

THE LIVING CHURCH

The Glory of the Lamb

• page 8

An Interview with Dumitru Staniloae

• page 9



Ground breaking ceremonies at St. Francis Boys' Homes, Ellsworth, Kan. (from left, Mrs. Mowery, Fr. Verell, and Canon Yates): "Today we can see the end of the coal cellar. . ." [p. 6].

The First Article

Nature in Eyes and Heart

John Keble, the great spokesman of the Oxford Movement 150 years ago, was deeply influenced by his perception of the presence of God in his creation, and by his sense of the witness of nature to the resurrection. In his collection of poems entitled *The Christian Year*, discussed here last week, he communicated his outlook to millions of readers.

Keble did not aspire to be original in his poetic technique. He was a man of his own time and a poet of his own age — which no doubt accounts for his wide popularity in that era.

The influence of other poets can be

seen in his poetry, and his ideas about poets can be documented from the lectures he published as professor of poetry at Oxford University (See *John Keble: Priest, Professor and Poet*, by Brian W. Martin, London, 1976).

Of earlier English poets he greatly admired Edmund Spenser and John Milton, although he was no friend to the Puritanism of the latter. He loved the great 17th century Anglican poet George Herbert, and like him, Keble withdrew from a promising academic career to serve a village parish.

Among contemporary poets, Keble was deeply and obviously influenced by

William Wordsworth. The latter's sense of numinous mystery in nature was very congenial to Keble. Also his theory of poetry as experience distilled in reflection, a view supremely expressed in *Tintern Abbey*, was similar to Keble's. The latter, incidentally, also visited the Tintern ruins with his friend and fellow Oxonian, Hurrell Froude. Keble had occasional personal contact with Wordsworth, and the older poet's religious thinking was in turn later influenced by Keble.

Keble was a poet plainly belonging to the Romantic School. Yet if such Romantics as Shelley, Keats, or Byron constructed imaginary or neo-pagan intellectual foundations for their outlooks, Keble was governed by strict Christian orthodoxy and classical thinking. His historic "double first" honors at Oxford included, let us recall, first class honors in mathematics. Like other catholic Christians, he perceived an orderly, coherent universe, reflecting the order of its Creator.

Yet the world remains full of mystery. For Keble, as for the other Oxford divines, *Reserve* (with a capital R) was an important principle. Sublime truths are desecrated by indiscriminate promulgation. The meaning of scripture and church doctrines is only disclosed, bit by bit, to the devout and humble soul. Similarly nature discreetly unveils her Master's presence to the Christian believer, though the mystery remains hidden to the worldly infidel.

Thus, commenting on Romans 1:20, Keble writes:

There is a book, who runs may read,
Which heavenly truth imparts,
And all the love its scholars need,
Pure eyes and Christian hearts.

The works of God above, below,
Within us and around,
Are pages in that book to show
How God Himself is found.

The glorious sky embracing all
Is like the Maker's love. . .
(Moon, stars, dew, the sea
and other items are successively
interpreted.)

Thou, who hast given me eyes to see
And love this sight so fair,
Give me a heart to find out Thee,
And read Thee everywhere.
(*Septuagesima Sunday*)

As the final stanza says, Keble both observes and loves the natural world, and he seeks to see God in it with the heart. Here in a nutshell (a hazelnut?) is what many of us would feel is the characteristic Anglican view toward this created world of which our loving Father has made us a part.

THE EDITOR

The Living Church



Otterbourne Church, near Hursley, in the condition Keble found it.

THE LIVING CHURCH

Volume 186 Established 1878 Number 16

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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

DEPARTMENTS

Books	13	Letters	4
Deaths	15	The Movies	12
Editorials	11	News	6
First Article	2	People & Places	15

ARTICLES

The Glory of the Lamb	Dumitru Staniloae	8
Living Church Interview		9
Love's Pain		10

Board of Directors

William W. Baker, Lake Quivira, Kan., president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Warren J. Debus, Wauwatosa, Wis., treasurer; Jackson Bruce, Jr., Milwaukee; Leonard Campbell, Jr., Milwaukee; the Rt. Rev. Charles T. Gaskell, Milwaukee; Robert L. Hall, Milwaukee; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Assistant Bishop of Minnesota; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar, La Grange, Ill.; the Rev. James R. Daughtry, Washington, D.C.; the Very Rev. O.C. Edwards, Evanston, Ill.; the Rev. Robert E. Gard, Madison, Wis.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Richard Holloway, Boston; the Rev. Canon A. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. Canon W. Ward McCabe, Santa Clara, Calif.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Ven. Erwin M. Soukup, LaGrange, Ill.; the Rev. Murray L. Trelease; the Rev. J. Lewis Warren, Wisconsin Rapids, Wis.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Milwaukee; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; Mrs. Seaton Bailey, Griffin, Ga.; William W. Baker; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr.; Leonard Campbell, Jr.; James Dankly, Nashotah, Wis.; George H. Gallup, Jr., Princeton, N.J.; J.C. Grant, M.D., Sauk Centre, Minn.; Robert L. Hall; H.N. Kelley, Deerfield, Ill.; George E. Reedy; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. THE LIVING CHURCH is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

Text and Guidelines

In his article, "The Prayer Book Issue" [TLC, March 20], the Rev. Jerome Politzer continues to propagate the myth that choice of Prayer Book translation is a matter of parish choice. However, either he has chosen to ignore the resolution passed at the 1979 General Convention or his interpretation shows a tendency to a kind of institutional congregationalism that is not in line with the polity of this church.

My reading of the 1979 resolution is that the texts but not the rubrics of the 1928 Book of Common Prayer are allowed for use. As chair of the liturgy and music commission in the Diocese of Minnesota, my task is to see that these guidelines are clear and to help clergy work within the allowable limits placed on worship in the Episcopal Church by the General Convention and our ordinary.

The same clarity is needed for people who would use '28 texts, as it is for people who feel that the '79 BCP needs to be retranslated at whim, due to concerns about inclusive language.

Finally, Fr. Politzer's reliance on polls is somewhat surprising. Can we poll peo-

ple on all issues? How do we interpret scripture? How do we decide on who may/may not be ordained? How do we decide on what should be in a revised Hymnal?

The church makes decisions in the manner of a representative democracy, not a pure republic. We leave that style to our "free church" brethren.

(The Rev.) JAMES A. NEWMAN
All Saints Church
Northfield, Minn.

Capital Punishment

Congratulations to the Rev. J. Robert Zimmerman for his thoughtful and courageous editorial [TLC, March 20]. I say courageous because it is hardly popular or stylish today to suggest that there may, in fact, be more than one "Christian" position on the issue of capital punishment. And yet I think that is indeed the case.

Furthermore, I think that not only is a position in favor of capital punishment morally justifiable, a case can be made that in a society beset by vicious and violent crimes, it is immoral *not* to use capital punishment. For without capital punishment, there is no outlet for the righteous indignation that people *should* feel when other innocent people are the victims of capital crimes.

I quote Prof. Walter Berns in his book,

WIPPELL'S

"WASH-N-WEAR" SUMMER WEIGHT CASSOCKS

FOR THE NEXT SIX WEEKS THERE IS A
SPECIAL OFFER ON LIGHT WEIGHT
SUMMER CASSOCKS FEATURING:

- Double or Single Breasted Styles
- Terylene and Cotton, Perfect for Easi-Care
- Unlined for Extra Coolness
- Wippell Tailored and Styled
- Speedy Delivery by Air Mail

SPECIAL PRICE INCL. DELIVERY

\$89.50

U.S.A. Office:

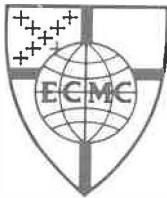
J. WIPPELL and COMPANY LTD.

13-00 Plaza Road (P.O. Box 456) • Fair Lawn, New Jersey 07410

Dept. LC

Phone: (201) 796-9422

WORLD MISSIONS



EPISCOPAL
CHURCH
MISSIONARY
COMMUNITY

For a free copy of
**ANGLICAN FRONTIER FELLOWSHIP
DAILY PRAYER GUIDE**

A daily devotional discipline
focused on the final frontiers of
the Gospel

Write to
ECMC — 1567 E. Elizabeth Street
Pasadena, CA 91104
(213) 797-8323



MISSION BOOKSTORE

NASHOTAH HOUSE, NASHOTAH, WI 53058

A FULL LINE OF BOOKS
FOR EVERY READER
GIFTS FOR ALL OCCASIONS

ALL BOOKS SEEN IN LIVING CHURCH ARE AVAILABLE
ASK ABOUT CHURCH AND CLERGY DISCOUNTS
CALL (414) 646-3371 ext. 62 WRITE COME IN

A MUST for lay readers . . .

A GUIDE TO PRONOUNCING BIBLICAL NAMES

T.S.K. Scott-Craig
Paper, \$3.50
MOREHOUSE-BARLOW CO.



**UNDER
ONE ROOF**
All the Needs of Your Church

Vestments & Paraments
Altar Linens
Choir Vestments
Clerical Clothing
Do-It-Yourself Department
Religious Jewelry
Ecclesiastical Metalware
Church Furniture
Books

Come In, Phone or Write for Information



Cuthbertson

2013 SANSOM ST. • PHILA., PA 19103 • (215) 564-6033

When writing to advertisers
please tell them you saw their
advertisement in

**The
Living Church**

For Capital Punishment: Crime and the Morality of the Death Penalty: "Any society which is not willing to execute its worst criminals is indicating that it is a society without dignity, without morality, and without concern for the quality of life of its citizens. For if men are not angry when someone else is raped or murdered, the implication is that there is no moral community, because those men do not care about anyone other than themselves."

There is no doubt in my mind that those who oppose capital punishment do so with the best of intentions. But I fear that they are confusing sentimentality with reality. They oppose the death penalty because of their distaste for killing, their convictions about cruel and unusual punishment, and their concern for human dignity.

The reality of the situation, however, is that, in the process, they facilitate murder — the worst kind of killing, they ignore the cruelty and unusualness of what happens to murder and rape victims, and they neglect to ask themselves: What about the human dignity of a society which allows such crimes to go unpunished?

(The Rev.) JACK E. ALTMAN, III
Church of the Incarnation
Dallas, Texas

In the guest editorial on capital punishment [TLC, March 20], appears the following sentence: "To compare the innocent one who died for the sins of us all with a violent criminal is unfair." It is not unfair, it is utterly impossible. He was tempted as we are and yet without sin.

M. B. ABRAHAMS
Trumansburg, N.Y.

Enemy in Sight

I wish to express thanks to Dorothy Mills Parker for the news report entitled "Oxford Roots Recalled," in which she quoted from the sermon preached by the Bishop of Fond du Lac in St. Paul's Church, K Street, Washington, D.C. [TLC, March 20].

Many of us within the church still feel betrayed by the General Convention which met in Minneapolis in 1976, and time has not healed the incredible wounds caused by that convention. But there is hope when one reads the words of Bishop Stevens' sermon:

"I am beginning to take hope, for I see the enemy at last coming within range — the devil himself, using these misguided bishops as his front runners. . . . We . . . are not only to proclaim the catholic faith and suffer for it, but also to speak out to defend it and bear witness to it."

Thank you, Bishop Stevens, for sparking hope again. And I thank God we still

have in the House of Bishops a few members left who are willing to stand up and be counted in defense of the faith.

(The Rev.) IAN L. BOCKUS, C.S.S.S.
St. Paul's Church
Vermillion, S.D.

Remarks by the Rt. Rev. William L. Stevens on misguided bishops [TLC, March 20] struck me as curious. The sexism, prejudice, and bigotry of scripture and the church fathers is not so much opinion as demonstrable fact. Let us be glad that the shortcomings of humankind cannot obscure the light of Christ.

CAROL COLE FLANAGAN
Erie, Pa.

Appreciation

I am moved to tell you that your First Article [TLC, March 13], "Reflections after the Symphony," is beautiful and most helpful. Thank you for it.

(The Rt. Rev.) CHRISTOPH KELLER, JR.
Retired Bishop of Arkansas
Alexandria, La.

I was shocked and dismayed that in the First Article [TLC, March 13], you called a quasi-religious experience, while listening to good music, an experience of secular humanism. Then you went on to try to get me to think that there is nothing wrong with secular humanism, contrary to all I have read.

A recent article, "Don't Be Fooled: Humanism Is a Religion," by Phyllis Schlafly, describes my feeling about the subject. Are you also going to adopt the liberal custom of having words mean only what you say they mean?

(Dr.) J. H. OYER
Littlefield, Texas

We did not call the exhilaration of listening to music "a quasi-religious experience." Good secular music is good secular music — no more, no less. Christians can be grateful for things without turning them into idols. Ed.

The Parish Computer

Heavens! Hide your copy of the March 13th issue of TLC, lest family, friend, or church secretary happen to read "The Parish Computer," by the Rev. Henry A. Chan.

A machine that will tally those with income and those without — to revise church spending levels downward/upward? One that will detect and report anyone skipping two 8 a.m. Communion in a row — to send the elders a-calling?

Something to compile impressive profiles on the little ones in primary — to generate more report cards? Even a de-

vice to define demographics for the rector who hasn't figured out where the unchurched of his parish hide — so the adult Bible class can undertake a neighborhood census?

I much prefer it be God the Father, not Br. Silicon, whose eye is on the sparrow.

HUGH S. PETTIS

Silver Spring, Md.

• • •

Your footnote description of Henry A. Chan, author of the article, "The Parish Computer," failed to mention that during the years he was in seminary, he managed to acquire, on the side, a Bachelor's Degree in 1978, a Master's in 1980, and a Doctorate in Public Administration (D.P.A.) from Nova University in 1981. I am sure you were unaware of this, since one of the Rev. Dr. Chan's many admirable qualities is his modesty.

(The Rev.) WILLIAM H. RUSSELL

Deacon

St. Margaret's Church

Plainview, L.I., N.Y.

• • •

Your editorial [TLC, March 13] referring to the (fortunately few) serious "glitches" in computers can only perpetuate a fearsome object myth. If I, at 64, with no secretarial or business skills, can easily and enjoyably pick up many computer skills (to contribute to our local public radio station), surely most clergy can too.

ANN R. WOOD

Spokane, Wash.

• • •

I am writing in response to the article and editorial on mini-computers [TLC, March 13]. In our parish, Model I TRS-80 works one or two hours every day, saving countless hours of staff time. Some of the applications:

(1) Parish mailing list: prints labels for weekly mailing. Super fast and easy to change, add, delete.

(2) Word processor for writing weekly mailout bulletin. Justifies both margins.

(3) Stores program bulletins for Rite I, Rite II, weddings, funerals, baptism, etc. Calls up the bulletin, changes hymns, propers, etc., and prints out for duplication.

(4) Keeps parish directory; changes are easy to make. Types directory out for duplication on demand.

(5) Puts in data for writing checks, includes expense account code. Writes checks. At end of month, compiles treasurer's report.

(6) "Visicalc" program is used for projections of all kinds including the budget, which is spread by months and estimates cash flow.

(7) Prints out notices of meetings on large labels which are stuck onto post

cards. Prints address labels for vestry, altar guild, church school staff, etc.

(8) Spits out welcome letters, Every Member Canvass letters, etc.

(9) Prints out names and addresses of any age group and of many other groups (i.e., singles, ushers, baptized members not confirmed, etc.).

(10) Rector types sermons into word processor, rearranges and reworks same during week. Sermon is then printed out in the format the rector wants.

There are many other uses, but these ten give an idea of the versatility and great value. This computer is also used to provide address labels for the ECW district, the Chattanooga area clericus, and the local Episcopal commission. Has also been used to compile survey results for HOSPICE.

(The Rev.) WILLIAM T. PATTEN

St. Alban's Church

Chattanooga, Tenn.

Who Was Mike?

I am responding to the Rev. Steele W. Martin's recent letter [TLC, Feb. 27]. The truth is that the church school missionary offering boxes are no longer called mite boxes and haven't been for a good number of years, mostly for the reasons he cited.

As CSMO coordinator at the Episcopal Church Center, I've learned, however, that habit dies hard, especially among the many Episcopalians who cling to the old name with great affection, perhaps from personal memories of fondly clutching their own mite boxes.

I enjoin everyone to the accuracy of "offering boxes," confessing that as a child I called them Mike boxes. I never did find out who Mike was.

JUDITH CARLSON

Ministries with Children

Episcopal Church Center

New York City

Alive and Well

I am not dead or deposed, and I have not defected. The 1983 *Episcopal Clerical Directory* declares in its forward that it contains the names and biographical data for all Episcopal clergy in good standing. My name is omitted from that list. I felt it necessary to find out if the church *thought* I had died or been deposed or that I had defected.

The recorder for ordinations assured me that it was only a printing error. I'm told that nothing can be done until the new directory is printed. At that time I should be included, since I am not planning on any of the three Ds happening to me.

I really am alive and well and functioning in the Diocese of Chicago.

(The Very Rev.) ROBERT A. L'HOMME

St. Paul's Church

Kankakee, Ill.

THE WORK YOU GIVE US TO DO

A simple book of stories about what real people are doing in mission all over the world. Some are doing extraordinary things. Others are engaged in down-to-earth, everyday activities, transformed by the focus of faith. A Mission Resources section points the way toward avenues that individuals or groups may wish to explore further and an Appendix includes key mission statements of the Episcopal Church and of the Anglican Communion. Prepared jointly by Education for Mission and Ministry, National Mission in Church and Society, World Mission in Church and Society, and Office of Communication. pbk. \$4.95
study guide:
Discussing Mission pbk. \$1.25

THE PRAYER BOOK GUIDE TO CHRISTIAN EDUCATION

Based on The Book of Common Prayer, this Guide uses the Church Year to provide an outline of Christian education for the whole parish. For each season of the Church Year, the book presents great themes and key words, symbols and traditions, appropriate Bible studies, and the Episcopal heritage. *The Prayer Book Guide* includes ready reference to prayers and canticles in the Prayer Book that express facets of the liturgical season and summarizes the lectionary for each Sunday and Holy Day. Prepared by the Episcopal Church Center Education for Ministry staff. "I commend it to the widest possible use."

—John M. Allin, Presiding Bishop
pbk. \$9.95

EXPLORING FAITH AND LIFE

A Journey in Faith for Junior High
Revised Edition
By Barbara Wolf and Frederick B. Wolf

A comprehensive program that will help prepare young people to take their places in the adult life of the Church.

Student's Reader pbk. \$5.95
Manual for Clergy and Leaders pbk. \$3.95
Manual for Sponsors pbk. \$2.95

At your bookstore or from

SEABURY PRESS

Seabury Service Center · Somers, CT 06071

THE LIVING CHURCH

April 17, 1983
Easter 3

For 104 Years
Serving the Episcopal Church

Kansas Home Breaks New Ground

Ground-breaking ceremonies for a \$460,000 expansion and renovation of the St. Francis Boys' Home at Ellsworth, Kan., took place on Sunday, March 13. New dining, counseling, and office space will be added to the home that houses up to 26 teenaged boys. The present building, which dates from about 1911, will be updated at the same time.

About 120 St. Francis board members, friends, staff, and residents gathered in the home's chapel to sing "Christ is made the sure foundation" before processing to the construction site, led by the Rt. Rev. John F. Ashby, Bishop of Western Kansas. Mrs. William Mowery of Salina gave a short, eloquent address in which she praised the building program as being a further fulfillment of the dream and vision of the Rt. Rev. Robert H. Mize, Jr., who founded the homes in 1945 while serving as a priest in Western Kansas.

"Today we can see the end of the coal cellar as counseling and guidance facility; the crowded dining room where boys are almost double-deck; the practically non-existent recreational facility; and the non-functioning plumbing," Mrs. Mowery said. She thanked the friends whose gifts enabled the project to begin. "Now we ask God's guidance in raising

the additional needed \$303,000," she said.

As the service continued, the ancient ceremony was performed of marking the site with the sign of the cross by cords stretched between stakes. Bishop Ashby blessed the ground and sprinkled holy water on the earth. Mrs. Mowery, together with the homes' executive director, the Rev. Canon Kenneth Yates, and the resident director at Ellsworth, the Rev. Gary Verell, turned the traditional first shovelful of earth. A reception in the gym followed the ceremony.

The St. Francis Boys' Homes, Inc., operates three residential treatment facilities for troubled, delinquent teenaged boys. Two homes are in Kansas (Salina and Ellsworth) and one is located at Lake Placid, N.Y. In each home, 26 boys of all races and creeds live as a family under the supervision of a trained staff, headed by an Episcopal priest. A step-by-step program is developed for each individual to help him cope with his problems and stress.

Outsiders Asked to Investigate

The Rt. Rev. Robert Mercer, Bishop of Matabeleland, and several other church leaders in Zimbabwe called recently for an international investigation of reported atrocities and murders of civilians by government troops in the country's troubled Matabeleland province.

Bishop Mercer urged that the International Red Cross or Amnesty International look into the alleged atrocities after an interdenominational meeting of 15 local church leaders took place at the Anglican Cathedral of St. John Baptist in Bulawayo.

The Reuters news agency and other news organizations had reported that hundreds of civilians had been killed by Zimbabwean soldiers trying to put down rebels in the southwestern province that borders Botswana and South Africa. Zimbabwe government spokesmen dispute the allegations and blame guerrillas loyal to opposition leader Joshua Nkomo for the slaughter.

Bishop Mercer told a press conference in the provincial capital of Bulawayo that he did not know if reports of army mistreatment of civilians were true, but that an investigation must take place. He added that some areas west of Bulawayo were under curfew, cut off from the rest of the world, and he did not know whether Anglican clergy there were dead or alive.

In Lexington, Ky., Dr. Cynthia Wedel, an Episcopalian who serves as North American president of the World Council of Churches, agreed with the need for an investigation of the charges against the Zimbabwe government.

"The fact that we supported (Prime Minister) Mugabe when he was looking for support... would not make us say that we want to protect him from investigation if something is going on that shouldn't be going on," she said.

News from Cuba

Upon returning recently from a week-long visit to the Episcopal Church in Cuba, the Rev. Onell A. Soto, mission information and education officer at the Episcopal Church Center, said he found strength and a witnessing faith there 25 years after the revolution.

"The congregations are small, composed mainly of older people. The church buildings are in disrepair — three have collapsed — but the spirit is high and the faith is strong," said Fr. Soto, who was born in Havana.

He added that the difficulties of the last quarter-century have matured the faith of many Cuban Episcopalians. "It is not easy to be Christian in Cuba today, but the grace of God has enabled us to be firm and to stand," was a refrain I heard many times," Fr. Soto said.

The government of Cuba is officially atheistic and although the new constitution permits freedom of worship, church people frequently have to remind authorities of this clause. No new churches can be built and church activities are confined to the "temple." In Esmeralda, the church building collapsed two years ago, but the government has allowed the congregation to gather in the rectory.

Furthermore, Fr. Soto pointed out, the government, which is the only source of construction in the country, is rebuilding that church, and Cuban Episcopalians are paying for it with the aid of a 1982 grant from the United Thank Offering. Church officials now are seeking permission to rebuild other churches in Havana and Bolondron.

In Bolondron, a small town in Matanzas Province, the Episcopal congregation worships in a Roman Catholic church with which it shares a warm relationship. "After the Eucharist, we were greeted by the pastor, who almost preached another sermon in his greeting. I've never heard a Roman Catholic organist play 'Onward Christian Sol-



Bishop Ashby sprinkles holy water on the site of the new dining hall for St. Francis Boys' Home.

diers' with such enthusiasm. Christian unity certainly has taken on a new dimension in Cuba," Fr. Soto said.

At the time of the revolution in 1958, there were more than 66,000 baptized members in 43 congregations served by 29 clergy, including the bishop. There are believed to be 11 clerics left, including the bishop, the Rt. Rev. Emilio Hernandez, who has spent ten years in prison. Few reliable statistics exist on the church membership, but it is obviously diminished, due to emigration and the country's political climate.

"The seeds that were planted will grow in due season," said Fr. Soto, who said he remains hopeful. "I was very much impressed with the fact that four children of clergy and one other young man are willing to enter the priesthood when they know there is no prestige, no material gain, and that they are to witness in the midst of an atheistic environment."

Bishop Hernandez agreed with these thoughts. "If God were not with us, we would have been dismayed long ago," he said. "Episcopalians in Cuba are looking at the reality of the present and are well aware that God has called them to witness, wherever they are. They also feel, more than ever, the importance of the worldwide Anglican family, of knowing they are not alone, and that they are sustained by the prayers of millions of people around the world."

Fr. Soto reported that during one meeting, Bishop Hernandez read "with joy and enthusiasm" a letter from the Rt. Rev. Frank Cerveny, Bishop of Florida, whose diocese had just approved a companion relationship with Cuba.

At no time during his visit was his pastoral work interfered with, Fr. Soto said, and he was free to photograph anywhere he chose. In addition to the pastoral focus of his trip, the priest was in Cuba to help plan for a Partners in Mission consultation scheduled for next year. A number of papers on the life of the church were reviewed at meetings in Havana and these will serve as the basis of the consultation.

Pope Invited

Final preparations for the next assembly of the World Council of Churches, scheduled for July 24-August 10 in Vancouver, dominated the agenda of the 26-member WCC executive committee, which met in early March in Geneva, Switzerland.

The Most Rev. Edward Scott, Anglican Primate of Canada and WCC moderator, and WCC general secretary Philip Potter formally invited Pope John Paul II to visit the center when he travels to Switzerland in May, 1984. The pope was to have visited the WCC center in 1981, but that visit was called off after the attempt on his life.

CONVENTIONS

The fourth convention of the Western Diocese of Louisiana met at Lake Charles February 4 and 5, with the churches of the Lake Charles Convocation serving as hosts.

The Rt. Rev. Willis R. Henton, Bishop of the Western Diocese, presided over a quiet but enthusiastic convention. He made it clear that he firmly believes the Holy Spirit works through such routine procedures as budget adoption. "The Spirit works through the budget in the way we put it together and the way we spend it," he said. "See the budget as people and missions and be inspired by it." A budget of \$680,333 was approved by the 54 clergy and 133 lay delegates.

Among other steps taken by the convention, the Diocese of the Dominican Republic was chosen unanimously to be Western Louisiana's companion diocese. St. Paul's Mission in Abbeville was granted parish status and a new mission, Holy Spirit, was begun in Lafayette. The 1982 General Convention resolution on seminary support was affirmed.

The convention Eucharist was held in the Roman Catholic Cathedral of the Immaculate Conception. The Rt. Rev. Bernardo Merino, Bishop of Colombia, preached at the service, which was offered in thanksgiving for the successful diocesan Venture in Mission campaign and with special intention for the church in the Diocese of Colombia.

• • •

Under the theme of "One Family in Christ," the Diocese of San Joaquin met from February 18-20 in its see city of Fresno, Calif. Business sessions were conducted at a local inn and convention services were held in nearby St. James' Cathedral.

In his opening address, the Rt. Rev. Victor M. Rivera, Bishop of San Joaquin, called for a family sharing of the "great treasures" of faith. "Let us be evangelical in speaking the Gospel, catholic in faith, faithful and honest in stewardship, and always willing to learn," he said.

Guests at the convention were the Most Rev. Joseph J. Madera, Roman Catholic Bishop of Fresno; the Rt. Rev. David B. Birney, Bishop of Idaho and preacher at the closing Eucharist; and the Very Rev. John H. Rodgers, Jr., president and dean of Trinity Episcopal School for Ministry in Ambridge, Pa.

Two congregations were received as diocesan missions: St. Michael and All Angels, Sonora, and Santa Margarita de Escosia, the first Hispanic mission in the diocese. Unanimous approval greeted a resolution calling for a special convention in September for the pur-

pose of considering participation in Venture in Mission. The diocese had not undertaken a VIM campaign previously because it was engaged in an earlier capital fund drive to build a new camp and conference center. "Better late than never," said Bishop Rivera, "but it can no longer be postponed."

In other action, the convention accepted a prayer partnership with the Diocese of Colombia; incorporated the camp-conference center; approved a resolution calling for the designation of Mono Lake as a national monument; and approved a 1983 budget of \$617,577.

BRIEFLY...

Dr. Van C. Kussrow, administrative director of Camp Pinnacle, Hendersonville, N.C., has been appointed executive director of the American branch of the Community of the Cross of Nails, which is allied with Coventry Cathedral in England. The community is an international, ecumenical organization which operates under a modified lay Benedictine rule and works for reconciliation and renewal in the world's trouble spots. The organization's current objective is to build a "house of hope" in Israel, where a group of Christians, Moslems, and Jews will live and work together. The new address for the Community of the Cross of Nails in the U.S. is Rte. 3, Box 150, Hendersonville, N.C. 28739.

■

In Raleigh, N.C., Episcopalians and Methodists joined in a service at St. Michael's Episcopal Church to honor the memory of John and Charles Wesley, founders of Methodism who remained Anglicans all their lives. About 300 clergy and laypeople from both churches attended the service at which the Rt. Rev. Robert W. Estill, Bishop of North Carolina, and United Methodist Bishop William R. Cannon of the Eastern Carolina Conference, presided. Bishop Estill expressed the hope that the idea of churches worshiping together will continue to spread, and said he is convinced of the need for church reunification in a world of divisions.

■

The board of the National Association for the Self-Supporting Active Ministry (NASSAM) met at the College of Preachers in Washington, D.C., from March 4-6. The group made plans for their fall meeting, which will be led by the Rev. Richard Bolles, author of *What Color is Your Parachute?*, and met the college's new warden, the Very Rev. Herbert O'Driscoll.

The Glory of the Lamb

**The more one loves someone else,
the more one is willing to suffer for the other.**

By DUMITRU STANILOAE

St. John's vision of the glorified Christ as "a Lamb standing, as though it had been slain" (Revelation 5:6) is the topic of the Epistle appointed for this third Sunday in Eastertide. In this short article, adapted from a long lecture delivered at St. Stephen's House in Chicago, the great Romanian theologian discusses this mysterious passage in the light of the teaching of St. Cyril of Alexandria (died 444). The original lecture was translated into English by A.I. Stan.

Christian spirituality, generally speaking, is union with Christ, who is God become approachable through his humanness. The communication of his words by itself does not give us the power spiritually to elevate ourselves, nor to perfect ourselves. It is utterly necessary to receive him in ourselves in order to shape ourselves after his model. "As therefore you received Christ Jesus the Lord, so live in him (Colossians 2:6).

It is only those who have received Christ that are enabled to reach the status spoken of by St. Paul: "Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator" (Colossians 3:9-10). Those who do so have become "conformed to the image of his Son" (Rom. 8:29).

But Christ, with whom we become united on condition of believing in him, is the Christ who passed through crucifixion and resurrection. One cannot sep-

arate from him the fact of having been crucified and resurrected. The fact of suffering passes; the fact of having suffered never passes, rightly said the French thinker Leon Bloy.

St. Cyril of Alexandria has described Christ as being in a state of permanent sacrifice, a state into which he gathers his followers, who glorify the Father through him. This complete but permanent sacrifice is spoken of in the Epistle to the Hebrews and in the fifth chapter of Revelation. It is the basis of all the sacraments, culminating in the Eucharist.

St. Cyril says: "For in Christ's mediating for us and in bringing us closer to God the Father, we shall also be accepted through the offering of our prayers for our sins and through the asking for the remission of ancient guilts." His sacrifice is the most powerful embodiment of prayer. Our prayer feeds on his sacrifice. Christ's mediation for us is not external to us, nor does it leave us outside of him, but rather it unites us to him by lifting us up into his state of sacrifice.

To the extent that our prayer feeds on his sacrifice and joins his prayer, it also becomes a sacrifice. One may consider the entire liturgy a sacrifice of Christ's and of ours, deriving from the power of his sacrifice, a sacrifice culminating in the Eucharist, which is Christ's offering to the Father and to us.

Although Christ no longer repeats his death on the cross, his capacity of being High Priest continues forever (Hebrews 7:24). At the same time, he is himself the

altar on which his sacrifice is offered. "The altar is Christ," says St. Cyril, and again, "In Christ is being offered whatever we offer." Christ can perfect the entire creation by lifting it up to the highest proximity to the Father.

The identity between Christ's quality of being High Priest and the state of sacrifice before the Father, and also the fact that such a state he possesses from himself without receiving it through us or our liturgy, are indicated to us in the Book of Revelation. There is the vision of the slain Lamb, situated next to him who was seated on the throne, even nearer to him than the four living creatures and the 24 elders or presbyters. The Lamb is glorified by the four living creatures, by the 24 elders, by a great multitude of angels, and by the entire creation for the slaughter he had suffered for the salvation of many.

The Lamb is glorified, not only as the one who had been slain, but also as the one who, because of the slaying exhibited in himself, saves others. And he is not the sacrifice brought by some other high priests, but by himself. He, therefore, is also the High Priest. And the slaying is not just a remembrance. He carries the slaying continually himself.

The more one loves someone else, the more one is willing to suffer for the other. Mothers suffer much for the difficulties of their children — more than the children themselves suffer. Christ loves us more than anyone.

What is the origin of the human willingness to suffer for others and the paradoxical discovery of peace and holiness in such suffering? We are by nature created one for another. In the suffering of one for another, the doors are thrown open among ourselves. The basis for this is in God. It is the love of the Holy Trinity that made us one for another.

In creation, sin has locked the doors between humans. Sacrifice alone can open them again. The action of bringing back the creatures into the way of union through sacrifice originates in God himself.

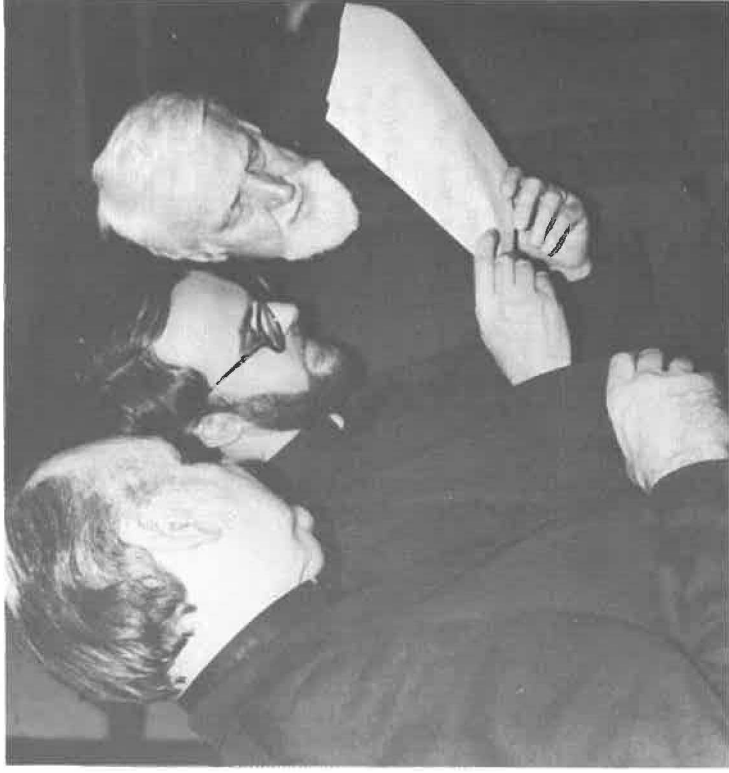
As Christ, our great High Priest and sacrifice, has come permanently into the presence of the Father, so through him "we have confidence to enter the sanctuary" (Hebrews 10:19). So the Lamb standing as slain is not solitary, but is accompanied by a vast crowd of his followers.

The heavenly liturgy, furthermore, is connected with the liturgy on earth, as the 24 elders or presbyters offer our prayers as incense before the throne of God. Further, "every creature in heaven and earth and under the earth and in the sea" joins the song of praise. Through the sacrifice of the Lamb and in his liturgy, the entire universe finds its purpose and fulfillment.

"To him who sits upon the throne and to the Lamb be blessing and honor and glory and might for ever and ever!"

A Living Church Interview with

Dumitru Staniloae



Fr. Staniloae (right) with the Rev. Canon Richard Young (left) and interpreter, the Rev. Ioan Ionita, at St. Stephen's House, Chicago.

Father Dumitru Staniloae has long been recognized as the leading theologian of Romania; today many would consider him the leading Eastern Orthodox theologian in the world. Although he has often lectured in various nations of Europe, the past winter he came to the U.S. for the first time, accompanied by his daughter and grandson [TLC, Dec. 26].

Fr. Staniloae was interviewed by the editor while staying at St. Stephen's House in Chicago, where the rector, Canon Richard Young, arranged a series of appearances and meetings for Fr. Staniloae, including a surprise party for his 79th birthday. In this interview, linguistic assistance was given as needed by Fr. Ioan Ionita, of New St. George Romanian Orthodox Church, Lansing, Ill.

• • •

Fr. Porter: It is a very great privilege to meet you, Fr. Staniloae. I have looked forward to this for a long time.

Fr. Staniloae: I am so glad to meet you, and I am enjoying meeting people in America. I have visited England, but not before in America.

P: We have a very good mutual friend in the Church of England, Canon Alchin of Canterbury [see interview, TLC, Feb. 13].

S. Ah, you know him too! I am so very

happy. When I went to England, I stayed with him in Canterbury, and he has visited us in our country. I am so very glad you are his friend also.

P: So you already have some acquaintance with the Anglican Church?

S. Yes, I have looked through your book of prayers. I have also been much interested to read Austin Farrer and some other English theologians.

P: But in your own country all the theologians are Orthodox?

S. The Romanian people are Orthodox. At the same time, there have for many years been Germans living in our country, and they are Lutheran or Roman Catholic. There are also Hungarians, who are Calvinist or Roman Catholic.

P: When you say Germans or Hungarians, you mean citizens of your country who speak these other languages?

S. Yes. Germans and Hungarians have been living there for centuries, but they keep their own language and customs and churches. Today, all of these churches are very cooperative in Romania, and we have many ecumenical meetings. I have many good friends in the other churches.

P: I am sure you have good friends wherever you go.

S. In the love of God we all come closer.

P: You have worked in teaching and scholarly work for many years. I think you have especially studied the ancient monastic writings.

S. Yes, these great writings of the holy fathers can now be better known.

P: Are there many monasteries in Romania today?

S. Oh, yes, many.

P: Are there many monks and nuns?

S. Perhaps 2,000 monks; perhaps more nuns. They are very much respected. Many of our people visit the monasteries often to pray in the church and to get spiritual advice.

P: I suppose some individuals are famous as spiritual teachers?

S. There is Fr. Cleopa at Sihastria Monastery. A thousand people come to see and hear him every day.

P: That is remarkable. In the Romanian Church, is the liturgy in a language the people understand or do you use Church Slavonic?

S. No, no, we do not use any Slavonic at all in our prayers. Our language is a Ro-

mance language, coming from Latin, like French or Spanish. Many words are similar, and many ways of saying things are the same in these languages. We have some Slavic words in ordinary speech, but not in the Holy Liturgy. It has pure Romanian vocabulary. People do understand it. We Romanians are descended from the Dacians, who lived in our country in Roman times.

P. One Romanian who is known to many readers in this country is Mircea Eliade, whose writings on the history of religions are very much respected.

S. Ah, yes. His writings give a very interesting “natural theology,” the theology that comes from human thought and life. This is not the same as Christian theology, but it is something to start with. Eliade’s emphasis on mystery reflects very much our Romanian temperament.

P. You have just come to our country. Do you know what Eliade said when he first came here to Chicago? Someone asked him what impressed him most. He said it was feeding the squirrels on the grounds of the university. What struck him was that in this huge city a man and a wild animal could still meet as friends.

S. In the Romanian Orthodox Church, we have many prayers and blessings that have to do with animals and plants. Many of our people are farmers, and the natural world is important to us. In many places in the Bible and in the writings of the holy fathers, peace between man and the rest of creation is a sign of the kingdom of God. We had a Romanian monk who lived in a cave with a bear.

P. Like the ancient desert fathers living with lions?

S. But this was modern time — very recently!

P. Before we conclude, what theological question do you feel our Western theologians must give special attention to?

S. The problem of *filioque*, what you say in your creed about the Holy Spirit proceeding from the Father *and the Son*. In the eternal being of God, the Spirit proceeds from the Father. Each person is distinct. Each has distinct relation. Western theology confuses the Father and the Son, and it makes the Holy Spirit subordinate to both of them. This is a great mistake. The mystery of the Holy Trinity is so important for us because it expresses love, God’s love, infinite love. We see this love in all the work of Christ. It is in this love that mankind will be brought together, and the entire cosmos will be brought to perfection.

Love’s Pain

As I look back on the 20 years of my parish ministry, I can honestly say that I love my work. But my wife, who is now in her forties, has a problem. Our children are fully grown, and she has become a thorough-going hypochondriac.

Her psychologist tells her that she has a lot of loneliness and anger inside her and that I seem to be its chief cause: loneliness because I share so little of myself and my time with her, and anger because life shouldn’t be that way. My life, for the most part, is serene, secure, and content, but it is easy to see that she is deeply troubled.

As I think back over the 25 years of our life together, I can remember ignored opportunities on my part to be kinder. She asked me to call her by some pet name or other, but I was unwilling to do so. She wanted us to take up tennis or pingpong together, but I never got around to it. She used to irritate me by asking, “What are you thinking about?” — she learned not to do that!

A couple of weeks ago while administering communion, I happened to notice a beautiful emerald on the finger of one of “our widows.” It was probably given to her by her husband, I thought, and I was smitten with the remembrance that it was a long time since I had given my wife any present at all with sentimental value. There were more important things to spend *my* money on!

There have been times occasionally during the course of the day that I have felt like patting her hand or putting an arm around her, but I haven’t done so. It

This article was written by one of our readers who has a successful ministry in a midwestern parish.

doesn’t seem natural for me — I don’t want to get too close, physically or emotionally, to *anyone*.

I could make all kinds of excuses: I had a domineering and stern father. There was a lot of competition in our family of boys — lots of struggling and fighting. I never saw or received much affection, not even from my mother. So I have treated my wife in much the same way. I have seen her more as an obstacle to circumvent, than as a beloved help-mate.

Emotionally I have been protecting my own life and sacrificing hers. Recently, with the help of the psychologist, I began to think that perhaps I had been a fool to refuse to change. “God, help me to change my emotional set,” I prayed.

Recently I called my wife “Honey.” I had to rehearse it several times in my mind before I could say it. It was one of the more daring and frightening things I have done in my life. I’ve brought flowers to her now and then, and they have meant so much to her (a little cheaper pipe tobacco for me, to make up the expense — but then one of my parishioners who had given up his pipe gave me a can of really choice tobacco).

Mary has done all *she* can to overcome her hypochondria. She has sought out professional help, and she prays always for deliverance from her emotional problem. Now it is up to me. I see her hypochondria and the unopened bottles of prescription medicines in a new light. They are a goad to remind me that I must, for my own sake, as well as hers, give of myself. And I am sure my parishioners will appreciate the new me too.

Consolation

I watch the splendor
of the waterfall
as soft winds turn
to drench me with the spray,
beneath the awesomeness
I am a thrall;
conceit soon melts away.

I take the gold
from out the shining day
and gather it about me
like a shawl;
humbled, I kneel to pray.

And being very still
I hear the call
of every living thing
in sweet relay;
the voice that speaks
the mystery
of all the universe this day.

Jaye Giammarino

EDITORIALS

A Great Christian Witness

The name of Fr. Dumitru Staniloae (pronounced Stani-lo-way) is hardly a household expression in America. Yet he is one of the great Christian thinkers in the world today, and he deserves to be known by readers of *THE LIVING CHURCH*. His heritage as a Romanian churchman is interesting. What is today Romania, on the western side of the Black Sea, was long divided between the Turkish, Russian, and Austro-Hungarian Empires. The people remained held together by their Orthodox faith, their language, and a rich and colorful folk culture.

Romania became an independent kingdom about a century ago, and enlarged its borders after World War I. A brief flowering of literature and culture occurred until the curtain of World War II descended. It is not appropriate here to describe the events or the tribulations that followed. Suffice it to say, Romania soon found itself within the block of communist nations. Today, Orthodox Romania and Roman Catholic Poland are the two nations of Eastern Europe in which the overwhelming majority of the people maintain active church membership.

One reason this has been possible in Romania is because of the revival of the spiritual and intellectual life of the church which had already gathered force in the 1940s. Fr. Staniloae had a major share in this recovery of the Romania Orthodox tradition. During the past 20 years, as professor of dogmatic theology at the Theological Institute of Bucharest, he has taught another generation of future Christian leaders.

Meanwhile, his irrepressible warmth, enthusiasm, and capacity for friendship have not been confined to his own church, or his own nation. This white-headed old priest, with twinkling eyes and contagious smile, has accepted no barriers of language or culture dividing Christians, but is something of a one-man ecumenical movement. Addressing himself to simple believers, no less than scholars, he speaks unhesitatingly and unaffectedly of the mystery of the cross and the resurrection, and of the love of God, the limitless love of God, embracing heaven and earth.

It is a privilege for *THE LIVING CHURCH* to present an interview and an article by this great contemporary Christian witness [p. 8].

Why Eastern Orthodoxy?

To most Americans, the Eastern Orthodox Churches represent a bizarre, puzzling, and exotic religion, without relevance to American Christianity. This is not the position we take. For many years, *THE LIVING CHURCH* has called attention to Orthodoxy, had reviews of Orthodox books in English, and has noted important Eastern Church news events. We will continue to do so. Why?

We believe the catholicity of Anglicanism cannot be adequately expressed without attention to the distinc-

tive witness of Orthodoxy. For much of its history, the Christian world has been divided between the Western Church (Western Europe, where Latin was the original church language), and the East (Eastern Europe and the Middle East, where Greek was the prevalent Christian tongue).

Where the Western Latin tradition is exclusively followed, distortion of the Christian message results. In the 16th century, the theology of the Church of England differentiated itself from that of Roman Catholics, Lutherans, and Calvinists by giving much greater emphasis to the teaching of the Greek fathers.

Unfortunately such teaching, in a foreign tongue and clothed with a foreign culture, was not easily popularized. It was only as a result of the Oxford Movement in the 19th century that inexpensive translations of the Greek fathers became available. The fruitful impact of Eastern teaching on Anglicanism is seen in our spiritual writers, ranging from Lancelot Andrewes and Jeremy Taylor in the 17th century to Evelyn Underhill and Michael Ramsey in our own time.

The Eastern tradition is not a matter of petrified ideas written in old books. Indeed Eastern theology is notable for its close involvement with the practice of the Christian life, liturgical worship, and the distinctive contribution of monasticism. An understanding of Orthodoxy requires attention to its living practice and its present expression of the traditions handed down from the earliest times. Recourse to Orthodoxy is and always has been an essential ingredient for catholic Anglicanism.

"The Movies"

It is our pleasure to introduce to *Living Church* readers the Rev. Ernest E. Hunt, III, rector of the Church of the Epiphany, New York City, who will review current films in our column "The Movies" [p. 12].

Fr. Hunt is widely respected for his talent in relating Christian truths to the contemporary scene, and we welcome him and his perceptive comments to our pages. "The Movies" will appear at various times during the year, and we are sure readers will find his reviews stimulating.

The First Winter

Under Massachusetts snow,
under leaves of oak and pine
the graves of William White, wool comber,
Miles Standish's wife,
Priscilla Mullins' parents and brother,

The green of arbutus waits
to send forth trumpets of pink and white
". . . and sweete,"
murmurs the Pilgrim kneeling.
"God be praised . . . Mayflowers."

Maxwell Corydon Wheat, Jr.

THE MOVIES

GANDHI. Directed by Richard Attenborough. Running time: three hours and seven minutes, with an intermission.

I saw this motion picture two times, and on each occasion the theatre, which had a large capacity, was filled with groups of young people from schools and religious institutions. They couldn't have come to see a better movie to help them understand the lasting values of religious commitment.

Gandhi is first seen dressed as a West-erner, Bible in hand, on a train in South Africa. He is thrown off for being "colored," even as he quotes scripture — as he does in several places in the picture. We know that he was attracted to Christianity through the Anglican Church, and in this movie an Anglican missionary appears as his friend and companion in several amusing, eventful scenes.

The film traces Gandhi's life from South Africa back to India, through the confrontations with British rule to his attempts to reconcile Moslems and Hindus after independence had come. The picture begins and ends with his assassination and his last words, "O, God."

What impressed me most was the underlying theology of the film, obviously of Judeo-Christian origin, and stated time and time again, "We are all children of God." Attenborough's Gandhi is a sacrificial figure frustrated in his attempts to bring unity to humankind.

WE OF THE NEVER, NEVER. Directed by Igor Auzin. Running time: two hours and 16 minutes.

Australian films are popular in the United States today because they reflect a direct understanding of the human condition. They are, by and large, also more historical. "My Brilliant Career," "Breaker Morant," and "Gallipoli" were crowd-pleasers because of their combination of pioneer values and an awakened sense of Australia's own place in the world of nations.

In the film "We of the Never, Never," an incredibly brave and faithful woman, played by Angela Punch-McGregor, marries a former teacher, who takes her to the "outback" of the wilderness. He becomes a kind of ranch manager. All of this is in a setting of 80 years ago.

Instead of Indians there are Aborigines. The romance of the marriage begins to end, however, when the heroine is delegated to improve a dilapidated house. Her husband becomes interested in a group of "macho" horse gatherers,

and — never the twain shall meet.

The heroine tries to break barriers. She doesn't treat the Aborigines as natives, but as friends, to the ire of her husband's hands, who keep them at a distance, saying, "They have their own ways."

What a paradigm of mistaken Victorian missionary activity this film is, even through the setting is secular. Eventually, the heroine outlives her husband and even the tribal chief she befriended. The cowboys won't work for her, and the film ends with her reaching out to the Aborigines for the only solace left.

She embodies the finest spirit of Christian love, while being a challenge to present day Australians who might, if they could, turn their backs on their land's true people. This is a film made for an Australian and Christian conscience. One yearns for signs of reconciliation between the male and female roles and between the different races.

THE VERDICT. Directed by Sidney Lumet. Running time: two hours and eight minutes.

The hero, Frank, played by Paul Newman, is a down and out lawyer who finds salvation through individual moral decisions and, in doing so, restores the viewer's faith in that justice, which he says in his final courtroom soliloquy, "is in our hearts."

Because of an adverse reaction to anesthesia, a girl in childbirth suffers irreversible and serious brain damage. The Archdiocese of Boston, in the film, decides to pay the family \$210,000 because the incident occurred in "St. Catherine's Hospital."

Frank refuses the money as a settlement because it cannot undo the damage, which he clearly sees when he visits her bedside. He says he seeks the truth

through a public trial, and the archbishop asks him, like Pontius Pilate, "What is truth?"

The movie indicts all the professionals — lawyers, doctors, and clergy — for not caring about individuals, for caring more about reputations than honesty. In the trial, Frank is pitted against a smooth, well known lawyer, played by James Mason, whom Frank's friend calls the "Prince of . . . Darkness."

As the truth of what really caused the girl's condition slowly, painfully reveals itself in the trial, we also see that truth sets us free. The name of the motion picture derives from the jury's just decision, but the turning point of the film is really Frank's decision to pursue the trial in obedience to his awakened sense of moral justice.

SOPHIE'S CHOICE. Directed by Alan J. Paluka. Running time: two hours and 37 minutes.

Sophie, a Polish Roman Catholic Auschwitz survivor, played by Meryl Streep, and Nathan, an unstable, intellectual Jew (Kevin Kline), find each other in Brooklyn in 1947. He restores her health through the help of his brother, a doctor, and restores her soul through reading Emily Dickinson to her, and evidencing his need for her.

Another character, Stingo, evidently author William Styron's view of himself, is a young writer, a southern innocent, who takes a room in their house. He is fascinated, and yet appalled, by Sophie and Nathan's antics. As he talks to Sophie, he slowly finds out what her choice was, and why she is so attached to Nathan.

Sophie's father did not befriend Jews, but rather Nazis, whose hideous evil finally destroys him anyway, and almost destroys Sophie. She is sent to a concentration camp, and through flashbacks, the story emerges.

A Nazi officer of the camp says he plays God since he selects who will die and who will live. When she shouts that she is a Christian, this same officer says: "Do you believe in a Redeemer? Do you remember the words, 'Suffer the little children to come unto me?'" She says she does.

To her horror he then demands that she play God and choose which of her two children will live. The choice cannot be forgotten and helps us to understand her suffering, as well as her mothering of Nathan.

RUE—The Herb of Grace

Pungent, bitter grace
Costly, fierce obedience
Undergirds thy joy.

Ginny Pomy

—The Rev. Ernest E. Hunt, III

BOOKS

Witness and Commitment

PREACHING ON PEACE. Edited by Ronald J. Sider and Darrel J. Brubaker. Fortress Press. Pp. 96. \$3.95 paper.

This is a very readable book of 18 sermons on peace and the threat of nuclear war. It is filled with facts and insights that any Christian would find valuable. It is also interesting to note the different texts and approaches taken by each one of the preachers. There is a variety of gifts here which is impressive.

Yet, as one reads this book, a qualitative difference emerges. There are those who have taken some *personal* risk in their stand for peace and against the nuclear arms race, and then there are others who consider the situation from a distance.

The Most Rev. L. T. Matthiesen, for example, who is the Roman Catholic Bishop of the Diocese of Amarillo, Texas, where our nuclear bombs are made, speaks movingly of the three *entire orders* of Roman Catholic nuns the United States incinerated when we nuked Nagasaki.

Tazu Shibama gives an unforgettable account of his experience of being a survivor of our Hiroshima bombing. The personal confession of Archbishop Raymond G. Hunthausen of Seattle is a sermon that many Episcopalians could identify with.

Thus, besides being an excellent resource for those interested in preaching about peace, this book is yet another example of the truth that commitment from the preacher strengthens the sermon.

(The Rev.) NATHANIEL W. PIERCE
Grace Church
Nampa, Idaho

A Mixture of Views

ABORTION: The Moral Issues. Edited by Edward Batchelor, Jr. Pilgrim Press. Pp. 246. \$8.95 paper.

This book contains essays by 20 theologians and ethicists, four of them women, and one committee. The book is a mixed bag, but the abortion rights position is given more coverage than the right to life position.

In section one, Lisa Newton argues with wry wit that "the sooner we get the word religion out of the dispute, the better it will be for all concerned." Margaret Mead contributes a loose-limbed article in which she puts forward the simple suggestion that all of us should vote for the repeal of laws governing abortion and leave the matter to physicians, the women concerned, and the teaching authority of the churches.

Section two contains one of the best essays in the book, "Rules for Abortion Debate," by a Jesuit, Fr. McCormick of Georgetown. This essay by itself would be worth the price of the book. It would be worth all the gold in Fort Knox if one could persuade the zealots to read it and take it to heart.

Paul Ramsey's essay in section three, "The Morality of Abortion," is a first rate article, closely reasoned, irenic, and compassionate. It is one of the best things I have found. In section four, Kraus, Donceel, Curran, and Thielicke argue the case for change. Mostly, the answer is "Yes, but..." Roger Shinn seems to me to be the only useful contributor to section five, in his "Personal Decisions and Social Policies in a Pluralist Society." This article is as good as Fr. McCormick's.

The "critiques" of section six are oddly named. The two writers make no attempt to deal with what has been written earlier in the book. James Gustafson gives us a good, but rather heavy piece on "A Protestant Ethical Approach." Beverly Wildung Harrison writes an angry essay in which she identifies universal misogyny as the key problem in the abortion debate.

(The Rt. Rev.) STANLEY ATKINS
Retired Bishop of Eau Claire
Oconomowoc, Wis.

Cosmology and Theology

THE THEOLOGIAN AND HIS UNIVERSE. By N. Max Wildiers. Seabury. Pp. 289. \$21.95.

Those of us who are interested in the question of theology and cosmology will find ourselves greatly indebted to Prof. Wildiers. His study presents an historical survey of cosmology and theology from the medieval period to contemporary times, as well as various discussions of how these two matters are related.

His own view is that theology ought to be informed by cosmology, a position he defends in a contemporary context by the example of Teilhard de Chardin. This book is not, however, a narrowly conceived apologetic for Teilhard's theology, nor even for a particular theology/cosmology, but a large scale discussion of individuals and issues.

In fact, the major portion of the text is devoted to medieval cosmology and is filled with interesting details: for exam-

Correction

In our issue of February 20, C. Wayne Zunkel's *Growing the Small Church*, published by David C. Cook Publishing Co., had the price listed erroneously. The cost of the volume is \$14.95.

WIPPELL MARCH WINDFALL

15% DISCOUNT

ON ALL
CATALOG ITEMS
ORDERED IN MARCH.

Write or Call ...

WIPPELL

13-00 Plaza Rd. (P.O. Box 456)
Fair Lawn, New Jersey 07410
Phone (201) 796-9422

THE PATTERSON SCHOOL

Boarding Boys
Boarding Girls
Grades 7-12

A structured, traditional, and fully accredited Episcopal college preparatory boarding school since 1909, with emphasis on basic academic skills necessary for successful college and professional life.

PATTERSON HAS . . . Small Classes

- Tutoring each afternoon
- Supervised study
- An advisor for every student
- 1400 acres in mountains
- All sports, incl., skiing
- New library & student center

Write Box L, Lenoir, North Carolina 28645
Phone: 704-758-2374



Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country.

Use the classified section, too, if you want to find an out of print book, if you want to sell used books, furnishings, etc.; if you want to find the right people for your staff, if you want supply work or want to make a change. Details on the nominal rates are on page 15.

ple, the medieval theologian frequently argued for seven sacraments on the basis of there being seven planets and that both sacraments and planets achieved their effects by identical mediums of causal influence.

Overall medieval cosmology viewed the world in terms of order and hierarchy, an outlook which provided the framework within which Christ's mission was understood in re-establishing harmony, returning the creation to its original perfection. It is precisely this view of an originally ordered world, and the principles of order and hierarchy themselves which are no longer tenable and require the relationship of theology and cosmology to be rethought.

Wildiers' attempt to lead us in this rethinking will be variously assessed. For my own part, I came away wishing a distinction had been made between cosmology and world view, terms which Wildiers uses interchangeably. As I understand this distinction, cosmologies are those world views which are oriented toward the natural order. As not all world views are oriented this way (e.g., existentialism, historicism, idealism), arguments for an integration of theology with contemporary world views will not count as arguments for cosmological integration. Wildiers' discussion suffers from lack of conceptual clarity at this point (an example is Wildiers' treatment of liberation and political theology).

I would also hold against Wildiers that such integration of world views, whether cosmologically oriented or not, needs a much stronger control from scripture and the dogmatic tradition than he supplies. But to raise these criticisms is to acknowledge the success of

Wildiers' achievement and recommend it for wider acquaintance and discussion.

The Theologian and His Universe is an important contribution to contemporary theology.

(The Rev.) WALTER F. HARTT
Church of the Atonement
Laurel Springs, N.J.

For the Concerned Adult

HELPING CHILDREN COPE WITH SEPARATION AND LOSS. By Claudia Jewett. Harvard Common Press. Pp. xiii and 146. \$11.95.

When I looked at the cover of Claudia Jewett's book, I thought to myself, "How many more ways can this subject be addressed by how many more would-be authorities?" But I read on and was pleased, because it is a useful and helpful manual about a specialized, important topic.

All children will suffer some form of loss during their formative years, and the grief that accompanies that loss will be expressed in any number of various behaviors. This book represents a clearly written, practical attempt at helping the concerned adult help the hurting child. The author distinguishes between immediate behavioral patterns brought on by recent loss, and long-lasting behavior that may appear on a regular basis in a child who has suffered a loss years before, and has never been helped to resolve it.

Mrs. Jewett, through her many years as a family and child therapist, brings insight and a variety of practical aides to the difficult task of unraveling a

small person's tangled emotions. She begins by defining the delicate procedure that one should follow in order to tell a child about a loss. Honesty is the big word for her, she repeatedly reinforces her thoughts on the necessity of openness and straightforwardness.

A portion of the book deals with such things as abuse or abandonment, imprisonment of a parent, incest, drug abuse, parental suicide, parental rejection, and a host of other specific problems not often considered in our society.

A significant chapter deals with impaired self-esteem and self-control brought on by feelings of shame and powerlessness. Mrs. Jewett offers a number of ways to assess a child's feelings and self-blame, and points out how easily adults fall into the habit of rewarding negative behavior, rather than enforcing the positive. By doing so, they unwittingly contribute to the perpetuation of the problem.

Teaching positive attention-getting is stressed, as well as how to help the child learn to make choices. All in all, the book is a nice piece of work for anyone who is involved with children on any level. It is clear and direct, with no extraneous material. It would be valuable to the pastor, and it could be a helpful handbook for parents and helpers.

I am really tired of grief and loss and death and dying books. It takes a good one to fly in the midst of all the bad ones — this one is okay!

(The Rev.) WILLIAM C. SPONG
Professor of Pastoral Theology
Episcopal Seminary of the Southwest
Austin, Texas

Pocketful of Temple

CHRISTIAN FAITH AND LIFE. By William Temple. Compiled by Roger L. Roberts. Morehouse-Barlow. Pp. 64. \$2.95 paper.

These helpful extracts from the great William Temple's *Christian Faith and Life* are as moving today as they were when they were individual sermons preached in Oxford in 1931. This pocket-size booklet is one of the many worthwhile devotional classics Morehouse-Barlow has been making available. They are all of an attractive format and of a size that can be carried to retreats and used in church.

Archbishop Temple's expressions of great ideas are so easily understood. They can be read and reread and have a deeper, more vital meaning to the reader each time.

William Temple was a spiritual giant, a great leader of his day. He continues to be an inspiration to us in our day. His timeless message is that of hope that the church can experience new stages of progress, if only "we would give ourselves in devotion to its Lord and take our place in [the church's] service."
V.M.P.

A SPECIAL OFFER FOR NEW SUBSCRIBERS

Subscribe now to THE LIVING CHURCH and each week you will receive current news of the Episcopal Church, feature articles, book reviews, special reports, devotional material and much more. THE LIVING CHURCH is the only independent national weekly newsmagazine in the church serving the clergy and laypeople since 1878. This special introductory offer — a 26 week's subscription for only \$8.50 — is for new subscribers only. Foreign postage is \$5.00 additional.

THE LIVING CHURCH
407 E. Michigan, Dept. A
Milwaukee, WI 53202

I wish to subscribe to THE LIVING CHURCH for 26 weeks at the special introductory rate of \$8.50. This is a new subscription, and I enclose my payment of \$8.50.

Name _____

Address _____

City _____ State _____ Zip _____

CLASSIFIED

BOOKS

LITURGY/MUSIC RESOURCES from Diocese of Los Angeles: "On Hiring a Church Musician" (\$2.50), "Working Relationship Between Priest and Musician" (\$2.50), "A Handbook for Liturgical Ministry" (philosophy and guidelines for use of new BCP — \$4.00). Send check with order to: Carol Foster, Diocesan House, P.O. Box 2164, Los Angeles, Calif. 90051.

CHRISTIAN SPIRITUALITY — quality booklets. Descriptive list. Bemerton Booklets, Box 99309A, San Francisco, Calif. 94109.

CHURCH MUSIC

TWO COMPLETE SETTINGS of Eucharist II; Preces for Choral Evensong; Anglican Psalm Settings; Hymns. Musically sophisticated while still accessible and rewarding for congregations and non-professional choirs. Samples \$5 (deductible from later order). Daniel Hathaway, 1701 E. 12th #19-S West, Cleveland, Ohio 44114.

FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$18.00 including gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782. (803) 457-4613.

POSITIONS OFFERED

LONG ISLAND: Large suburban parish seeks third staff priest, special responsibility youth and recreational program. Vacancy, July 1. Minimum of five years parish experience. Contact rector: Fr. Robert J. McCloskey, Jr., 500 S. Country Rd., Bay Shore, N.Y. 11706.

ORGANIST and music director. Part-time position: youth and adult choirs; music education. Send resume and personal statement to: Rector, Christ Church, Zero Garden St., Cambridge, Mass. 02138.

ORGANIST/CHOIRMASTER for adult and youth choir. Wicks organ. One principal service and other services according to Church Year. Twelve months with one month vacation. Parish located near college campus. Position available September 1. Address inquires to: Organist Search Committee, Trinity Episcopal Church, 520 S. Main St., Geneva, N.Y. 14456.

HALF-TIME ASSISTANT to rector; team ministry approach with non-stipendiary clergy on staff. To start June-September, 1983. Resume and letter of application to: Search Committee, St. Matthew's, 2120 Lincoln St., Evanston, Ill. 60201.

FULL-TIME PRIEST to be chaplain to inmates and staff at Mississippi State Penitentiary at Parchman. Active support from surrounding parishes and diocese; generous salary and allowances. Reply Box H-553.*

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

PEOPLE and places

Appointments

The Rev. Canon George I. Chassey, Jr. is now canon administrator for the Diocese of Upper South Carolina. Diocesan responsibilities will include his work as financial officer and secretary of the diocese, chairman of the department of missions, member of the department of finance, clergy deployment officer, and editor of the diocesan paper. He will also have provincial and national church duties.

The Rev. James P. Fallis, Jr. is rector of Calvary Church, Columbia, Mo. Add: 123 S. Ninth St., Columbia 65201.

The Rev. Paul Langpaap will become archdeacon of the Diocese of Olympia on July 1.

The Rev. Peter B. Stube is rector of the Church of the Good Shepherd, Forrest City, Ark.

The Rev. Robert T. Jennings, formerly associate rector of the Church of St. Francis in-the-Fields, Harrods Creek, Ky., is now the rector.

The Rev. William Wight is chaplain at Fort Jackson, S.C.

Receptions

The Rev. Peter Kelly Stimpson, executive director of the Episcopal Counseling Service of the Diocese of Albany, was received from the Roman Catholic priesthood into the diaconate of the Episcopal Church on February 2. Add: 62 S. Swan St., Albany, N.Y. 12210.

Other Changes

The Rev. Richard A. Bower, rector of Trinity Church, Princeton, N.J., has been appointed chairman for the commission on ministry of the Diocese of N.J.

Retirements

The Rev. Dr. E. Burke Inlow, professor of political science of the University of Calgary in Canada, has retired. Address: 2340 Magnolia Blvd. W., Seattle, Wash. 98199. He is presently licensed by the Bishop of Olympia.

Deaths

The Rev. William Cantwell Cowles, retired priest of the Diocese of Long Island, scholar and musician, died on February 19 in Huntington Park, Calif., at the age of 79.

A graduate of Seabury-Western Theological Seminary, Fr. Cowles served churches in Springfield, Carbondale, and Chester, Ill.; in Peekskill, Elmont, Hicksville, and Brooklyn, N.Y.; in Denver; and in Alhambra, Calif. After he was 65, Fr. Cowles spent much of his time translating operas, making vestments, doing supply work, and cataloguing church libraries. A sports enthusiast, Fr. Cowles biked, played tennis, and swam regularly until the time of his death. He was a member of the U.S. Contract Bridge Association and had an instructor's permit. He had been preceded in death by members of his immediate family.

The Rev. Arthur Stowell Musson, retired priest of the Diocese of New Jersey and rector emeritus of St. Matthew's Church, Pennington, N.J., died on February 2 at the age of 82.

Fr. Musson was graduated from the University of Illinois with the degree of bachelor of science. In 1924 he was married to Grace Kuehl, and the couple had one child. Fr. Musson entered the priesthood at the age of 56. In addition to his work at the church in Pennington, he had previously served for five years at All Hallows Church, Wyncote, Pa. He spent his later years in Winter Park, Fla.

CLASSIFIED

POSITIONS WANTED

ORGANIST CHOIRMASTER, churchman, 30 years experience, seeks position Broward, Palm Beach counties (Florida). Reply Box S-552.*

AVAILABLE immediately for music ministry, either singly or as team (organist-director, she; composer-director, he). Have extensive training and experience, excellent references, strong faith. Carolynn and/or Roger Bailey, 2004 Hilton Ave., Ashland, Ky. 41101.

ORGANIST/CHOIRMASTER, master's degree, cathedral, parish experience, seeks 3/4-full time position September 1 upon return from studies in England. Chorister training, liturgy, outreach. East coast. Top references. Resume available. Write: Mr. J. W. Brooks, 3456 Macomb St., N.W., Washington, D.C. 20016.

SERVICES OFFERED

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (607) 723-9441.

WANTED

MISSION congregation desires to obtain a used monstrance by donation or for a reasonable price. Will also pay shipping and insurance. Prefer older styles; must be in decent condition and complete. Reply Box-P-554.*

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.

CHURCH DIRECTORY

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
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. Harriss, James B. Simpson, ass'ts
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11, HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 6:30 EP & HC; Thurs 12 noon HC & HS

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. 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 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 1:05

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

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 Pritchett, 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. 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.

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

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

WASHINGTON, D.C.
ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.
ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

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

SPRINGFIELD, ILL.
CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
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

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

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

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.

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. Ultraya 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

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 & Ch 11; Ev 4. Daily MP & HC 7:15; EP 3:30. Wed HC & Healing 12:15

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 & 9:30 HC; 9 Cho Eu; 11 H Eu & sermon 1S & 3S, MP, sermon & H Eu other Sun; 4 special music. Wkdays: 1:10 H Eu Tues & Thurs; 8, 1:10 & 6 H Eu HD, Wed; 12:10 special preaching services Mon-Fri; 5:15 EP Mon, Tues, Thurs, Fri & Sat

CALVARY, HOLY COMMUNION & ST. GEORGE'S PARISH CALVARY East 21st St. & Park Ave., So.
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10. Mon-Fri MP 7:45

ST. GEORGE'S 209 E. 16th St.
Sun HC 8:30; MP 10:30 (HC 1S).

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

JOHN F. KENNEDY INTERNATIONAL AIRPORT PROTESTANT/ECUMENICAL CHAPEL Center of airport
The Rev. Marlin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30