons are liturgically extraordinary, special, and moveable parts of the service. Historically this has sometimes been true, most notably in the case of weekday Eucharists, where preaching was once optional, and in the Daily Office, for which a sermon was first authorized in 1979. The present Prayer Book, however, envisions as the principal Sunday service the Holy Eucharist, with its two major components, "The Word of God," and "The Holy Communion" (note the large type on pp. 323/355 and 333/361).

The sermon is not, like the psalm, hymn, or anthem between lessons, an optional part of the liturgy. Liturgically speaking, it is a Proper, a variable but required segment. There is no authorization for its transfer or omission, any more than there is permission (or rationale) for relocation or omission of the Offertory.

That so many do not see this is symptomatic of our understanding of the sermon. The Prayer Book requires preaching immediately after the Gospel so that the message of the ancient and normative scriptural heritage of the church will impinge directly upon the lives of the gathered worshippers. The sermon helps to gather disparate people and ideas and lead them to a common offering of praise and thanksgiving. Sermons should aid in gathering the people as a loaf has gathered scattered grain and as the cup is blended from separate grapes,

*Our guest columnist is the Rev. Richard I. Pervo, associate professor of New Testament literature and language at Seabury-Western Theological Seminary.*

to paraphrase the *Didache*.

The 1979 BCP has a high doctrine of preaching and seeks to restore its ancient liturgical function. It has thereby abolished the notion that preaching is a special element of major services. Liturgical integrity demands that the sermon occupy the climactic position in the liturgy of the Word.

Parishes which tamper with the rubrics here usually do so because of their Christian education programs. Sunday school certainly needs all the support we can muster, but transferring the sermon to the post-communion is not an acceptable solution. Those who do so should struggle to discover an alternative. One possibility is an abbreviated Morning Prayer for church school teachers, with a few brief remarks by way of a homily.

Sunday Evensong or weekday Evening Prayer has many attractions. One is the potential availability of guest preachers. When there is preaching at the Office, it should follow immediately after the final reading from scripture. The former custom of preaching after an anthem was due to the absence of any reference to a sermon in the rubrics. Sermons at the Office may now occupy a logical place.

Another consequence of viewing the

### Maranatha

Into the manger of this heart  
So rickety and worn,  
What hope can steady and support?  
What new thing can be born?

Encumbered as it seems to be  
With clutter, day by day —  
So dry and so disorderly —  
Can it hold more than hay?

O Love, alight in this dark place  
That waits the birthing cry  
Of an anticipated grace  
For your nativity!

Janet Morgan

sermon as extra-liturgical has been the practice of enshrining it with hymns, prayers, and the like. The BCP simply does not allow for a hymn. Nothing should break the intimate connection between Gospel and proclamation. This means that our other customary practices are also questionable.

Since the liturgy opens with a blessing acclamation, beginning the sermon with another suggests either that something distinct is now happening, or that "Blessed be God. . ." etc. only lasts a short time and that the congregation requires a booster shot to get through the sermon (if true, this is a homiletic rather than a liturgical problem!).

Likewise, an opening prayer implies that preacher and congregation are just then getting to work and beginning to pay attention. Surely this should have begun earlier, at least with the lessons. In liturgical fact, the collect for the day is the prayer which focuses our attention. It needs no supplementation. Let the preacher pray in silence, both before preparation and before delivery.

Perhaps the least desirable example of this practice, now fortunately on the wane, was the recitation of the last verse of Psalm 19 ("Let the words. . ."), which seems to imply that one is not prepared to offer "acceptable words," and, even worse, that any inadequacies are not the preacher's responsibility.

Closing with a trinitarian doxology is surely venerable and appropriate, although, in the new BCP, the Nicene Creed, when appointed, would seem to be a perfectly acceptable form of trinitarian doxology. In short, the sermon follows the Gospel, without intervention. Preachers will do well to instruct their congregations to sit down after the Gospel, with any attendant ceremony, is completed.

Sermons are not, then, optional burdens slipped in at the most convenient moment, nor are they special bonuses for the big Sunday service. Preaching is a crucial and necessary part of the eucharistic liturgy. The manner in which sermons begin and end will significantly effect the perception of their liturgical function. Continued reflection upon the sermon as a liturgical Proper may have significant impact upon the content of our preaching, and that would be desirable.

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administrative cabinet to prepare a diocesan basic budget, to be nine percent greater than the 1983 receipts, and an additional extension-expansion budget of needed programs and projects which cannot be funded within the nine percent increase limitation.

In other action, delegates voted to renew Colorado's companion diocese relationship with the Diocese of Southern Malawi, subject to that diocese's approval. Guest speaker at the convention was the Rev. Darrell Guder of Colorado Springs, who spoke on the Gospel and the incarnational nature of the church's mission. The Rt. Rev. William Wolfrum, Suffragan Bishop of Colorado, presided over the convention and delivered the bishop's address in the absence of Bishop Frey, who is completing a sabbatical leave.

• • •

The Diocese of Milwaukee held its 136th diocesan council October 21-22, at Trinity Church, Wauwatosa. Convening on Friday afternoon under the chairmanship of the Rt. Rev. Charles T. Gaskell, the council addressed itself to business and later at Evensong heard Bishop Gaskell give his pastoral address, calling on the diocese to follow the Next Step in Mission proposed by the Presiding Bishop.

Expressing his desire for the election of a bishop coadjutor next year, Bishop Gaskell announced that a session of the council for selecting a coadjutor would be held on March 13, 1984. He did not specify an intended date for his own retirement.

At the council banquet, the Rev. Peter Strimer of Columbus, Ohio, spoke on the economic, political, and moral aspects of nuclear proliferation.

Two constitutional changes were proposed to the council for a first reading. The first would have instituted proportional lay representation from the parishes in the council, in place of the present system of four lay delegates from every parish. This was defeated. The second, which was passed, provides that in votes by orders, each parish is entitled to four votes, instead of the present system of having one such vote per parish, with its attendant differences of opinion over divided votes when delegates from a parish disagree with one other.

A budget of approximately \$770,000 was adopted for 1984, an increase of more than ten percent over this year's budget.

The Rev. Wayne L. Smith, rector of Trinity Church in Janesville, Wis., and president of the standing committee, preached at the Choral Eucharist held at noon.

# PEOPLE and places

## Appointments

The Rev. Robert Burton is vicar of St. Martin's Church, Shady Cove, Ore., and the Church of the Good Shepherd, Prospect. Add: 95 Cleveland St., Shady Cove 97539.

The Rev. Carleton Cunningham is rector of St. James' Church, Knoxville, Tenn.

The Rev. Barbara C. Crafton is port chaplain of the Seamen's Church Institute, 118 Export St., Port Newark, N.J. 07114.

The Rev. William F. Duffey is serving as diocesan intern at Trinity Church, Coatesville, Pa.

The Rev. Richard G. Elliott, III is assistant at St. Mark's Church, Venice, Fla. Add: 508 Riviera St., Venice, Fla. 33595.

The Rev. Herbert Groce is again serving as assistant at Trinity Cathedral, Trenton, N.J.

The Rev. Stephen Gideon is rector of the Church of Our Savior, Gallatin, Tenn.

The Rev. R. Dale Harmon is rector of St. Mary's Church, Palmetto, Fla. He was formerly at St. Timothy's Church, Nashville, Tenn.

The Rev. Ronald Jackson is rector of St. Bartholomew's Church, Nashville, Tenn.

The Rev. Douglas Kierstead is serving as supply priest at St. Francis-in-the-Fields, Somerset, Pa.

The Rev. Charles Livermore is rector of the Church of the Good Shepherd, Knoxville, Tenn.

The Rev. Dale Charles Marta is assistant at Trinity Church by-the-Cove, Naples, Fla. Add: 553 Gallean Dr., Naples, Fla. 33940.

The Rev. James L. McAllister, Jr. is rector of Grace Church, Goochland, Va. For the past 26 years he was professor of religion and philosophy at Mary Baldwin College in Staunton, Va.

The Rev. Lynnette B. McNally is assisting at St. Bernard's Church, Bernardsville, N.J., in addition to her duties at St. John's Church, Fords.

The Rev. Michael Moulden is rector of St. Ann's Church, Nashville, Tenn.

The Rev. Stephen Norcross will become rector of St. Mark's Church, Havre, Mont., beginning his new work before Christmas. Add: Box 1606, Havre 59501.

The Rev. Richard J. Risser will, on January 7, become rector of the Church of the Ascension, Norfolk, Va.

The Rev. Virginia W. Sheay is rector of St. Luke's Church, Trenton, N.J.

The Rev. John D. Stubbs is curate at Christ Church of Ramapo, 65 Washington Ave., Suffern, N.Y. 10901.

## Ordinations

### Priests

Nebraska—R. Scott Foresman, rector of St. John's Church, Broken Bow, Neb., and vicar of Holy Trinity Church, Callaway. Add: 602 N. Tenth, Broken Bow 68822.

Tennessee—Lynne and Rodney Kochtitzky, associate at St. Paul's Church, Franklin, Tenn., and priest-in-charge of St. Mark's Church, Nashville, respectively; add: 281 Bell Rd., Nashville 37217. Robert A. Dedmon, priest-in-charge of St. Bede's Church, Manchester, Tenn.; add: 901 Shaw Circle, Manchester 37355. Anne Bonnyman-Lippincott, assistant at the Church of the Ascension, Knoxville; add: 3991 Midland, Knoxville 37919.

### Deacons

Western Massachusetts—Sharon Ancker, assistant to the rector at St. Andrew's Church, Longmeadow, Mass.; add: 335 Longmeadow St., Longmeadow, Mass. 01106.

## Retirements

The Rev. Canon James P. DeWolfe, Jr. will retire in February, when he will have completed his 35th year as rector of All Saints' Church, Fort Worth, Texas. He and his wife moved in July to 3024 Tanglewood Park E., Fort Worth 76109.

The Rev. J. Scott Peddie, rector of the Church of the Nativity, Maysville, Ky., retired on November 1 and may be addressed at 348 Wadsworth Dr., Maysville 41056.

The Rev. Grant O. Folmsbee has retired. He last served the Church of the Advent, Enfield, N.C.

The Rev. Alfred W. Evans, priest of the Diocese of Pittsburgh, has retired and moved to 4149 Northgate Dr., Apt. II-6, Kissimmee, Fla. 32741.

The Very Rev. Leslie B. Jenkins will retire on January 1 after 23 years as first vicar and first rector of the Church of the Holy Redeemer, Lake Worth, Fla. Fr. Jenkins has served on various committees of the diocese and as dean of South Palm Beach. He also served for 16 years in the Anglican Church of Canada.

## Degrees Conferred

The Rt. Rev. Calvin O. Schofield, Bishop of Southeast Florida, received the honorary degree of Doctor of Divinity from the University of the South during Founders' Day services in October.

## Changes of Address

The Rev. William D. Willoughby, who retired in April after 22 years as rector of Grace Church, Sterling, Ill., has been living in Dixon, Ill. After December 1, he will be at 1910 Grant Ave., No. 2, Redondo Beach, Calif. 90278.

## Seminaries

The Rev. Roddey Reid, who will retire January 1 as executive director of the Church Deployment Office, has been appointed a research fellow at the Yale Divinity School. Dr. Reid will concentrate on biblical studies and the theology of Karl Barth. He will also be assisting at St. John's Church, New Haven, Conn. His address, after January 1, will be 309 St. Ronan St., Apt. B5, New Haven 06511.

## Religious Orders

Sr. Christian Ann (Ann Wright) has, at her own request, been dispensed from her life vow in the Order of St. Helena.

## Deaths

The Rev. Andrew E.F. Anderson, rector emeritus of St. Andrew's Church, Louisville, Ky., died on September 6 in a nursing home at the age of 74.

Dr. Anderson, a graduate of Seabury-Western Theological Seminary, was a fellow of the College of Preachers and had served on the faculties of Bellarmine College and Louisville Presbyterian Seminary as a lecturer in theology and liturgics; also the University of Idaho. He spent six years in the Diocese of Spokane, where he helped to build churches at Cle Elum, Wash., and Moscow, Idaho. The next six years he was rector of Immanuel Church, New Castle, Del., serving Christ Church, Delaware City. St. Andrew's Church, Louisville, was built during his first year there. Dr. Anderson was three times a deputy to General Convention. He is survived by his wife, the former Virginia Holbrook, two daughters, and two granddaughters.

The Rev. Odell G. Harris, retired priest of the Diocese of Virginia, died in Richmond on November 7, at the age of 80.

A graduate of Bishop Payne Divinity School, with a Master's degree from Columbia University, Fr. Harris served parishes and schools in North Carolina and Virginia. For 11 years he served as warden and professor at Bishop Payne Divinity School and for seven years as archdeacon of the Diocese of Southern Virginia. Before he retired in 1968, he was vicar of St. Peter's, Richmond, for seven years.

# CLASSIFIED

## BOOKS

**BIBLIOGRAPHY FOR ANGLO-CATHOLICS**, prepared and annotated by Society SS. Peter & Paul, ©1924, 20 pp. Reprint \$3.00 from The Anglican Bibliopole, R.D. 3, Box 116d, Saratoga Springs, N.Y. 12866.

**CHURCH** history with humor, written by recognized Nebraska historian about a 100-year-old cathedral. "A History of Trinity Episcopal Cathedral (Omaha)" by Charles W. Martin. 107 pages. Hard cover, \$14.00 including mailing (a \$24 book). Cathedral Shoppe, 113 N. 18th St., Omaha, Neb. 68102.

## CHURCH MUSIC

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## PRAEPARATIONES

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# CHURCH DIRECTORY

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## PHOENIX, ARIZ.

**ST. MARY'S** 39th Ave. & Maryland  
Sun MP 7, HC 8 & 10, EP 8, Mon-Fri MP 6:30, HC 7. Sat MP 8:30, HC 9. Mon & Wed HC 6, Thurs 9. EP daily 5

## 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, the Rev. Ann B. Winsor  
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; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7-15

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
The Rev. Gus L. Franklin, pastor Near the Capitol  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15  
Mon, Tues, Thurs, Fri. 5:15 Wed

## BATON ROUGE, LA.

**ST. LUKE'S** 8833 Goodwood Blvd., 70808  
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. Donald L. Pulliam  
Sun H Eu 8:30, 10:30, 5:30, Mon-Fri MP 8:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

## BOSTON, MASS.

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

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

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

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

## MINNEAPOLIS, MINN.

**THE CHURCH OF GETHSEMANE** 905-4th Ave., So.  
The Rev. Thomas L. Monnat, r  
Sun H Eu 8 (low) & 10 (sur); HS 4S 4. Wkdy: MP 8:45, EP 5, H Eu Wed 5:15 (other days 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

## 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. John W. Bonell, the Rev. Donald D. Hoffman, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

## 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

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee, Edward A. Wallace, organist  
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

## OMAHA, NEB.

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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodl St.  
The Rev. Marshall J. Vang, SSC, r  
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. John G. Gardner, c; the Rev. Joseph A. Harmon,  
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; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15 Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of school year. HC and healing Wed 12:15

**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

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

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. David Rickey  
Sun Masses 8:30, 11 (Sol); Weekdays as anno

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c; the Rev. John L. Scott  
Sun Masses 9, 10, 11 (Sol) & Ser 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, Sun 10:30-10:50 and daily after 12:15 Mass. Organ recital Wed 12:45-1:15

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev. Leslie Lang  
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. Choral Eu 12:10 Wed

## 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

## SPRING VALLEY, N.Y.

**ST. PAUL'S** So. Madison Ave. & Rt. 59  
F.F. Johnson, r; J.C. Anderson, R.B. Deats, Paul Yount  
Sun 8 & 10:15

## YOUNGSTOWN, OHIO

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

## PROVIDENCE, R.I.

**ST. STEPHEN'S** 114 George St. (on Brown campus)  
Sun Masses: 8, 10, 5:30. Daily Eu 5:30. Church open daily.

## 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** 3968 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon, Mon, Tues, Thurs, Fri; 9 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. 76054  
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c  
Sun Eu 8, 9:30 & 11:30. 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. Logan Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 5-9.

## MADISON, WIS.

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