

THE LIVING CHURCH

Evangelism and a Scottish Saint

• page 8



The acanthus (Grecian pattern plant), whose glossy dark green leaves form thick clusters, may be found in several parts of the Biblical Garden at the Cathedral of St. John the Divine, New York City. It is a fast growing perennial with purple and white flowers on tall spikes. Although not always hardy as far north as New York City, the variety planted in the Biblical Garden, *acanthus mollis*, does well. This nettle-like plant may have grown very tall in biblical Palestine for outcasts took shelter under it (Job 30:7).



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DEPARTMENTS

Books	13	News	6
Deaths	15	People & Places	15
Editorials	11	Reader's Shelf	12
First Article	2	Short & Sharp	5
Letters	3		

ARTICLES

Evangelism and a Scottish Saint		J. Robert Wright	8
What if Charles Wesley Had Known John Keble?		Stuart D. Robertson	10

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Moon Time

There is nothing that speaks more consistently or more dramatically about the mystery of our existence than does the moon. In earlier ages it was feared too much exposure to moonlight would make one insane — *i.e.*, a lunatic. Today, when even in rural barnyards, overhead electric lights overwhelm our view of the night sky, a willingness to take time to look at the moon becomes a rare sign of sanity.

All of the moon's successive phases have their distinctive charms, but the full moon is in a class by itself. Its circularity gives a unique sense of plenitude, balance, and perfection. Although we have seen the face of the moon countless times, we can always gladly look at it again.

One first sees a new moon just after sunset, a sliver of white in the western sky. One encounters the quarter or half moon well up in the sky at nightfall. The full moon, on the other hand, rises just as the sun sets, and it may do so in many guises.

A so-called paper moon seems to be a fragile, thin, and semi-transparent disk, raised on the blue surface of the evening sky. Or, seen through damp atmosphere in the eastern sky, the full moon can rise lemon yellow, or in the riper yellow of a yellow apple. Or it can be a delicate peach color, or the bold pumpkin color associated with autumn.

The moon looks incredibly big as it rises over trees, houses, hills, or fields in the east. It gradually seems to pull itself from the earth and finally soar up, bit by bit into the sky.

The emotional effect of seeing moonlight on land or on water is matched by our awareness of its other influences. We know it draws the tides of the ocean. It seems to affect the behavior of various living things, including the human reproductive cycle. It may, as many have claimed, affect our minds and feelings in some way.

It is not surprising that primitive peoples have performed religious ceremonies by its light. Sunshine affirms the here and now of ordinary workaday ex-

istence. Moonlight affirms that there are other dimensions of reality.

For the Christian church, the full moon has a unique role in marking the central event of our calendar. Easter is (in principle at least) the first Sunday after the first full moon after the spring equinox. As more and more of us discover the fullness of the Easter celebration in the Great Vigil of Saturday night or early Sunday morning, we come face to face once more with the full moon which was the original marker of the paschal feast.

The year that we enter the church just as the full moon is rising, or go to church or return from church by its light, makes an indelible impression. Here is creation's own witness to redemption. Here nature points to nature's Lord. Here the inanimate creation itself celebrates the glory of the resurrection.

For those who have had this close encounter with the paschal moon, full moons at whatever season can never again be a mere circle of secular light in a secular sky. Spring, summer, fall, or winter — every month they remind us that our spiritual ancestors crossed the desert and the Red Sea, and that on just such a night the Lord rose triumphant from the grave. This is infinitely more important than so much of what we think about, talk about, or worry about. It is worth at least a few minutes of our time one evening a month.

THE EDITOR

Thomas Traherne

All day.
All day into evening, watching trees, their shadows and leaves, eyes, foreheads, limbs in the still pool, reflecting another world, the world beyond and past the horizon below — a world bright and illumined, peopled within.

Travis Du Priest

LETTERS

Cursillo

Fr. Blatz is to be commended for his constructive, charitable comments about Cursillo weekend dynamics [TLC, Aug. 28]. I would like to be more direct, if I may.

I believe Cursillo is a sound, theologically orthodox, and healthy agent of personal spiritual renewal for the church. But as soon as we subconsciously raise a "method" to the level of implicit spiritual pride, it becomes an idol in and of itself. The "we-they" syndrome is a result of the pretensions of Christians to make more of a methodology than it really is. Of course most Cursillistas are not guilty of this, and the team members work very hard to make the weekend an edifying experience.

When I was a college student at a Roman Catholic university, I was caught up in Charismatic Renewal, but witnessed three parishes, Roman, Lutheran, and Anglican, split down the middle because of the intolerance of those "baptised in the Holy Spirit" toward those in the parish who preferred their spiritual edification through traditional Sunday eucharistic liturgies.

Charismatic Renewal helped me discover Christ, but the narrowness of vision, the legalism, the tendency to judgment and spiritual self-righteousness of some of the leaders left me cold. I witnessed several persons literally come apart emotionally, because some self-appointed expert decided to exorcise some "bad spirit" she "was sensing" in those individuals — this in front of 100 or so people.

I hope and pray that Cursillo, which is a joyful, rewarding, and uplifting experience, will have the courage to examine itself constantly and not succumb to rigidity and enslavement to its "method."

(The Rev.) STEVEN M. GIOVANGELO
Holy Trinity Church
Skokie, Ill.

Oxford Leaders in Calendar

As we celebrate the 150th anniversary of the Oxford Movement, it is interesting to note the extent to which its leaders are or are not commemorated in the calendars of Anglican and other churches. Our American Book of Common Prayer 1979 includes both Keble and Pusey, plus their disciples, John Mason Neale and the Americans, James Lloyd Breck and James DeKoven.

The English Alternative Service Book 1980 lists Keble, but not Pusey (let alone Newman, although it has Thomas More). Keble seems to have first appeared in the Canadian Book of Common Prayer 1959 (not South African

1954, as claimed in *Prayer Book Studies XVI*), and recurs in *The New Zealand Calendar* (1972, revised 1980) and *An Australian Prayer Book* (1978), the last named also listing Newman (but not Pusey).

The *Lutheran Book of Worship* (1978), used by all three denominations with which we have an "interim eucharistic agreement," has a calendar which is both extensive and ecumenical, but without any of the Oxford Movement leaders; however, it does include Neale (together with Catherine Winkworth, on her death date).

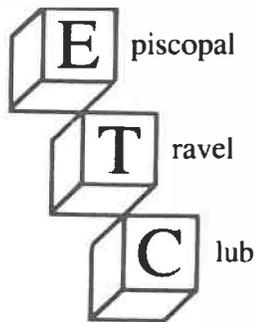
The Roman Catholic Church has not yet canonized Newman, although his "cause" has been promoted since 1958, and there are hopes that it may bear fruit in 1990, the centennial of his death. What a fine ecumenical gesture it would be if the Church of England and the Roman Catholic Church, in each of which Newman spent almost exactly half of his long life, and to each of which he contributed so much, could take joint action to add his name to their respective calendars!

(The Rev.) LAWRENCE N. CRUMB
University of Oregon Library
Eugene, Ore.

The Call

A few thoughts from one who got a job through the Church Deployment Office system: first, I view CDO as a tool or means, not an end. In my case, I found the parish; they did not find me. Once contact is made, the priest is on his or her own.

After my call to St. Andrew's by-the-Sea in San Diego, I learned that I had done a few things differently from the



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other 60 plus applicants. I had used humor in my materials, was the only one who sent a picture of himself and family, spoke of the importance of the family in my spiritual, personal, and pastoral life, and kept my letters short and to the point.

And one last thing, after they had interviewed me, I then interviewed them, much to their surprise. I hope someone finds my experience helpful.

(The Rev.) ROBERT D. KEIRSEY
St. Andrew's by-the-Sea

San Diego, Calif.

Brother of St. Andrew

Your editorial recognition [TLC, Aug. 7] of the centennial of the founding of the Brotherhood of St. Andrew is appreciated by its members. It is probably the oldest men's organization now extant and in continuous existence.

It adopted the name St. Andrew not only as a fisher of men, but because St.

Andrew brought his brother and others directly to Jesus — the men who came to see Jesus, the boy who had the loaves and fishes.

Members of the Brotherhood founded or promoted the Advent Communion, Washington Birthday observances, and noon lenten services in downtown churches. We sponsor the annual Jamestown pilgrimage to commemorate the first communion service at Jamestown on June 21, 1607.

Even more importantly, numerous men who joined the Brotherhood have gone into the priesthood and some have become bishops.

BRAXTON H. TABB, JR.
Christ Church, Chapter 6225
Alexandria, Va.

Words and Worship

I agree with most of Janet Morgan's positions in her article, "Words and Worship" [TLC, Aug. 21]. However, I wish she had not chosen "Earth and all stars" as an example of an appropriate update of St. Francis' canticle.

Has anyone heard a "loud rushing planet" lately? As for those "loud boiling test tubes," had I heard one during my days as a college chemistry professor, I should have run for the fire extinguisher, rather than waiting to hear their "new song."

MARY FRANCES WAGLEY
Episcopal Social Ministries
Baltimore, Md.

Roland Allen

Your splendid article on Roland Allen and the excellent news coverage of the Pacific Basin Conference [TLC, July 17]

warmed the heart of one who has been implementing Allen's ideas in various places for about 24 years. Allen's perceptions are today's realities throughout the world, from Peru to Zimbabwe, from the Philippines to New York City.

This spring will be the tenth anniversary of the conference at Roanridge from which emerged the New Directions principles and the Leadership Academy of New Directions in Ministry. It would seem appropriate at that time to report what has happened in the ten years and to point out the opportunities available today to realize Allen's vision through structures already tried, true, and thriving in several diverse parts of the Episcopal Church.

(The Rev.) DAVID W. BROWN
Middlesex Area Cluster Ministry
Durham, Conn.

Facts of History

Whatever may be the difference between the Rev. Janet Morgan's "mind-set" and "mouth-set" from those of her parents and grandparents, she cannot change the facts of American history [TLC, Aug. 21].

William Jennings Bryan (not Bryant) did not have white hair when he made his famous "cross of gold speech" at the Democratic Convention of 1896. He was, in fact, only 36 years old. Furthermore, he did not say, "You cannot crucify," but "You shall not. . . ."

The whole point of the speech was that J.P. Morgan was doing just that.

(The Rev.) NELSON W. MACKIE (ret.)
Greenville, R.I.

Contrary Beliefs?

I am interested to read in Letters to the Editor the exchange on doctrinal changes that have been made by the 1979 Prayer Book. There are many specific departures from the traditional, although, as you note in your editorial comment [TLC, Aug. 7, p. 6], there are other pages on which a contrary orthodox belief is expressed. Perhaps the biggest departure from the one Faith is the book's ability to give equal expression to contrary beliefs.

One specific for consideration: if a deacon or layperson may avoid a priestly absolution by using the forms provided on pages 42, 63, 80, and 117, how are we to understand that the forms for consecration/ordination (Pp. 521, 533 and 545) do more than just pray for, rather than confer holy orders?

If the deacon or layperson is not conferring absolution, then the bishop is not ordaining; if the bishop is ordaining, then the deacon or layperson is pronouncing absolution. Confuse, divide, and destroy the expression of the Faith!

(The Rev.) JOHN C. PASCO
St. Michael's Church
Tulsa, Okla.



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Brief illustrated biographies of eight men and women who knew the worst of 20th century violence, yet maintained a strong love of God. Among them, Charles de Foucauld and Edith Stein.

GANDHI: Portrayal of a Friend. By E. Stanley Jones. Abingdon. Pp. 160. \$2.95.

A reprint of the 1948 book published as *Mahatma Gandhi — An Interpretation*. Written by a Christian missionary-evangelist who said Gandhi "has taught me more of the spirit of Christ than perhaps any other man in East or West."

SONG OF CREATION: The Genesis Story in Photo and Song. By Cyril A. Reilly. Winston. Pp. 64. \$9.95 paper.

An attractively designed and produced gift-book which illustrates line by line Reilly's "Song of Creation," here reproduced with music. Lovely photographs of nature.

PEACE MAKERS: Christian Voices From the New Abolitionist Movement. Edited by Jim Wallis. Harper & Row. Pp. iv and 156. \$5.95 paper.

Brief statements opposing nuclear armaments by Christian evangelists, theologians, bishops, religious, military chaplains, pastors, historians, and others. Edited by the founder and pastor of Sojourners Fellowship, Washington, D.C.

THE BARONET'S SONG (originally titled **SIR GIBBIE**). By George MacDonald. Bethany. Pp. 208. \$4.95.

A reprint of one of Scottish author MacDonald's most celebrated romances, a bestseller in the late 19th century. The exploits of the titled orphan, Sir Gibbie, make poignant, enjoyable reading.

REAL MEN ENJOY THEIR KIDS. By Wenda Goodhart Singer, Stephen Shechtman, and Mark Singer. Abingdon. Pp. 176. \$6.95 paper.

A timely book for men seeking perspective and helpful suggestions on

spending time with their children. Covers such topics as chores, the working world, leisure, family time, and crises. Attention given to the spiritual dimension and practical concerns of "quality time" spent with children.

A RESOURCE FOR CONGREGATIONAL ACTION. Education for Mission and Ministry, The Episcopal Church. Seabury. Pp. 139. No price given.

A leader's manual for guiding the parish toward an integration and expression of mission and ministry which issues in action. A part of the Next Step/Jubilee Ministry. Focuses on strengthening the inner and outer spiritual lives of Christians.

THE HEALING TOUCH OF GOD (formerly titled **BEHOLD YOUR GOD**). By Agnes Sanford. Epiphany/Ballantine. Pp. 213. \$2.95 paper.

A reprint of the 1958 book which teaches the love and power of God through scripture and personal experience. The renowned author explores the prayer of faith and the healing of body and spirit.

WHO DO PEOPLE SAY I AM? By Marvin W. Meyer. Eerdmans. Pp. vi and 89. \$5.95 paper.

Builds an interpretation of Jesus from the Gospels. The approach of this monograph is historical rather than literary.

TOGETHER FOREVER. By Ann Kristin Carroll. Zondervan. Pp. 251. \$7.95 paper.

A how-to book for marital success. Emphasis on self-acceptance and God's acceptance of each partner. Traditional male-female roles assumed. Companion workbook available (\$4.95 paper).

REFORMATION: A Picture Story of Martin Luther. By Dietrich Steinwede. Fortress. Pp. 56. \$6.95 paper.

A handsome booklet which intertwines history, biography, and quotations of Martin Luther with woodcuts and paintings of 16th century Europe. Quality printing and color reproduction.

YEARBOOK OF AMERICAN AND CANADIAN CHURCHES: 1983.

Edited by Constant H. Jacquet, Jr. Abingdon. Pp. vii and 285. \$17.95 paper.

An alphabetical listing of major religious bodies in the U.S. and Canada. Includes a brief historical note, organizational structure, officers, and publications for each church. Among other helpful listings is a directory of cooperative organizations, such as the National Council of Churches.

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Black Ministries Officer Named

Presiding Bishop John M. Allin recently appointed the Rev. Canon Harold Thomas Lewis to the Episcopal Church Center staff as officer for black ministries. Canon Lewis will succeed the Rev. Franklin Turner, who resigned this summer to join the staff of the Diocese of Pennsylvania.

Born in Brooklyn, N.Y., in 1947, Harold Lewis was graduated from McGill University in Montreal, and the Berkeley Divinity School in New Haven, Conn. He has done advanced study at Cambridge University and is currently a Ph.D. candidate at the Catholic University of America in Washington, D.C. Canon Lewis is fluent in both French and Spanish.

An honorary canon of the Diocese of Bukavu (Zaire), Canon Lewis has served as rector of St. Monica's Church, Washington, D.C., and as vicar of the Church of the Holy Trinity, La Ceiba, Honduras. He has been visiting lecturer in liturgics and sacramental theology, Institut Interdiocesain de Theologie, Bukavu; adjunct professor of Afro-American history and literature at Southeastern University in Washington; academic preceptor, InterMet Seminary, Washington; and assistant priest, Church of St. Mary the Less, Cambridge, England.

Canon Lewis is married to the former Claudette Nathalie Richards. They have one son, Justin Craig.

The Black Ministries office is part of the national mission in church and society unit at the Church Center. The office works in liaison with the Union of Black Episcopalians, and its recent emphasis has been on the recruitment, screening, and support of black candidates for ordained ministry.

Sanctuary Update

In May, St. Francis House, the Episcopal center at the University of Wisconsin in Madison, Wis., became the first Episcopal church in the U.S. to offer open sanctuary to refugees from El Salvador and Guatemala [TLC, June 19]. According to the Rev. Thomas B. Woodward, Episcopal chaplain, the program has been going well.

"Nine Madison churches, including St. Luke's, have endorsed sanctuary at SFH," Fr. Woodward reported recently. "We have also received the endorsement of the executive board of the Wisconsin

Conference of Churches, many church boards and denominational executives, and others. The project was endorsed by one of the two Madison newspapers and by even the Madison City Council and our mayor! What is pleasing to me is that the determination of a Christian congregation to face a critical and controversial issue can be supported and joined by such a diverse grouping.

"This summer we made a concentrated effort to influence the community and the political process. The refugees have been busy constantly meeting with church and community groups locally and as far away as Appleton, Wis. They, with members of the SFH, have met with much of the leadership of the Wisconsin State legislature, with the staff of Rep. Robert Kastenmeier (D-Wis.), and we spent part of an afternoon with Walter Mondale and his staff, exploring the causes and conditions of Central American refugees. . . .

"The week of September 27, the Public Broadcasting Service will telecast a program dealing with St. Francis House and sanctuary, 'The New Underground Railroad.' A film crew covered the journey of St. Francis House toward sanctuary — and the journey of a young family from El Salvador through Mexico into sanctuary. . . .

"We have decided to continue as a site for sanctuary, and we believe we can do that without sacrificing any of our ongoing concerns for student ministry."

Priest Attacked by Bear

The Rev. Richard A. Kirchhoffer, Jr., rector of Holy Nativity Church in Whitefish, Mont., is recovering from numerous puncture wounds he suffered in an encounter with a grizzly bear on July 22.

Fr. Kirchhoffer was hiking with a companion in Glacier National Park when the incident occurred. The two men were hiking a trail that is not maintained by the park and averages only about 60 visitors a year when they noticed a grizzly and two cubs looking at them from about 150 yards away, according to an account in the *Whitefish* (Mont.) *Pilot*.

The men ran to climb trees, and Fr. Kirchhoffer said he realized the bear was "really, really making time down the hill. Apart from being scared, it was a pretty sight." He described the animal as silvery on top and brown along the sides of her body. He said the next thing he remembered was being about five feet

high in a tree and shouting at the bear in a commanding voice. "Leave me alone, get out of here, and I was kicking with my right leg," he said.

The bear pulled the 63 year-old priest from the tree and mauled him before wandering off. He required 25 stitches to close puncture wounds in his right thigh, right bicep, and left knee. He was hospitalized for four days.

Glacier Park rangers said the bear was acting in a natural way to protect her cubs, and no action would be taken against her. The trail has been closed since the incident, and rangers have been patrolling the area.

Fr. Kirchhoffer said his experience will not deter him from the weekly hikes he likes to take from mid-summer until the park closes. "The bears have as much right in the park as I do," he said. "At the moment, I expect to walk in the park again. I feel lucky to live so close to it."

California Church Helps Refugees

A recent series of three articles in the Santa Monica, Calif., *Evening Outlook* focused on the actions taken to aid Central American refugees by a group of local Episcopalians. Five times since 1981, members of the Social Outreach Action Program (SOAP) at St. Augustine's-by-the-Sea Church in Santa Monica have sheltered individual refugees or whole families. Only one incident involved an illegal alien.

The program's focus on refugees began when two of the group's members used their own house as security to raise bond money to release a 20-member family from a detention center. After the family was freed, it was housed in a building owned by St. Augustine's in Venice, Calif., and the whole parish pitched in to help.

"We saw a cohesion in the parish and a real coming together we never saw before," said Amy Van Ness, one of SOAP's leaders. "People would show up with six dozen eggs or ten bags of bread. Someone would bring over a huge pot of stew."

Judy Shorrock, another parishioner active in SOAP, added, "It was really a drawing together of all the resources in the church. Everybody shared their talents. Doctors contributed medical knowledge and lawyers helped draw up appeal papers. For the first time, the parishioners were able to do something they felt was concrete."

Besides sheltering the refugees, SOAP added a second objective to their work — they decided to do “everything possible” to change the U.S. policy on deportations. Both Ms. Van Ness and Ms. Shorrock have been arrested several times for participating in demonstrations at government agencies. Formal appeals have been filed on behalf of those threatened with deportation, asking that they be declared political refugees and thus allowed to remain in the U.S.

The Rev. Frederick A. Fenton, rector of St. Augustine's, pointed out that while St. Augustine's has not been involved as a church in the project and that none of the refugees have been housed in the church itself, both he and his parishioners approve of SOAP and its aims.

In a statement released last spring, Fr. Fenton and 12 other signatories from the congregation expressed strong support for several of St. Augustine's members who were arrested at the local office of the Immigration and Naturalization Service when they poured out a small amount of blood they had drawn from their arms.

“We commend them for acting on the basis of an informed Christian conscience and in a non-violent manner,” the statement said. “We also acknowledge the support they received from other parishioners who helped them prepare for their witness, succored them during and after the action they took, and upheld them in prayer.”

Activists Protest New SEC Rules

Several groups that monitor corporate policies believe that new rules issued recently by the Securities and Exchange Commission will make it harder for church-based investors to force votes on controversial social issues.

On August 16, the commission decided to require that shareholders proposing resolutions own at least \$1,000 or one percent of the company's total stock for a minimum of one year, and that a losing resolution obtain at least five percent of the vote before it can be resubmitted for action the following year.

The SEC's controversial action will force church groups, which have led the movement for shareholder actions, to focus greater attention on other methods of influencing corporate actions on such matters as business dealing in South Africa, nuclear weapons development, and the marketing of baby formula, according to representatives of these groups.

Supporters of the federal agency's new rules said that the changes were needed to stop social activists from turning annual corporate meetings into

forums for political grievances, and from buying stock for the sole purpose of introducing proxy resolutions.

While denying that the rule changes will “cripple” shareholder action, Timothy Smith, director of the Interfaith Center for Corporate Responsibility, said the action represents “a very clear tilt toward those who want to squelch corporate democracy.” The center coordinates the shareholder activities of 17 Anglican and Protestant churches and 180 Roman Catholic religious orders. The groups hold a total of \$7.5 billion in corporate stock, and they filed 100 resolutions with 80 companies this year.

The commission's rule change is expected to have the greatest impact on small, individual shareholders. “I think corporations will be less accountable because stockholders' access to public mechanisms has been substantially cut, and the main mechanism has been dashed,” said Alice Tepper Martin, executive director of the Council of Economic Priorities, a New York-based private research group. She said that the corporate leaders who pressed for the rule changes have succeeded in cutting off “a very constructive avenue of reform. . . . Now, people might see the need to adopt more confrontational tactics such as sit-ins and boycotts.”

Asylum Asked

Members of the American Council of Voluntary Agencies issued a statement in June expressing strong concern over the treatment of Central American refugees fleeing civil strife and seeking refuge in the U.S., and recommended that the U.S. government grant the refugees “extended voluntary departure,” a temporary legal status, until they can return home safely. One of the council's members is the Presiding Bishop's Fund for World Relief.

Although the council's agencies represent a wide spectrum of philosophies, they attained significant agreement on the need to provide temporary humanitarian protection to refugees from Guatemala and El Salvador, in particular. Despite conditions in their homelands, U.S. authorities continue to apprehend and deport or otherwise expel several hundred Salvadorans and Guatemalans each month.

Similarly, the general secretary of the U.S. Roman Catholic Bishops' Conference asked Secretary of State George P. Shultz recently to grant indefinite asylum to the estimated 30,000 Salvadorans now living in the U.S. Msgr. Daniel F. Hoyer cited the non-binding resolutions recently approved by two committees in the House of Representatives which called on the State Department to give extended voluntary departure status to the refugees.

The treatment of these refugees has become a national issue and some

church groups have been motivated to challenge the legality and morality of current policy by offering sanctuary to undocumented Central Americans [TLC, June 19].

Largest Appeal Launched

Church World Service, the development and relief arm of the National Council of Churches, has launched an appeal for \$6.5 million, the largest in the ecumenical agency's 37-year history.

In announcing the appeal, Dr. Paul F. McCleary, CWS executive director, said, “The requests to Church World Service from our colleague churches in the countries affected by drought, flooding, and warfare are unprecedented and beyond our current resources. Therefore, we are making this special appeal at this time to our member churches and to the U.S. public to assist with this grave situation.”

Hardest hit areas are in Africa, southern Asia, and Latin America. The need is thought to be greatest in Africa, where drought has caused food shortages in Mozambique, Ethiopia, and Zimbabwe. In Mozambique, nearly half of the 9.3 million population have been affected by the drought; in Ethiopia, 3.2 million are affected, and in Zimbabwe, 3 million. In addition, the recent forced return of workers from Nigeria, together with other agricultural and economic problems, have caused a food shortage in Ghana. Economic problems and welfare have taken their toll in Angola.

As for southern Asia, hunger is particularly bad in India and Pakistan, where below-normal rainfall has resulted in greatly reduced food production. Serious food shortages also exist in Bangladesh, where an 1982 drought damaged the rice crop and too little rain this year has exacerbated the problem.

The food situation in Latin America has been deteriorating for several years, due to droughts and floods in Peru and Brazil and civil war in El Salvador and Nicaragua. In previous years, before these problems began to plague large areas of Latin America, the region exported more grain than the U.S.

Brazil is deemed the Latin American country most in need of assistance, according to CWS. Not only has it suffered the worst flooding of the century in its coastal regions and drought elsewhere, but it also has severe economic problems.

Brazil's debt of \$1.2 billion to foreign creditors together with triple-digit inflation has strained food and agricultural output greatly.

Other Latin American countries badly in need of assistance are Argentina, Paraguay, Uruguay, Peru, Ecuador, Honduras, and Mexico. Unstable governments and poor economic conditions compound the difficulties throughout most of the region.

Evangelism and a Scottish Saint

As a result of St. Ninian's efforts,

many people accepted the true faith.

By J. ROBERT WRIGHT

Now the 11 disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him, they worshiped him; but some doubted. And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age' " (Matthew 28:16-20).

Of St. Ninian virtually nothing is known beyond one little paragraph of the fourth chapter of the third book of Bede's *Ecclesiastical History*. From this we learn that Ninian was a missionary bishop who was successful in evangelizing the peoples of Scotland in the early fifth century, from a church center that he established at Candida Casa, or "the

White House," at Whithorn in Galloway. As a result of his efforts, Bede tells us, many people abandoned idolatry and accepted the true faith.

This we can learn from history, but the scripture appointed for Ninian's feast (September 16) gives us further indication of how the church remembers him. The Gospel for the feast of this little known evangelist is that of the "great commission" from the end of Matthew.

What do we read in this passage? First, the disciples worshiped Jesus. The Greek word for worship here is related to the word *proskynesis*, the same basic word used to describe the action of the Wise Men when they came to see Jesus, the same basic word used by Matthew to describe what the disciples did immediately after both of Jesus' post-Resurrection appearances. In all three instances, people see Jesus, and they worship him.

But Jesus does not command them to worship him; no, he commands them to go and make disciples of all nations, to baptize, and to teach what he has commanded.

In addition to this command to evangelize, we find other commands elsewhere in scripture. This passage does

not specify all that we are called to do. First of all we believe we are called to *worship*: to render *proskynesis* to the true God of Heaven, and this is what the disciples did first in the passage appointed for Ninian's feast. As the Athanasian Creed puts it, "This is the catholic faith: that we worship one God."

We as Anglicans, however, with our rich liturgical heritage, need rather less to be reminded of this duty. It is, most of us already believe, our foremost duty; and "worship done well" is a particular emphasis that we offer in the worldwide ecumenical spectrum of Christianity. But "making disciples" is another command that follows after worship.

Indeed, if there were no disciples there would be no worshipers, and virtually every possible reading of the passage from Matthew's Gospel suggests that worship and evangelism are not the same thing.

Also, there is something else that we as Christians believe we are supposed to do, not mentioned in this passage but very important throughout scripture, which also needs to be distinguished from worship and from evangelism or the making of disciples, and this is service. *Diakonia* — humble, selfless service to those in need — is also central to the Gospel.

And if it is not the most prominent feature of historical Anglicanism, it is at least something that we in the Episcopal Church have tried to "work at" over the last several decades. The social mission of the church, urban concerns and needs, the movements of liberation, the empowerment of the powerless — in these

The Rev. J. Robert Wright, professor of ecclesiastical history at the General Theological Seminary in New York City, wrote this piece while he was a visiting scholar at the Pontifical Institute for Medieval Studies in Toronto.

and other ways the church seeks to intervene in the secular social order for the sake of God's kingdom.

Worship and service, therefore, are two poles of the church's purpose or mission, the former for convenience often called the "Godward" direction and the latter for convenience the "humanward." However we define these terms, though, the important point for us is that they do not exhaust the church's mission. There is also the "great commission" of Matthew 28:19, appointed as the Gospel for the feast of St. Ninian: to make disciples, a command known also as the imperative of evangelism, which is laid upon us in the Gospel by no less an authority than Jesus himself.

It would be tempting to say, and occasionally it is said, that this command is exhausted by worship, or by service, or at least by both of them, so that if we do either or both of them we have also answered the great commission. If this could be so, the Episcopal Church would score fairly high marks — certainly for worship, as instance our participation in the liturgical and spiritual renewals; and to some fair extent for service, as instance the General Convention's former special program and still more recent social causes for which money is spent and lives are given.

But the total mission of the church is multi-faceted, and both worship and service do not exhaust it. Our Gospel reading confronts us with still another dimension, from which we cannot escape: "Go therefore and make disciples of all nations, baptizing . . . and teaching . . ." The collective word commonly given to this great commission is evangelism, a word that makes every proper Anglican squirm.

The Roman Catholics have renamed their version of it "evangelization," and the Episcopal Church usually softens it by coupling it with something else — Evangelism and Renewal or Evangelism and Shared Ministry. But regardless of its popular press, regardless of the negative reactions that some of us may have to some of its popular practitioners, this word has even been dignified by the Episcopal Church's General Convention (1973), whereby it has been given a definition which in substance can be traced back at least to Archbishop William Temple, and which is not far from being a description of what St. Ninian was doing in fifth century Scotland.

Evangelism, in the General Convention's definition, is "the presentation of Jesus Christ in the power of the Holy Spirit in such ways that persons may be led to believe in him as Savior and follow him as Lord within the fellowship of his church."

Now the trouble with the Episcopal Church, I suggest, and the challenge of this Gospel passage to us, is that we

have too often assumed that our worship and service were sufficient proclamation in themselves, and that we did not need to do anything specifically kerygmatic or evangelistic, that we did not need to "go and make disciples." We have preferred to leave it up to the "other" churches to go and convert people, and then we have sought to appropriate, even "steal," the best of them so that we could then "show them what it's really all about."

And there is much in our history as Anglicans that might lead us to this approach: the well ordered machinery of the later medieval English church, the contented *noblesse* of the post-Reformation establishment, the general

proclaim the Gospel, and even to do it with a relative certainty and simplicity. The Venerable Bede in his *Ecclesiastical History* frequently notes the evangelistic process by which the peoples of the British Isles were first converted to Jesus Christ: a process that does not even mention liturgical worship (which we know was certainly going on) but generally follows the sequence of preaching the Gospel, teaching the faith, repentance, conversion, and baptism.

Time and again, this is the process that Bede describes, as the itinerant evangelists of the Anglo-Saxon church would frequently go out from the old minster churches and set up a rood (or

The total mission of the church is multi-faceted, and both worship and service do not exhaust it.

Anglican reticence to "make windows" in human souls, and our reserve, even our reverent scepticism, about certainty or enthusiasm in matters of religious belief. Because we know that our own discipleship is not perfect, we are hesitant to appear in any way as passing judgment upon the belief of others.

All these are features of our Anglican religious heritage that do make us Anglicans, but they also tend to make most of us quite shy about proclaiming anything very directly in matters of religion, about revealing to others our "private faith." Apart from some of the English Anglican evangelicals, we don't have a very deep track record at this sort of thing, and indeed as we look around us today the evangelists we see in so many other churches don't seem to be saying or doing the right sort of things. Their message and their methods seem so "certain" — too certain, and so "simple" — too simple.

This may be our impression, and yet the great commission in scripture and the witness of history will not let us escape. As we look back to the patristic period of house churches, and martyrdom, and public outdoor preaching, and apologetic writing, and as we look a bit later to the work of St. Ninian in the early Middle Ages and indeed to countless saints from every period of church history, we see that their message was somewhat "simple," that they themselves at times employed methods that made them seem more "certain" than they really were. But from all of this, we know that the truly catholic church has been and has to be evangelistic.

Part of the fullness of catholicity is to

cross) at a stow (or place), where the good news would then be proclaimed, and converts won to Christ.

Most of us in the Episcopal Church, if we have tried to live the Gospel seriously, have been primarily concerned with worship and service — that is, with the continuing, on-going process of sanctifying life in Christ — and very few of us have paid sufficient attention to the great commission: the importance of proclamation, of making Jesus Christ known to others, of making new disciples, of actually and actively sharing our faith with those who have not yet heard or who have barely heard, or who have heard and rejected.

It would be questionable for us to conclude otherwise: to conclude that the God of Holy Scripture, our God, wants us to be individually and actively and personally concerned about the church's worship and service, even to the point of worshipping and serving daily, but not to be concerned daily about its growth.

None of us, in one sense, is "good enough" to be involved in this; we are all poor disciples, even sinful ones. But the commission is given even to us to reach others, to share with them what we know of Jesus Christ. Granted that we are not perfect disciples, we must at least try to give others the substance of faith that we do have — and let God do with our efforts whatever he wishes.

Almost the only point we can still remember about Ninian, virtually the sole reason for honoring him in the calendar, is that he was an evangelist. By his preaching, many people "abandoned the errors of idolatry and accepted the true faith."

What If Charles Wesley Had Known John Keble?

By STUART D. ROBERTSON

Not many people think of Charles Wesley and John Keble together. Keble's friends in the Oxford Movement didn't exactly rally to Methodism. Keble's father, it has been said, "loathed Methodism." As for the Wesley family, John Henry Newman wrote inside the cover of his copy of Southey's *Life of [John] Wesley*, "I do not like Wesley. . . . He seems to have . . . a bitterness of religious passion which is very unbelievable."

But if time had stood still and Charles Wesley and John Keble compared thoughts in Oxford's Tower, what might have been? They shared so many interests that it is not inconceivable that the serene bard of Oriel College might have rescued his Lincoln College predecessor from some despair.

What interests did they share? Both were Oxford-trained Anglicans belonging to a circle of friends who received the Eucharist often, venerated Christian antiquity, ministered in slums and jails, and read the Bible and writings of classic Christian authors. Both were talented poets.

Had Wesley developed his spirituality in the company of Keble, I suspect his poetry would more often have resembled this joyous stanza from "Ye Heavenly Choir":

The Rev. Stuart D. Robertson is pastor of Bunker Hill United Presbyterian Church, Sewell, N.J. Quotations from Keble are from the 1912 Oxford edition of De Poeticae Vi Medica, Praelectiones Academica, translated by E.K. Francis, and the 1827 edition of The Christian Year. The Wesley quotations are from the 1746 Bristol edition of Hymns and Sacred Poems.

Ye heavenly Choir,
Assist me to sing,
and strike the soft Lyre,
And honour our King. . . .

Instead we have the dreary "O what an evil, faithless Heart / Have I. . . ." But much of Wesley's poetry was of the latter variety. He was, it would seem, troubled much of the time: "What is it, Lord, that keeps me back? / . . . Thou know'st no more my Wishes aim / At Happiness Below."

If all the poems he wrote using the first person truly reflected his state of mind, Wesley's faith was of little comfort to him. For example, in this stanza from "For One in Doubt," he pleads, "Ah! do not let me longer live / Stretch'd on this Rack of Doubt and Fear. . . / Now, let me Now thy Pleasure feel And rise to Heaven, or sink to Hell."

I believe, however, it was not an insatiable need to be miserable that tormented Wesley, or else he would not have written "let me Now thy Pleasure feel." What room has the incurable choleric for pleasure? Wesley wrote of his personal conversion in a way that suggests he hoped Jesus would lift him from this bog: "How shall I equal Triumphs raise, / And sing my great Deliverer's Praise!"

Jesus offered him hope. But he found it hard to rise out of the gravitational pull of gloom. Nine years after his conversion he was still punishing his heart:

Stay, Thou insulted Spirit, stay,
Tho' I have done Thee such Despite
Nor cast the Sinner quite away
Nor take thine everlasting Flight.

While poetry seemed to accentuate the sting of Wesley's inner pangs, Keble took poetry as "a kind of medicine, divinely bestowed on man, which gives healing relief to secret mental emotion or overpowering sorrow." Keble wrote

of poetry's medicinal value because he too had inner wounds.

He was not unacquainted with sin's reality. But when Keble thought of the need for forgiveness, it was not as an isolated penitent. He identified with the church, and with it he knelt beneath God's mercy. In these stanzas written for the Fifth Sunday after Epiphany, to which he gave the sub-title "Cure Sin and you Cure Sorrow," his perspective is clear:

No glare of high estate,
No gloom of woe or want
The radiance can abate
Where Heaven delights to haunt;
Sin only hides the genial ray,
And, round the Cross, makes night
of day.

To Keble it was enough that Jesus should have willed the church to be our home. It was enough that God triumphs over the sin of Christ's bride, "this erring flock." And the society of his friends did not persuade him otherwise. Rather, the tide of influence flowed surely from Keble to the others.

If Wesley could have been in Newman's place as he learned the settling truths of faith's living power, and love's sure grasp on the object offered to him by God (Tract Eight), would he have been saved from temporal gloom as surely as God's grace saved him from eternal hell? Newman attributed to Keble the great lesson he learned of the law of liberty. This influence Wesley missed.

If Keble had been able to cast the mantle of his personality and character about the trembling shoulders of Wesley, perhaps our hymnals would be filled with more of Wesley's radiant hymnody. When Keble made his round of afternoon visits to his parishioners, it was said that they sang "Holy, holy, holy," after meeting him. He would have turned much of Wesley's "Woe is me" into "No gloom of woe or want . . . Where Heaven delights to haunt."

But Wesley missed the salutary influence of Keble by nearly one century. He needed what Keble found in the Book of Common Prayer, "a sober standard of feeling in matters of practical religion," to keep him from tumbling into the dreary abyss.

Still the church may be glad that the heavenly muse did break through to help Wesley write "Christ the Lord is ris'n today," "Rejoice, the Lord is King," "Hark, the herald angels sing," and the 16 stanzas of "The whole armour of God," from which we enjoy the hymnic fragment, "Soldiers of Christ, arise." Keble himself might well have sung, with quiet joy, Wesley's birthday rhyme:

God of my Life, to thee
My cheerful Soul I raise,
Thy Goodness bad me be,
And still prolongs my Days. . . .

EDITORIALS

Three Points for Our Next P.B.

Various things have been said in these pages about what is hoped for in the next Presiding Bishop, to be elected at the next General Convention in the autumn of 1985. We hope that much more will continue to be said, as this journal provides a unique forum for the exchange of views on this important matter.

Speaking for ourselves, we would like to propose five prerequisites for the future Primate. In doing so, we wish to record that the present Primate meets some of these criteria very well. Now, however, we speak for the future. First of all, we wish a spiritual leader. We want a Presiding Bishop who says his prayers and reads his Bible daily. If he hasn't time for this, then he hasn't time to be Presiding Bishop.

Secondly, we want someone who is very stable and secure in his personal and family life. It is often said nowadays that when you choose someone for a job, you hire the individual, not the spouse. That may be a promising theory, but the Presiding Bishop is in an elevated and somewhat isolated position in which deep reliance on his wife has been, and will predictably continue to be, very important. We do not forget the historic example of great celibate prelates. No doubt the day will come when the American church might have a celibate Primate, but we do not believe that day has come yet.

Thirdly, we believe that our next national church leader should be someone who is able, or is prepared to become able, to speak Spanish. This has nothing to do with what one thinks of Cuba, or of bilingual education in public schools, or whether one favors more Latin American refugees being admitted, or not admitted, to

the U.S. Those are different questions. We are talking here about the fact that Hispanic people represent a massive missionary opportunity for our church in this country today. We believe that the personal concern and involvement of our Primate need to be directly expressed.

Besides this, of the overseas missionary dioceses which are still part of the Episcopal Church, the majority are in Latin America. These are not only mission fields of great promise, but, because of the ominous international situation, they will require unique attention from our Primate in the years ahead. In both the domestic and the international fields, willingness to speak the language will be the most helpful and most convincing proof of deep personal concern.

We have two other points. We desire a Presiding Bishop well grounded in the catholic, no less than the frequently dominant liberal evangelical viewpoint, and we desire one who can effectively take his place at the international level among other Anglican Primates. These two considerations, however, deserve discussion next week.

The Conduct of Politicians

The scandalous disclosure earlier this year of sexual misconduct on the part of two congressmen continues to be discussed because the questions will not go away. Recently visiting in eastern Massachusetts, the district of Congressman Gerry Stubbs, your editor has encountered a variety of reactions. This is also Kennedy heartland; and Chappaquiddick, both the spectre and the place, is not far away.

The question of the personal conduct of public officials is hardly new, as students of 16th and 17th century England are very much aware. Those who read the Daily Office had their devotions spiced during August by the chronicle of the unsavory doings of King David and his family. As long as there are people with power, some will be tempted to take advantage of their positions in various ways.

Ultimately, the voters must decide at the polls which candidates are the best, or what is the lesser of available evils. In this country, it is not the normal role of the church (or of church magazines) to support or oppose particular candidates. Can the church do more than sit on the sidelines complaining?

In some cases, churches have effectively encouraged members to inform themselves and involve themselves in public matters. The articles on public issues appearing in these pages from time to time are examples of such efforts.

Among public officeholders, many are Episcopalians. Whichever party they belong to, we think it is appropriate that church leaders communicate with them in appropriate ways and make them aware that the church is concerned about them and expects something of them. We applaud the efforts of the present Presiding Bishop to bring Episcopalians of national standing to the General Convention.

Perhaps the most valuable thing the church can do is to produce in each generation outstanding men and women who may be inspired to enter the arena of political life without surrendering their ideals and aspirations.

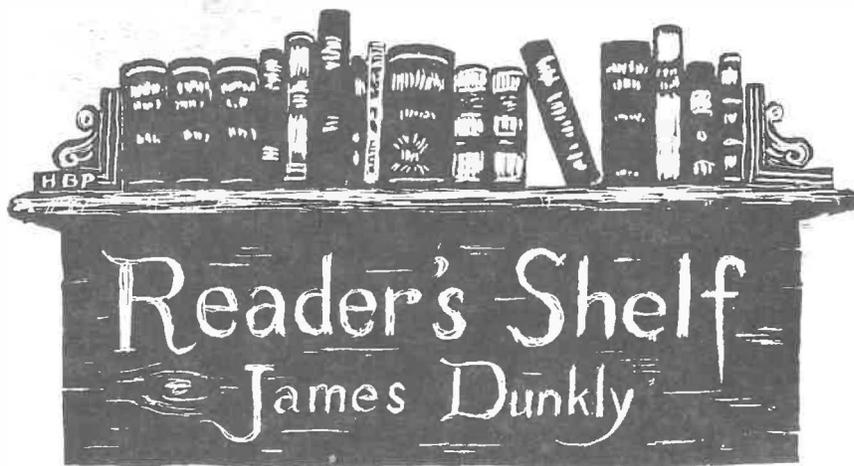
The Angelus

The Angelus was slowly pealing
Across the land the sound was stealing,
And standing in the noonday sun
With caps in hands and eyes cast down
The laborers paused from work to say
The ancient, beautiful "Ave."

I often saw them as they stood
In quiet reverent attitude
When on the summer air there fell
The gentle pealing of the bell;
The Angelus — the hour to say
The ancient, beautiful "Ave."

And looking back, there comes to me
That little field across the sea
Where I would hear, in childhood's hour,
The bell from the old chapel tower
Ring Angelus; and watch men say
The ancient, beautiful "Ave."

Kay Wissinger



EZEKIEL 1-20: A New Translation with Introduction and Commentary. By Moshe Greenberg. Doubleday. Pp. xv and 388. \$16.00.

The latest addition to the Anchor Bible, with a new English translation, as well as textual notes and commentary. Greenberg, who teaches at the Hebrew University in Jerusalem, calls his method "holistic," by which he means trying to account for the text in its present form — a little like New Testament redaction criticism. This work should take its place as a standard on Ezekiel in English (with W. Zimmerli's); the second volume, on chapters 21-48, is in preparation.

1 AND 2 THESSALONIANS. By I. Howard Marshall. Eerdmans. Pp. xvi and 240. \$6.95 paper.

One of the latest additions to the New Century Bible commentary series, based on the Revised Standard Version. Marshall's work succeeds that of A.L. Moore in the series (1969) and supplements the masterly commentary of Ernest Best (1972), still pre-eminent in English. Author of significant commentaries on Luke and the Johannine Epistles, Marshall represents the best in British evangelical exegesis. As such, he is much concerned with interpreting the Thessalonian letters' unfamiliar language and standpoint to modern Christians; those who do not share his theological stance will still profit from his work.

SPIRITUALITY AND HUMAN EMOTION. By Robert C. Roberts. Eerdmans. Pp. ix and 134. \$7.95 paper.

Christian life involves Christian passion, which nurtures the positive emotions of gratitude, hope, and compassion that deepen one spiritually by opening one to others in ways that ought to characterize Christians. So argues Roberts, who teaches philosophy at Western Kentucky University, in a book he intends less as argument than as food. Whether he succeeds will depend upon the reader;

TLC readers will be interested to know that the book is commended by Alan Jones.

PUTTING FORGIVENESS INTO PRACTICE. By Doris Donnelly. Argus. Pp. x and 107. \$4.95 paper.

A thoughtful, simple, and rather helpful workbook for beginning and improving the technique of forgiveness; usable by groups, families, couples, or individuals. Donnelly, a Roman Catholic, teaches sacramental theology and spirituality at Princeton Seminary. Sketches for catechetical and liturgical programs are given as supplements.

LORD, MAKE EVERYTHING ALL RIGHT. By David Shepherd Rose. Seawane: University Press. Pp. xiv and 144. \$9.50.

The sixth Bishop of Southern Virginia offers his autobiographical reflections, interspersed with a number of photographs. Keith Miller, a parishioner at Good Shepherd, Corpus Christi, Texas, while Rose was rector, provides a foreword.

CHRISTIAN MATURITY & CHRISTIAN SUCCESS. By Daniel Jenkins. Fortress. Pp. viii and 149. \$6.95 paper.

One of the Laity Exchange books edited by Mark Gibbs, this volume addresses questions that laypeople face regarding success/failure, power/powerlessness, work/play, youth/maturity, in light of Jesus' servanthood and lordship. Jenkins, a Welsh Free Churchman, teaches systematic theology at Princeton Seminary.

ALTERNATIVE LIFESTYLES CONFRONT THE CHURCH. By Deane William Ferm. Seabury. Pp. x and 134. \$8.95 paper.

Christian bodies in the United States have developed a number of responses to individuals and groups other than the

nuclear family: the handicapped, single people, divorced couples, unmarried couples, homosexuals, single parents, and others neglected by virtue of being outside the paradigms for ministry that most churches concentrate on. Ferm provides detailed information, including addresses, of local, regional, and national programs for such people.

A CHANCE TO CHANGE: Women and Men in the Church. By Betty Thompson. Fortress. Pp. 112. \$4.95 paper.

A brief popular account of a 1981 conference in Sheffield, England, sponsored by the World Council of Churches.

GROWING TOGETHER IN BAPTISM, EUCHARIST AND MINISTRY: A Study Guide. By William H. Lazareth. World Council of Churches. Pp. iv and 107. No price given, paper.

A guide for individuals and groups on the agreed statement on baptism, the Eucharist, and ministry produced at Lima in 1982 by theologians working under the aegis of the WCC. This book is Faith and Order Paper No. 114.

THE END OF THE LINE? The Development of Christian Theology in the Last Two Centuries. By John H.S. Kent. Fortress. Pp. x and 134. \$5.95 paper.

In 1978, Hubert Cunliffe-Jones edited *A History of Christian Doctrine* (Fortress, \$29.95), which has become a standard textbook. The section on the period since the enlightenment was written by John Kent, professor of theology at the University of Bristol, England; that section is printed here as a separate book. Kent's answer to the question his title poses is a cautious "no," but the title is his way of drawing attention to the gravity of the situation. A good survey, with which one should put something like John Macquarrie's *Twentieth Century Religious Thought* and perhaps Hans Küng's *Does God Exist?*

TEACHING IN THE COMMUNITY OF FAITH. By Charles R. Foster. Abingdon. Pp. 160. \$6.95 paper.

A basic book on teaching as ministry in the church; less method than theology: how important childlikeness is to the learning that must be done in the community of faith. Foster teaches Christian education at Scarritt College, Nashville, Tenn.

THE GENESIS AND FORMATION OF THE WORLD COUNCIL OF CHURCHES. By W.A. Visser 't Hooft. World Council of Churches. Pp. ix and 130. No price given, paper.

The history of the World Council presented by one of its key figures. Ten photographs and five key documents from

WCC history as well. Readers of TLC will be interested in the heavy Anglican involvement.

HOW CAN IT BE ALL RIGHT WHEN EVERYTHING IS ALL WRONG? By Lewis B. Smedes. Harper & Row. Pp. xi and 132. \$5.95 paper.

The popularity of Harold Kushner's *When Bad Things Happen to Good People* indicates the concern with the problem of evil, not as a philosophical conundrum but as a fact. Smedes, who teaches theology and ethics at Fuller Seminary, looks at how belief comes (it "sneaks into my soul," he says), not in our heads but down where our primeval feelings are. The *only* means whereby true believing can happen is as a gift, as grace; this book is testimony to grace and hope. Some will like this book and some will despise it, just as some will find grace and hope, and some will not, for Smedes is right: it is a gift.

THE SERVICE OF GOD: How Worship and Ethics Are Related. By William H. Willimon. Abingdon. Pp. 239. \$10.95 paper.

Willimon, a Methodist pastor, seminary professor, and author of a number of books and articles on worship, looks at the relationship between how one worships and how one lives. What do prayer and preaching, baptism and Eucharist, have to do with ethics? For one thing, all involve promises made in community; for another, all involve offering. Marriage is a prime example. Willimon offers his readers a well wrought argument for holding worship and ethics together; his notes reveal wide reading. Well worth your time.

HOW TO BECOME SUPER-SPIRITUAL OR KILL YOURSELF TRYING. By John Sterner. Abingdon. Pp. 159. \$5.95 paper.

False trails in the Christian life are mapped by John Sterner, a pastor and psychotherapist in Michigan. Work, success, solemnity, joy, sexuality, death, humility, procrastination — all are here. Clergy and laity are examined; both are found wanting. Very simply written, the book will be helpful to some church groups.

HENRY WISE HOBSON: Comfort the Afflicted, Afflict the Comfortable. By Robert R. Hansel, Forward Movement. Pp. 79. \$1.95 paper.

A sketch of the life and ministry of the Bishop of Southern Ohio, 1931-59. Four photographs, a curriculum vitae, and a preface by Bishop John Krumm are also included. Among other activities, the recently deceased Bishop Hobson was for over 20 years chairman of the executive committee of Forward Movement.

BOOKS

A Notable Exception

COMPANION TO NARNIA. By Paul F. Ford. Harper & Row. Pp. xxxix and 450. \$5.95 paper.

Encyclopedic companions to most literary subcreations, to use Tolkien's term, are often valuable for reference, but only a little more exciting to read than a telephone directory. A full compendium to C.S. Lewis's seven masterpieces of mythopoeic art, Ford's contribution to the field is a notable exception, consisting of short essays. Almost all of them recapitulate aspects of the Narnian world and are gems of Lewis scholarship. The entry under "Plato" is especially valuable.

Although Lewis stressed that his created world was *mythical* and not *allegorical*, correspondences to Christian theology shout out and must be dealt with. Here Ford crosses difficult terrain and makes it look easy. A literary scholar would doubtless have analyzed the text and discovered unique readings. Ford, a systematic theologian, is concerned with what Lewis says and creates an objective distancing of himself from his topic that Lewis would have admired.

The illustrations by Lorinda Bryan Cauley are more in keeping with mythopoeic art than the originals by Pauline Baynes, or at least better than those in the earlier books. Surprisingly, though, the human faces appear cartoonish in Cauley's work, slightly blemishing the result. She should illustrate the series, but allow Eustace as much dignity as a human being as she affords him as a dragon.

ARTHUR LIVINGSTON
University of Illinois
Chicago, Ill.

Entertaining Mystery

REVEREND RANDOLPH AND THE UNHOLY BIBLE. By Charles Merrill Smith. Putnam. Pp. 221. \$12.95.

When is a rare Bible unholy? Can an unholy Bible ever be holy again? And what has this mysterious and previously unknown edition of a Gutenberg Bible got to do with a seemingly poor and very eccentric member of an urban Chicago parish?

In this fifth mystery starring the Rev. C.P. Randolph, a former quarterback and now pastor of a fashionable parish, Charles Merrill Smith once again brings together a diverse cast of personalities who shed insights not only on the mystery to be solved, but also on life in general. The reader travels with Randolph from a seemingly routine parish call through elements of parish administration and ultimately to a logical and fair resolution of complex issues.

Once again, this talented author, a retired Methodist minister, presents an entertaining and fast-paced book. Readers will enjoy this pastor turned sleuth and the fullness of life offered by such characters as his spirited wife, his wise bishop, and his gourmet chef and butler. A bit more imagination is needed for the conclusion of the book, but the effort gives food for thought and is worthwhile.

(The Rev.) CHARLES G. ACKERSON
St. Paul's Church
Patchogue, N.Y.

Atmosphere of Charles Williams

NIGHT OF THE WOLF. By Christopher Bryan. Harper & Row. Pp. vi and 137. \$10.95.

A strange corpse found in the sanctuary of Salisbury Cathedral, a bright young detective with an attractive wife, and a wise old archdeacon are leading figures in this well written and easily read thriller. The atmosphere is similar to that of a Charles Williams novel, but it is much briefer and the plot simpler. The author is a priest of the Church of England.

The wolf in the title turns out to be rather an old dear, but the same cannot be said for the sinister and malevolent human figures who are the villains of this piece.

H.B.P.

Spiritual Understanding

THE NOVELS OF CHARLES WILLIAMS. By Thomas T. Howard. Oxford. Pp. xii and 220. \$18.95.

Thomas T. Howard wrote this book "to assist the reader at points where Williams' singularity makes the going difficult," especially first time readers, and to compare "Williams' achievement in fiction with the major tradition of the English language novel." In a style which is a credit to the art of literary criticism, and with a spiritual understanding worthy of Williams, he accomplished both goals.

Newcomers to Williams' work will find Howard's introduction invaluable; however, the novels themselves should be read before Howard's lucid, and sometimes brilliant interpretations. Williams' writing is so full of meaning that no one interpretation can be adequate. Each reader finds new understanding with each reading.

Howard's theological and literary criticism is exciting and important. The reader might like to read, in conjunction with the Howard book, Agnes Sibley's recent introduction to Williams and his work, *Charles Williams*, in the Twayne English Author Series.

HELEN D. HOBBS
South Bend, Ind.

CHURCH SERVICES NEAR COLLEGES

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

ALABAMA
UNIV. OF ALABAMA Tuscaloosa
 CANTERBURY CHAPEL 850 Hackberry Lane
 The Rev. James P. Woodson, chap
 Sun HC 8, 10:30, Folk Mass 6. Wed HC 12:15

ARKANSAS
ARKANSAS STATE UNIV. Jonesboro
 ST. MARK'S 531 W. College
 The Rev. Dr. Patrick Murray, r
 Sun 8 & 10; College Class 11:15

CALIFORNIA
UNIV. OF SAN DIEGO San Diego
SAN DIEGO STATE UNIV.
 EPISCOPAL CAMPUS MINISTRY
 The Rev. William P. Mahedy 4164 Mt. Herbert Ave.
 San Diego, CA 92117 Phone (619) 565-6661

WHITTIER COLLEGE Whittier
 ST. MATTHIAS 7056 Washington Ave.
 The Rev. C.H. Howe, r; the Rev. C.N. Smythe, the Rev. M. Magodoro, the Rev. A.E. Jenkins, ass'ts
 Sun 8 & 10; Tues & Thurs 10; Wed 8:30

FLORIDA
FLORIDA SOUTHERN COLLEGE Lakeland
 ST. DAVID'S 145 Edgewood Drive
 The Rev. Robert B. Cook, Jr., D. Min., r
 Sun 8, 10:30 Cho Eu; Tues 7 Eu; Wed 10, 7:30 Eu; Fri 7 Eu

ROLLINS COLLEGE Winter Park
 ALL SAINTS' 338 E. Lyman Ave.
 Donis Dean Patterson, r
 Sun 7:30, 8:45, 11:15; Wkdys 12:05; Thur 6:30, 9:15; C
 Fri 11:15

ILLINOIS
LAKE FOREST COLLEGE Lake Forest
 CHURCH OF THE HOLY SPIRIT
 The Rev. J. Clark Grew, r
 Sun 7:30, 9, 11; Tues 7; Wed 9:30

NORTHERN ILLINOIS UNIV. DeKalb
 CANTERBURY EPISCOPAL COMMUNITY
 901-J Lucinda Ave.
 The Rev. Charles E. Hoffacker, chap
 Weekdays as anno. Full-time active program

ST. PAUL'S CHURCH 900 Normal Rd.
 The Rev. Charles H. Brieant, v
 Sun Eu 7:30, 10, 5:30. Wkdys as anno

UNIVERSITY OF ILLINOIS Champaign
 CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallet, chap
 Sun H Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 7, EP
 daily 5:10

IOWA
GRINNELL COLLEGE Grinnell
 ST. PAUL'S CHURCH & STUDENT CENTER 6th & State
 The Rev. Bob Towner, chap
 H Eu: Sun 8, 10:30, Wed noon, Fri 7

KANSAS
KANSAS STATE UNIV. Manhattan
 ST. FRANCIS AT KSU 1801 Anderson
 The Rev. Ron Clingenpeel, chap 537-0593
 Sun 5:30; Wed 12:30; HD 7:45

UNIV. OF KANSAS Lawrence
 CANTERBURY HOUSE 1116 Louisiana
 The Rev. Peter Casparian, chap
 Sun H Eu 5; Thurs noon

KENTUCKY
UNIV. OF KENTUCKY Lexington
 ST. AUGUSTINE'S CHAPEL 472 Rose St.
 The Rev. Phillip Thomas, v & chap; the Rev. Mary Purcell, ass't
 Sun HC 5. Wed HC 5:30

MARYLAND
UNIV. OF MARYLAND College Park
 MEMORIAL CHAPEL The Rev. Wofford Smith, chap
 Sun HC & Ser 10; Wed & Fri HC noon. A ministry of the
 Diocese of Washington

NEW YORK
CITY UNIV. OF NEW YORK Brooklyn
 CHURCH OF THE NATIVITY 1099 Ocean Ave.
 The Rev. Edward Batchelor, Jr., chap
 Sun 8, 11; Adult Forum 10

SKIDMORE COLLEGE Saratoga Springs
 BETHSUDA CHURCH 41 Washington St.
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10. Tues 5:45 Wilson Chapel

NORTH CAROLINA
EAST CAROLINA UNIV. Greenville
 ST. PAUL'S CHAPEL Box 1924
 The Rev. W.J. Hadden, Jr., chap
 HC Tues 5:30; supper, program 6:30

WESTERN CAROLINA UNIV. Cullowhee
 ST DAVID'S & CANTERBURY HOUSE P.O. Bopx 152
 The Rev. Sherry R. Mattson, v & chap
 HC Sun 10:30; HC Wed 5:15. Canterbury Mon 5:30

OHIO
LAKE ERIE COLLEGE Painesville
 ST. JAMES' 131 N. State St.
 The Rev. Andrew MacBeth, r
 Sun H Eu 8, 10:30. Ed. Hour 9:30

MIAMI UNIVERSITY Oxford
 HOLY TRINITY Walnut & Poplar
 The Rev. John N. Gill
 Sun 8, 10; Wkdys as announced

OBERLIN COLLEGE Oberlin
 CHRIST CHURCH 162 So. Main St.
 The Rev. Dr. Phillip Culbertson, r
 Sun HC 8 & 10:30; Wed HC 5:15

OHIO (Cont'd.)
OHIO WESLEYAN UNIV. Delaware
 ST. PETER'S 45 W. Winter St.
 The Rev. Clark Hyde, r
 Sun H Eu 8, 10:30; Thurs 7, daily MP 7:15

TEXAS
BAYLOR UNIV. Waco
 ST. PAUL'S 1515 Columbus
 The Rev. Stephen R. Stanley, ass't & chap 753-4501
 Sun 8, 9:15, 11; Wed 5:15 (campus)

NORTH TEXAS STATE AND TEXAS WOMAN'S UNIVERSITIES Denton
 ST. BARNABAS 1200 N. Elm
 The Rev. Charles E. Walling, r
 Sun H Eu 8 & 10:30, Christian Ed 9:30. Daily as anno

SAM HOUSTON STATE UNIV. Huntsville
 ST. STEPHEN'S—Epis. Student Center 1603 Ave. J
 Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap
 Sun 8:30, 10:30, Canterbury 6. Wed 6:45. Fri 12:05

VIRGINIA
UNIV. OF VIRGINIA Charlottesville
 ST. PAUL'S MEMORIAL CHURCH University Ave.
 The Rev. David Poist, r & chap; the Rev. David Lee, assoc;
 the Rev. Paula Kettlewell, assoc; the Rev. Samuel Lloyd,
 ass't to r & chap
 Sun HC 8 & 10; Wkdys HC 7:45; Tues HC 12:30; Wed 5:30
 HC or EP

WISCONSIN
DIocese OF EAU CLAIRE, Canterbury Association
 Ashland, St. Andrew's Church
 Eau Claire, Christ Church Cathedral
 LaCrosse, Christ Church
 Menomonie, Grace Church
 Rice Lake, Grace Church
 River Falls, Trinity Church
 Superior, St. Alban's Church

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), Wkdys: 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.

The Directory is published in all January and September issues. If your Church serves in a College Community, and your listing is not included, write to the Advertising Manager for the nominal rate.

PEOPLE and places

Appointments

The Rev. **Evan Ardley** became rector of St. John's Church, Lafayette, Ind., in April.

The Rev. **Evan Ash** is associate chaplain of the Bishop Clarkson Memorial Hospital in Omaha, Neb. Add: Box 3328, Omaha 68103.

The Rev. **Peder G. Berdahl** is vicar of St. Andrew's Church, Derby, Kan. Add: Box 8, Derby 67037.

The Rev. **John M. Coleton** is now working full-time as parochial deacon of Christ Church, Overland Park, Kan.

The Rev. **Michael J. Combs** is assistant rector and organist at St. Paul's Church, Leavenworth, Kan. Add: Box 233, Leavenworth 66048.

The Rev. **John F. Flora, III** has for some time been rector of St. Stephen's Church, Wichita, Kan.

The Rev. **Allan S. Hancock** is canon of Grace Cathedral, Topeka, Kan.

The Rev. **Alan Whitney Hansen** is assistant rector of St. Mark's Church, 4129 Oxford Ave., Jacksonville, Fla. 32210.

The Rev. **Ben F. Helmer** has for some time been rector of St. Matthew's Church, Newton, Kan.

The Rev. **Carl Cecil Hendrickson, Jr.** is the Episcopal chaplain at West Virginia University, vicar of St. Gabriel's campus mission, Morgantown, and vicar of St. Michael's Church, Kingwood, W.Va. Add: Route 12, Box 325, Morgantown 26505.

The Rev. **Mwalimu Imara** is on the faculty of the Morehouse School of Medicine, Atlanta, Ga.

The Rev. **Richard Iwick** is rector of Trinity Church, Farmington Hills, Mich.

The Rev. **Richard W. McCandless** became rector of St. John's Church, Parsons, Kan., and rural dean of the southeast convocation of the Diocese of Kansas in May. Add: Box 753, Parsons 67357.

The Rev. **Lois Meyer** is assistant at St. Paul's Church, Des Moines, Iowa.

The Rev. **Walter J. Mycoff, Jr.** is rector of Trinity Church, Morgantown, W.Va. Add: 247 Willey St., Morgantown 26505.

The Rev. **Margaret Phillimore** is serving as interim vicar at St. Luke's Church, Wheeling, W.Va.

The Rev. **George C. Spratt** is assistant rector at the Church of St. Michael and All Angels, Mission, Kan. Add: 6630 Nall Ave., Mission 66202.

The Rev. **John R. Throop** is rector of the Church of the Mediator, 10961 S. Hoyne Ave., Chicago 60643. Home address: 11230 S. Oakley Ave., Chicago 60643.

The Rev. **R. Carroll Travis** is rector of Trinity Church, Greece, N.Y. Add: 91 Olde Harbour Trail, Rochester, N.Y. 14612.

The Rev. **William Ellis Tudor** will become senior associate at Christ Church Cathedral, Indianapolis, Ind., on September 15.

The Rev. **Nicholson B. White** is rector of St. Paul's Church, Cleveland, Ohio.

The Rev. **George Bair Wood** is rector of Christ Church, Pleasant Lake, Mich.

The Rt. Rev. **Richard J. Wood**, Suffragan Bishop of Namibia in Southern Africa, has been serving as interim rector of St. Matthew's Church, Wheeling, W.Va.

The Rev. **Ronald W. Younk** is canon pastor of St. Paul's Cathedral, 310 Montgomery St., Syracuse, N.Y. 13202.

Ordinations

Priests

Central Gulf Coast—**Thomas Edmund Harper-Nixon**, vicar, St. Michael's Church, Ozark, Ala.; add: 1004 Deese Rd., Ozark 36360.

Indianapolis—**William Shepherd**, assistant, St. Christopher's Church, 1440 W. Main, Carmel, Ind. 46032.

Montana—**Clark O. Irving**, assistant, St. Jude's Mission Field; add: Box 377, Absarokee, Mont. 59001.

Nicaragua—**Ennis Duffis**, who will continue his studies at the Episcopal Theological Seminary of the Southwest, Austin, Texas. He was ordained in All Saints' Church at the diocesan center in Managua. The diocese has plans for an indigenous ministry of 12 priests, 12 deacons, and about 50 trained lay ministers. A Nicaraguan bishop is to be elected in November of 1984.

West Virginia—**Harold Ellsworth Bishop, Jr.**, assistant, Emmanuel Church, Keyser, W. Va.; add: 31 Crescent Dr., Keyser 26726. **Charles Gregory Hein**, assistant rector, St. Stephen's Church, Beckley, W. Va.; add: 200 Virginia St., Beckley 25801. **Barbara Jones**, assistant, St. Thomas Becket Church, Morgantown, W. Va.; add: 667 Bellaire Dr., Morgantown 26505. **Anne Ludlow Kinney**, assistant, Church of the Good Shepherd, Parkersburg, W. Va.; add: 4901 Spruce Rise Rd., Parkersburg 26101. **Larry Eugene Neal**, assistant, Trinity Church, Moundsville, W. Va.; add: RD 4, Box 287, Moundsville 26041. **Joan Addison Smith**, who is on the staff of Christ Church, 318 E. Fourth St., Cincinnati, Ohio 45205.

Deacons

Central Gulf Coast—**Dennis R. A. Brown**, in training at St. James' Church, Fairhope, Ala.; add: 205 Pier St., Fairhope 36533.

Indianapolis—**Scott Benhase**, assistant, Trinity Church, 3243 N. Meridian, Indianapolis, Ind. 46208. **Janet McAuley**, **Catherine Van Waes**.

Montana—**Russell Peck**, assistant, Church of the Incarnation, Great Falls, Mont.

Montana—**Russell Peck**, assistant, Church of the Incarnation, Great Falls, Mont.

West Virginia—**Thomas Scott Allen**, in training at Trinity Church, Parkersburg, W. Va.; add: Box 1642, Parkersburg 26101. **John Louis Trumble, Jr.**, in training at St. Martin's in the Fields, Summersville, W. Va.; add: 205 McKee's Creek Rd., Summersville 26651. **Ronald Gerald Ward**, to serve St. Paul's Church, Avondale, W. Va.; add: Box 202, Avondale 24811.

Deaths

The Rev. **Victor Kusik**, 57, rector of Immanuel Church, Wilmington, Del., since 1972, died of a heart attack on August 5 while vacationing at the family's summer home near Bridgeville, Del.

The Rev. **Mr. Kusick** was born in Russia of Estonian parents. Because of the nature of his father's work, he grew up as a world-wide traveler. He was graduated from German College in Tsingtao, China, and the Virginia Theological Seminary. After his ordination to the priesthood in 1952, he served St. Mary's Church, Bridgeville, Del., which also became a ministry to migrant farm workers. In addition to many diocesan responsibilities, he worked as a volunteer probation officer for the Delaware Family Court and was co-author of a confirmation manual, *A Study of the Christian Faith*. He is survived by his wife, the former **Ellen S. Babcock**, and five children.

The Rev. **Wilson Rowland**, non-parochial priest of the Diocese of West Texas, died June 12 at the age of 61 at his home in Comfort, Texas.

A native of Texas and a graduate of the University of Texas and the Philadelphia Divinity School, Fr. Rowland served as rector and priest-in-charge of various parishes throughout Texas. From 1972 until 1982 he was priest-in-charge of St. Luke's, Cypress Mill, Texas. He also served as a U.S. Navy chaplain in the 50s and as a social worker at a veterans' hospital in the 60s. His wife, the former **Joy Giles**, preceded him in death.

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NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Altar kneelers (symbolic church designs), wedding kneelers, diocesan seals. Custom or stock designs handpainted on cut-to-measure canvas and supplied with wools for working. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

POSITIONS OFFERED

RECTOR: St. Andrew's Church, Ft. Thomas, Ky. (greater Cincinnati area) is searching for new rector. This conservative family-oriented congregation reflects the community of which it is a part. Please send resume or requests for information to: P.O. Box 27, Ft. Thomas, Ky. 41075.

POSITIONS WANTED

ORGANIST SEEKS traditionally oriented parish. Boy choir preferred. U.S. or Canada. Fulbright Scholar, MM, FTCL, LRAM, ARCM. English cathedral assistant, composer, recitalist. Excellent references. Reply Box L-566.*

RESOURCE GUIDE

YOUTH ADVISORS need help? Now available 4th printing "Being There: New Vision of Youth Ministry" (Rev. Laurence Packard). Sponsored: Diocese Tennessee Youth Department. Offers: whole range parish work, complete listing resources, special events, community building programs, new/experienced advisor's manual. 100 pages, ©1981, \$4. Order: St. Mark's Church, Box 4443, Shreveport, La. 71104.

WANTED

OUTRAGEOUSLY funny anecdotes or stories about the absurd and comic side of parish life for publication. Must be true. Acknowledgment and credit given. Write: Omega Productions, 6220 DeLongpre, Hollywood, Calif. 90028.

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

CHURCH DIRECTORY

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.

SANTA CLARA, CALIF. (and west San Jose)

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

WASHINGTON, D.C.

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

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

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

SPRINGFIELD, ILL.

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

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

BOSTON, MASS.

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

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

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

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

MINNEAPOLIS, MINN.

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

LONG BEACH, MISS.

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

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. John H. McCann, the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Education, 11 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

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. John G. Gardner, c; the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15
Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of school year. HC and healing Wed 12:15

CALVARY & ST. GEORGE'S PARISH
CALVARY East 21st St. & Park Ave., So.
Sun HC 11, V 8; Wed HC 5:45; Thurs HC & HS 12:10. Mon-Fri MP 7:45

ST. GEORGE'S 209 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

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

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, 10:30; Weekdays as anno

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

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

YOUNGSTOWN, OHIO

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

PROVIDENCE, R.I.

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

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Canon Samuel C.W. Fleming, r
Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & Eu 9:40

DALLAS, TEXAS

INCARNATION 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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Creettline Rd. 78107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 5-9.

MADISON, WIS.

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