

THE LIVING CHURCH



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THE LIVING CHURCH

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The Right- and Left-Handed God

Last week we spoke of the work of the Holy Trinity in creation. It has never been easy to differentiate the exact roles of the second and third Persons of the Trinity in creation. St. John's Gospel begins by telling us that the second Person, the Son, before becoming incarnate on this earth, was always the eternal Word (or mind or utterance) of God. Genesis begins by speaking of the Spirit hovering over the primeval ocean. These mysterious statements, and others like them, are what Christian theology had to start with.

This topic was delved into in the second century of Christian history by St. Irenaeus of Lyons. He surprises the modern reader by repeatedly referring to the Son and the Holy Spirit as the hands of the Father in creation — particularly in the creation of man. As he says in one place, "God will be glorified, moreover, in his handiwork, fitting it conformably and patterning it on his Child. For through the hands of the Father, that is, through the Son and the Spirit, man was made according to the likeness of God."

This is a good figure of speech because it is vivid and memorable. It is also a good figure of speech because it suggests more than it says. We have to think about it before drawing too many conclusions. We have to amplify it with our own knowledge and experience.

Today we have far more information about the relationship between the right and left than Irenaeus had reason to anticipate. Indeed, he does not, to my knowledge, ever explicitly say the Son is the right hand and the Spirit the left, although this would seem implicit in his discussion.

Some of the most creative and interesting scientific research of the present century is being devoted to the different ways the two sides of our brain work. This is a new and uncertain field, and much is only hypothetical. It is strongly suggested, however, that the left side of the brain (controlling the right hand) is oriented toward precise and rational

thought, whereas the right side of the brain (controlling the left hand) is more imaginative and intuitive. Lists, calculations, and logical operations are associated with the left brain/right hand. Moods and oceanic feelings are associated with the right brain/left hand.

The distinction between these two ways of thinking may well help us understand some of the latent distinctions implied between the ancient concepts of the Logos or Word, and of the Spirit, who broods on the waters. Yet these distinctions are not always clear, and the highest human functions seem to involve both sides. To write a book, invent a machine, or organize a government requires both logic and imagination working together.

This is not the place to attempt to predict where brain hemisphere research will ultimately lead. Yet it is evident that the "childish metaphor" of Irenaeus has tremendous possibilities for future reflection as to the meaning of Word and Spirit. At the very least, all this provides a stimulating new vantage point from which to consider the Christian conviction that the Holy Trinity is somehow reflected in the human being.

Such a conviction does not mean that God is just like us, or that we are just like God. Rather it means that there are at least certain analogies which we can think about and talk about, and so grow in faith and understanding. It is also characteristic of the Christian humanism of Irenaeus that he explains that because we were made in the likeness of God in the first place, so we can be brought to glory with him in the end.

THE EDITOR

Time for Noise

Don't criticize. Youth's the time for noise. Later sounds will be like echoes.

William Walter De Bolt

LETTERS

Easy Targets

My reaction to the last paragraph of your editorial, "The Appeal of Frs. Frade and Doss" [TLC, May 1], was one of shock. For the first time in a long acquaintance with THE LIVING CHURCH, I read that priests are easy targets for prosecution. What other country gives more freedom than the U.S.?

(Mrs.) S. YANCEY BELKNAP
Valley Mills, Texas

"Sons of God"

The Rev. Robert E. Libbey raises an interesting question on the matter of so-called inclusive language — a thorny and emotion-laden problem. He refers to Dr. Baar's article [TLC, April 3], which says, "Surely we are sons of God and brothers of the conqueror of sin and death." The biblical (Greek) text is accurately reproduced by Dr. Baar, for in the third chapter of Galatians, St. Paul does use the phrase, "sons of God."

As several commentators have noted, there is quite a difference in meaning between "sons of God" and, for example, "children of God." This phrase, "sons of God" goes back, in fact, to Jesus' own usage, and the distinctiveness of meaning is kept by both Paul and the Johannine letters.

"Sons of God" refers to the eschatological status of the Christian believer; it is what we shall become (in Pauline/Johannine thought) after Christ returns to restore creation. See, for example, Galatians 4:4-7 and Romans 8:23, with its theme of an ultimate inheritance of iden-

tical status with Christ — that is, sons of God.

"Children of God," on the other hand, is normally used to express our present but incomplete relationship with God. We read in I John:1-3, "Here and now we are God's children; what we shall be has not yet been disclosed, but we know that when it is disclosed, we shall be like him." Eastern Orthodoxy has expanded this theme in the concept of *theosis*, or deification.

This distinction, in the New Testament, which beautifully expresses the Christian hope of a final transformation into the likeness of Christ has been tied in with the historical fact that God was in Christ, revealing himself to us in the particularness of Jesus Christ.

To blur these distinctions of an ancient text by imposing on them modern sensibilities unfortunately does not make for greater understanding of the texts, but instead causes us to lose sight of the nuances and meanings themselves.

Ironically, "sons of God" is perhaps the most "inclusive" phrase in the New Testament, for it designates that existence in which God restores all things in Christ, and God is all in all. In that existence, there will be no sexuality (Luke 20:34-36). To say "sons and daughters of God" would, therefore, be a step backwards.

(The Rev.) WINSTON F. JENSEN
Church of St. Alban the Martyr
Superior, Wis.

Clergy Wives

Regarding the article, "Love's Pain" [TLC, April 17]: I have seen too many successful parishes built on the broken

bodies and spirits of the wives of ministers and priests. It is ironic, at the very least, that so many who have vowed at ordination to live Christian lives are unable to keep that faith within their own families.

The stresses of living the Christian faith have most certainly become extraordinary, but no wife should pay a sacrificial price for the success of a parish. If the importance of the clergy wife is to be recognized, as stated in your editorial, "The Wives of the Clergy" [TLC, March 27], then the peculiar isolation of the position must also be addressed.

One of the by-products of women's ordination to the priesthood may well be that the rectors' husbands may show us the way towards the solution of many of these problems.

JANE D. SCHWEINSBURG
Philipsburg, Pa.

More on St. Mary's

I was glad to see Clarence Endsley's letter [TLC, April 24] clarifying the incorporation of St. Mary's Church, Denver. I was a member there long before the 1976 split, and I remember being told that the parish was incorporated differently from most to prevent a recurrence of the selling of its property without permission of the congregation. I have wondered how that fact would affect the present property dispute.

I might point out to Clarence and my other friends at St. Mary's Anglican Catholic Church that the church of which I have chosen to remain a member is no longer named "PECUSA," but "The Episcopal Church," as written on the title page of the Prayer Book.

I might also add that as I visit par-

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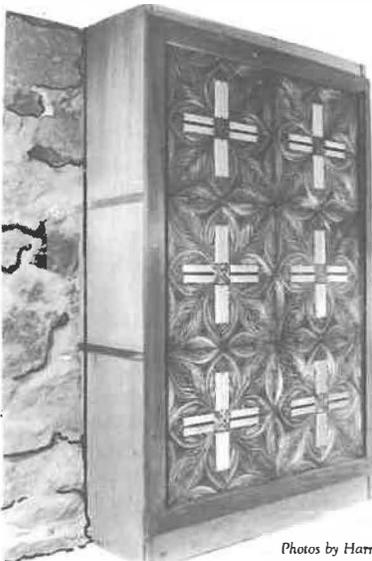
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The Reverend
Paul Henry Moser
Rector
Emmanuel Episcopal Church
Bel Air, Maryland 21014



A widow's need, Mrs. Horace Boarman, Jr., led to a search for a resting place for her husband's cremated remains.

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ishes to do retreats and children's programs I see growing parishes, enthusiasm, openness to the Holy Spirit, and an increase in catholic liturgy and belief, partly inspired by the enrichment of the Book of Common Prayer. I know the Episcopal Church has unsolved problems, but I do not regret remaining within her.

(Sr.) JULIA MARY
All Saints Convent

Catonsville, Md.

Generalists Needed

Our society is a monstrously complex one today. In view of the fact that we are rapidly becoming individually computerized, this is actually a gross understatement. And in spite of this, we live in an age of exaggerated specialization. Sometimes I wonder if we do not thereby miss many great things in life. Surely the quality of services often suffers.

At the printers, the man who sets the type does not insert the type slug into the plate. This chore is performed by another worker. When corrections are being made on a proof copy, even though the typesetter may have adequately made the correction, if the other person removes the wrong line, we now have two mistakes!

An organist may perform concert toccatas with such dexterity that old Johann Sebastian himself would be dazzled! But, he might not be able to play a decent church service.

Some priests are greatly skilled in the field of psychosomatic medicine. . . so much so that they may even spread healing as spiritual psychiatrists. But can they also celebrate the Holy Communion in a manner which inspires hundreds of ordinary worshipers?

Naturally, this is not to say that we do not thank God for a surgeon who is such a specialist in the field of heart surgery that all who come under his blade greatly profit. But there are so few general practitioners that often we cannot find a physician to take care of our ordinary ailments.

Some church members are such social dynamos that they bring organization to a peak of efficiency which makes the less talented of us blush with shame and envy! But do they feel as well as know that Christ himself is actually present in the sacrament of the altar?

In our churches cannot we be general practitioners? How can we meet the spiritual needs of our people if we direct our energies in only one or two narrow lanes?

The needs of our people are many. Certainly there are many specialized needs, but we cannot minister to all of them if we are only specialists.

Let us believe and understand that the Episcopal Church should never be

narrowly specialized. It is truly catholic in the broadest universal sense of that word.

HARRISON WALKER

Wilmington, Del.

Father Prescott

I would like to go back some months and comment on the excellent letter from the Rev. Carl W. Bell on Bishop Grafton, a former rector of the Church of the Advent, Boston [TLC, Dec. 12]; and I would like to add to Fr. Bell's account of the Rev. Oliver S. Prescott, who also served that church.

About 125 years ago, Fr. Prescott was charged with heresy in a church court of Massachusetts.

It was alleged that Fr. Prescott preached and taught the worship of the Virgin Mary in a sermon at Christ Church, Cambridge, Mass. It was also charged that he taught that confession to a priest, and absolution, was profitable and allowable.

Additionally, it was charged that he violated the usages of the Diocese of Massachusetts in the mode of conducting divine service by wearing a surplice in preaching and using the Psalter, instead of the Psalms "in metre."

These charges, according to the centennial history of the Church of the Advent, published in 1944, were not sustained. However, the church tribunal suspended Fr. Prescott from the ministry, except in the office of the visitation of the sick, or in cases of contagious disease — until such time as he provided the diocesan with a certificate renouncing the right of a priest to pronounce absolution to a penitent.

It should be added that in March of this year, the Rev. Richard Holloway, rector of the Church of the Advent, gave a series of lenten addresses appropriately entitled, "Suffering: an Exploration," at the same Christ Church, where Fr. Prescott was falsely accused of heretical teachings.

JOHN J. CRAPO

Cambridge, Mass.

Tithing

Why does the church preach tithing as the biblical norm for individuals and then turn around on a diocesan basis to ask congregations for amounts far exceeding ten percent? And then the church escalates the process by the national church's askings.

Whenever one makes improvements on a house, the taxes usually increase, and whenever one increases a parish budget, one's assessment rises. To be sure, the tithe is the biblical minimum, but can we really in good conscience ask 15 to 30 percent of a congregation when the congregation is not asking for such an amount?

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THE LIVING CHURCH

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No Simplistic Answers Needed

Presiding Bishop John M. Allin brought a church-wide conference, "To Make Peace," to a close with a call to join in "the great quest of reaching our hands out to become an effective agency for peace."

Bishop Allin had convened the conference, which met from April 28 - May 1 at St. John's Cathedral in Denver. In addition to diocesan representatives, the gathering included participants from Roman Catholic and Protestant churches and was timed to fall between an international peace conference in Uppsala, Sweden, and the debate on the Roman Catholic bishops' pastoral letter the following week in Chicago.

"I don't believe in confrontation, but in an invitation to walk together," Bishop Allin told a full congregation in the cathedral. "Let's talk about what we can do to find our task in the basic mission of the church. Let us not be guilty of dehumanizing the government. Our government and politicians are our brothers and sisters."

An opening address by Dr. Alan Parrent, associate dean for academic affairs at Virginia Theological Seminary, and a response by Dr. Vincent Harding of the Illif School of Theology, a Protestant seminary in Denver, was followed by an afternoon devoted to prayer presented by Dom Basil Pennington, a Roman Catholic Cistercian monk.

Dr. Parrent presented two historical

views of peace and two goals of peace making. The historical views, he said, are characterized by the Latin word *pax* and the Hebrew word *shalom*. In the first case, peace is simply the absence of conflict; it usually is accomplished by negotiation and compromise and maintained by force. The latter is seen as a gift of God.

Peace and reconciliation are the goals of peace making, Dr. Parrent said, and he made a plea for governments and churches to see the role of the other in these desired ends. "While security is the first order of business of the state," he said, "more and more, states are coming to see that there is a political basis for reconciliation. The luxury of guaranteed security doesn't exist in a nuclear age. Real security is the product of a more or less reconciled community."

Dr. Harding urged conference participants to disregard their ideas of human limitation and act as if there were no limit to human endeavor. He pointed to the examples of "countless numbers of people over the generations" who, strengthened by their faith, were able to break out of definitions and limits imposed by political systems. The Protestant theologian received a standing ovation when he concluded his remarks with a quotation from the Episcopal Church's own House of Bishops which declared in 1981 that Christian tradition views peace as "the abandonment of violence even as a way of resolving the most severe differences."

A wide ranging panel of scholars and experts cautioned the conferees against permitting their concerns for peace to drive them into moralism or messianic complexes. Dr. Yehoshafat Harkabi, an Israeli scholar of war and religion; Dr. Michael Freney of the Center for Strategic and International Studies; Richard Barnet of the Institute for Policy Studies; and U.S. Rep. Les Aspin (D-Wis.) presented a broad range of views.

Debating the General Convention resolution calling for a "mutual and verifiable freeze" on nuclear weapon development and deployment, the Rev. George Regas, rector of All Saints Church, Pasadena, Calif., and Richard Rolf, a legislative aide to U.S. Sen. Mark Hatfield (R-Ore.) upheld the proposition. They were opposed by Michael Murphy of the U.S. Arms Control and Disarmament Agency and Dr. Addah Bozeman, a founder of the Committee on the Clear and Present Danger.

In conclusion, Bishop Allin asked con-

ference participants to work to develop a better capacity for analyzing the vast array of information. "There is no place for simplistic answers in the search for peace," he said. "The answer may be a simple one, but it won't be a simplistic one."

Easton Elects Bishop

The Rt. Rev. Elliott Lorenz Sorge, executive of education for mission and ministry at the Episcopal Church Center in New York, was elected Bishop of Easton on the first ballot of a special convention at Trinity Cathedral, Easton, Md., on April 30.

Born in Indiana in 1929, Elliott Sorge was educated at De Pauw University and Seabury-Western Theological Seminary. He served parishes in North Dakota from his ordination to the priesthood in 1954 until he went to Brazil as a missionary ten years later. In 1971, he was consecrated bishop of the newly created Diocese of South Central Brazil and served in that capacity until 1977, when he resigned to make way for a Brazilian bishop.

Bishop Sorge joined the church center staff as officer for the development of ministry that year and was named executive of the unit in 1980. During his tenure, the unit has undergone extensive reorganization and operates now through a series of networks that serve parish needs, as well as the national church.

Since 1959, Bishop Sorge has been married to the former Marjorie Aline Romine. The couple has three children. As eighth Bishop of Easton, Bishop Sorge will succeed the Rt. Rev. W. Moultrie Moore, Jr., who announced last fall that he planned to retire in 1983. The Diocese of Easton is located on Maryland's eastern shore and consists of about 9,000 members served by 47 clergy in 37 congregations.

AFP Marks 25 Years

A spirit of celebration was evident as the Anglican Fellowship of Prayer marked its 25th anniversary in Denver Colo., from April 28-30. Singing, sharing, and camaraderie were interlaced with worship and teaching on "Prayer in the Family of Christ," this year's theme, which was based on Ephesians 3:14-19.

The Rt. Rev. Frank S. Cerveny, Bishop of Florida, served as conference leader, with Presiding Bishop John M. Allin and the Rt. Rev. William C. Frey,



Bishop Cerveny: No perfect family.

Bishop of Colorado, also taking part. The Rt. Rev. Shannon Mallory, Bishop of El Camino Real, led breakfast Bible studies, as did the Rev. Samuel S. Johnston, a fellowship trustee.

"There are a few assumptions we've got to shatter," Bishop Cerveny told the gathering. "One is that there's such a thing as the perfect family. It never existed in the Old Testament, the New Testament, or today." Many of today's Christians are "religious schizophrenics," according to Bishop Cerveny, who do not connect church and home. "The spiritual family into which we were baptized and the nuclear family into which we were born are so intertwined that if one suffers, the other does, too," he said.

Bishop Allin carried the theme further, saying the church is like a family because it is a family. "The 'fatherhood of God' and 'brothers and sisters of Christ Jesus' are accurate descriptions, and the term 'Mother Church' still has real meaning," he said. "Have you ever known a family that didn't have disagreements?" he asked. "We tend to be so myopic that we don't appreciate the variety of creation in the family."

Betty Connelly of Newport Beach, Calif., and Kay Harlan of Englewood, Calif., joined Bishop Cerveny and Bishop Frey in discussing "The Church as a Caring Community" to form another segment of the program. Conferees also had a choice of nearly 30 seminar/discussion groups.

Bishop Frey conducted one such discussion on prayerful peacemaking, expressing his gratitude that the fellowship and a national conference on peace issues were meeting concurrently in Denver. "Peace and prayer really belong together," he said. "They are not simply two sides of one coin but one and the same thing. Both deal with God's reconciling love."

At the fellowship's closing Eucharist, held in St. John's Cathedral, the Rt. Rev. William H. Wolfrum, Suffragan Bishop of Colorado, reminded the congregation of "prayer" and "peace" delegates that they must wrestle with the "mind-boggling information" that everyone, everywhere, is part of their family. "It is not real life when we live only with the like-minded . . . that leads to very small families," he said.

BARBARA BENEDICT

Forum Planned Near Assembly

The World Council of Churches announced recently that a special ecumenical forum in Bellingham, Wash., will give an additional 1,000 people a chance to participate in the sixth assembly of the WCC this summer.

The Bellingham Forum will meet on the campus of Western Washington University from July 23-August 1. De-

signed by a planning committee from the U.S., the forum is intended for persons interested in sharing in the experience of the WCC assembly, which will convene in Vancouver, B.C., with 4,000 official delegates.

In addition to participating in the assembly's opening celebration at the Pacific Coliseum in Vancouver, the Bellingham program includes the WCC Eucharist on July 31 and a one-day visit to the assembly. Videotaped highlights of assembly events will be a daily feature at Bellingham along with worship, invited speakers, and some 75 seminars.

A variety of groups including the National Association of Ecumenical Staff, Church Women United, and Church World Service are planning their own business meetings as part of their participation at Bellingham. Interested persons are encouraged to contact the office of the World Council of Churches at 475 Riverside Drive, New York, 10115, for further information on the forum.

Opinions Diverse on Gay Church

Since the National Council of Churches does not define clearly what a church is, the organization's 32 member communions must decide separately whether or not a predominantly homosexual church may join the council.

This is the conclusion of a report published recently by the NCC's faith and order commission that commented on the application by the predominantly homosexual Universal Fellowship of Metropolitan Community Churches. How the membership vote will go is unclear, since such a diversity of opinions exists on the issue, according to a spokesman for the commission.

The report will be presented at the NCC governing board's next meeting in San Francisco, and a two-hour panel session has been scheduled to deal with the subject. NCC officials have called homosexuality one of the most complex and potentially divisive issues before both the council and the member churches.

The faith and order report, which took ten months of work to complete, outlines three critical theological issues raised by the gay church's application: limits to the legitimate diversity that can be tolerated within the NCC; the doctrine of God's creation of humanity; and responsibility for pastoral ministry with homosexuals and their families.

Of the churches belonging to the National Council of Churches, only the American Baptist Churches have publicly opposed the gay church's membership. No church has supported it publicly. The faith and order commission urged governing board members to engage in personal dialogue and worship with Metropolitan Church members before voting on the group's membership.

BRIEFLY...

The British Council of Churches, meeting in St. Andrews, Scotland, condemned insurgent activities in Nicaragua and called for "all governments to desist from any support of them."

Recommending for study and further debate a paper on civil disobedience and Christian obedience while affirming those circumstances in which Christian obedience demands civil disobedience, the council gave hearty "support to the Nicaraguan people in their heroic struggle to rebuild their nation whilst still recovering from the effects of civil war."

An 11-part series on electronic religion by Peter Geiger and Ancella Livers in the Akron, Ohio, *Beacon-Journal* and a five-part series on the financial woes of inner city churches by Lynn Tufts of the Waterbury, Conn., *Sunday Republican* were honored recently by the William E. Leidt award for excellence in religious reporting. The Leidt award, given annually by the Executive Council, is awarded with the aim of encouraging secular newspapers and their religion writers to give greater consideration to the role that religion plays in the lives of many Americans. For the past several years, the contest has been judged by officials at the William Allen White School of Journalism at the University of Missouri.

Before becoming an Episcopal priest, the Rev. Harry J. Walsh, Jr. of Grace Church, Pontiac, Ill., was police chief in the Chicago suburb, Buffalo Grove. Now he derives playful delight from announcing his former and his current vocations on his automobile license plates, which read, of course, "FR FUZZ."

Internationally known author and speaker, Corrie ten Boom, died on her 91st birthday at her home in Placentia, Calif. She and her family, all Christians, were active in the Dutch underground during the German occupation of Holland in World War II and as a result protected many Jews from the Nazis. The ten Booms were betrayed and arrested; Corrie ten Boom's father and sister died during imprisonment. After her release from Ravensbruck camp, Miss ten Boom began her mission as a "tramp of the Lord." For more than 30 years, she traveled around the world telling her story of triumph through the horrors of the concentration camp. Of her 18 books, *The Hiding Place*, which was made into a film, is the most famous.

“I..Take

Christian marriage
to receive less
in its preparation

By DAV

When a couple prepare for marriage, they certainly deserve and need more preparation than a person ordinarily receives to drive a car. Ironically, a marriage license is easier to obtain than a driver's license. What official guidance does the church provide concerning marriage preparations?

Canon 17 (Section 3a), Of the Solemnization of Holy Matrimony, states: “The intention of the parties to contract marriage shall have been signified to the minister at least 30 days before the service of solemnization; provided, that, for weighty cause, the minister may dispense with this requirement, if one of the parties is a member of his congregation, or can furnish satisfactory evidence of his responsibility. In case the 30 days' notice is waived, the minister shall report his action in writing to the bishop immediately.”

Canon 17 (Section 2e) says: “He shall have ascertained that both parties understand that holy matrimony is a physical and spiritual union of a man and a woman, entered into within the community of faith, by mutual consent of heart, mind, and will, and with intent that it be lifelong.”

In effect, this can mean only that if the priest is not busy, anyone can use his services and the facilities of the parish church building. It can mean, and does mean in some parishes, no preparation, just wait 30 days.

Priests may or may not have time to spend hours preparing couples for marriage. A priest may take literally the instruction to instruct, which is quite different than the process of assessing preparedness for marriage. On the other hand, he may only have time to do some “wedding orchestration.” In this event, the couple receives a travesty.

David J. Rolfe, Ph.D., is the executive director of Marriage Preparation, based in Coeur D'Alene, Idaho. The small Episcopal church in that community conducts a marriage preparation program there in cooperation with five other churches.

Every couple who comes to be married in the church deserves and has the right to expect excellence from the church. In turn, the church has the right to expect that the couple is committed to having a first class marriage and is willing to work for this. This is not to set up roadblocks.

As Dr. Arthur Michael Ramsey, the former Archbishop of Canterbury, has said: “If it is just a question of social custom with no real belief, then I'd say [the couple] should have a secular marriage, but as long as there's any rudimentary religious feeling . . . even if there is only a rudimentary faith in God . . . then I say, welcome them because it is something to build upon.

“One can easily damage souls by being too exclusive. We don't minister to people to try to help them to be strong. Let receptivity be the criterion; if there is any receptivity, we give.”

While this refers to the opportunity to be married in the church, it does not suggest providing a wedding ceremony without thorough preparation for marriage. Many couples have the receptivity that Archbishop Ramsey talks about, but not all do.

What a couple needs to be given first is a clear, openly stated assumption that the priest believes they are sincerely and effectively planning for marriage — that they know what they are doing. This statement of affirmation is then followed up with a very thorough review of the couple's plans. If neither priest nor couple make the open assumption of a commitment to excellence in the marriage, then Christian marriage has been denigrated, and the couple might as well get married at the courthouse.

If the priest is the only one openly working for the couple, talking seriously to them, with them merely sitting and watching him, he will begin to resent their detachment. And if the priest does not work seriously with them, they will have hard feelings toward him and toward the church. How can this be avoided?

The skill that a priest needs in premarriage work is to be able to balance affirmation of the couple's readiness with a subsequent excellent review. For the review to be effective, the priest and couple must participate as partners, or even with the priest as assistant to the couple (after all, it is their marriage, not his), so that the three of them can arrive at a shared conclusion. In essence, the priest is an ally of the couple. . . not their inquisitor.

In the context of affirming the validity of their plans, the couple and priest will review the plans for marriage, the couple's relationship, and their family heritages and their perspective on marriage.

Such assessment or review is not premarital counseling. For a couple to subject themselves to counseling requires an *a priori* assumption of problems. (How many parents would want to have to go through counseling before they could have their child baptized in an Episcopal church?) If, at the end of the review or assessment, areas needing upgrading are found, then the couple and priest together find this out and can work on them.

Understandably, for persons trained in a framework which assumes the presence of problems, persons who feel an obligation to root problems out, to start *a priori* with the assumption of no problems may seem like an irresponsible posture. On the contrary, the experiences of clergy who have adopted the *affirmation* model confirms that couples then see the priest as an ally, are more open with

Thee...”

s too important

an excellence

on phase.

ROLFE

him, and do a more responsible job of preparing for their marriage.

Sometimes there will be a couple in which one or both partners have had a previous marriage. These people deserve as much and more support and preparation for their marriage as do others. They will have to convince their priest that the past relationships have been emotionally concluded, and that this current relationship is on a sounder footing. The priest may then submit his report to the bishop for authorization to officiate at the service.

Having been divorced is not in itself an indicator of readiness for marriage, or proof of ability to comprehend a present relationship. How many priests have been told by a divorced person that the past will not be repeated, substantiated only by the assertion that it is real love this time around?

Let us consider another aspect of the preparation for marriage — where do the laity of the parish enter into the picture? The laity can and should be very much involved, either through taking their turn to host a program of premarriage education (cooperatively run by several Christian churches in a community, or by a cluster of Episcopal churches in a deanery), or through leading Engaged Encounter or Evenings for the Engaged programs. Some parishioners will counter this suggestion by saying that there are not enough weddings in the parish to warrant the effort. This misses the point, since a small congregation can share this task with others. Every married couple has the right to excellent spiritual preparation for marriage.

Can all this be done in a 30 day waiting period? This, of course, is not the question. The 30 days should not be a waiting period. This is a time for preparation and as such is inadequate. If we seriously believe that Christian marriage is a vocation, a career for husband and wife, the key to family wellness, do we also believe a couple can review and prepare spiritually for the way of life of Christian marriage in 30 days? If a couple can prepare spiritually for marriage in 30 days, then marriage is the only lifelong career or vocation that is so easy to prepare for!

A couple wishing to affirm the reality and scope of their plans for Christian marriage should know that they need

much more than 30 days to prepare for their lifetime together. How much better it would be to spread this process over four to six months, with prayer, reflection, meetings with their priest, while the couple is being affirmed by parishioners in the thoroughness of their preparation. All this belongs to what needs to be integral to our understanding of being married in the Episcopal Church.

Every couple deserves the best that their parish (priest and people) can provide. Christian marriage is too important to receive less than excellence in its preparation phase. What does your parish offer to couples who announce their intention to be married at the altar in your church?



The Sun

It seems the sun is sinking to the west,
His splendor dying, all his color pale.
Night creeps on sky, advancing its black veil,
To rob our vision, steal what we love best.
Thus early earthly eyes believed the night
Triumphed o'er the sun, and made it fail,
Abandoning the helpless land to dark. Bewail,
Mankind, the vanished sun, our loss of sight!
O wrong! the sun knows neither dusk nor dawn,
But nailéd ever shines from his one place,
While earth, to darkness turning, hides her face
In desperate refuge from the never-gone.
Confess, o earth, your blindness and your flight,
And turn unshaded eyes again to face the light.

Carol T. McKee

The Lutheran/Episcopal Agreement

Where do we go from here?

By DAVID A. GUSTAFSON

It has been many months since I last submitted some thoughts to THE LIVING CHURCH [TLC, Oct. 4, 1981]. In the meantime, Lutheran/Episcopal eucharistic sharing has become reality. Obviously, this has not taken place without some problems. The secular press has overstated the extent of our agreement. There also seems to be a certain amount of confusion within each of the churches.

Since the concept of eucharistic sharing has, to the best of my knowledge, no ecumenical precedents, we should not be surprised that a certain amount of chaos exists. Eucharistic sharing, however, has become reality, and we should be grateful to God that he has guided us this far. But this is only the beginning. Much work needs to be done. There are differences to be resolved before full intercommunion can be established.

I write this article in order to lay out some of the issues that I, as a Lutheran, feel are important. To some extent, these have appeared in my previous essay; yet, more needs to be said.

The first issue is the simple fact that we do not know one another very well. Comments have come to me from Episcopalians to the effect that they are quite ignorant of Lutheran history, doctrine, and liturgical practices. I know the same can be said from the other direction. Most Lutherans have only vague ideas, at best, as to what the Episcopal Church is all about. Before anything else, we have to discover each other's identity — to the fullest extent possible.

Certainly, one of the key differences is that the Lutheran Church is a confes-

sional church, while the Episcopal Church is not. That is to say, Lutherans have a particular doctrinal stance that is determined by the scriptures, the creeds, and a set of confessions which are collected in the *Book of Concord*.

Episcopalians, as I know them, are not so bound in terms of their theology. Like us, they accept the scriptures and the creeds; beyond that, I do not detect a consensus. Perhaps the Prayer Book comes as close as anything; but even on that point there have been and are heated discussions over which edition is the norm.

In my previous essay, I alluded to our uneasiness concerning the latitude of doctrinal beliefs that is to be found in the Episcopal Church. This is not to say Lutherans do not have their own varieties. We do. But, at least for Lutherans, the sources of doctrine are clearly spelled out and reasonably well defined. If a pastor teaches what is contrary to our confessions, he is only reflecting his private opinions. He cannot be seen as speaking for the church.

We Lutherans have always affirmed that we are not a new church, nor are we a sect; rather, we are a part of the holy, catholic, and apostolic church of all times and places. We adhere to the creeds. Our confessions cite the church fathers and the early ecumenical councils in support of doctrinal assertions. The liturgy used in our churches is, with some slight revisions, the Western Mass.

Although we do not accept the principle of seven sacraments, we do recognize the dominical sacraments and hold to the traditional beliefs concerning them. Baptismal regeneration is upheld, without any reservations. We believe that the church has the authority to forgive or retain sins, and that this is exercised

through the office of the ministry. We have always confessed that the true Body and Blood of Christ are really present, given, and received in the Eucharist. The priest/pastor, who is Christ's representative, speaks the words; Christ and the power of the Holy Spirit bring the presence about.

Without doubt, the greatest issue, at least for some Episcopalians, is the question of ministry and orders. Episcopalians should know where Lutherans stand on this matter. Our confessions make the following affirmations: (1) the ordained ministry is of divine origin; (2) the ordained ministry is an order in the church; (3) the ordained ministry is of the *essence* of the church.

We believe that the ordained ministry is in succession with the apostles. By succession is meant two things: (1) succession in terms of the faith, which is entrusted to the ministry — *i.e.* the right preaching of the Gospel and right administration of the sacraments; (2) succession in the sense of order — which means what is done at ordination. We are ordained within synodical jurisdiction. We follow rigorously the apostolic usage of the laying on of hands, invocation of the Holy Spirit, and prayer.

The heart of the issue lies with *tactical* succession — which is succession by a laying of hands that can be traced, without interruption, back to the apostles. As Lutherans, we consider this aspect of succession to be *bene esse*, not *esse*. What is *esse* is the office of the ministry itself — which maintains a succession of faith and order. These are from the Lord himself. There are no options on these points.

Some of the comments made by some Episcopalians regarding these issues trouble me. I sense that they are first saying that *tactical* succession is of the utmost importance, even to the point of seeing this as the sum total of the meaning of succession. Secondly, there is the suggestion that, because we do not have *tactical* succession, our ministry and sacraments are called into question. One Episcopal priest said quite pointedly to me, "You have nothing." I hope his view is not shared by many.

Now that the initial step of eucharistic sharing has taken place, we must chart a course. Before any progress can be made, a level of mutual understanding needs to occur across our churches. It is my hope that this article will be of help in informing Episcopalians about Lutherans. Dialogue is needed, and I am hopeful that the Holy Spirit will lead us to a greater and fuller relationship than we presently have.

The road to the ultimate reunion of Christ's Body will not be an easy one. Let us pray that we are dedicated enough to the cause of unity, and that we will not allow private opinions and non-essentials to get in the way of that unity.

The Rev. David A. Gustafson is the pastor of Peace Lutheran Church (Lutheran Church in America), Poplar, Wis.

EDITORIALS

The Cultic and the Cultural

The past months have witnessed a number of Lutheran-Episcopal joint eucharistic celebrations. They have often aroused enthusiasm among participants, although they have not usually attracted too much attention from the general public, or even from the majority of members in the churches involved.

A complaint has sometimes been that the service seemed to be a celebration of one church, while officials of the other (or others) looked on in a relatively passive manner. When such a feeling is provoked, the purpose of a joint celebration is not being fulfilled. Many de-

tails need to be improved. If people are irritated by unsatisfactory details, they will not give their attention to major issues.

For many, the question of identity is of great importance. People who see themselves as Anglican do not wish to feel that they are about to be swallowed up in an alien Germanic tradition which is marked by customs, aspirations, and outlooks different from their own. Similarly, Lutherans do not wish to be ensnared in the eccentricities and oddments of Anglicanism, nor its strange love/hate relationship to Puritanism.

Yet, odd ethnic customs are not necessarily bad. The German Lutheran Christmas tree was no doubt originally of pagan origin, but English-speaking North American Christians have not been reluctant to adopt it. The cultural relations between Lutheranism and Anglicanism, no less than the cultic relations, deserve thoughtful attention.

New Hymn Text of the Month

HYMNAL 1982

1. All creatures of our God and King,
lift up your voices, let us sing:
Alleluia, alleluia!
Bright burning sun with golden beams,
pale silver moon that gently gleams,
*O praise him, O praise him,
Alleluia, alleluia, alleluia!*
- *2. Great rushing winds and breezes soft,
you clouds that ride the heavens aloft,
O praise him, Alleluia!
Fair rising morn, with praise rejoice,
stars nightly shining, find a voice,
Refrain
- *3. Swift flowing water, pure and clear,
make music for your Lord to hear,
Alleluia, alleluia!
Fire, so intense and fiercely bright,
you give to us both warmth and light,
Refrain
4. Dear mother earth, you day by day
unfold your blessings on our way,
O praise him, Alleluia!
All flowers and fruits that in you grow,
let them his glory also show:
Refrain
5. All you with mercy in your heart,
forgiving others, take your part,
O sing now: Alleluia!
All you that pain and sorrow bear,
praise God, and cast on him your care:
Refrain

- *6. And even you, most gentle death,
waiting to hush our final breath,
O praise him, Alleluia!
You lead back home the child of God,
for Christ our Lord that way has trod:

Refrain

7. Let all things their creator bless,
and worship him in humbleness,
O praise him, Alleluia!
Praise God the Father, praise the Son,
and praise the Spirit, Three in One:

Refrain

St. Francis of Assisi —
William Henry Draper

Metre: 88.44.88, with alleluias. Suggested tune, from Hymnal 1940:

Lasst uns erfreuen (Vigiles et sancti) no. 599.
Alternate harmonization.
Hymns III, H-187.

Hymn of Praise

In 1225, seriously ill and almost blind, St. Francis of Assisi wrote his famous poem, "Canticle of the Sun," in which he praises all God's creatures, including imminent death. Sometime between 1899-1919, the Rev. William Henry Draper, then rector of Adel in Yorkshire, England, wrote his paraphrase of this text for use at a Whitsuntide festival at Leeds. Published in 1926, the Draper poem summons all creatures to praise God.

The text was officially introduced to Episcopalians in *Hymns III* and will appear in the *Hymnal 1982* in this altered form. It is appropriate for Rogation days; Trinity Sunday, Year A; Praise to God; and Thanksgiving Day.

This hymn may be reproduced for church use with the following notice: "Copyright 1926, by J. Curwen and Sons, Ltd. Reproduced by permission of G. Schirmer, Inc., U.S. Agent. From the *Hymnal 1982*. Copyright, The Church Pension Fund."

BOOKS

Dramatized Parables

ACTED SERMONS. By Leo Malania. Hazelnut Press, Box 485, Cooperstown, N.Y. 13326. Pp. 15 to 20. \$2.95 each, paper.

Anyone who has attempted to interpret or preach on the parables of our Lord will welcome the publication of about a dozen acted sermons by this author. Having performed in or viewed a number of these brief plays and having read them, we find them suitable for use by parishes of any size, but their depth, insight, and humor will best be appreciated by older children and by adults.

Typical of the group are the already published booklets entitled *Jonah, A Man of the World, The Dishonest Steward, and The Trial of the Wedding Guest*. Minimal staging is required, and no lines have to be memorized since a player can do an effective portrayal, script in hand.

A narrator gives a helpful introduction, as well as a thought-provoking conclusion. This makes each play a superb supplement to biblical reading and study.

To be taught well, one should be made to think. In these innovative interpretations of familiar stories, Fr. Malania gives us a fresh look and often an unexpected angle that indeed stirs the imagination.

VIVIAN KINGSLEY and
VALERIE AMBROSE
Grace Church
Holland, Mich.

Anglican Roots

FAITH AND WORKS: Cranmer and Hooker on Justification. By Philip E. Hughes. Morehouse-Barlow. Pp. 118. \$5.95 paper.

Prof. Hughes begins this short study by surveying the development of the theology of justification in England from the age of Wycliffe to that of Hooker. This serves as an introduction to the texts of Cranmer's "Homily of the Salvation of Mankind" and Hooker's "Learned Discourse on Justification."

The author's thesis is that despite the cross-fertilization of thought between English and continental reformers, the classic Anglican understanding of grace was not an alien transplant, but grew from indigenous roots. It is essential that each generation reappropriates this truth for itself. Therefore it is fruitful to re-examine the beliefs of our forebears.

This is neither light nor easy reading, but it is an eminently helpful monograph in our Anglican tradition.

(The Rev.) RICHARD KEW
All Saints' Church
Rochester, N. Y.

Wisdom of Age

AGING AS A SPIRITUAL JOURNEY. By Eugene C. Bianchi. Crossroad. Pp. 285. \$17.50.

"They shall still bear fruit in old age; they shall be green and succulent" — this familiar verse from Psalms 92 might well be the conclusion of this carefully researched and well written book. As a result of wide reading, research, and thinking, Dr. Bianchi believes that a happy and socially useful old age can only be the culmination of a life of prayer, thought, and regular contemplation, beginning not later than middle age.

He cites both ancient and modern sources, calling particular attention to the time-honored customs: the Jewish, Confucian, and Hindu practices of retiring from the world as soon as one's children and grandchildren are capable of taking over. Then, and only then, will a life which has been devoted to meditation and contemplation reveal the strong spirituality which infects others with its confidence and strength.

Dr. Bianchi's theme that spiritual and creative living will develop wisdom and influence younger people in one's later years is illustrated throughout *Aging as a Spiritual Journey* by case studies of persons in many phases of the Christian tradition.

ELIZABETH BUSSING
San Francisco, Calif.

Excellent Guide

A VESTRY MEMBER'S GUIDE. By Van S. Bowen. Seabury. Pp. 69. \$3.95 paper.

This recently revised book packs a great deal of valuable information into its 69 pages. Topics which the author covers include the vestry's relationship with the parish, rector, and bishop; typical vestry duties; calling a rector; and planned giving programs.

The book is easy to read, practical, and interesting. It is an excellent resource for the new or the seasoned vestry member, and for the clergy as well.

JOHN W. MATHEUS
Milwaukee, Wis.

A Good Place to Start

HOW TO READ THE OLD TESTAMENT. By Etienne Charpentier. Crossroad. Pp. 124. \$9.95 paper.

For someone seeking a way to begin studying the Bible, someone who has little or no background, this book could well be the answer. It presupposes nothing in the way of prior study, and it leads the student gently and firmly through the Old Testament, giving a sampling of history, literature, and interpretation to whet the appetite for further work later.

The format of the book is simple but with sound scholarship, and the positions taken are widely accepted among Old Testament researchers, even though some might prefer other solutions to the critical problems.

The final pages list works which should make taking the next step easy. I unreservedly recommend the book.

(The Rev.) JACK VAN HOOSER
St. Thomas Church
Battle Creek, Mich.

Falwell and Company

GOD'S BULLIES: Power Politics and Religious Tyranny. By Perry Deane Young. Holt, Rinehart, and Winston. Pp. 366. \$13.00.

Young spares no barbs in his presentation of Jerry Falwell, who still has to square himself with the Securities and Exchange Commission and who lives in a "classy" mansion, complete with a kidney-shaped swimming pool. I admit that Falwell is no great favorite of mine, and that there is much that can be laid at his feet that is distasteful, both religiously and politically, but does the author of *God's Bullies* really make his case?

This is clearly a fun book, simply because it is written in a very readable and anecdotal style. It tells teasing tales on not only Jerry Falwell (who it makes out to be a cross between Adolph Hitler and Mickey Mouse), but on a whole platoon of lesser lights in the Christian Right and the Moral Majority.

However, the author depends far too much on innuendo and hearsay, and not nearly enough on verifiable facts. This is really the central flaw in the book, no matter how well written it might be. Indeed, Young is a far smoother character assassin than Falwell and his compatriots, whom I perceive as purveyors of American Neo-Fascism in religious dress.

But it's a free country, and the more I see and hear of the Moral Majority and their many fellow travelers, the more I welcome their presence and the less they frighten me. The anger and nastiness are quite manifest, and as for those who embrace the movement — if they didn't hang their spiritual and political hats with the Rev. Mr. Falwell, they would be somewhere else in some other kind of movement.

Further, I am convinced that movements such as the Moral Majority make all of us exercise our critical minds and call upon us to understand and apply the real meaning and intent of the Constitution.

Do read *God's Bullies*, but read it with care.

(The Rev.) JOHN GOODROW
St. John's Church
Mt. Pleasant, Mich.

Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

June

- 7-10 National Network of Episcopal Clergy Associations (Philadelphia)
- 8-11 Annual Meeting, The Episcopal Society for Ministry in Higher Education (Washington, D.C.)
- 10-11 Convention, Diocese of Central Pennsylvania (Lewisburg)
- 12-24 Speak Spanish Seminar (Episcopal Conference Center, Oakhurst, Calif.)
- 15-17 Executive Council Meeting (Des Moines, Iowa)
- 18 Convention, Diocese of Rochester (Hornell, N.Y.)
- 19-26 Pacific Basin Conference (Honolulu)
- 25-July 31 Music Camp (University of the South)

July

- 2-8 Annual Convention, Episcopal Conference of the Deaf (Williamsburg, Va.)
- 20-23 International Consultation of Anglican Communicators (Victoria, B.C.)
- 24-Aug. 10 World Council of Churches Assembly (Vancouver, B.C.)
- 25-29 Course on Writings of Casserley (Duquesne University, Pittsburgh)

August

- 3-7 Convention, 100th Anniversary, Brotherhood of St. Andrew (Chicago)

September

- 3-5 National Board, Christian Ministry in the National Parks (Theodore Roosevelt National Memorial Park, N.D.)
- 12-16 In House Week, Episcopal Church Center
- 22-24 Convention, Diocese of Montana (Butte)
- 30-Oct. 7 House of Bishops Interim Meeting (Spokane, Wash.)

October

- 3-12 Meetings of Primates of Anglican Communion; Standing Committee of Anglican Consultative Council; Mission Issues and Strategy Advisory Group (Kenya)
- 10 Observance of Columbus Day
- 11-13 Provinces I-IV Hunger Conference (Washington)
- 20-22 Convention, Diocese of Oregon (Portland)
- 21 Convention, Diocese of Chicago (Chicago)
- 21-22 Convention, Diocese of California (San Francisco)
- 21-22 Convention, Diocese of Kansas (Fort Scott)
- 25 Convention, Diocese of New York (Manhattan)
- 28-29 Convention, Diocese of Eau Claire (River Falls, Wis.)

November

- 3-5 Convention, Diocese of Lexington (Florence, Ky.)
- 3-5 Convention, Diocese of Colorado (Denver)
- 4-5 Convention, Diocese of New Jersey (Lawrenceville)
- 4-5 Convention, Diocese of Central New York (Syracuse)
- 4-5 Convention, Diocese of Rhode Island (Providence)
- 6 Convention, Diocese of Massachusetts (Boston)
- 7-10 Conference, Association of Diocesan Worship Commissions (Washington, D.C.)
- 9-13 Pewsaction National Conference on Renewal, Ministry, Evangelism (Asheville, N.C.)
- 11-12 Convention, Diocese of Northwestern Pennsylvania (Oil City)
- 16-18 Executive Council Meeting (New York)
- 24 Thanksgiving Day

Strong Goliath

Strong Goliath stood like a god with late weapons and lost the arms race.

William Walter De Bolt

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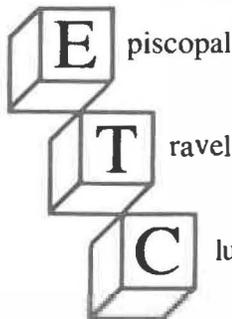
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DESIGNS in needlepoint: Altar Kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs handpainted. Single-mesh canvas cut to measure. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185.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

POSITIONS OFFERED

NEEDED — retired or non-stipendiary vicar for Trinity Episcopal Church, Fulton, Ky. Lovely church and vicarage in pleasant stateline community near two universities and Kentucky lake resort area. Search Committee, Mrs. J.L. Jones, 205 Court Drive, Fulton, Ky. 42041.

VICE PRESIDENT for development, Episcopal Radio-TV Foundation, Inc., 3379 Peachtree Road, N.E., Atlanta, Ga. 30326, (404) 233-5419. Three years experience in non-profit organization. Must possess oral and written skills. Bachelor's degree. Apply directly. Salary commensurate with experience.

CHRIST EPISCOPAL CHURCH, 18 Abercorn St., Savannah, Ga. 31401. Organist-choir director; two adult choirs; children's choir; Sunday and weekday services; liturgical background; traditional and renewal music; salary negotiable. Send resume to the Rev. G.M. Maxwell.

ALASKA: Full-time priest for 20-year-old parish in youthful fishing community. Position available August 15, 1983. For information send resume to: Ron Moore, Box 2027, Kodiak, Alaska 99615. Telephone (907) 486-4692.

PRIEST, possibly retired, for part-time ministry in large, active parish; cultural, educational center; vacation area winter and summer; house and stipend. Contact: The Rev. Thomas F. Stoll, P.O. Box 1001, Traverse City, Mich. 49685-1001.

POSITIONS WANTED

ORGANIST/CHOIRMASTER: master's degree, cathedral, parish experience, seeks position (pref. full-time) September 1 on return from studies in England. Chorister training, administration, outreach. East coast. Top references. John Brooks, 28 Greenfield Ave., Bronxville, N.Y. 10708.

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

PEOPLE and places

Appointments

The Rev. Christopher L. Ashmore is vicar of the Church of the Holy Spirit, 6676 UTSA Blvd., San Antonio, Texas 78249.

The Rev. David L. Barr will on July 1 become chaplain at the Texas Military Institute, 900 College Blvd., San Antonio, Texas 78209.

The Rev. Robert J. Carabin, vicar of St. Matthias' Church, Devine, Texas, will add St. Timothy's Church, Cotulla, to his care on June 1. Add: Route 2, Box 179-B, Devine 78016.

The Rev. Michael D. Chalk will become rector of the Church of St. James the Apostle, Conroe, Texas, on July 1. Add: Box 988, Conroe 77301.

The Rev. Joe C. Coulter is serving as supply priest at the Church of St. Michael and All Angels, Charlotte, N.C.

The Rev. Alexander B. Cummings is priest-in-charge of the Church of the Resurrection, Elizabeth, N.J.

The Rev. John S. Dunham is vicar of Grace Church, Llano, Texas. Add: Box 373, Llano 78643.

The Rev. Richard E. Dunham is rector of the Church of the Advent, Alice, Texas. Add: Box 1937, Alice 78333.

The Rev. Dennis J. Dunlap is rector of the Church of St. John the Evangelist, Wisconsin Rapids, Wis. Add: 1330 Seventeenth St., Wisconsin Rapids 54494.

The Rev. Jonathan Ford will on June 15 become rector of the Church of the Holy Spirit, 2211 Victoria St., Bellevue, Neb. 68005.

The Rev. William F. Fraatz will become rector of St. Nicholas' Church, Richfield, Minn., on June 1. Add: 7227 Penn Ave. S., Richfield 55423.

The Rev. Peter R. Getz will on July 1 become curate of the Church of the Resurrection, 5909 Walzem Rd., San Antonio, Texas 78218.

The Rev. Katherine G. Riggs, assistant at St. David's Church, San Antonio, Texas, is now also vicar of the Church of St. Francis by-the-Lake, Canyon Lake, Texas. Add: Box 2031, Canyon Lake 78130.

The Rev. Burton H. Shepherd is rector of the Church of the Epiphany, Kingsville, Texas. Add: Box 1258, Kingsville 78363.

The Rev. Clifford S. Waller has for several months been on the staff of the Volunteers for Mission, 815 Second Ave., New York City 10017.

Resignations

The Rev. Richard W. Hess, rector of St. David's Church, Radnor, Pa., has resigned, effective August 31.

The Rev. Clayton K. Hewett, rector of the Church of St. James the Less, Philadelphia, has resigned, effective August 1.

The Very Rev. James W. Leech, dean of All Saints' Cathedral, Milwaukee, Wis., has resigned, effective April 30. His new address will be 228 Blue Rock Rd., South Yarmouth, Mass. 02664.

Deaths

The Rev. Russell Edward Harding, retired priest of the Diocese of Milwaukee, died on May 10 in a hospital in Winter Haven, Fla., at the age of 80.

A graduate of Nashotah House, Fr. Harding served as assistant at St. Matthew's Church, Kenosha, Wis., for two years and was rector of St. Luke's Church, Milwaukee, Wis., for 38 years until his retirement in 1968. Fr. Harding also served as a chaplain in World War II. Survivors include his wife, the former Helen Jane Hatch; a daughter, Jane Kokithas of Milwaukee; a brother; and three sisters.

CLASSIFIED

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

COPY(S) "The Anglican Breviary" containing the Divine Office published by Frank Gavin Liturgical Foundation of Mount Sinai, L.I., N.Y. Reply: Richard Rodgers, Suite 900, 701 7th Ave., New York, N.Y. 10036; (212) 757-3995.

1979 RITE for Baptism in traditional style. St. Luke's, P.O. Box 627, Woodland, Calif. 95695.

USED COPIES of *The Hours of Prayer, From Lauds to Compline* (Morehouse-Barlow or Mowbray). Reverend Mother General, Community of the Holy Spirit, 621 W. 113th St., New York, N.Y. 10025.

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- (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

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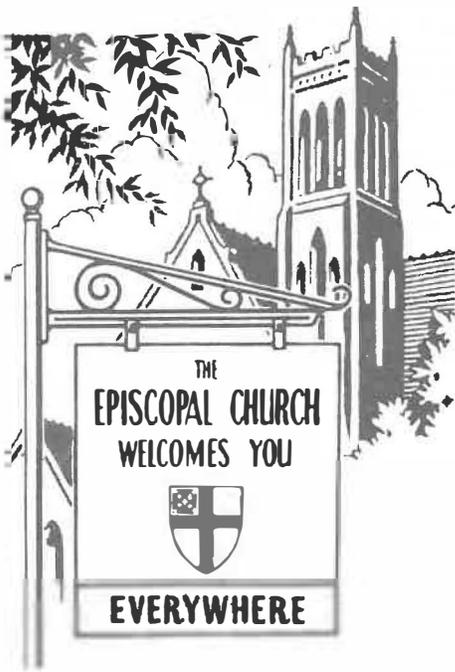
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SUMMER CHURCH SERVICES



ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. W.H. Hodgkin, D.D., Fr. David F. Pace, the Rev. Alonso Price, the Rev. Earl E. Smedley, the Rev. Terrance Hall, the Rev. Arlinda Cosby
Sun HC 8 & 10. Wed HC 11 & 7:30

SAN FRANCISCO, CALIF.

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

SANTA CLARA, CALIF. (and west San Jose)

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

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family 296-1712
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10. Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9. C Sat 11-12

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
The Rev. Donald Nelson Warner, M.S.M., M. Div., r
Sun Masses 7:45, 10 (Sol); Tues 5:30; Wed 8:30; Thurs 6:30

CLINTON, CONN.

HOLY ADVENT 83 E. Main St.
Sun 8 & 10 H Eu; Wed 9:30 H Eu & LOH (except Aug.)

LAKEVILLE, CONN.

TRINITY CHURCH Lime Rock (Rt. 112)
The Rev. F. Newton Howden, r
Eu every Sun 8. Eu every Sun 11 (except 2S, MP)

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

CLERMONT, FLA.

ST. MATTHIAS 574 Montrose St. 32711
Serving the Disney World Area
The Rev. Frederick E. Mann, r
Sun H Eu 8 & 10. Wed H Eu 9:30. Thurs HU 6:45

COCONUT GROVE, MIAMI, FLA.

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

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30; MP & HC 11; Wed & HD 8

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

TYBEE ISLAND (Savannah), GA.

ALL SAINTS MISSION 808 Jones Ave.
Fr. Paul Z. Hoornstra, Th.D., v (912) 897-4501
Sun H Eu 9:30

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave.
The Rev. W.D. McLean, III; the Rev. Craig MacColl, the Rev. Vincent P. Fish, the Rev. John McCausland
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri; 6:15 Tues, 7:30 Thurs, 7:45 Sat. Daily EP 5

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., 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



St. Mary's Church, Lake Ronkonkoma, L.I., N.Y.

AUGUSTA, MAINE

ST. MARK'S Pleasant St.
The Rev. Robert A. Hargreaves, r
Sun HC 8 & 10; Wed HC & healing, 5:30

BAR HARBOR, MAINE

ST. SAVIOUR'S Mt. Desert St.
Sat H Eu 5 (July & Aug). Sun H Eu 7:30 & 10

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

LENOX, MASS.

TRINITY Walker & Kemble Sts.
Sun Eu 8, 10:15 (1S, 3S, 5S), EP 7:15. Daily (ex Sat) MP 7:30, EP 5, Eu Thurs 10

CAPE ANN MASS

ST. JOHN'S 48 Middle St., Gloucester
Sun 8 & 10:00

ST. MARY'S

24 Broadway, Rockport
Sun 8 & 10:00

MINNEAPOLIS, MINN.

THE CHURCH OF GETHESEMAN 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)

LONG BEACH, MISS.

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

KANSAS CITY, MO.

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

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

SPRINGFIELD, MO.

ST. JAMES 2645 Southern Hills Blvd.
The Rev. John W. Biggs, r
Sun H Eu 7:45 & 10:15; Mon H Eu 7:30

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

(Continued on next page)

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

SUMMER CHURCH SERVICES

(Continued from previous page)

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

OCEAN CITY, N.J.

HOLY TRINITY 30th St. and Bay Ave.
The Rev. Michael W. Goldberg, r
Sun 8, 10 Eu; Wed 9:30 Eu; Sat 5:30; HD as anno

SEA GIRT, N.J.

ST. URIEL 3rd Ave. & Philadelphia Blvd.
The Rev. Canon James E. Hulbert, D.D.
Sun H Eu 8 & 10. Mid-week H Eu Wed 9:30

TRENTON, N.J.

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

ALBUQUERQUE, N.M.

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

LAKE RONKONKOMA, I.I., N.Y.

ST. MARY'S Overlooking the Lake
The Ven. Edward Wisbauer, r; the Rev. McCrea Cobb
Sun H Eu 7, 8, 9, 10:30. Welcome!

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

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

CALVARY & 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

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. PETER'S 346 W. 20th St.
The Rev. Wray MacKay, v; the Rev. Blair Hatt
Sun H Eu 8, 10; Wed H Eu 7; HD H Eu 6:15

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

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

SARATOGA SPRINGS, N.Y.

BETHESDA 41 Washington St.
The Rev. Thomas T. Parke, r
Sun Masses 6:30, 8 & 10

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

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. S.P. Gasek, S.T.D. r; the Rev. B.A. Lathrop, the Rev. L.C. Butler
Sun H Eu 8, Eu & Ser 10; H Eu Tues 12:30. Int daily 12:10

YOUNGSTOWN, OHIO

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

OAKMONT, PA.

ST. THOMAS' Fourth & Delaware Ave.
The Rev. Austin A. Hurd, r
Sun HC 8 & 10:30. Wed 10

PHILADELPHIA, PA.

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

GOOD SHEPHERD Lancaster Ave. at Montrose
The Rev. Andrew C. Mead (Rosemont)
Sun Masses 8 (Low), 10 (Sol). Masses Mon-Fri 7:30; Sat 9. MP, EP daily as anno

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev, Novena & B, 5:30. Daily: Matins 6:40; Masses 7 & 12:10 (Sat 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

NARRAGANSETT, R.I.

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

NEWPORT, R.I.

EMMANUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

TRINITY on Queen Anne Square
Canon D. Lorne Coyle, r; Marston Price, c
Sun HC 8, 10 (1S & 3S), MP (2S & 4S). Founded 1696; built 1726

WESTERLY, R.I.

CHRIST CHURCH
The Rev. David B. Joslin, r
Sun H Eu 8 & 10

EDISTO ISLAND, S.C.

TRINITY CHURCH Founded 1774
The Rev. Edward Gettys Meeks, r
Sun Eu 9:30

MYRTLE BEACH, S.C.

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

NORTH CHARLESTON, S.C.

ST. THOMAS 1150 E. Montague
The Rev. Worrell H. Holby, Jr., r
Sun Eu 8 & 10; Wed Eu, Int & HU 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

TRANSFIGURATION 14115 Hillcrest, 75240.
Terence C. Roper, r; Calvin S. Girvin, Jerry D. Godwin, Thomas E. Hightower, ass'ts
Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

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

RICHARDSON, TEXAS

EPIPHANY 421 Custer Road
Sun Eu 7:30, 8:45, 10:30, 6:30. Mid-week Eu Tues 7 (HU), Fri 6:30, Sat 9:30. HD 12:15. MP Mon-Thurs 8:30

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

JACKSONPORT, WIS.

HOLY NATIVITY County V
The Rev. Kenneth H. Okkerse, v
Sun Mass 8

MADISON, WIS.

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

MILWAUKEE, WIS.

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

STURGEON BAY, WIS.

CHRIST THE KING 5th & Michigan
The Rev. Kenneth H. Okkerse, v
Sun Mass 10, Tues 7:30, Wed 5:30, Thurs 12 noon

CASPER, WYO.

ST. STEPHEN'S 4700 S. Poplar
Sun H Eu 8 & 10:30. Thurs 7.

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY IN PARIS 23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B. Warren, III, canon pastor
Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; (2S, 4S); MP 11 (2S, 4S). Wkdy: H Eu 12, Tues with Healing (Summer: Tues & Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St. Anne's Chapel, St. Germain-en-Laye, Sun H Eu 10:30