

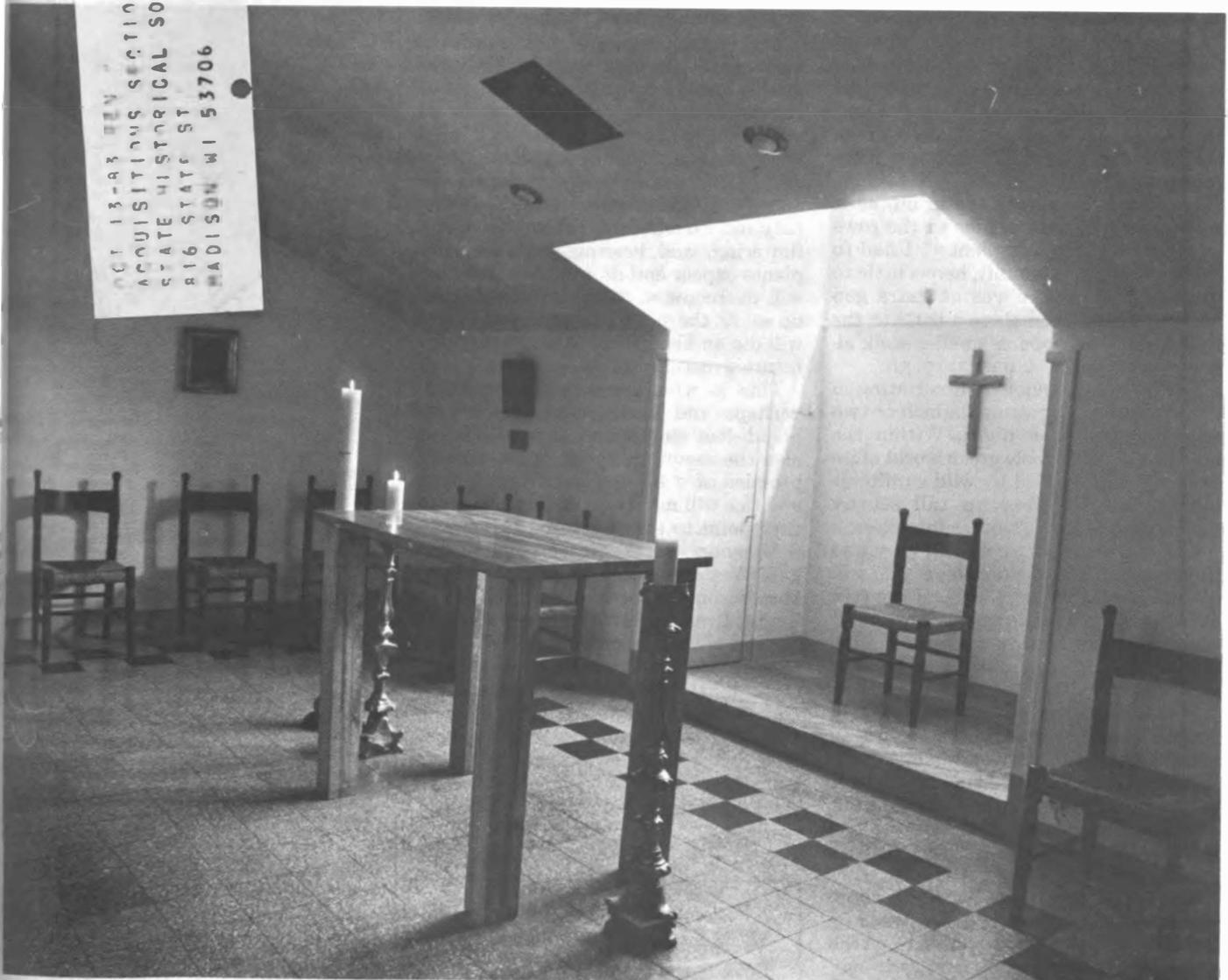
THE LIVING CHURCH

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Chapel in the Anglican Center, Rome: Simple and austere [p. 7].

Words and Worship • page 9



THE LIVING CHURCH

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Field of Corn

Yesterday afternoon I threaded my way through a cornfield. Most of the corn was far over my head. The stalks rose straight up, in bamboo-like rows of glistening green. At every joint, the leaves stretched out in deep green arch-like curves in row after row after row.

I was cutting across the grain, as it were, going at right angles to the rows in which the corn was planted. I had to choose my steps carefully, here a little to the left, where there was an extra gap between stalks, and there a little to the right where, perhaps, a smaller stalk allowed more space to pass through.

The corn was obviously luxuriating in the hot weather, growing an inch or two each day and each night. Within the field it created a whole green world of its own, a world invaded by wild sunflower plants (also sending up tall sturdy stalks), but not many other intruders.

In a few weeks, the ears will form and ripen, and in due course the stalks will die and turn tannish yellow and the stiff dead leaves will rattle in the wind. So it will follow the biblical pattern, of life, death, and life, a parable of the Resurrection.

Of course, when our Bibles speak of "corn," they are referring to wheat, in accordance with British usage. Our American corn, or Indian maize, was not known or referred to in the ancient literature either of the Hebrews or the Greeks. Nor did the biblical writers speak of rice.

Yet these three great food crops, wheat, American corn, and rice are all related (all are obviously members of the grass family, along with oats, rye, bamboo, sugarcane, milo, and numerous other plants), and together they make up the basic dietary network on which we depend. All die as they yield their grain for the next season.

There it is, the stuff of earthly life, in its shiny green inscrutable mystery. Some grow well, some are stunted, some die prematurely. Yet many plants yield many dozens of kernels. There is that parable of the sower (Mark 4:13-20). If you don't understand this, how do you

expect to understand the harder ones?

The sheer vitality of God's gifts is amazing. Seeds want to grow. They will push through rubbish, leaves, small stones, and other obstacles to do so. "What's the opposite of gravity?" a fellow in the country once asked me. "Anti-gravity," he declared, answering his own question, "and plants have it!" Indeed they do. Pushing up, extending leaves, flowering, and bearing fruit are what plants expect and desire to do, and they will overcome surprising difficulties to do so. At the same time, these plants all will die and bequeath their vitality to a future generation.

This is what we eat, unconsciously perhaps and unknowingly, as we eat bread. Not simply the force of life, but also the inevitability of death, and the promise of a life beyond. Wheat, corn, and rice will not do all of that alone, but they point to the One who can.

Many ancient people worshiped a corn god. We do not need to be embarrassed that in some sense we do too. "I am the living Bread which came down from heaven . . . the Bread which I shall give for the life of the world is my flesh" (John 6:51). The Holy Eucharist is the completely appropriate expression of the Lord, who promises that his disciples "will come from east and west, and from north and south, and sit at table in the kingdom of God" (Luke 13:29).

THE EDITOR

Never Ending

Withheld
Love is the bread
That gives no nourishment
Leaves hunger rooted deep within
The soul.

Given
Love is the tide
That moves unto a law
Returning again and again
To shore.

Jaye Giemmarino

LETTERS

Symbols of Glory

Many thanks to the Rev. James Furman for his fine article, "The Six-Winged Seraphim" [TLC, July 24]. In particular, his comment on the church's historically expanding appreciation of symbol as being more than "pious shorthand" is well taken. Symbol and science are indeed both viable tools in the search for order.

I would suggest that Fr. Furman's observation of the parallel between Ezekiel and the hymn of praise from Revelation ("Holy, Holy, Holy...") might also be supported in the call of Isaiah (6:3). This grandeur most certainly accentuates "the grandeur of God by providing an incomparable entourage."

HENRY G. SELBY
Episcopal High School
Fort Lauderdale, Fla.

Anglican-Roman Consultations

Regarding your editorial comments on ARCIC [TLC, July 24]: The editorial, in taking its negative stance, completely ignores the work done by ARCIC I on the nature of priesthood and ordination.

Our church has said in General Convention that the statement to which I refer is a way in which the faith of this church can be expressed. I do not find such a position "a doctrinally weak position" as your editorial does. Any time, I would think, is the time to press the truth — or to discern the truth.

ARCIC I has established a new context within which to look at the past Roman condemnation of Anglican orders, and the theological truth of that context should not be ignored because of a purely political reading of history. The Spirit may lead the church in a manner which surprises everyone; the one thing we should not do is claim to know the truth and then do nothing about past error.

(The Rt. Rev.) ARTHUR A. VOGEL
Bishop of West Missouri
Kansas City, Mo.

Your editorial on ARCIC II [TLC, July 24] was dispiriting and disquieting, not least because it appears to disregard the critical imperative which lies at the heart of every ecumenical endeavor: the will and prayer of Christ that we should be one.

The pursuit of unity is thus a matter of obedience, rather than the kind of calculated strategy which you seem to advocate. The question is not whether the ecumenical climate is propitious or the moment opportune for a reexamination of the validity of Anglican orders, but what Christ's will for his church is now.

Whether or not Pope John Paul II is a conservative (whatever that label might mean), and the glib and patronizing suggestion that Anglicans should ensure that Rome is left enough room to change its mind on the ordination of women to the priesthood, hardly seem to be adequate spiritual categories in which to approach the matter.

If, however, you are right, and it is appropriate for us to disregard the imperative and to dally until some unspecified time in the next century when "according to present trends, the Roman Catholic priesthood will have virtually died out in some areas," on what grounds can we be confident that Anglicanism itself will not have virtually died out in many areas?

(The Very Rev.) ALLAN R.G. HAWKINS
St. Bartholomew's Church
Arlington, Texas

Objectivity and Challenge

I am happy to congratulate you on the excellence of your issue of July 10, especially for the space devoted to the sesquicentennial of the Oxford Movement, and in particular for the article, "The Oxford Movement — 150 Years," by the Rev. Julien Gunn. Fr. Gunn not only writes beautifully and clearly, but his piece reveals to me an objective perspective not always characteristic of articles on controversial issues.

In the same issue, I read with interest your news item, "CBS Rejects Challenge." After reading the piece, I feel that the word "challenge" is too editorial a word.

Upon the facts presented, I don't consider that the proposal the NCC made to CBS was anything more than an offer or a proposal. The word "challenge" carries a different connotation.

QUINTARD JOYNER
Sewanee, Tenn.

The Pine Cone

Scattered there
across the summer sod
'neath Mothering Tree
barren wastes to share
seedlings of God
buried in thee
at earth's First Light
now infernos to ignite.

Loblolly masterpiece
Creation's royalty
censured by Spirit Wind
Truth crushed to earth
to rise again
a towering Mystery.

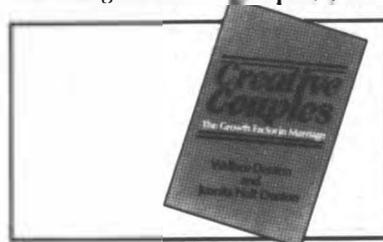
Ray Holder

New resources for better relationships



COPING WITH YOUR ANGER A Christian Guide by Andrew D. Lester

Dispelling the notion that anger is wholly negative and best avoided by Christians, Andrew Lester considers the findings of psychologists and sociologists, as well as the teachings of Christianity, to reveal the simple basis of anger and how to channel it into positive, dynamic energy. Focusing on biblical teaching about anger, and regarding both its harmful and helpful dimensions, Lester shows why anger must be faced, how it can be handled, and when to get professional help. He includes examples and diagrams. Paper, \$6.95



CREATIVE COUPLES The Growth Factor in Marriage by Wallace Denton and Juanita Holt Denton

This practical work challenges partners in normal, healthy marriages to release their untapped growth potential that often lies dormant. Based on their own lives, their experiences in the marriage enrichment movement, and current research, the authors discuss personal identity, sexuality, parenthood, intergenerational relationships, friendships, and family rituals. With questions for discussion. Paper, \$8.95

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BOOKS

Important Course Revised

EXPLORING FAITH AND LIFE: A Journey in Faith for Junior High, Including Things to Know. By Barbara Wolf. Seabury. Pp. 138. \$5.95 paper.

EXPLORING FAITH AND LIFE: A Journey in Faith for Junior High; Manual for Clergy and Leaders. By Frederick B. Wolf. Seabury. Pp. 72. \$3.95 paper.

EXPLORING FAITH AND LIFE: A Journey in Faith for Junior High; Manual for Sponsors. By Frederick B. Wolf. Seabury. Pp. 23. \$2.95 paper.

The sacrament of confirmation is open to much discussion as to its meaning, purpose, and necessity. This does not prevent us, as a church, from routinely confirming each year young people of ages varying from nine or ten years to 15 or more. Instinctively, we feel the necessity of this sacrament, even if we cannot be very articulate about its meaning.

The Bishop of Maine and Mrs. Wolf revised their materials for adult inquirers and now have done the same with their junior high course of study. This set of materials is complete, including descriptions of junior high behavior, ways to get started, working with parents and sponsors, time frames, recruiting leaders, suggested session plans, and more.

The course is not for the hit and run teacher, but needs rather a thorough digesting in order to choose the parts that

are most appropriate to the situation. Then the course becomes easy to use.

It occurs to me in noting the very completeness of the materials that we keep looking for an answer to take the place of years of presence at the Eucharist and church school — note the conjunction. When there is a lack of such a background, these materials may also fail in "making Christians." But the course is well done and recommended.

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

Roman Catholic Materials

CONFIRMING FAITH: Director's Manual. By Kieran Sawyer. Ave Maria Press. Pp. 208, large format, spiral binding. \$9.75 paper.

CONFIRMING FAITH: Participant Book. By Kieran Sawyer. Ave Maria Press. Pp. 96. \$3.75 paper.

DEVELOPING FAITH: Lesson Plans for Senior High Religion Classes. By Kieran Sawyer. Ave Maria Press. Pp. 152, large format. \$5.95 paper.

These materials, prepared by Sr. Sawyer, S.S.N.D., came across my desk nearly a year ago. Now, while I am reviewing confirmation courses, it seems a good time to look at them again. These materials are for high school students. Although I would agree with Frederick and Barbara Wolf that their adult course may be used suitably with high school students, these particular materials from the Roman Catholic Church, which occasionally need to be edited for our use, fill the high school niche more com-

fortably, I think.

Again, the materials are very complete, offering everything from games to theology. The books need to be read thoroughly, and not skimmed, before one starts constructing a local confirmation program. Especially welcome is the first section on the sacrament of confirmation and then the scripts for talks delivered during the sessions.

Because the clientele is older, there seems to be more "content" which generally satisfies teachers more. This aspect is not to be despised, for satisfied teachers are a determining factor in the value of any program. I find experience and content exceptionally well integrated in this course.

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

Problematic Translation

ACTS AND LETTERS OF THE APOSTLES. Newly translated from the Greek by Richmond Lattimore. Farrar, Straus, Giroux. Pp. x and 287. \$16.50.

Mr. Lattimore had previously published a new translation of *The Four Gospels and Revelation*, an odd combination, in 1974. With this new volume, he completes the New Testament.

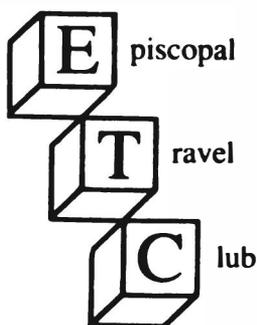
Lattimore's work has been widely acclaimed in the secular press, and it is calculated to satisfy the secular mind. Unfortunately, while the author may have extensive knowledge of classical Greek, he is not sensitive to the deeper Semitic nuances of biblical Greek — what used to be called the "language of the Holy Ghost." Here are a few examples (the reader will find it a little difficult to locate the verses as they are not individually numbered):

Acts 2:17 — "I will inspire my slaves and my slave women with something of my spirit." First, note that the author (unwarrantably in a translation which professes to be literal) has dropped the metaphor of "pour out" (*ekcheō*).

More seriously, he has translated the Greek preposition *apo* as "something of." He does not know that, in keeping with the metaphor of pouring out liquid, this preposition is the equivalent of the Hebrew *min*, used with words of drinking, etc. In Hebrew one does not drink water, one drinks from water — because you don't drink all the water there is!

Lattimore's rendering of Acts 2:17 is like saying, "Drink ye all something of this," in the words of institution. In other words, the usual translation, "I will pour out my spirit," is more exact.

Acts 2:36 — "every house in Israel." A possible rendering of the Greek. But the Greek word for house in the Septuagint, like the Hebrew *beth*, is a recognized image for the people of God. Hence the usual rendering, "whole house of Israel," is correct.



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Galatians 3:8 — "nations" is a possible translation of the Greek, but it is clear from the context that Paul is speaking of "Gentiles" as opposed to Jews.

Galatians 4:17 — "keep you in seclusion." The Greek word means "to shut out," not "to shut in." Lattimore had changed the metaphor and obscured the point. The Judaizers want to exclude the Galatians from salvation, not keep them in purdah.

Galatians 5:7 — Lattimore speaks of "temptation." No doubt the Galatians were tempted by the Judaizers, but that is not what Paul says. He says they were being persuaded by them. Why change this image, especially in a translation that claims to be literal?

In short, anyone who wishes to use this translation will have to be constantly checking it with the Greek original. It cannot be relied on for sound theological interpretation, or even for an accurate rendering of the Greek.

(The Rev.) REGINALD H. FULLER
Professor of New Testament
Virginia Theological Seminary
Alexandria, Va.

Medical Ethics Resource

HEALTH AND HUMAN VALUES: A Guide to Making Your Own Decisions. By Frank Harron, John Burnside and Tom Beauchamp. Yale University Press. Pp. xv and 196. \$6.95 paper.

A fairly thorough overview, this book is a timely resource for the medical community and for others who are called upon to exercise moral responsibility in the area of caring for the sick and dying. In addition, it will serve well as an instrument for making the average person aware of the moral bind which has increased in our society as we have sought to improve the quality and duration of human life.

The message is that not only are professionals faced with making increasingly difficult moral and ethical decisions, but the public, through representatives, will have to make choices directly affecting lives.

The more professional concerns are considered in earlier chapters covering the value and rights of human life, decisions about life and death, and informed consent. The discussion of these issues is greatly aided by the use of actual case histories, along with representative samplings of writers in the fields of medicine, law, theology, and philosophy.

A medical ethics committee would likely utilize this book as a resource text, especially valuing the bibliographies at each chapter ending. A parish education committee might find it valuable in stimulating discussion and as a resource for audio-visual materials on the subject. The authors do not offer answers, but reflect the hope that with

such guidance as they do offer, those who are concerned decision makers will avoid polarization and be enabled to act responsibly and with consensus.

(The Rev.) WILLIAM N. BEACHY, M.D.
Chaplain, St. Luke's Hospital
Kansas City, Mo.

Israeli Scholarship

THE JERUSALEM CATHEDRA: Studies in the History, Archaeology, Geography, and Ethnography of the Land of Israel. Volume two. Edited by Lee I. Levine. Wayne State University Press. Pp. 355. \$25.

This second volume of scientific essays by Israeli scholars appears just one year after the first deluxe collection. Benjamin Mazar's lead essay, "Jerusalem in Biblical Times," summarizes well current archaeological opinion on the history of the city. Joseph Patrich gives an interesting account of the Jerusalem water systems.

Many Christian readers will appreciate the long study by Ze'ev Rubin, "The Church of the Holy Sepulchre and the Conflict between the Sees of Jerusalem and Caesarea." Prof. Rubin contends that Eusebius, Bishop of Caesarea, in his *Vita Constantini*, gives an inadequate description of the resurrection site within the Holy Sepulchre, as a way of putting down Jerusalem — a long-standing rival to the city of Caesarea.

This volume is especially rich in studies on the history and importance of Jerusalem.

(The Rev.) JOSEPH I. HUNT
Professor of Old Testament and Hebrew
Nashotah House
Nashotah, Wis.

Psychological Hypotheses

FAITH DEVELOPMENT IN THE ADULT LIFE CYCLE. Edited by Kenneth Stokes. William H. Sadlier, Inc. Pp. 320. \$9.95 paper.

The book opens with a paper that outlines current research on adult life stages, defines terms, and states 21 hypotheses to be tested. The goal is to discover the dynamics of faith development, as differentiated from "belief." Subsequent papers give responses.

Winston Gooden, a psychologist, asks for more reflections from depth psychology. Malcolm Knowles reiterates his views on androgyny and suggests more use of Havighurst's statement of developmental tasks. Mary Wilcox contributes critical perceptiveness toward delimiting definitions. Gabriel Moran notes that the hypothesis paper seems to avoid the term "religion," and he was critical both of Kohlberg and Fowler. Other papers assess the relevance of the study to clinical psychology, campus ministry, adult religious education, and theological education.

The book is stimulating because it addresses currently popular areas of religious education: stage theory, adults, and "faith" development. The respondents suggest to this reader that if faith development theory is to have relevance for church and synagogue, continuing research needs to view the subject from within the theological and biblical framework in which religious faith is nourished.

IRIS V. CULLY
Professor of Religious Studies
Lexington Theological Seminary
Lexington, Ky.

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Boatlift Priests Cleared

The convictions of two Episcopal priests charged with violating a little-known federal law when they participated in the 1980 Cuban "freedom flotilla," were overturned on July 18 by the 11th U.S. Circuit Court of Appeals.

The Rev. Joe Morris Doss, rector of Grace Church, New Orleans, and the Rev. Leo Frade, recently elected Bishop of Honduras, were sentenced to six months probation and fined \$1,000 each after their November, 1981, trial. The appeals court found in the priests' favor on two grounds sufficient for reversal: insufficiency of evidence to show criminal intent, and invalidity of the statute.

The "trading with the enemy" charges under which they were convicted consisted of paying for lodging in Cuban hotels and purchasing fuel for the return trip in a converted minesweeper named "God's Mercy." The ship was used to bring over 400 Cubans, mostly relatives of Fr. Doss's parishioners, to the U.S.

"The regulation under which the priests were convicted . . . was quietly promulgated, unexpected and unannounced on May 15, 1980. . . . It criminalized behavior . . . which previously had been expressly authorized in published regulation," the court's decision said in part. "In such circumstances, criminal willfulness requires more than the ordinary legal assumption that the person charged know what he is doing and act deliberately."

Fr. Doss said he intends to file complaints against the Immigration and Naturalization investigators who worked as part of the prosecution effort against him and Fr. Frade. "I could say all's well that ends well," Fr. Doss said, "but I have a responsibility to explain what happens when the government pursues you without just cause. If it happened to me, it's happening to others. Someone's got to blow the whistle." Fr. Doss told TLC that he greatly appreciated the prayers and support he received from the church during his ordeal.

Dr. Runcie at Oxford

At the great open-air communion service which marked the end of the Oxford Movement celebrations in the city of its origin, the Archbishop of Canterbury called for "a great missionary effort to our country and culture" to engage

forces against "that West European secular dream" which he said has become a religion and which has "penetrated to every part of the globe and overturned almost every other culture in the world."

Dr. Runcie compared the new secular creed to biblical and apostolic Christianity, and said, "I passionately believe that Christianity is a better description of reality than its secular alternatives, and does, in fact, nourish human beings in all their God-given dignity. I also believe this contrast is becoming more and more evident. . . ."

Biblical Christianity, the Primate said, claimed that "men and women do not grow to their full stature until they surrender their own rights in the service of the love of God and neighbor."

This missionary effort, which he said was the best way of celebrating 150 years of Tractarian influence, was not something for only the theologically brilliant, according to the archbishop. "Keble perhaps taught more effectively in the sweetness and gentleness of his life than in his preaching. . . . We follow Keble most surely by being missionaries of love."

Sesquicentennial at Oxford

This is the conclusion of H.N. Kelley's report from England on the Oxford Movement observances. His first report appeared in last week's LIVING CHURCH.

July 15

The Keble Conference wound up today with the afternoon address, "Theology and Spirituality," given by the Rev. Canon A.M. Allchin of Canterbury Cathedral. Due partly to the continued heat and partly to the sheer weariness of listening to 15 lectures in five days, there had been a falling-off in attendance. But as the end drew near, the crowds were back amid much talk and anticipation of the great climax in the University Parks tomorrow.

Whatever inhibitions about proper ecclesiastical garb that may have survived the hot weather were cast aside for the numerous farewell parties which engaged the attention of many for the remainder of the afternoon.

Although not listed on the official conference program, a number of other special observances were going on in churches about the city, and the numbers of people attending were remarkable, considering the lack of attention

paid by the secular press. Even in the local newspaper, the *Oxford Mail*, the announcement of tomorrow's great open-air Mass was buried on page 13.

In addition to several programs of liturgical music at various churches, the most important of the post-conference observances today was the all-night vigil at St. Mary Magdalen, the ancient church in the city center next to the great Martyrs' Monument, which has become a popular meeting place of the young.

The vigil opened with an impressive Mass, celebrated by the Rt. Rev. Graham Leonard, Bishop of London. He was assisted by a very large number of priests, who made a long, colorful procession in the white chasubles with red crosses and edging which have become familiar during this week. Both nave and chapel were filled, and many were left standing. Many worshipers remained at the conclusion of the service for the vigil, which went on until 8 a.m. Saturday.

July 16

While observances of the sesquicentennial of the birth of the Oxford Movement will continue all over England and the whole Anglican Communion for the rest of the year, the official celebrations in Oxford were concluded today.

The climax was the huge open-air Pilgrims' Eucharist, celebrated in the University Parks, just as it was 50 years ago. The crowds did not attain the 40,000 reported in 1933 — newspaper estimates ranged from 5,000 to 6,500 — the proceedings were more peaceful, and this time, there were both official and unofficial Roman Catholic and Protestant observers.

Altercations between church and state were, in this 150th year, small potatoes compared to what they had been at the birth of the Oxford Movement, but they were not entirely absent. For instance, some rather heated differences of opinion concerning appropriate civic representation in the procession had taken place.

The service was scheduled to begin at 11:30 a.m., and a sizable crowd had assembled an hour before. The early birds appropriated the choice seats, on the ground under several large cedar trees, which provided the only shelter from the hot sun. Many raised umbrellas for sunshades. St. John's ambulances, manned with volunteers, were welcome sights at the park entrances — last week at the



Dr. Runcie (third from left) in Pilgrim's Mass procession: The end of the official Oxford Movement proceedings in Oxford.

Queen's garden party, the St. John's ambulance crews had cared for several people overcome by the heat.

The center area of the park was roped off. Twin semicircles of chairs for the liturgical participants radiated from a dais on which sat the archbishop's throne, backed with a rose and white hanging. About 100 chalices were visible on the temporary altar, which had been set up in front of the dais. The altar, a pulpit, and a reading desk were shaded by blue and yellow canopies.

Dr. Edward Higginbottom, director of music at New College, conducted hymn practice for the last half hour before the processions began. Music was provided by the Oxford Salvation Army band, which, with all due respect, sounded precisely like a Salvation Army band!

The extremely long procession began with the Pilgrims, who had walked from John Keble's parish of Hursley and from Keble's birthplace in Fairford, near Oxford. Following them, reminiscent of the Entrance of Guilds from the opera *Die Meistersinger*, were representatives from parishes, with colorful banners. They came from York to the north to the Isle of Wight to the south, clerical and lay, plus one brave little Yorkshire terrier, whose owner refreshed him after the procession with the contents of a thermos bottle.

At least 60 religious communities were represented in the procession, as were clergy from all over the world, including the U.S. The Archbishop of Canterbury was last of all, following a group of bishops.

The order of service, sold both in the parks and in some city churches, included Pilgrim badges, which theoreti-

cally were needed for admission, but which were not actually required. The service booklet contained words for the hymns and music for congregational responses, in addition to the words for the Eucharist itself, which was a combination of the English Alternative Services. Dr. Runcie's sermon [p. 6] was a more conventional response to the Tractarian teachings than was Bishop Huddleston's controversial Anniversary Sermon.

This ended the official proceedings in Oxford, although many people were looking ahead to observances in other cities, especially those to be held soon at All Saints', Margaret Street, London, which has a special connection with the Oxford Movement.

H.N. KELLEY

A Visit to the Anglican Center in Rome

The year 1966 was momentous in the history of Anglican-Roman Catholic relations, for it was then that Archbishop Michael Ramsey of Canterbury made his historic visit to Pope Paul VI — the first official meeting between Rome and Canterbury since the 16th century. In that same year, the Anglican Center was opened in Rome, and it remains the only house of its kind to be established there by any non-Roman Catholic body.

In one sense, the center was the direct outgrowth of the Second Vatican Council, which decreed that "among those [churches] in which catholic traditions and institutions in part continue to exist, the Anglican Communion has a special place." This unprecedented statement elicited great interest in Roman

Catholic circles, and many inquiries for further information about the Anglican Church. It was to meet this need that the Anglican Center was established — to make available, as Archbishop Ramsey said at its dedication, "the resources of Anglican learning to all who will come and enjoy it."

On March 23, 1966, Pope Paul welcomed Dr. Ramsey and his entourage, "not as strangers and foreigners, but as fellow Christians with the saints and of the household of God." The pope and the archbishop sat side by side in front of the altar in the Sistine Chapel, and the pope, in a remarkable gesture, took off his papal ring and placed it on the archbishop's finger at the end of the meeting. "You are building a bridge which for centuries has lain fallen between the Church of Rome and the Church of Canterbury," he told Dr. Ramsey. The pope later expressed the hope that greater mutual acquaintance might lead ultimately to complete unity.

On the previous evening, the Anglican Center was blessed and dedicated by Dr. Ramsey in the presence of representatives of both churches as "a place where Christians of different traditions can meet and come to know one another." Located on the bustling Via del Corso near the Piazza Venezia in the heart of Rome, the center occupies a top floor wing of the Palazzo Doria, the splendid Renaissance palace of the Doria-Pamphili family, whose descendants still reside there. Its roof garden affords a spectacular view of the city, and its high ceilinged rooms are lined with photographs of the meetings of popes and archbishops: Paul VI and Dr. Ramsey; John Paul II and Dr. Runcie.

The center's heart is a simple, austere chapel, where the Daily Offices are said and the Eucharist is offered with special prayers for the reunion of Christendom. Visiting clerics from many parts of the Anglican Communion have celebrated at its free-standing altar.

The center is administered by a council comprised of the director, the secretary general of the Anglican Consultative Council, and a committee which includes the British Ambassador to the Vatican, the Bishop of the Convocation of American Churches in Europe, and the Bishops of Chichester and Gibraltar, among others.

The Rev. Canon John Findlow, a priest from the Church of England and

The Living Church Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$42,276.67
Receipts Nos. 26,203-26,239,	
July 12-27	2,055.50
	\$44,332.17

an observer at Vatican II, was the center's first director. At his untimely death in 1970, he was succeeded by the Rev. Harry Smythe, an Australian, who retired recently. The present director, the Rev. Canon Howard Root, was also an observer at Vatican II. He served on the first Anglican-Roman Catholic International Commission, and until becoming director, was a member of the faculty of Southampton University.

DOROTHY MILLS PARKER
[An interview with Canon Root by Mrs. Parker will appear in next week's edition of THE LIVING CHURCH].

Covenant in Milwaukee

All Saints Cathedral, Milwaukee, Wis., was the setting for a service of prayer and worship on July 21 during which a covenant was signed between the Episcopal Diocese of Milwaukee and the Roman Catholic Archdiocese. The Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, and Roman Catholic Archbishop Rembert G. Weakland presided over the service and signed the document.

The purpose of the covenant is to give

"official recognition to progress that has already been made and to encourage further prayer, study, and common action towards the unity we seek," according to a letter explaining the new relationship, signed by Sr. Maureen Hopkins, SDS, the archdiocese's ecumenical officer, and the Rev. Tyler A. Strand, ecumenical officer of the Episcopal diocese. "Far from being a mere document, the covenant is designed not only to promote active cooperation on a diocesan level but also to encourage respective parishes to enter similar covenant relationships with sister parishes," the ecumenical officers point out.

In a joint communication, Bishop Gaskell and Archbishop Weakland said they saw the covenant signing as "an important moment in our ecumenical efforts in growing together in Christ. Although we know that unity will be achieved only by slow paces, nevertheless we want to take each and every opportunity to express publicly our desire to continue to search earnestly for that unity. . . . We know that unity will only come when the action of the Spirit makes us indeed ready for such a gigantic step."

Milwaukee Covenant

In The Name Of The Father, The Son, And The Holy Spirit.

Consciously aware of the will of Jesus Christ, "that they all may be one," and recognizing our common Baptism in the Lord Jesus and spurred on by a local desire of the people of God in the Roman Catholic Archdiocese of Milwaukee and the Episcopal Diocese of Milwaukee; we, Archbishop Rembert G. Weakland and Bishop Charles T. Gaskell, in the name of these people, solemnly and reverently enter into this covenant and thereby pledge:

To strive for the removal of any existing obstacle to union while supporting and preserving the traditions of each other — Roman Catholic or Anglican — according to the mandate of the Gospel;

To place no impediment in the cause of unity;

To include in our liturgies a petition to God for the unity of these churches and prayer for each other;

To share our facilities and resources on diocesan and parochial levels;

To commit ourselves to joint planning of programs on diocesan and parochial levels;

To work together for social justice and the common good;

To further embody this diocesan covenant by encouraging the existing parish covenants and by establishing new parish covenants;

To ask that parishioners from the Cathedral of St. John the Evangelist and All Saints Cathedral and all other parishes participate in regularly-scheduled joint prayer services in witness to the covenant relationship;

To pursue a continuing dialogue between our dioceses in the spirit of international and national dialogues, and to pursue ways of promoting mutual understandings;

To share and discuss decisions made at various levels in our respective churches, namely, national conferences of bishops, conventions and councils;

To review the goals and achievements of this covenant each year and to renew this covenant at a joint service annually.

BRIEFLY...

The Most Rev. Stuart Blanch, Archbishop of York since 1975, will be the first former Primate to be given a peerage directly from York without having been an Archbishop of Canterbury, according to the *Church Times*. Dr. Blanch, whose life peerage was announced in this year's Birthday Honors list, is not the first Archbishop of York whom the Queen wished to honor. A barony was to have been conferred upon the Most Rev. Cyril Garbett, Archbishop of York from 1942-1956. Dr. Garbett died, however, on the day before the list was made public, and the peerage was never created.

Anglican Bishop Desmond Tutu, general secretary of the South African Council of Churches, has been named to receive the top award given annually by the Council of Churches of the City of New York. The gold medallion, which "honors those individuals who have displayed outstanding examples of excellence in our society and has come to symbolize and recognize the efforts of persons whose lives and efforts have contributed substantially to the family of man," according to the council, will be awarded on November 1 at New York's Waldorf Astoria Hotel. It is doubtful whether Bishop Tutu will be able to attend the ceremony, since his passport has been in South African government hands since 1981. Although he received special permission to attend the 1982 General Convention in New Orleans, several other applications he has made for travel since that time have been refused.

A thick layer of insulation and a thin layer of plastic recently replaced the 100 year-old decaying lead roof of St. Paul's Church in Bedford, England. The new roof's advantages, say the manufacturers, are that it is cheaper than lead and it is flexible. As it weathers, the roof is expected to take on a lead-like appearance.

The end of blackened church ceilings could be in sight if Swedish sootless candles become popular, according to the *Church of England Newspaper*. The candles are made from 100 percent stearin and are the only candles permitted inside Swedish churches and public buildings. The suppliers maintain that the candles' higher cost is offset by saving churches the need for frequent and expensive cleaning.

Words and Worship

With all the exciting developments in religion over the past

50 years, our mind-set and mouth-set

are bound to be different from that

of our parents and grandparents.

By JANET MORGAN

What words do you use to talk about words? Words! We use so many of them! We try to net, to capture, to tie down the elusive, to give shape to the formless, to verbalize, to vocalize, to express the inexpressible.

The theologians who grappled with the knotty questions of faith — what magnificent phrases they used to describe it, to refute false doctrine, to shape the creeds that would speak to mankind's understanding of divinity. *Homoousios*, the melodious Greek that says in one word what English takes a dozen to do! "The substance of God and Man in the person of Jesus Christ," the three "incomprehensibles" of the Athanasian Creed, "not by conversion of the Godhead into flesh, not by confusion of substance, but by unity of person."

No doubt the meaning of these magnificent words was as clear as crystal to the church fathers, but for most of us the best we can do is sit back and let the rich sounds wash over us, hoping to absorb viscerally what we can not quite take in mentally.

And, through the ages, man has used the words of common speech to describe God as like us — walking in the garden in the cool of the day, sitting at table in the form of an angel, while Abram bustled about providing ordinary, everyday food, talking to Moses and the prophets in all too clearly understood speech.

And with what joy at Christmastide

The Rev. Janet Barton Morgan is a deacon on the staff of Grace Church, Amherst, Mass. Her poems and book reviews appear in our columns from time to time.

we sing of God as a baby, using the lullabies mothers have sung for centuries, taking delight in the legends and carols that portray Jesus as a very human child, even to being spanked by his mother! We put our own language into the mouths and the beaks of birds and animals to tell in countless variations the story of Jesus' life, death, and resurrection.

Words — we cannot live without them. They bind us to one another, and they alienate us from one another. They distance us from God, and they draw us closer to him.

"I take with me words," cries the prophet Hosea, "and I turn to thee, saying, 'Forgive my sin and receive my prayer!'"

Words are our best, but not our only means of communication. How powerful and yet how inadequate they are! They can uplift us and carry us out of ourselves to heights of glory — and they can knock us down and smash us flat. An orator like Henry Ward Beecher, or James Curley, could send a congregation or a crowd out into the world filled with exaltation, dreams, ambition, and resolve to make the world a better place — by leading better lives, or by voting the party ticket.

Think of the great speeches history has handed down to us. Lincoln's Gettysburg address, those quiet, unforgettable words, "that government of the people, by the people, for the people shall not perish from the earth." Or William Jennings Bryant thundering, "You cannot crucify mankind upon a cross of gold!"

There is no doubt that the personality of the speaker must have contributed to

the effect of the words: Lincoln, standing tall and craggy, face lined with fatigue and sorrow; Bryant, white hair framing his passionate, oratorical stance, arms raised, fist shaking.

But what of our church services where there is seldom a great orator (and perhaps should not be)? The presence, the personality we encounter there, or hope to, or expect to, is Almighty God, and our primary reason for being there is to worship him, to seek for a closer relationship with him, to reestablish, to reaffirm our total dependence on him and to leave, we hope, with a stronger trust in the empowerment of Holy Spirit and a fuller sense of joy and love for our lives.

So, how does this happen? We can worship, of course, in many ways, often silently. As we watch a scarlet leaf spiraling down from a maple tree, as we feel the arms of a small child encircle our neck, or press our face against the wrinkled cheek of a patient in a nursing home, listen to a great symphony, or read a masterpiece of literature — in all these moments, we may feel our hearts moved with love and wonder at a God who is at once so awesome and so tender.

But we worship him audibly too, and that is, of course, the aspect with which the new Hymnal is concerned. But, again, there is such variety in vocal worship.

I take a weekly service in a local nursing home, and the walls resound with "I come to the garden," "Bringing in the sheaves," and "The old rugged cross." These are not great hymns by today's standards, and yet they bring peace and joy and comfort to these people whose religious development was nurtured by such.

There really is, for most of us, no such thing as a "good" or a "bad" hymn. We like those with which we have an association. I can remember swaying down the aisle of All Saints' in Worcester, Mass., to "Golden harps are sounding," and although I haven't sung it since, I still feel a twinge of nostalgia.

It seems to me that the revisers of the Hymnal have done a magnificent job in opening up to us a myriad of new expressions for worship. Great poetry and stirring new melodies abound. Of course, no one is going to be completely happy. In order to make room for the new, much of the old has had to be scratched. Many

will miss the hymns they sang in junior choir 50 years ago.

Did you happen to read a recent column not long ago by Andy Rooney? Granted that his purpose is to entertain, one could wish that he had been responsible enough to check out a few facts; namely, that "The Battle Hymn of the Republic" was not left out, because it never was in the 1940 Hymnal, and "He's got the whole world in his hands," which always was *out*, now is *in*.

Rooney is right in his statement that the beauty of a hymn lies in what it does for the spirit and not the brain, though one might assume that most brains could figure out "Rock of Ages," which Rooney loves (but, he says, he hasn't the vaguest idea what it means).

"I will sing with the Spirit, and I will sing with the mind, also." That is the motto of the Royal School of Church Music. Now, Andy Rooney seems to say that we sing *only* with the spirit, and it would indeed be sad to sing without it. But need we eliminate the mind? We often get so carried away with the melodies and the pleasure of mingling our voices with those of others that we pay little or no attention to what we are saying. And this, as I see it, is one of the chief reasons for a revision.

Our leaders feel that the hymns should be *educational*, as well as *devotional*, and not be used just to blot up silences or to get people from one place

to another. As a matter of fact, the sound of feet — heavy or light, determined or stumbling — moving up to the communion rail is a far more eloquent expression of worship than many a hymn, with or without words.

So a lot of the new hymns do try to set forth the church's teaching in singable form — "Over the chaos of empty waters, Hovered the Spirit, bringing forth creation," "Sing we of the Blessed Mother, who received the angel's word," and "Now may your life to us descending, Enter our lives. . . ."

Our theology — the Word of God — does not change. Our God is still, and always will be, the God Creator of the world and all that therein is, the God Redeemer, who loves us unto death, and the God Sanctifier, who guides and empowers us in our daily lives. But through the ages the interpretation of this theology and the living out of it *does* change, and it is with this that the new Hymnal is dealing.

With all the exciting developments in religion over the past 50 years, the giant steps forward in biblical scholarship, the "great new fact of our times," as Archbishop Temple described the ecumenical movement, to say nothing of the mind-boggling events, like exploration of outer space and the (literally) fantastic technology, our mind-set and our mouth-set, too, are bound to be different from that of our parents and grandparents.

They *did* think of "flying to Jesus' bosom."

The revised Hymnal presents many new images which are more in keeping with today's thinking. We no longer live in a predominantly pastoral, agricultural world, and while there are still many references to Jesus as a Shepherd (and I hope there always will be), we also find some exciting new terminology, such as "Earth and all stars," which might be considered an update of the famous canticle supposedly written by St. Francis.

In this new hymn, not only nature praises God, but classrooms and labs, test tubes and hammers, limestone and beams. (Happily, an angel tapped the revisers on the shoulder and guided them to change the original "MAH-chines" to "EN-gines," — a good example of the need to be sensitive about what syllables to put up with what notes. It is not aesthetically pleasing to sing a short syllable to a long note!)

Some oldsters may feel that the revisers have been overly sensitive to the ticklish question of sexist and racist innuendo. "Sticks and stones may hurt my bones, but names will never hurt me," was a jingle I often recited in childhood. But they do hurt, we all know that.

Most of us have been wounded ourselves and have comforted others who have suffered from "name-calling," so although we may not have had personal experience of either racist or sexist prejudice, we should not let that block our imaginations. I was glad to see that "men" and "mankind" have not been *totally* wiped out of our hymns.

I have sometimes thought that amidst the triviality, banality, and downright vulgarity of so much of our culture today, whatever creative spirit there was had been channeled into advertising, much of which is really original, provocative, and often artistic. Certainly, whoever thought up the singing commercial had the idea of the century. Our children's heads resound with them.

Whether we admit it or not, the hymns we sing in church do, when we know them well, stay with us all day and often all week, and the ideas they express do build themselves into the foundations of our faith. So, it is important what words we use.

I rejoice that the quatrain, rightly or wrongly attributed to Queen Elizabeth I, is included in the new Hymnal:

He was the Word that spake it
He took the bread and brake it
And what that Word did make it
I do believe and take it.

Our words that we speak with our lips and sing as we worship together must echo, insofar as our human limitations allow, that Word which is our faith, our salvation, and the world's only hope.

"We Have Done Those Things. . ."

There's a little bit of larceny in all of us.

Dear to the hearts of everyone
Is that classic epigram.

How grateful we are to the author, for
once a sin is shared by the whole human race,
our burden of guilt is lifted.

Larceny is no longer a sin;
It's simply a — well — a human weakness,
An understandable gaffe, a mere peccadillo.

Why not a codicil to that larceny adage?

To wit:

"And, also, a bit of idolatry
And envy and adultery and murder
And covetousness and deception and pride
And greed and profanity and blasphemy."

There! Now don't you feel great?
(Or, have I omitted your favorite?
Sorry, it wasn't intentional.
Just add your own at the end of the list.)

Eldred Johnston

The Trinity Grant

At this time, a letter is being sent to subscribers to inform them of the details of the grant to THE LIVING CHURCH from Trinity Church in New York. We also want all other readers to have this information.

This grant, reported in the issue of July 10, is a very generous act and a very impressive recognition of the place of this publication in the total life of the Episcopal Church, for which we are extremely grateful.

Readers should understand, at the same time, that it does not bring an end to the financial needs of your magazine. Indeed the grant requires that further efforts be undertaken. The grant is a matching grant. That is to say, THE LIVING CHURCH must raise an equal amount in order to receive the money.

We are pleased that Trinity Church has agreed to a method of matching funds which will allow a broad spectrum of our readership to participate. Gifts of \$25 or more from new contributors are counted toward the matching grant, and increased gifts in the amount of \$25 or more are counted. Anyone who did not give to THE LIVING CHURCH last year (or who gave less than \$25) can now give \$25 or more and Trinity will match it. Thus the benefit of your gift to your magazine is doubled.

On the other hand, those who did give \$25 or more last year may increase their gift this year by \$25 or more, and Trinity will match the amount of the increase. New gifts or increased gifts already contributed this year are being counted. Gifts may also be increased by a second or third donation during the year.

His World

See who hastens swiftly to touch
The multicolored anemone,
The waiting fish-scaled net,
The pleading leper's skin —
Who in His garment billowing
In a Mediterranean light,
Overtakes His questioners
With parable and wit,
And gives Himself exuberantly
To the pulse and thorn of history.
All the while in hidden depth,
Breathes His lucid other life,
And beyond the rim of time
Where creativities are supreme
In the passionate Fatherhood —
His most intimate domain —
He chastens, brightens, and restores
His fair and twisted beloved world.

Elizabeth Randall-Mills

Your editor wishes to take this opportunity to express his sincere personal gratitude both to new givers and increased givers. This support at this time is making a tremendous difference.

Finally, the Trinity grant does not go into general funds. It will not be used to defray increased printing costs, or to purchase new equipment, or to underwrite salaries of present personnel — important as these considerations are. The Trinity grant is directed instead toward the increase of our circulation, the enlargement of our readership, and the modest strengthening of our staff in order to carry out an expanded publishing operation.

This is a serious priority, in order to put THE LIVING CHURCH on a sounder basis for the future, so that this unique magazine can serve readers better, and can serve more readers. To achieve this goal will be a major milestone. We are sure that readers everywhere will welcome this opportunity to participate in the growth and strengthening of this magazine.

Vindication of Accused Priests

The exoneration of Bishop-elect Leo Frade and the Rev. Joe Morris Doss by a federal court of appeals [p. 6] will be a rightful cause of gratitude to many throughout the church. The oddity of the charges against them, and the questionable procedure of the prosecution, were widespread causes of concern.

A few years ago, nation-wide publicity was given to Cuban refugees who had been inmates of prisons. This had nothing whatsoever to do with the passengers transported by the two priests in the ship God's Mercy. Their passengers were relatives of their parishioners, or of friends of parishioners, in Louisiana. The relatives in the U.S. had paid the fare for each passenger, and all were cleared by federal officials for entry in this country. None of them are reported to have been guilty of any misconduct since arriving here.

Unfortunately, in America at the present time, to be acquitted of a crime can be as costly and almost as punitive as being convicted. There is the anxiety for one's self and one's family over a period of years, repeated inconvenience, and the blemishing of one's personal and professional reputation. Finally, there are devastating legal expenses.

Whatever legal assistance may have been donated to them, the debt of the two priests is very considerable. It is to be hoped that their exoneration will clear the air, and that appropriate agencies of the church will address themselves to solving this problem.

At one time, when the Episcopal Church was considered the church of the wealthy and the privileged, it was taken for granted that police officers would bend over backwards to be courteous to an Episcopal parson. For better or for worse, it is not that way today. Any official of the church might possibly be falsely accused of a crime. The church must have the reputation of defending its own personnel promptly and effectively.



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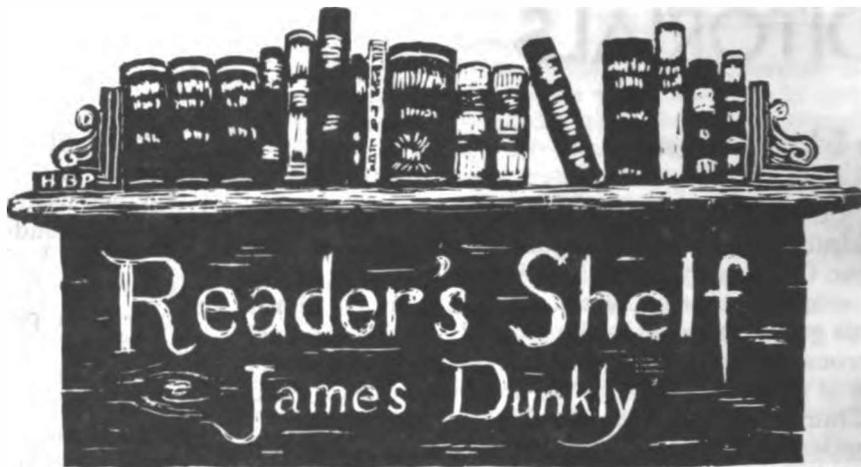
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CLERGY: If your Church services are not listed write to the Advertising Manager for the very nominal rates.



AN ABRIDGMENT OF MAURICE'S KINGDOM OF CHRIST: The Original Two Volumes Abridged into One based on the 1842 Edition Emended with an Introduction. By William J. Wolf. University Press of America. Pp. xi and 235. \$13.25 paper.

One of the key figures in 19th century Anglicanism is Frederick Denison Maurice (1805-72), whose *Kingdom of Christ* (1838) is his masterwork. Wolf, a veteran theologian and ecumenist who teaches at Episcopal Divinity School in Cambridge, here offers an abridgment intended to convey the core of Maurice's theological contribution, while eliminating material chiefly of interest to specialists in Victorian Anglicanism. Maurice wears well, and this abridgment may entice more to find out his virtues. The introduction offers biographical and theological background.

ORIGEN: Homilies on Genesis and Exodus. Translated by Ronald E. Heine. Catholic University of American Press. Pp. xiii and 422. \$24.95.

The latest addition to the Fathers of the Church, an important series offering modern English translations of patristic literature. A bibliography and introduction begin the volume. Also has indices of names and biblical references.

FIVE GOSPELS: An Account of How the Good News Came to Be. By John C. Meagher. Winston. Pp. vii and 312. \$9.95 paper.

John Meagher, who teaches English and theology at St. Michael's College, Toronto, has become well known for his creative, unconventional approaches to New Testament problems. Here he presents the thesis that the Christian message undergoes five major stages before it comes to be what it continues to be: (1) the preaching of John the Baptist; (2) the preaching of Jesus himself, continuing the Baptist's proclamation in important ways, still Jewish, yet with

radical newness; (3) the apostles' preaching about Jesus; (4) the distortion of the Gospel by the denial of Jesus Christ's place in it; (5) "the Gospel of the Ultimate," combatting docetic distortions and raising the whole proclamation to a cosmic plane. A marvelously stimulating work, suitable for parish study groups as well as for specialists in early Christianity.

DISCOVERING THE CHURCH. By Barbara Brown Zikmund. Westminster. Pp. 116. \$5.95 paper.

Church membership as gift and as task, a rationale for church membership today — this is Zikmund's focus in this addition to the series Library of Living Faith. The author is dean and associate professor of church history at the Pacific School of Religion.

MARRIAGE: Sacrament of Hope and Challenge. By William P. Roberts. St. Anthony Messenger. Pp. vii and 136. \$4.75 paper.

A widely known Roman Catholic marriage counselor here presents a theological handbook for married couples, offering insights into how to integrate life as a couple and living as individual Christians. The commendation by Bernard Cooke on the cover will mean much to many.

THE GOSPEL OF THOMAS AND CHRISTIAN WISDOM. By Stevan L. Davies. Seabury. Pp. vii and 182. \$9.95 paper.

The influence of wisdom writings from what used to be called "late" Judaism upon early Christianity has increasingly forced itself upon scholars' attention. *The Gospel of Thomas*, the Synoptic-like collection of Jesus' sayings found in the Gnostic library at Nag Hammadi but also known from fragments discovered earlier, is itself not Gnostic "in any meaningful sense," as Davies puts it; it is earlier than most of the other Nag

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HERMIT-WOVEN bookmarks of imported French embroidery cotton. Rainbows and other patterns, each \$3.00. Specify preferred color range. Assortment of six \$15.00, includes hermitage label, tax and postage. Wonderful gifts anytime. Sick call stole and matching bookmark \$25 in colors or traditional purple and white. Custom orders allow four weeks. Reply Box R-536.*

POSITIONS OFFERED

ASSISTANT, primary responsibility for oversight of Christian education and youth program. Shared ministry of preaching, liturgical, and pastoral functions. Excellent salary, benefits, and environment. Send resume and photograph to: **Church of the Good Shepherd**, 1100 Stockton St., Jacksonville, Fla., 32204.

UNIVERSITY CHAPLAIN. Episcopal Center at University of Minnesota seeks experienced clergy-person to serve as full-time chaplain. Interviewing for immediate placement. Informational material available. Contact: **Sally Johnson**, 2300 Multifoods Tower, 33 S. Sixth St., Minneapolis, Minn. 55402.

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-562.*

INTERIM PRIEST wanted immediately for an Anchorage, Alaska parish. Nine to 12 months position. Salary, one bedroom furnished apartment, and car provided. Send resume to arrive by September 1, 1983: **Search Committee**, 2924 Carnaby Way, Anchorage, Alaska 99504.

DIRECTOR of Music (organist and choral conductor - full-time) for large, active parish with multiple choirs, handbells, brass and orchestra. Traditional and contemporary music and liturgy. Administrative skills. 20-rank Flentrop. Resume to: **Rector and Music Search Committee**, St. Columba's Church, 4201 Albemarle St., N.W., Washington, D.C. 20016.

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

Hammadi documents (A.D. 50-70, according to Davies). Davies attempts to relate *Thomas's* wisdom affinities to a specific situation in the life of the early church: the catechesis of new Christians. A stimulating book. An English translation is included.

SEXUAL VIOLENCE: The Unmentionable Sin. By Marie M. Fortune. Pilgrim. Pp. xv and 240. \$9.95 paper.

Marie Fortune, a minister in the United States Church of Christ and director of the Center for Prevention of Sexual and Domestic Violence in Seattle, offers a two-part examination of a rampant problem. Part one is an ethical discussion, focusing on definitions, reframing questions, consent, recent changes in social mores, and the unnaturalness of rape. Part two is a pastoral handbook for responding to victims of rape, children who have been sexually abused, and sex offenders. Religious dimensions - guilt, shame, anger, confession, repentance, reconciliation - are discussed at length, as are practical strategies: A much-needed book, and not just for clergy.

DOCTORS, LAWYERS, MINISTERS: Christian Ethics in Professional Practice. By Dennis M. Campbell. Abingdon. Pp. 173. \$7.95 paper.

Disenchantment with the professions may in part be a matter of ethics and accountability. Campbell, director of continuing education at Duke University Divinity School, works toward a theology of professional ethics and tests it in two vital areas: abortion and severely handicapped children.

UNDERSTANDING THE TEACHING OF JESUS. By David Abernathy. Seabury. Pp. xxi and 261. \$13.95 paper.

The late Norman Perrin recorded a series of lectures on the teaching of Jesus in 1962 but never published them, though he published much else on this subject (*The Kingdom of God in the Teaching of Jesus*, 1963; *Rediscovering the Teaching of Jesus*, 1967). Perrin died in 1976, and Abernathy has put together a set of tapes embodying Perrin's originals and his own comments. The present volume offers presentations on subtopics, resources, glossaries, biblical references, and questions (with answers at the back of the book!); beginning courses in seminary or parish study groups seem to be the audience. The results of its use will depend upon its users, of course - teachers and students alike. It is by no means sufficient in itself, and some of its judgments have to be taken with qualification, if at all, despite the definiteness with which they are asserted. A book to be used with caution.

CLASSIFIED

POSITIONS OFFERED

POSITION AVAILABLE fall, 1983. Chaplain to Episcopal boys school in New York City area, grades 5-12. Duties include teaching R.E. at all levels, chapel services plus usual associated duties. Reply Box P-563.*

POSITIONS WANTED

DEVELOPMENT-BUSINESS consultant, 20 years with independent institutions. **Joseph T. Cabanias**, Islesboro, Maine 04848. (207) 734-6745.

EXPERIENCED and creative musician, Liturgist, teacher, administrator available immediately for 3/4 to full-time ministry in Christ-centered growth and renewal-oriented parish, school or agency. **James E. Barrett**, 1317 Sorenson Rd., Helena, Mont. 59601. (406) 458-6227.

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.

WANTED

COPIES of Order of Sir Galahad publications to buy or borrow. **David Sisson**, 579 Eastbrooke, Rochester, N.Y. 14618.

CLASSIFIED ADVERTISING RATES

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- (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

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THE LIVING CHURCH
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NOTICE TO SUBSCRIBERS

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PEOPLE and places

Appointments

The Rev. **Thom W. Blair** is locum tenens at Trinity Church, New Orleans.

The Rev. **Prentiss C. Dunn** is curate at Trinity Church, Baton Rouge, La.

The Rev. **Hal T. Hutchison** will be vicar of St. Patrick's Church, West Monroe, La.

The Rev. **William R. Newby** will on September 1 become curate at the Church of St. Stephen the Martyr, Hurst, Texas. Add: 2716 Hurstview Dr., Hurst 76054.

The Rev. **Dexter E. Pariah** will be rector of Trinity Church, Morgan City, La.

The Rev. **Edwin H. Voorhees, Jr.** is priest-in-charge of the Church of St. John the Baptist, Wake Forest, N.C.

The Rev. **Craig Wylie** will be associate rector of Christ Church, Covington, La.

Ordinations

Priests

Michigan—**George Edward Landin**, who will serve Trinity Church, New Orleans.

Milwaukee—**William R. Newby**, who will begin work as curate at the Church of St. Stephen the Martyr, Hurst, Texas, on September 1.

Deacons

Colorado—**Gerard Frederick Beritela**, assistant rector, Calvary Church, Aahland, Ky.; add: 1602 Lexington Ave., Aahland 41101.

Dallas—**Trawin Elston Malone**, curate, St. James' Church, Dallas, Texas; add: 9845 McCree Rd., Dallas 75218.

Louisiana—**Ralph F. Howe, Jr.**, who will serve Trinity Church, New Orleans.

Montana—**Patricia D. Gober** and **Wallace G. Gober**, who will serve as assistants at St. James' Church, Bozeman, Mont., and campus pastors at Montana State University.

New Jersey—**John E. Troncale**, assistant at three churches in Camden, N.J.: St. Paul's, St. Wilfrid's, and Our Saviour; add: 83 N. Dudley St., Camden 08105. **Mark R. Van Sant**, assistant, St. Mary's Church, Haddon Heights, N.J.; add: 501 Green St., Haddon Heights 08035. **John V. Zamboni**, assistant, Christ Church, Toms River, N.J.; add: 17 Walnut St., Apt. C-3, Toms River 08753.

South Carolina—**John Gregory Prior**, assistant, St. James' Church, Charleston; add: Box 12540, Charleston 29412.

Southern Virginia—**Harry Wilson Crandall**, deacon-in-charge of Bridgetown, Hungars; add: Box 367, Eastville, Va. 23347. **Howard Milton Cole, Jr.**, assistant, Trinity Church, 600 Court St., Portsmouth, Va. 23705.

Western Michigan—**John Thomas Tarrant**, who will serve the Church of the Atonement, 36 Cou St., Westfield, Mass. 01085. He and his wife, Janik are recent graduates of the Virginia Theologic Seminary.

Western North Carolina—**Gary K. Coffey**, assistant, Trinity Church, Myrtle Beach, S.C.; add: 51 Thirty-Eighth Ave., Myrtle Beach 29577.

Retirements

The Rev. **Leon Preston Harris**, who was in the past rector of All Saints' Church, San Francisco, for more than 22 years, will continue on the staff as rector emeritus. Fr. Harris has received certificates of commendation from officials of San Francisco and the state of California.

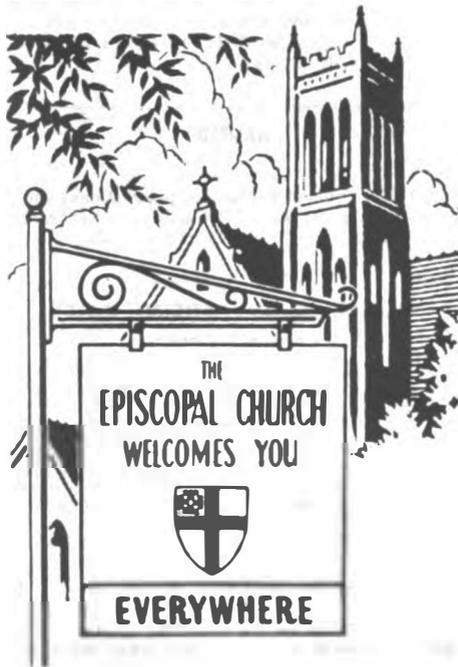
Deaths

The Rev. **Samuel Henry White**, retired priest of the Diocese of Washington, died on July 21 at the age of 87.

Born in Montserrat in the West Indies, he was educated at Tuakegee Institute, Lincoln University and General Theological Seminary. Fr. White spent his early ministry in the Diocese of Pennsylvania later serving from 1929 to 1951 in the Diocese of Washington. Four children survive him: Harriett Hannah, Martha, and Samuel Henry White, Jr. His wife, the former Marguerite Aurelia Smith, preceded him in death in 1971.

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.



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 Cooby**
Sun HC 8 & 10. Wed HC 11 & 7:30

SAN FRANCISCO, CALIF.

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

SANTA CLARA, CALIF. (and west San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. **Canon Ward McCabe**, the Rev. **Jos. Bacigalupo**, the Rev. **Maurice Campbell**, the Rev. **Frederic W. Mesinger**, 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 & 8:15; MP 6:45, EP 6; C Sat 6-6

CLERMONT, FLA.

ST. MATTHIAS 574 Martrone 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 2790 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
485 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 1088 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. Haarmstra, Th.D., v** (912) 867-4501
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 6

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. 8:16 Wed

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.re., 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)

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

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. SAUVOUR'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 Mollaway, 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. Everett 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 & Kemple 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. Greeley, r
Sun H Eu 8, 10:30 (1S, 3S); MP (2S, 4S, 5S). Family Service
8:15. Wed H Eu 11:30

MINNEAPOLIS, MINN.

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

LONG BEACH, MISS.

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

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. John H. McCann,
the Rev. John W. Bonnell, 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 2845 Southern Hills Blvd.
The Rev. John W. Biggs, r
Sun H Eu 7:45 & 10:15; Mon H Eu 7:30

OMAHA, NEB.

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

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

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

East 21st St. & Park Ave., So.
CALVARY Sun HC 11, V 6; Wed HC 5:45; Thurs HC & HS 12:10. Mon-
Fri MP 7:45

ST. GEORGE'S 200 E. 16th St.
Sun HC 8; MP 9:30 (HC 1S)

EPIPHANY

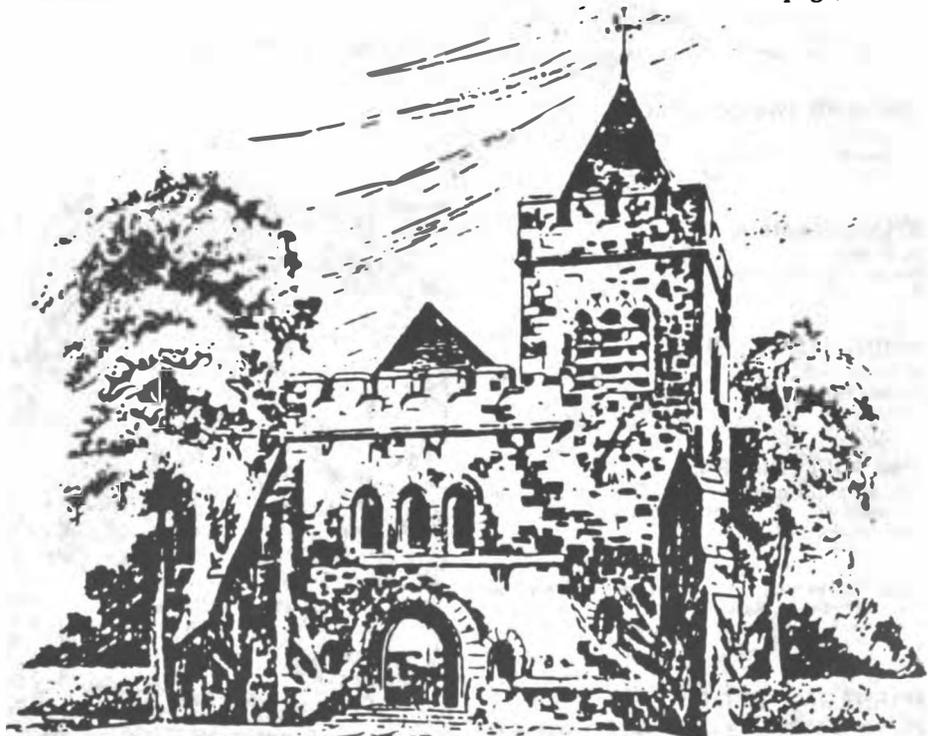
1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.
Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

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

(Continued on next page)



Bethesda Church, Saratoga Springs, N.Y.

SUMMER CHURCH SERVICES

(Continued from previous page)

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

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

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

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. Dorsey 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 1:06

SARATOGA SPRINGS, N.Y.

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

PHILADELPHIA, PA.

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

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

PROVIDENCE, R.I.

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

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 3906 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arpe, Jr.; the Rev. C. V. Wasieleski; the Rev. Stephen S. Gerth, Jr.; the Rev. Nelson W. Koeheski, 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



St. Mark's Church, San Antonio, Texas



HURST, TEXAS

ST. STEPHEN THE MARTYR 2718 Hurstview Dr. 78053
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, 8:30. Mid-week Eu Tues 7 (HU), Frn 6:30, Sat 9:30. HD 12:15. MP Mon-Thurs 8:30

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pl.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. William Caranough, the Rt. Rev. Wilson Hunter; the Rev. Bruce 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 5-8.

JACKSONPORT, WIS.

HOLY NATIVITY County V
The Rev. Kenneth H. Okkorse, 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. Okkorse, 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