

# THE LIVING CHURCH



Madonna lily in the Biblical Garden at the Cathedral of St. John the Divine, New York City: Symbol of purity [p. 4].

**The Six-Winged Seraphim • page 9**



# THE LIVING CHURCH

Volume 187 Established 1878 Number 4

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. Kucharaki, 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	5	Letters	3
Deaths	14	Music Reviews	12
Editorials	11	News	6
First Article	2	People & Places	14

## ARTICLES

The Six-Winged Seraphim James Furman 9

The Saint Who Loved Extravagantly Elinor Schneider 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 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. Daugtry, 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 Dunkly, 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; Fran; 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.

## The Earth and the Land

I believe in God, the Father Almighty, Creator of heaven and of the land."

How does "of the land" sound? The more familiar phrase, "heaven and earth," recurs again and again in our traditional English Bibles from the first verse of Genesis on, with some variations, to the 21st Chapter of Revelation. It is echoed frequently in Christian worship: "on earth, as it is in heaven," "Maker of heaven and earth," "heaven and earth are full of thy glory." Yet the very common Hebrew word for earth, *erets*, and the Greek word, *gē*, can just as well mean land, and they are frequently so translated at many points in our Bible.

In English speech, land is a loaded word. It often refers to "our land," the land with which the speaker is associated. But "associated" is not a strong enough term. It may be the land "from which one is sprung," the land of one's forebears. Often it is the land for which and on which one has worked, perhaps the land for which one's ancestors have died. But *erets* is just such a loaded term in Hebrew also. Ask your Jewish friends what it connotes in terms of the modern state of Israel!

At the recent Pacific Basin Conference in Hawaii [TLC, July 17], many of the delegates from the so-called developed areas of North America and Australia were surprised that land was such a crucial concept for many others. For many of those from less affluent areas, ownership of land was what they wanted to talk about.

Dr. Matthew Solato from Fiji spoke of the deep link between land and traditional communities. "For them," he said, "land is not a commodity which can be bought or sold." Most of us had not thought of the peoples of Oceania as significant possessors of land, but what little they had on their islands was and is precious to them.

The Primate of New Zealand, Paul

Reeves, himself Maori, explained, "When someone says, 'The land is my mother,' he means that in the land one digs down to the deeper and basic things about life. One lives in tune with the rhythms and movements of life in tilling, sowing, growing, and harvesting. As people work the land, they are engaged in a sacred act of bringing life to birth. To rob those who believe this of their land is to rob them of life."

Such ideas may be alien to modern city dwellers, whose lives are based on commerce and ultimately on technology. Paradoxically, however, there is a hunger today for some of the values of the land — the rhythms of life in place of the tyranny of clocks, work that is somehow "sacred" in place of trivial busyness, deeper things in place of the superficialities of a fad-oriented society.

People on the land work with nature to renew and constantly replenish the resources of the earth. Much modern technology, on the other hand, is quite literally degenerate, for it is powered directly or indirectly almost entirely on petroleum and coal, thus using up, at a faster and faster rate, the resources nature has taken millions of years to store in the earth.

Life on the land revolves around the annual renewal of vital resources: modern technology is based on the once and for all consumption of resources from the remote past. The former could be a permanent way of life for human beings on this planet. The latter will someday literally "run out of gas."

If land should not be a commodity which individuals casually and carelessly buy and sell, neither, in the long run, should communities or nations so view it either. As Dr. Kosuke Koyama said, "God is the real owner. This is the biblical message. Different people have their land. In Japan we have Japanese land. But above all, it belongs to God."

THE EDITOR

# LETTERS

## The Canonical Story

The Rev. Holt Graham's article, "The Old Testament and the Lectionary" [TLC, June 19], expresses a concern for the integrity of the "canonical story" in our present eucharistic lectionary. It seems to me that there are several factors he does not mention which go a long way to restore the balance he is seeking.

First, we also have a Daily Office Lectionary, and this provides exactly the continuous reading of the Old Testament books which Dr. Graham wants. The regular use of the Psalms also keeps the canonical story in perspective. Of course, this does not help those in the congregation whose only encounter with scripture is on Sunday.

Second, while the bulk of the Old Testament readings provided are from the prophets and the wisdom literature, the key parts of the canonical story are not only given, but very strategically placed indeed. The readings for the Good Friday liturgy and the Easter Vigil present the whole sweep of the canonical story, both Old and New Testaments, in a context where they can illuminate each other.

My third point is more fundamental, but I make it somewhat tentatively, since I am not sure what Dr. Graham means by "contemporary biblical scholarship." But it is my understanding that the traditional and patristic Christian approach to the Bible involves neither the Old Testament as a commentary on the New, nor the New as a commentary on the Old, but the New as the fulfillment of the Old.

(Sr.) MARY JEAN, C.S.M.  
St. Mary's Convent

Peekskill, N.Y.

• • •

The Rev. Holt H. Graham's article, "The Old Testament and the Lectionary" [TLC, June 19], raises an important issue. I regret that he did not offer some specific remedies other than a new lectionary.

I would offer this specific suggestion. Occasionally, whether by design or accident, the Old Testament selections lend themselves to a series of sermons. Just such an occasion will be upon us in Lent, 1984.

Here is a list of the readings with a brief summary of the theme: Genesis 2 — creation; man a partner with God. Genesis 12 — God calls a people through Abraham. Exodus 17 — Moses discerns God at work in the community. I Samuel: 16 — God's presence discerned and incarnated in action by Samuel as he

anoints David. Ezekiel — God will be at work in the future, as he has been at work in the past and present. Note that there is no selection from the over-worked Isaiah.

These five Sundays in Lent present the preacher with an excellent opportunity to focus on Old Testament theology. I suspect that such opportunities are often missed because clergy tend to take the lectionary on a week by week basis.

(The Rev.) NATHANIEL PIERCE  
Grace Church

Nampa, Idaho

• • •

The article by the Rev. Holt H. Graham, "The Old Testament and the Lectionary" [TLC, June 19], intrigued me. I sympathize with his yearning for what he calls more of the Old Testament story canon, but his observation that "the Old Testament is drawn upon for readings that either reinforce or contrast with the Gospel passages" is one that should not be set aside too lightly.

As I understand it, the Lectionary to which he refers is designed primarily for Sunday use. With the increasing practice of the Holy Eucharist being celebrated at the principal service each Sunday, it seems fitting that the lesson and the epistle should relate to the Gospel.

Since it first was published, I have been following faithfully the two year lectionary to be used with the Daily Office. I believe this provides the material Dr. Graham desires. Perhaps Dr. Graham is accurate in assuming that not many read the Daily Office with substantial portions of the Psalter and three lessons. This is unfortunate.

My experience seems to indicate that on the few days when I omit this privileged discipline, my daily agenda proves frustrating. I have enjoyed reading the Old Testament canon many times.

(The Rev.) LYMAN B. GREAVES (ret.)  
Melbourne, Fla.

## Tithing

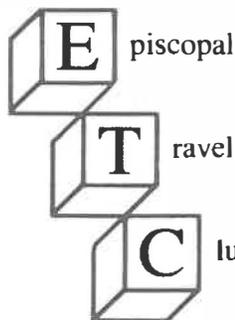
Recently the letters column [TLC, June 5] closed with a short missive signed simply, "A priest." Though I suspect I am being set up, I could not resist responding.

The priest posed the question: why does the church preach tithing as the biblical norm for individuals and then on a diocesan basis ask congregations for amounts far exceeding ten percent? "And then the church escalates the process by national church's askings. . . ." If this letter is on the level, it would seem the author has an extremely limited view of the church!

Recently I was privileged to attend the Province VII "Next Step in Mission" conference at Norman, Okla., and there was no doubt that this, in a small way, was the church as Jesus instituted it. It was not perfect and not entirely secure in its mission, but nevertheless this was the church.

Next month, the World Council of Churches will meet in Vancouver. All will not agree on policy and practices decided by this body, but nevertheless, in worship and communion, this will be, no less, the church.

We support all this with one tithe (and usually far less than a tithe). We don't



Suite 100  
1305 U.S. Highway 19 South  
Clearwater, Florida 33546

Phone TOLL FREE  
1-800-237-3448  
In Florida 1-813-535-4661



Father Wiseman  
Executive Director

**EVERY TOUR A PILGRIMAGE**  
Priest-host accompanies every group.

- 1) HOLY LAND AND CAIRO
- 2) ENGLAND, SCOTLAND AND WALES
- 3) GREECE WITH MEDITERRANEAN CRUISE
- 4) SWITZERLAND IN DEPTH — Alpine Spectacular!
- 5) OBERAMMERGAU PASSION PLAY 1984.

Experience • Integrity • Quality

ask people to tithe at the parish level and the diocesan level and the provincial level and the national level. If each Christian would simply tithe where he or she is, the needs of the church would be met handily in all her expressions. She could do mission and ministry as never before.

LINDA BEE MASSEY

Salina, Kan.

### Inhuman System

Recent letters have called attention to a most serious problem facing the clergy today — and that is the oversupply of ordained persons and its consequences.

The Rev. Roddey Reid has more faith in the present deployment system, in which he plays a central role, than do the many who are victims of it. It is past time for us to consider a fundamental change in the present method of clergy deployment.

Certainly the Roman Catholic and Methodist Churches are able to avoid creating the tragedies that our inhuman system produces.

(The Rev.) ALEXANDER SEABROOK  
Christ Church

Joliet, Ill.

### Preparation for Marriage

I take issue with David J. Rolfe, Ph.D., in his article, "I... Take Thee..." [TLC, June 5]. Either Dr. Rolfe is a victim of a typographical error or he possesses an outdated copy of the Constitution and Canons.

In the 1982 Canons, Title I, Canon 17,

Section 2(b), it states, "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." Canon 17, Section 2(e) states, "He shall have instructed both parties as to the nature, meaning, and purpose of holy matrimony, or have ascertained that they have both received such instruction from persons known by him to be competent and responsible."

I find that to be an unequivocal directive by the church. I believe that I *must* find the time to counsel and instruct couples coming to me to be married; and if a couple refuses to come for premarital counseling and instruction, I must exercise my priestly prerogative and refuse to perform the ceremony, in accordance with Canon 17.

(The Rev.) JOHN A. FURGERSON  
Christ Church

Buena Vista, Va.

### Demotion to Diaconate?

The Rev. Wendell B. Tamburro may be right in thinking that Title III, Canon 12, Section 5(a) places undue obstacles in the path of Roman Catholic priests who wish to serve in the Episcopal Church [TLC, July 3]. He is not right in asking, "How can a man become a deacon when he is already a priest? How can he be demoted to deacon?"

Fr. Tamburro was himself ordained to the diaconate in 1941, and at his ordination to the priesthood in 1942, he did not stop being a deacon. Once a deacon, al-

ways a deacon!

I am also distressed at the idea that the diaconate is inferior to the priesthood, that it is an office to which one can be demoted. I know that the Prayer Book in use when Fr. Tamburro was ordained did refer to the diaconate in that manner, but I had hoped that the sounder theology of our present Prayer Book, as well as the great revival of the diaconate in both the Episcopal and Roman Catholic Churches, would have made such thinking obsolete.

(The Rev.) DANIEL S. WEIR  
Holy Trinity Church

Southbridge, Mass.

### Charges of Things Wrong

May I add my sentiments to those of the Rev. Andrew N. Jergens, Jr. [TLC, June 26]? I too have been bewildered by the accusations against the Prayer Book and the recitation of "things wrong."

I recently received a sample copy of what purports to be a journal that seeks to stimulate serious theological reflection on the issues facing the church today. Twice, in the pages of this journal, charges are hurled:

"A false, improper book has been falsely given the name of our Book of Common Prayer, a false book full of half-truths, mistranslated scripture, and outright lies against our Lord." Again, "General Convention, in clear violation of the faith and rule of the church, has overstepped its authority as a provincial council of the church and has chosen to introduce false doctrine, mistranslated scripture..."

Where *are* these false articles, mistranslated scripture, and outright lies?

(The Rev.) RALPH J. SPINNER (ret.)  
Cherokee Village, Ark.

## 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 \_\_\_\_\_

### The Cover

The lily shown on this week's cover is the *lilium candidum*, or Madonna lily, a flower so splendid many believe it to be the lily referred to as growing in Solomon's garden in the Song of Solomon. Native to the Near East, this lily has been cultivated since ancient times, and in the Middle Ages its immaculate white flower came to symbolize the purity of the Virgin Mary. In many Renaissance paintings, a Madonna lily on its long stem is placed in a vase near St. Mary or held like a scepter by the Angel Gabriel. It is one of the more than 100 plants in the Biblical Garden at the Cathedral of St. John the Divine in New York.

# BOOKS

## Introduction for Spanish Readers

**LAVIDA RELIGIOSA EN EL ANGLICANISMO.** By Jorge Rodriguez Escobar. Centro de Publicaciones Cristianas, Casilla 5250, Guayaquil, Ecuador, South America. Pp. 72. \$2.00 paper.

This attractive short book was written and published by the vicar of the Episcopal Iglesia Cristo Rey in Guayaquil, Ecuador. The front cover has a full-page reproduction of a bas-relief from the Montserrat Monastery in Catalonia, Spain, and there are many other illustrations.

As far as this reviewer is aware, this is only the third Spanish language publication dealing with Anglican religious orders (after the *Revista Anglicana de Colombia*, 1979, and the detailed theological study by Dom Juan Bosch, O.P., published in the *Teologia Espiritual* [1980-1981] of the theological faculty of Valencia, Spain).

The book has two parts. Part one presents an overview, historical and theological, of Anglicanism, in a cogent form for the Latin American public which, on the whole, knows next to nothing about Anglican theology or history. Part two describes a variety of Anglican religious communities, grouped under the contemplative, mixed, and active categories.

While it is a pity that the book does not contain addresses of the existing orders for easy reference, it is, nevertheless, an excellent introduction of Anglican spirituality to the Latin American reading public, an eloquent document, not only to inform the Latin American Episcopalians of their Anglo-Catholic heritage, but also to serve as a persuasive eye-opener for those Roman Catholics who might lump us together with evangelical Protestants.

(The Rev.) CYRIL MOLNAR, O.A.R.  
Ciudad Quesada  
Costa Rica, C.A.

## Wise, Balanced, and Serious

**THE DIARY OF A RUSSIAN PRIEST.** By Alexander Elchaninov. St. Vladimir's Seminary Press. Pp. 255. \$7.95 paper.

Alexander Elchaninov (1881-1934) grew up in a Russia in turmoil and died in France, one of the very great number of Russians who were to bring knowledge of Orthodoxy to so many Western Christians, and who found sympathy and encouragement from many of their new friends. As a young man, he had been a part of the exciting intellectual life of his time.

In 1921, he was forced to flee with his wife and family to France. They settled

in Nice, and in 1926 he was ordained priest, serving in Nice until just before his death, when he was transferred to the Russian Cathedral in Paris.

This book, never meant for publication, is a collection of his spiritual writings, including his diary, letters to young people, advice to young priests, and several other shorter pieces, including a fascinating account of a retreat in a Georgian monastery, written during his school days. The book is a luminous collection of thoughts, some brief and some developed more completely. Much of what he has to say is of immediate use today.

It is, most of all, a book which one will want to read, and then go back to again and again. There is much here for personal meditation. It would be a good choice for lenten reading, wise, balanced, and serious. One feels the presence of a man who, although made a priest late in his career, had been a minister all of his life.

Of his ordination, he said, "Before priesthood, there was so much I had to be silent about, holding myself back. Priesthood, for me, means the possibility of speaking with a full voice." We hear that voice in his words.

(The Rev. Canon) JOHN H. BACKUS  
Trinity Church  
Everett, Wash.

## The Way It Was

**HARPER'S ENCYCLOPEDIA OF BIBLE LIFE.** Madeleine S. and J. Lane Miller. Revised by Boyce M. Bennett, Jr. and David H. Scott. Harper & Row. Pp. 423. \$10.95 paper.

This first paperback edition places at the disposal of a wider readership a valuable resource for all who want to know how people lived and worked in biblical times. Its 150 illustrations enhance its usefulness for Bible students. It would make a good addition to parish libraries and is commended to all who wish to update their knowledge in the light of recent research.

The material is presented in non-technical language, and the articles throw light on the day to day life of the people of the Bible — soldiers and peasants, rulers and prostitutes, nomads and city dwellers; all are here in these pages. Their clothing, eating habits, religious customs, and much else are interestingly and accurately described.

Prof. Bennett's introductory chapter guides the reader in the best use of the book. Here is a tool which can stimulate, enlighten, and make more worthwhile for us all, regular Bible study. There are good indices. This is an enjoyable, as well as an educational text.

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



**CHALICES & PATENS**  
also CIBORIA

made of rare  
hard tropical  
woods (cristobal,  
cocobolo, etc.)  
by a Costa  
Rican craftsman

may now be yours +

\$38 per chalice and paten  
\$38 per ciborium + + Tax included

Send check with order to:

**IONAS ENTERPRISES**

c/o St. Michael's Priory  
P.O. Box 43 • Tadjique • N.M. 87057



**THE MISSION BOOKSTORE**  
KEMPER GIFT SHOP  
NASHOTAH HOUSE  
NASHOTAH, WI 53058

All books seen in the Living Church are available.  
Ask about clergy and church discounts.

(414) 646-3371 ext. 62

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

## VACATIONING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in THE LIVING CHURCH. The churches listed extend a cordial welcome to visitors.

CLERGY: If your Church services are not listed write to the Advertising Manager for the very nominal rates.

# THE LIVING CHURCH

July 24, 1983  
Pentecost 9 (Proper 12)

For 104 Years  
Serving the Episcopal Church

## Bishop Stewart to New Post

The Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts since 1970, has announced his plans to resign before the end of 1983 to become executive for administration and vice president of the Domestic and Foreign Missionary Society of the Episcopal Church in New York City.

In this position, Bishop Stewart will succeed the Rt. Rev. Milton L. Wood, who is retiring. The Domestic and Foreign Missionary Society is the corporate entity of the Executive Council under the laws of the State of New York. Its senior administrative officer reports directly to the Presiding Bishop and monitors and directs the administrative group units at the Episcopal Church Center.

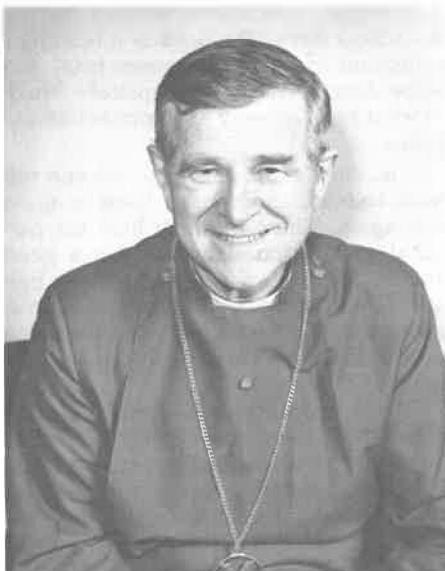
Bishop Stewart, 57, went to Western Massachusetts from Rhode Island, where he had been rector of St. Mark's Church, Riverside, for 17 years. Active in provincial and national church affairs, he is a trustee of the Church Pension Fund and the Episcopal Radio-TV Foundation.

In his episcopate, Bishop Stewart has placed a high value on missionary outreach and on developing missions into parishes within his diocese. Last fall, the Diocese of Western Massachusetts established a formal partnership relation with the Diocese of Mount Kilimanjaro in Tanzania, and Bishop Stewart has encouraged the exchange of people and programs across the sea.

## News Director Named

At the June meeting of the Executive Council [TLC, July 17], Presiding Bishop John M. Allin announced that the Rev. William D. Dearnaley has been named news director at the Episcopal Church Center in New York.

Fr. Dearnaley, 37, succeeds Walter H. Boyd, who retired in March for health reasons and who was honored at the meeting. A standing ovation greeted a resolution presented by William W. Baker, chairman of the communications committee, which praised Mr. Boyd's "patience, quiet humor, insight, and complete lack of selfishness," as well as his communications skills. At a luncheon at the Fort Des Moines hotel, Mr. Boyd received numerous testimonials and a stained glass sculpture from Bishop Allin.



Bishop Stewart: To New York before the year's end.

Fr. Dearnaley joined the church center staff as assistant press officer in 1976 after graduating from Episcopal Divinity School. Before going to seminary, he worked as a reporter, newscaster, and editor. His last daily newspaper post was on the news desk of the *Trenton* (N.J.) *Times*, where he also served as makeup supervisor, wire editor, night city editor, and wrote regularly for the paper's op-ed and feature pages. He and his wife, Carol-Ann, live in New York.

Among other services, the press office at the Episcopal Church Center is responsible for providing more than 300 clients with news, photos, and features on the Episcopal Church through weekly mailings from the Diocesan Press Service.

## Bishop Goddard Dies in Texas

The Rt. Rev. Frederick Percy Goddard, retired Suffragan Bishop of Texas, died June 7 in Marlin, Texas, where he lived for more than ten years. He was 79. Bishop Goddard is survived by his wife, the former Hazel Falconer, whom he married in 1968, and two daughters, children of his first wife, May Selena Bennett, who died in 1965.

Percy Goddard, a native of Connecticut, was graduated from Yale University and Berkeley Divinity School. He held honorary degrees from Berkeley and the School of Theology at the University of the South. In addition, Berkeley honored him with a permanently endowed

Chair of Pastoral Theology in his name.

Following graduate work in London, he was ordained to the priesthood in 1927 and began his ministry as vicar of St. John's, Marlin, then a mission. In Marlin, where he was to remain as rector until his elevation to the episcopate in 1955, he was identified with many civic and charitable movements, including helping establish a public library during the depression. He was active in the camping program of the Diocese of Texas.

The Rt. Rev. Maurice M. Benitez, Bishop of Texas, officiated at the funeral service on June 9 at St. John's Church, Marlin. The next day, a memorial service was held at Christ Church Cathedral in Houston.

## Concern about AIDS

The Rt. Rev. Paul Moore, Bishop of New York, called a press conference recently to express his concern over the ever increasing anxiety over the spread of the highly fatal Acquired Immune Deficiency Syndrome disease. Since the disease first surfaced four years ago, it has struck at least 1,500 people, 71 percent of whom have been homosexual males. Almost half of the AIDS cases have appeared in New York City.

"First, let it be strongly stated that AIDS is not God's vengeance on the homosexual community," Bishop Moore said. "The God whom Jews and Christians worship is a loving, merciful God, who does not punish his children like a wrathful father."

At the June meeting of the Executive Council, a resolution concerning the disease supported the efforts of the U.S. government to provide increased funding for research and information on AIDS. The resolution further asked that the church's office of social and specialized ministries compile and publish a list of medical and social agencies which are providing responsible information about the disease and aiding those afflicted with it.

## Anniversary Honored

In commemoration of the 150th anniversary of the Oxford Movement, the Diocese of Minnesota and its bishop, the Rt. Rev. Robert M. Anderson, are sponsoring a series of "conversations" to discuss the role and definition of episcopacy in the church and world today.

The Minnesota conversations have in-

cluded Roman Catholics and Lutherans as well as Episcopalians. In John Henry Newman, the Oxford Movement produced a major figure who is thought to have prepared the way for Vatican II. Through N.F.S. Grundtvig, Yngve Bri-lioth, and Nathan Soderblom, the Oxford Movement contributed to an awakened sense of the episcopate in Scandinavian Lutheranism.

The conversations have been an open dialogue in which Minnesota Episcopalians have asked monks from St. John's Abbey and University in Collegeville to join. The sessions were held at St. John's under the coordination of Dr. R.W. Franklin and the Rev. Alla Bozarth-Campbell. To enrich the dialogue, the Rev. Reginald H. Fuller, professor of New Testament at Virginia Theological Seminary, joined the April, 1982 conversation, and the Rev. William H. Petersen, dean-elect of Bexley Hall seminary, joined the April, 1983 conversation. A third session is planned for April, 1984.

Dr. Fuller's view, expressed in a paper on the significance of the Oxford Movement today, said that most of the Tractarians' successors accepted the view that the episcopate is derived from the apostolate. "There is a very famous quotation from Archbishop William Temple which seems to follow this view: 'When I consecrate a godly and well-learned man to the office and work of a bishop, I do act as the ministerial instrument of Christ in His body, the church. The authority by which I act is His, transmitted to me through His apostles and those to whom they communicate it.'"

Dr. Petersen pointed out that in the 19th century, some Anglicans felt that their church should encourage an episcopacy of apostolic succession among European and American Protestants. "Today, it is in our common, ecumenical worship that a common ecumenical language will be created. Out of common worship will evolve an authentic form of episcopate for all of our traditions in the late 20th century."

## To the Tower?

The Archbishop of Canterbury is embroiled in a minor controversy about whether or not he should have voted in Britain's general election in June. "Criminals, lunatics, and peers" are debarred from voting in a general election, although the latter may cast ballots in local contests. According to the *Church Times*, the custom has been that bishops who sit in the House of Lords (as Dr. Runcie does), do not vote in a general election because they already have a voice in government through the part they play in the upper house of Parliament.

The archbishop, however, did vote — and not for the first time since he took

his seat in the House of Lords. He voted while Bishop of St. Albans after taking legal advice which convinced him he had a right to do so. "It's just possible," Dr. Runcie said recently, "that I'm putting God's point of view."

The British Home Office is not so sure about what the *Church Times* called "the secular correctness" of the archbishop's action, but added through a spokesman, that the matter had never been tested in the courts. The paper reported that the revelation that Dr. Runcie had voted came at an election night party, where the Rt. Rev. Graham Leonard, Bishop of London, is said to have expressed his willingness to go and visit the archbishop in the Tower of London.

## Church of Ireland Synod

In his opening address to the annual meeting of the Church of Ireland General Synod, the Anglican Primate of All Ireland, the Most Rev. John Ward Armstrong, criticized Irish politicians for allowing their preoccupation with a proposed anti-abortion constitutional amendment to distract them from the country's acute economic problems. Abortion is already illegal in the Republic of Ireland.

"One cannot help remembering a certain emperor long ago who played the fiddle while the city burned," said Archbishop Armstrong. "There are dangers in not dealing promptly with things that concern the real living conditions of people."

Delegates to the synod, which took place May 16-18 in Dublin, were reminded that the church has financial problems, too. "We are not paying our way," said the archbishop, "We are liv-

ing largely on 'dead men's money' and the contributions of living church members are not enough for the scale of expenses we have today."

The report from a synod committee that had been studying church finances agreed with the Primate, and concluded that there were too many church buildings to maintain. Money problems may prevent the church from carrying out the recommendations of a recent survey to spend some \$40,000 to bring church communication facilities and methods up to date.

The ordination of women to the diaconate was approved in principle by the synod delegates (the clergy by 126-7 and the laity by 150-6) and appropriate legislation will be presented for action by next year's synod.

The Very Rev. Charles Gray-Stack, Dean of Ardfert, reported to TLC that a new form for the Baptism of Children failed in the synod due to controversy over the wording used in the blessing, or "sanctification," of the water. He noted also that the final report of the Anglican-Roman Catholic International Commission came under attack from a fundamentalist faction in the Synod.

A committee that had been studying relations between Northern Ireland and the Republic urged that less emphasis be put on a united Ireland and more on all-Ireland cooperation. "Such emphasis would promote the mutual understanding and tolerance which together form the basis for reconciliation," the committee's report said in part. "A continual harping on the idea for a united Ireland without honest and serious consideration of its implications can, however unintentionally, lend encouragement to the men of violence on both sides of the political divide."



During the June meeting of the Executive Council in Des Moines, Presiding Bishop John M. Allin took an evening off to pursue one of his hobbies — model railroading. Thomas G. Cox, who has been working on the railroad in his basement since 1935, showed Bishop Allin many of his detailed O scale models, demonstrated his construction techniques, answered endless questions, and then let the Primate preside at the control panel.

# CONVENTIONS

The 113th convention of the Diocese of Central Pennsylvania met on the campus of Bucknell University, Lewisburg, on June 10 and 11. The delegates from the diocese's 75 parishes and missions focused on the convention's theme, "United as Servants of a Servant Lord."

The Rt. Rev. Edward W. Jones, Bishop of Indianapolis, preached at the convention's concluding service of witness, and told the delegates that a servant church cannot answer the needs of the world by pleading lack of resources. The church, Bishop Jones said, has far greater resources than money or clout: "We call them inspiration, hope, faith, and a concern for justice."

Underscoring the theme of the convention was the announcement by the Rt. Rev. Charlie F. McNutt, Bishop of Central Pennsylvania, that St. Mark's Church, Lewistown, had been selected as the first Jubilee Parish in the nation [TLC, July 17].

Bishop McNutt also announced the appointment of a peace commission to develop an education program to aid the diocese in considering, among other topics, nuclear arms proliferation, compulsory military service and its alternatives, and the scriptural treatment of war and peace. The commission, according to Bishop McNutt, "will assist us as God's people to learn how to wage peace in our inner lives, in our homes and communities and the world."

Roman Catholic Auxiliary Bishop William Keller of Harrisburg also spoke to the delegates on peace, explaining

and defending the recent statement on peace adopted by the U.S. Catholic Bishops' Conference.

One resolution presented to the convention expressed concern over "the epidemic proportions" of alcoholism. While the resolution recognized that the responsible use of alcoholic beverages is consistent with Holy Scripture, it held the church responsible for encouraging those who wish to abstain. A set of guidelines on the use of alcohol at church functions or on church property will be sent to the bishop and shared with all parishes of the diocese.

The delegates voted to restrict diocesan loan funds for new churches to projects complying with the state's handicapped accessibility code. Churches were encouraged to make necessary changes in existing buildings.

Concurring with a recommendation made at the 1982 General Convention, it was decided to donate at least one percent of net disposable income to one or more of the accredited Episcopal seminaries.

• • •

Ministry and mission were the themes of the 16th convention of the Diocese of Idaho. Meeting at Grace Church, Nampa, from April 22-24, delegates viewed the film, "The Next Step," listened to an interim report concerning the future of the diocesan camp in McCall, and participated in a series of workshops on mission. A budget of \$361,000 was approved.

In his closing address, the Rt. Rev. David B. Birney, Bishop of Idaho, charged the members of the diocese to commit themselves with new vigor to the missionary work of the church.

# BRIEFLY...

Each of Province VII's dioceses were represented at a Next Step in Mission conference, which met May 31-June 3. The 120 delegates were addressed by Presiding Bishop John M. Allin; the Rev. Canon Herbert O'Driscoll, warden of the College of Preachers; and the Rev. Charles Huffman, rector of St. Matthew's Church, Austin, Texas. The Rt. Rev. Donald Davies, Bishop of Fort Worth and president of Province VII, summed up the demands of the next step after Venture in Mission, which he said had to come from the grassroots, "an exploration in depth of what it is to encounter anew a sense of mission in the church."

■

The Diocese of the Rio Grande has returned the Trail Motel, located near Lordsburg, N.M., to its previous owner after it became clear that too much time and money were needed to maintain the building. The 30-unit motel and restaurant was donated to the diocese by a Dallas businessman [TLC, May 22].

■

On July 1, Episcopal Parish Supplies, a service of the Episcopal Church and the Seabury Press, opened in the Episcopal Church Center in New York. The service is designed to meet parish organizational and administrative needs by providing materials for the stewardship program, the United Thank Offering, the Presiding Bishop's Fund, and other program materials, documents, and supplies. A toll-free number — 1-800-223-2337 — will be in operation from 9 a.m. to 5 p.m., Monday through Friday, to answer questions, handle orders, and accept suggestions. This office will replace the Seabury Service Center in Somers, Conn.

■

*The Monthly Record*, a magazine of the Free Church of Scotland, recently accused the Church of Scotland (Presbyterian) of "canonizing" 18th century Ayrshire poet, Robert Burns. The accusation follows the announcement that St. Giles Cathedral, Edinburgh, the historic pre-Reformation church which gained cathedral status under 17th century King Charles I, but which today is Church of Scotland, plans to install, in 1984, a stained glass window commemorating the famous Scottish poet. Free Churchmen "have some difficulty in understanding why a building dedicated, presumably, to the glory of God should cater in this... way to the glory of man." Responding, the Rev. Guilleas-

*Continued on page 13*



The Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana, had the unusual task of installing four men from the same parish as postulants for Holy Orders recently. From left to right above are Richard Matthews, a General Electric executive, who is reading for Holy Orders; Ron G. Poston, who is entering Nashotah House in the fall; Larry Smith, a veterinarian who is reading for Holy Orders; Bishop Sheridan; Mark Clevenger, who will enter Berkeley Divinity School at Yale this fall; and David Kletzing, who is going to Chile as a missionary with SAMS. The postulants belong to Trinity Parish, Fort Wayne, Ind. The Rev. C.C. Randall is rector.

# The Six-Winged Seraphim

By JAMES FURMAN

The Imperial Valley is an irrigated region of the Mojave Desert that rounds out the southeast corner of California. From it come vast quantities of carrots, asparagus, cantaloupes, cotton, and alfalfa. Organized as a county 75 years ago, the valley formed its first Episcopal church in 1910. Bishop Johnson journeyed from Los Angeles by coach over a primitive concrete road to minister to the pioneer congregation. Today, the successor to that gathering is the parish of Sts. Peter and Paul in El Centro.

Sts. Peter and Paul is fortunate in having a handsome building in which traditional symbolism has been used with striking results. One benefit of such enrichment is the opportunity for teaching. Both adults and children look at the frieze above the gray marble reredos and ask questions: "What's that cow doing on the wall? Why is that bird holding a book?"

One must journey to a region rather like the Imperial Valley in order to discover the origin of the man, lion, ox, and eagle images representative of Matthew, Mark, Luke, and John. More precisely, one must journey to Mesopotamia and stand beside an irrigation canal, approximately 600 years before Christ, a time of Jewish agony in exile, a period of religious devastation, following brutal military defeat:

A man is alone, standing with his face lifted toward the northern horizon. In the solitude of this man, God acts. Ezekiel is befriended, given a strange and pyrotechnic vision. From this moment, Ezekiel has a ministry; and because of

this vision, both Judaism and Christianity have a "menagerie of symbols."

"In the fire was the semblance of four living creatures. . . . All four had the face of a man and the face of a lion on the right, on the left the face of an ox and the face of an eagle" (Ezekiel 1:5-10). These living creatures are winged. In the prophet's understanding, their task is that of throne-bearers, supporting the chair of authority on which God is seated as Lord of the cosmos, King of the universe.

Using a visual metaphor that is simultaneously grotesque and exalted, definite and puzzling, Ezekiel suggests the splendor and mystery of God. His words are teasing and force the mind to reflect and refract, to move between acceptance and amazement. Within Jewish tradition, the throne vision became the focus of mystic and occult interpretation. Eventually, "questionable speculations" resulted in the exclusion of the first chapter of Ezekiel from the synagogue lectionary (Walther Eichrodt, *Commentary on Ezekiel*, p. 69).

In turn, Christians were intrigued by Ezekiel's living creatures. In Revelation, they are very prominent in the narrative and form a chorus that sings an unceasing hymn of praise: "Holy, holy, holy is God, the sovereign Lord of all, who was, and is, and is to come" (Revelation 4:8). As in the Old Testament, the seer's "four living creatures" accentuate the grandeur of God by providing an incomparable entourage.

In the second century, a bishop in southern France, St. Irenaeus of Lyon (130-200), wrote that the four creatures stood for the four Gospels. He suggested that just as each creature has one body with four faces, so the one message of God has four dimensions, each suggested by one of the Gospels. As he put it, God ". . . has given us the Gospel un-

der four aspects, but bound together by one Spirit."

For the church of late antiquity and for centuries afterward, symbolism was much more than "pious shorthand," a colorful guide for the ignorant. Rather, it represented the energy of questioning minds, intellects that searched for meaning and reality concealed beneath the surface of history, the Bible, the creeds, and liturgical forms. Symbolism was thought to be something built into the universe by God himself.

Such attitudes are a Christian form of Greek ideas that saw divine wisdom expressed in the harmony and proportion of creation. In short, symbolism was another form of the search for order that science represents in our time.

The ninth century, the century of Charlemagne, saw the most complex Christian statement on the meaning of Ezekiel's beasts. The author who expressed the teaching most influentially was a German archbishop, Rabanus Maurus (784-856).

Opening passages of each Gospel helped Rabanus Maurus assign his symbols. St. Matthew is a man because his book begins with the human ancestry of Christ. St. Mark is a lion because his initial presentation refers to a voice in the wilderness, a voice paralleling the prowling lion's hungry roar in the desert of Judaea.

St. Luke begins his narrative in the Jerusalem Temple, where oxen were sacrificed as part of the ritual. Finally, the eagle is St. John's because his prologue is lofty, mounting to the heights of divinity. But Rabanus Maurus does not end here; his work of interpretation has just begun.

Each of the living creatures also stands for a doctrinal aspect of Christ's life. The man is "incarnation," "the Word became flesh" (John 1:14). The ox, symbolizing the Redeemer dying in our place, is "crucifixion" or "atonement." The lion, thought to sleep with its eyes open, represents "resurrection," Christ's victorious rising from "the sleep of death." The eagle is "ascension."

Yet a third layer of meaning was perceived: the virtues of the righteous, qualities leading to salvation. To be spiritually healthy, Christians use reason to choose the good (the human figure), sacrifice joy in worldly pleasure (the ox), overcome fear through God-centered courage (the lion), and like the soaring eagle, contemplate the things of eternity with unswerving gaze.

Appropriated by the New Testament, expanded by the church, Ezekiel's living creatures are part of the rich legacy of the Old Testament. As used today, they not only pique curiosity, they also illustrate another important concept — that every inspired scripture has its use . . . (II Timothy 3:16).

*The Rev. James Furman is rector of the Church of Sts. Peter and Paul in El Centro, Calif.*

# The Saint

## Who Loved

### Extravagantly

By ELINOR SCHNEIDER

**W**e know very little about Mary Magdalene, whose Feast we observed July 22, except that she came from the village of Magdala, near Capernaum on the Sea of Galilee. Her past is summed up in one brief reference in the Gospel of Luke:

“Jesus traveled through towns and villages, preaching the good news about the kingdom of God. The twelve disciples went with him, and so did some women who had been healed of evil spirits and diseases: Mary (who was called Magdalene), from whom seven demons had been driven out . . . Joanna . . . Susanna . . . and many other women who used their own resources to help Jesus and his disciples” (Luke 8:1-3).

Mary Magdalene, Joanna, Susanna — each had found new life. Immediately preceding this note in Luke is the story of a woman, unnamed, who anointed Jesus’ feet while he was at dinner in the house of Simon the Pharisee. Tradition says that the woman was Mary Magdalene, though there is no biblical scholarship to support this conclusion.

Try to picture the situation. Simon, the learned Pharisee, had invited Jesus to dinner. Why? Curiosity, perhaps. He wanted to hear the man whom everyone was talking about. There would be an evening of good conversation and intellectual sparring. Was Jesus true to the faith of Abraham in spite of all the radical things he was saying in public? Or maybe Simon was bothered by and even a little afraid of his own questions. This would be a strictly off-the-record evening in the safety and privacy of his own home.

Jesus accepts the challenge. He arrives hot, tired. His feet are grimy and

dusty from the day’s activity. But Simon only wants to use Jesus — he’s just someone brought in to entertain, not an honored guest. Simon neglects to provide even the most basic of Eastern courtesies, water and a servant to wash Jesus’ dusty feet. For the moment Jesus overlooks Simon’s rudeness and the meal proceeds.

Then, just as the conversation is getting interesting, there is a flurry of protest among the servants. A woman, with her hair falling over her shoulders and a jar of expensive perfume in her hand, walks quickly across the room and stands beside Jesus. She is weeping.

It doesn’t take a prophet to tell what kind of woman she is — Simon is being sarcastic in his remarks. The flowing hair is a dead giveaway. No respectable Jewish matron would venture outside her bedroom, much less appear in public, with her hair unbound.

Every saint has a past. Was this Mary Magdalene? We don’t know. Luke only identifies her as “a woman of the city” . . . and in another translation, “a woman who lived a sinful life.” She does not try to hide. She stands before Jesus in naked honesty, as if to say, “This is who I am, Lord.”

That must have taken courage — courage first to look into her own heart, and courage to acknowledge what she found. She probably intended to anoint Jesus’ head as a symbol of honor, but, overcome, she kneels instead — weeping and pouring the ointment on his feet, much as a servant would have bathed his feet with water. Who can look into the face of Jesus without shame? Her tears are a symbol of the purity, if not of her life, of her intent.

But tears and costly perfume are not enough to express the extravagance of her love. In a lovely gesture, for which she will be remembered forever, she gently dries the Master’s feet with her long

and flowing hair — the hair that is the badge of her past and sinful life. Jesus says to the woman, “Your sins are forgiven. Your faith has saved you; go in peace.”

Poor Simon! His house has been defiled, and his evening ruined. This exchange between Jesus and the woman! The extravagance of her love! The extravagance of the forgiveness! It is unearned, unpredictable, and not at all under Simon’s control. And he doesn’t like it.

Simon was a good man. He was a Pharisee, and his life was dedicated to the study of the law. He spent all his energies trying to be holy, to obey the law. He knew a lot about sins — he had them all catalogued. In fact, Simon spent his days, and his nights as well, trying to avoid sin. His problem was that he honestly thought he could.

To accept this woman for what she was would be to acknowledge his own sinfulness . . . to look at his own past. This Simon could not do. He did not understand the extravagance of God’s forgiveness; so, of course, he could not appreciate the extravagance of Mary’s love.

If Mary Magdalene had not loved so deeply, her story might have ended here. We meet her again at the crucifixion — the Gospels consistently mention her by name throughout the passion narrative.

Watching from a distance with the other women, she must have cried out, “Why did it have to end this way? Without you, Lord, I am nothing.” The dream is shattered; God’s face hidden. It’s all over . . . finished, and just when Mary Magdalene and the disciples had begun to love him and each other.

But faith is picking up shattered dreams. We do not have to spend this life, or the next, playing peekaboo with God. That is the angel’s message, as Mary Magdalene returns to the tomb to embalm the body of her dead Lord: “Why do you seek the living among the dead?” (Look forward! Serve him with the joy that is the gift of resurrection.)

We know the rest of the story. Mary Magdalene, her heart as empty as the tomb, is challenged by the Risen Lord: “Who is it that you are looking for?” She, her love still seeking, responds, “If you took him away, sir, tell me where you have put him, and I will go and get him.”

Then Jesus said to her, “Mary!” And recognition came.

Seek and you will find: the void is filled. . . . Mary Magdalene, standing behind her Lord, with a jar of costly perfume in her hand, her unbound hair proclaiming, “This is who I am.” Mary Magdalene, looking into the face of the Risen Christ and wondering, “Who am I, Lord?”

When Jesus answered, the door to the kingdom of heaven opened and she walked through.

---

*Elinor M. E. Schneider, who makes her home in West Kingston, R.I., is a frequent contributor to our columns.*

# EDITORIALS

## New Anglican-Roman Catholic Talks

The recent appointment of a new Anglican-Roman Catholic International Commission [ARCIC II, see TLC, July 17] is a matter of interest, and the activities of this body will merit our attention. Over a dozen years ago, when ARCIC I was appointed, ecumenism was on a cheerful upswing, and the deliberations of this body were viewed favorably and perhaps somewhat uncritically.

Today, the general ecumenical climate is less propitious, especially between Anglicans and Roman Catholics. On the Roman side, relations are complicated by the present pope. Attractive though he may be as a personality, he is a conservative member of his church, rather removed from the concerns of the English-speaking world, and somewhat autocratic in his personal exercise of the papacy.

On the Anglican side, relations are complicated by the ordination of women. Such a practice may be desired by some liberal American Roman Catholics, but it cannot be foreseen as something the leading authorities in that church would accept within the present century. The eruptions resulting from this practice in the Episcopal Church have probably set back the ordination of women to the diaconate in the Roman Church, and also in the Greek Church.

We are told that a reexamination of the mutual acceptability of Holy Orders of the two churches will be on the agenda. This can only mean a renewed discussion of the papal position on Anglican ordinations.

In our opinion, this is an inopportune moment in history for such a reexamination. Anglicanism is currently in a doctrinally weak position. Rome, like Moscow, is more respectful of strength. Anglicanism will have to be more concerned about the sacredness of life in the abortion issue. It will also have to show itself to be a more serious and committed church in general. All of this bears indirectly on the issue of ordinations.

Although the ordination of women may be irrelevant to the history of ordination during previous centuries, we cannot imagine that the Vatican would put itself into a position which would involve recognizing such ordinations today — especially as former Anglican “refugees” from this practice are currently being publicly welcomed into the Roman Catholic Church.

On the other hand, the Vatican probably would not

wish to recognize male Anglican priests while excepting female ones. After all, Rome would wish to retain its own freedom to change its mind at a later date. The obvious solution to the problem is simply to declare all Anglican ordinations to be non-existent. This, after all, in fact, is the Roman position.

The present time is not a moment that the Roman Catholic Church would be likely to change its view. Any reexamination would be much more timely in the next century when, according to present trends, the Roman Catholic priesthood will have virtually died out in some areas. At that point, Anglicanism will begin to make sense in the eyes of rational and unsentimental strategists in the Vatican. It is a way of thinking we find hard to understand, since we have virtually no qualified strategists employed in long-term planning for our church. So let us watch ARCIC II carefully.

## More on "the Hemispheres"

*Our guest editorial this week was written by the Rev. Lawrence N. Crumb, a librarian at the University of Oregon in Eugene.*

The distinctive functions of the right and left hemispheres of the brain, referred to in The First Article [TLC, May 29 and June 5], suggest a paradigm for understanding many of the conflicts in church and society.

Thus, the catholic/Protestant and masculine/feminine dichotomies are not so much a conflict between individuals on different sides of a dividing line, but a potentially creative tension between the two hemispheres of each person's brain. The problem arises when one hemisphere becomes so dominant that the person cannot appreciate categories corresponding to the other hemisphere.

Within Anglican worship (especially after the 1850s when Morning Prayer, and Ante- or Holy Communion came to be used separately rather than in conjunction), one could almost speak of a “God of Morning Prayer” (left brain, masculine, transcendent, Creator and law-giver) and a “God of Holy Communion” (right brain, often feminized, immanent, Redeemer). This imbalance, including an exclusively New Testament lectionary for Holy Communion, was exacerbated in America after 1928 by the widespread tendency to use exclusively Old Testament canticles at Morning Prayer.

The demise of Evening Prayer, with its second lesson and canticles from the New Testament, completed the picture of an excessive left brain dominance in Sunday worship — except in those parishes that had Holy Communion (and often Evensong) every Sunday — and thus an imbalance in the other direction.

The 1979 Book of Common Prayer, by restoring the Old Testament lesson and psalmody to the Eucharist and by providing additional New Testament and early Christian canticles for Morning and Evening Prayer, should help us to get the two often conflicting halves of our brains — and our souls — back together. If we can integrate our practical left brain with our sensitive right brain — in our lives as well as our worship — then we will be carrying out our Lord's command to be both “wise as serpents and harmless as doves.”

### Dragon Seed

(For D.P.H.)

Dragon seed uproot  
From the grass where grass won't grow  
Watered by truth

B.J. Bramhall

# MUSIC REVIEWS

**GRADUAL PSALMS YEAR C.** Church Hymnal Series VI, Part III, 45039. \$9.95. Church Hymnal Corp., 800 Second Ave., New York, N.Y. 10017.

This edition of gradual psalms completes a rather monumental task — compiling appropriate psalm texts and arranging them to plainsong for the entire lectionary year C. The format for this edition is the same as for years A and B. Gradual psalms, alleluia verses, or tracts are provided for each Sunday as well as for Ash Wednesday, each day of Holy Week and Easter Week, Ascension Day, and the Vigil to Pentecost.

The original plainsong associated with the minor propers for the Eucharist has not been used. Like the preceding volumes, the less elaborate chant used for the monastic offices has been chosen for its simplicity and easy execution. Optional refrains have been provided for each text. These may be sung by the entire congregation.

The pointing system is clear and reflects great sensitivity in setting the new texts to the ancient tones. Instructions are given for various methods of performance. Each page may be removed easily for reproduction. Permission has been given to the purchaser for this procedure by the Church Hymnal Corporation.

Dr. Richard Crocker is to be congratulated for this fine addition to our liturgical music. Part IV of this series will include psalms for Holy Days, the Common of Saints and Various Occasions. Part V will include settings for Lesser Feasts and Fasts plus selected psalms from *The Book of Occasional Services*.

**THE PSALMNARY: Gradual Psalms for Cantor and Congregation.** ISBN 0-942466-04-7. \$22.50 complete with binder. The Hymnary Press, 1317 Sorenson Rd., Helena, Mont. 59601.

James E. Barrett is responsible for this collection which was begun during his tenure as minister of music at the Church of the Messiah, Baltimore, Md. These settings were created to fit the needs of his congregation and have done so quite well. Each week he pointed the verses of the psalms for the choir and composed an antiphon for the congregation.

The actual psalm texts are sung to traditional Sarum tones, clearly pointed to facilitate performance. The antiphons were composed originally and are folk-like in style. They have keyboard accompaniments provided, and chord symbols are also included for chord type instruments or guitars. All days of lectionary years A, B, and C have been set as well as the Common of Saints, Various Occasions, and Pastoral and Episcopal Services. Each day is printed on a single page which may be removed from the loose leaf binder for reproduction.

**CHANTS FOR THE CHURCH YEAR, VOLUME I.** Edited by W. Patrick Cunningham. St. Anthony's Church, 4418 Moana Dr., San Antonio, Texas 78218. \$6.50 per volume plus \$1.00 shipping charge.

This is a collection of minor propers set to authentic music as found in the Solesmes edition of the *Graduale Romanum*, the original music used from ancient times in the Roman mass. It can be traced through history to some time

before Pope Gregory I, who through his great interest in this style of music, became its name source, Gregorian chant. This music was sung originally with Latin texts. It is highly melismatic and requires careful attention for an effective rendering.

Mr. Cunningham has chosen traditional English texts to replace the original Latin. He has very carefully and successfully adapted the English to follow the internal rhythms of the long melismatic lines. This music is best sung by a rehearsed *schola* of singers. He recommends small groups of voices, preferably men and women alternating, perhaps even one singer. In any case, he does point out that good reverberant acoustics make this music truly come alive.

The collection begins with Advent I and concludes at the Sunday after the Ascension. Each setting includes the Introit, Gradual, Alleluia verse of Gospel Acclamation, Offertory, and Communion. The preface states the purpose for this endeavor — the restoration of Gregorian chant as the music of the church and chant as mystical prayer. An introduction provides scholarly insights into the interpretation and performance practices of this style of music. Volume II will contain the rest of the church year.

**HYMNAL STUDIES II. Introducing the Hymnal 1982.** \$4.50. Church Hymnal Corp., 800 Second Ave., New York, N.Y. 10017.

This study guide, like its predecessor, was published as an aid to those interested in the contents and format of the upcoming hymnal. Explanations for the reasoning governing choices and structure will answer many questions for the reader. Since General Convention was concerned only with texts, this booklet contains the first lines only of the hymns to be used in the new hymnal.

To make full use of this guide, the reader would do well to have at hand the Hymnal 1940, its Second Supplement, *More Hymns and Spiritual Songs*, *Hymns III*, *Songs for Celebration*, and *Lift Every Voice and Sing*.

The hymns are grouped to follow the outline of the Book of Common Prayer. An outline of the table of contents shows clearly the various categories. Readers will note that Hymns for Children will not have a specific section assigned. However, hymns appropriate for children will be designated in an index in the new book.

After thoroughly studying this material, concerned people will agree that our new hymnal will be an excellent complement to our Prayer Book. The standing commission on church music is to be congratulated for a scholarly and sensitive contribution to the world of church music.

J.A.K.

## Random Thoughts

on

### *Past Attempts at Christian Life*

I have walked on the edge of insistence and fallen far.  
I have caught a fleck of dust when I reached for a star.  
I have viewed the day as golden when Sun was elusive  
and fled.  
I have risen to deal with the dawn when comfort stayed  
in bed.  
I have tried and failed, I have mangled and torn, I have  
wept, and wept in vain.  
But these were only obtuse signs: all days are fine, and  
line by line — I'd say, Most loss  
is gain. . .

Emily Blake Vail

# CLASSIFIED

## BOOKS

**ANTHONY TROLLOPE.** We stock dozens of books by and about Trollope, author of "The Warden," "Barchester Towers," "Framley Parsonage," "Christmas at Thompson Hall," etc. Send for FREE catalog. Caledonia Press, P.O. Box 245LC, Racine, Wis. 53401.

## CHRISTIAN EDUCATION

**THE SAINT CHRISTOPHER'S SERIES** — Sunday School lessons for intermediates. Send \$1.50 for sample to: P.O. Box 2554, Pensacola, Fla. 32513.

## 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.

**PERMANENT CERAMIC** United Thank Offering Boxes, \$6.00 each plus postage. For more information contact: ECW, St. Timothy's Episcopal Church, P.O. Box 96053, Houston, Texas 77015.

## POSITIONS OFFERED

**FLORIDA:** Non-stipendiary clergyman, small town church of few families, Sunday Eucharists and light pastoral duties. Historical Register building. Write to: Vicarage, 655 S. Broadway, Bartow, Fla. 33830.

**SUBURBAN** parish seeks assistant rector for youth ministry, adult education, small group ministry, and sharing of pastoral and liturgical responsibilities. Reply to: St. Peter's Episcopal Church, 110 N. Warson Rd., St. Louis, Mo. 63124.

**PRIEST/EDUCATOR** with experience in design, implementation and administration of "cradle to grave" Christian education programs. Full-time. West coast urban congregation. Resume, reply to Box L-560.\*

**PRIEST** to work as assistant in large suburban parish primarily with youth and young adults. Prefer experienced, married person. Call or send resume to: Rector, St. Mark's Episcopal Church, 4129 Oxford Ave., Jacksonville, Fla. 32210.

**ST. JAMES' EPISCOPAL CHURCH,** 305 Main St., Oneonta, N.Y., 13820. Part-time organist-director. Mixed choir with lead soloists — one midweek rehearsal — one Sunday rehearsal and service. Medium-size parish in college community with other opportunities in music. New 2-manual Holtkamp to be installed late 1983. Send resume to: **Worship Committee.**

## POSITIONS WANTED

**PRIEST,** 45, married, two children, loving, pastoral and conservative, now in excellent church position as rector, would like change to large parish as assistant with main focus on pastoral care of youth, hospitalized, aging and Christian education. Excellent references, C.D.O. profile, etc. Please send job description and time distribution. Rectorship also an option. Reply Box D-559.\*

# NEWS

Continued from page 8

buig Macmillan, minister of St. Giles, said, "The window will not be a thing which in itself draws attention to Burns. It will draw attention to the good things he wrote about. It will draw attention to the beauty of creation and human compassion." Burns, who in his own day attacked the church for a lack of true charity, should not have a window dedicated to him in a house of worship, maintain the Free Churchmen, because his beliefs were not Christian.

Ugandan Anglicans had the opportunity of sampling a new type of communion wine made from locally grown produce this Easter, but the verdict is not yet in. The Rt. Rev. Yona Okoth, Bishop of Bukedi, presented each of his brother bishops with a sample bottle from his diocese's new wine production project. Under the direction of experts from the U.S., the Ugandans are making this beverage from bananas, pineapples, oranges, maize, and rice. Bishop Okoth predicted that it would not be easy to convince conservative communicants that the local wine is as good and "as holy" as that produced in Europe.

A young couple from the Diocese of South Carolina plans to serve for two years as medical missionaries in Uganda after training by the national Volunteers for Mission program. Chuck and Beth Boardman, members of the Church of the Holy Communion in Charleston, will live at a residential school in Kampala, where about 100 physically handicapped children are served by one part-time therapist. Mr. Boardman, an occupational therapist, plans to design and implement a program for the school and train others in the work.

Bread for the World, a Christian hunger lobby, has come out in opposition to legislation before Congress which would take half of the wheat in the four million ton Emergency Food Security Reserve, designated for famine relief, and channel it through other agricultural programs. "The reserve was established to prevent starvation in poor countries," said Arthur Simon, the organization's executive director. "To deplete that reserve for other purposes invites tragedy." The reserve, enacted by Congress in 1980, received backing from a broad coalition of religious, humanitarian, and farm groups. It was established as a result of hundreds of thousands of deaths from famine throughout the world in the 1970s.

# CLASSIFIED

## POSITIONS WANTED

**CHOIRMASTER & ORGANIST:** Staunch Anglican Traditionalist seeks employment with a 1928 PB parish. Will donate services if need be. Write: Kenneth F. Thompson, St. John's Church, Perry & Pecan Sts., Helena, Ark. 72342. Member of PBS.

## PROPER

**NEW ENGLISH BIBLE** lectionary for Sundays with collects, Psalms, and Prefaces from the new Prayer Book. Free Samples. The Propers, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.

## PUBLICATIONS

**CHRISTIAN MEDITATION** can help you achieve a personal lasting encounter with the living Christ. *The Inner Way*, a journal of Christian meditation, is dedicated to guiding you in your spiritual journey. For free information write: *The Inner Way*, Box 5000, Homeland, Calif. 92348.

## RENTAL

**ENGLAND:** Cottage home (sleeps three) beautiful countryside touring center, 40 miles southeast of London. \$720 four weeks. Information: JENKINS, Jarvis Brook Vicarage, Crowborough, TN6 3RH, England.

## WANTED

**COPIES.** *The Prayer Book Office* (1967). Morehouse-Barlow Co., N.Y. Lib. of Cong. #63-14273. Ed. Paul Hartzell. Reply Box C-561.\*

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

## CLASSIFIED ADVERTISING RATES

(payment with order)

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

### THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

THE LIVING CHURCH

to BUY or SELL

## NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

# PEOPLE and places

Virginia—R. Bolling Bryant, assistant to the rector, Trinity Church, 120 Allegheny Ave., Towson, Md. 21204.

## Resignations

The Rev. Charles S. Burger, rector of Holy Innocents' Church, Lahaina, Maui, in the Diocese of Hawaii, for the past 15 years, has resigned.

## Degrees Conferred

At the June 9 commencement exercises at the Church Divinity School of the Pacific, Presiding Bishop John M. Allin and the Rev. Louis L. Perkins, historiographer of the Diocese of Eastern Oregon, received the degree of Doctor of Divinity. R. Bradbury Clark, chancellor and honorary lay canon of the Diocese of Los Angeles, and Dr. Stephen Walker, a well known churchman who was associated with Sacramento State College in various capacities for 20 years, received the degree of Doctor of Humane Letters.

At the same time, 28 students from nine dioceses and five nations were each awarded a master's degree.

## Deaths

The Rev. Theodore W. Bowers, 52, priest of the Diocese of Massachusetts, died of a heart

attack at his home in Acton, Mass., on May 24.

A graduate of Harvard and Bexley Hall, Fr. Bowers spent his early ministry in Ohio. From 1962 to 1973 he was rector of Christ Church, Medway, Mass. From 1973 to 1979 he was vicar of Trinity Chapel, Shirley Center, Mass., and assistant at the Church of the Good Shepherd, Acton, serving also as secretary of the diocese. More recently he was the interim rector of Trinity Church, Concord, Mass. Fr. Bowers was active in the Cursillo movement, and he and his wife served as co-convenors of the diocesan commission on renewal and evangelism. He is survived by his wife, the former Carolyn Thornley, and two sons, Stephen and Michael, both of Acton.

The Rev. Luman J. Morgan, retired priest of the Diocese of New Jersey, died on May 31 at the age of 78.

A graduate of Kenyon College and Bexley Hall, Fr. Morgan served churches in Hillsboro and Martin's Ferry, Ohio, before becoming assistant at St. Paul's Cathedral, Erie, Pa. He then served in Penns Grove, N.J. From 1952 to 1972, he was the rector of Christ Church, Tom's River, N.J. From 1973 to 1979, when he retired, he served the Church of the Holy Spirit, Tuckerton, N.J. He is survived by his wife, the former Elizabeth Waln Meirs, and two sons, James S. Morgan of Haddonfield, N.J., and Nicholas W. Morgan of Howell Township, N.J.

## Ordinations

### Priests

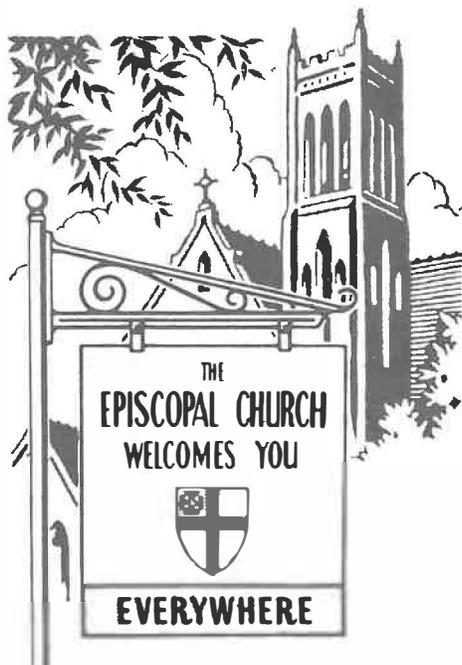
Kentucky—Stephen A. Lose, curate at Calvary Church, Louisville; add: 821 S. Fourth St., Louisville 40203.

Milwaukee—Charles Dwight Ellestad, associate rector of Christ Church, Lexington, Ky.; add: Route One, Moore's Lane, Harrodsburg, Ky. 40330.

### Deacons

Lexington—Anna Darracott Gulick; add: 401 Talbott Dr., Wilmore, Ky. 40390. Bryant Carleton Kibler, Sr., assistant evangelist of the Diocese of Lexington; add: 479 Lake Tower Dr., Apt. 211, Lexington, Ky. 40502. Mary Frances Purcell, assistant chaplain, St. Augustine's Chapel, Lexington; add: 685 Sheridan, Lexington 40503.

Nebraska—Mitchell James Lindeman, curate, All Saints' Church, 9302 Blondo, Omaha, Neb. 68134.



## SUMMER CHURCH SERVICES

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

### 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. Meagher, Dr. Brian Hall, the Rev. Matthew Conrad  
Sun HC 8 & 10; Wed HC & Healing 10.

### 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 10

### 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

### 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

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.

# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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

## CAPE ANN MASS

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

**ST. MARY'S** 24 Broadway, Rockport  
Sun 8 & 10:00

## 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

## MARTHA'S VINEYARD, MASS.

**ST. ANDREW'S** Summer & Winter Sts., Edgartown  
The Rev. John A. Greely, r  
Sun H Eu 8, 10:30 (1S, 3S); MP (2S, 4S, 5S). Family Service 9:15. Wed H Eu 11:30

## LONG BEACH, MISS.

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

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r; the Rev. John H. McCann, the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d  
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP (2S, 4S). Fri 12 noon H Eu & Healing

## ST. LOUIS, MO.

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

## 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

**ST. MARTIN OF TOURS** 24th and J Sts.  
Just south of Interstate 80 (402) 733-8815  
Sun Mass 8 & 9:45. Daily Mass

## 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, SSC, r;  
Weekend Masses 9 (Sun) & 5 (Sat)

## NEWARK, N.J.

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

## 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 & Silver, 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, L.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 12:10 H Eu Tues & Thurs; 8 & 6 H Eu Wed; EP 5:15 Tues & Thurs. 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** 2nd Ave. & 43d St.  
**CHAPEL OF CHRIST THE LORD**  
Daily Eucharist, Mon-Fri 12:10

**PROTESTANT CHAPEL AT KENNEDY AIRPORT**  
Center of airport. Established 1964  
Marlin Leonard Bowman, chaplain/vicar  
Sun Sol Mass 1. 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, 10 Sung; 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

(Continued on next page)



Trinity Church, Lenox, Mass.

# SUMMER CHURCH SERVICES

(Continued from previous page)

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

**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

**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, the Rev. Dor-  
sey McConnell  
Sun HC 8, 9, 11 (1S), 12:05, MP 11. Mon-Fri MP 8, HC 8:15,  
12:10 & 5:45, EP 5:30; Tues HS 12:10

### 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

## BREVARD, (Western) N.C.

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

## SYLVA, (Western) N.C.

**ST. JOHN'S** Jackson St. (behind Post Office)  
The Rev. Philip W. Bennett, v  
Sun H Eu 8 & 11, MP (2S & 5S). HD as anno

## 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. Wed 10

## PHILADELPHIA, PA.

**ANNUNCIATION, B.V.M.** 12th & Diamond Sts.  
Sun Masses: 8, 9 & 11 (High). Daily Mass as anno. A Tradi-  
tional 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

## 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.

**TRINITY** on Queen Anne Square  
Canon D. Lorne Coyle, r; Marston Price, c  
Sat EP & HC 5:15; Sun HC 8, 10 (1S & 3S), MP (2S & 4S).  
Founded 1698; built 1726

## WESTERLY, R.I.

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

## 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

## EDISTO ISLAND, S.C.

**TRINITY CHURCH** Founded 1774 Highway 174  
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

## 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. Stephen S.  
Gerth, Jr.; 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  
The Rev. Terence C. Roper, r; the Rev. Calvin S. Girvin, the  
Rev. Jerry D. Godwin, the Rev. 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

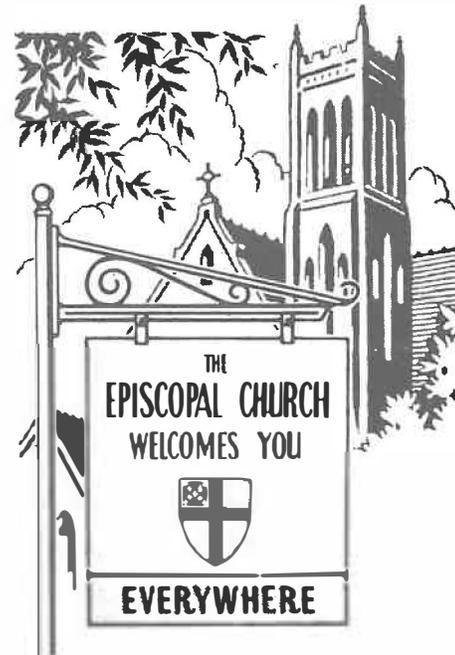
**ST. STEPHEN THE MARTYR** 2716 Hurstview Dr. 76053  
The Rev. Douglas L. Alford, r  
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

## 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.



## 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

## STURGEON BAY, WIS.

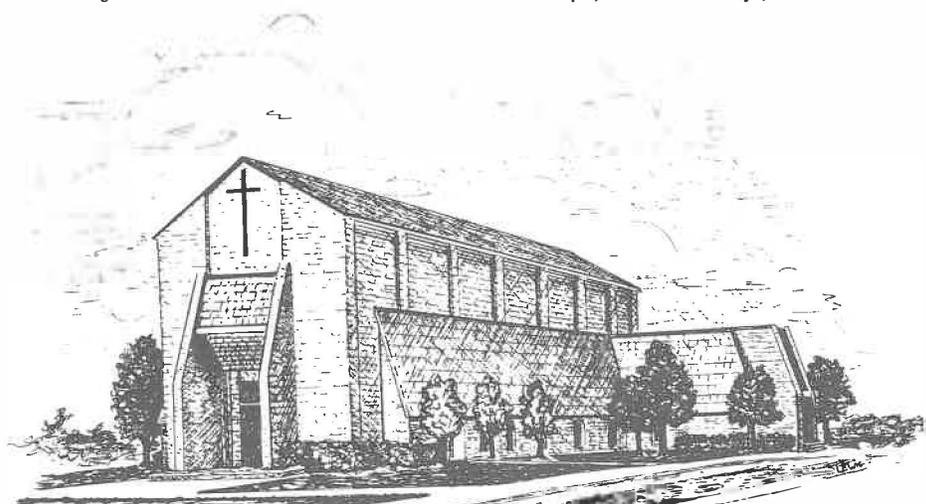
**CHRIST THE KING** 5th & Michigan  
The Rev. Kenneth H. Okkerse, v  
Sun Mass 10, Tues 7:30, Wed 5:30, Thurs 12 noon

## 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). Wkdays: 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



Church of the Transfiguration, Dallas, Texas.