

THE LIVING CHURCH

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THE LIVING CHURCH

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The Burden of Dreams

By JOANNE MAYNARD

while back I saw a movie called *Burden of Dreams*. It was about naking of another movie, *Fitzcarraldo*, which was directed by the Ger-

director, Werner Herzog. *Fitzcarraldo* is the story, based on thing that really happened, of an man who admired the singer so and decided to build an opera e for him . . . somewhere up the Am-

River. Herzog imagined the story, a ship- of supplies had to be towed up a tain from one tributary of the river own the other side to another trib- In reality, the ship was taken to s and moved over the mountain, or the film, it was actually towed up ountain side. And that was only f the almost impossible things done ake the film.

the movie I saw, Herzog was inter- ed about his reasons for attempting film, what with battling the her, disease, warring native people other problems it involved). He re- that he felt that a person must a dream which he tries to make a reality.

erwise, he said, "One might as well ow in the field." ed calls us to be dreamers. He won't s alone to be contented cows. He s in us little hopes and ideas, great s, and seemingly impossible aspi-

s. Job slept with his head on a stone eamed of a stairway full of angels. e received from God a dream of his r descendants and their possession

uest columnist this week is Joanne aynard, editor of The Episcopal Evan- ; periodical of the Diocese of Mon-

of the land on which he slept. He dreamed that God would be with him. And when he woke, he called the place "Bethel," the House of God.

We sleep with heads on dacron-filled pillows and God sends us dreams. But when we try to make these dreams come true, we so often get mixed up. We dream of peace. We dream of happiness and love. We dream of security.

Sometimes we seek to make our dreams come true by using the wrong means. It takes us a while to realize that these longings and aspirations that are so much a part of us can't be satisfied except in God, the One who sent us the dreams in the first place.

It may seem to be reasonable to make our dreams come true by working hard for material things. But Jesus said, "A man's life is not made secure by what he owns, even when he has more than he needs" (Luke 12:15).

It may seem inviting to be like a cow in the field. We've all seen a lot of cows out here in Montana, and those pampered dairy farm beauties seem to have an enviable life.

But bovine blessedness is not one of the options God gives us. He gives us instead the burden of dreams — dreams that can only be fulfilled by our cooperating with him to make them come true.

God Come Soft

God come soft as winter rain
Melt the ice hard walls of pain
That freeze our spirits dry.

Frederick F. Johnson

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LETTERS

Counseling for Clergy

The Rev. Charles Higbee's "A Chaplain for the Clergy" [TLC, March 18] is an interesting and sometimes useful article. But it certainly gives a very erroneous view of pastoral counseling. Perhaps one reason for that is that many counselors are not accredited by the American Association of Pastoral Counselors.

The AAPC is a national professional organization of some 2,400 members. It has stiff professional standards. As a professional organization, it has as much, if not more, concern for quality assurance as any such organization in my experience.

That pastoral counseling might not "go deep enough" is a problematic statement by Fr. Higbee, who also seems to be wedded to a particular theoretical understanding of the human condition — an understanding which is not shared by all members of the psychotherapeutic community.

On these two counts: a misunderstanding of the possibilities of pastoral counseling, and a single-focused bias about the psychology of the human condition, Fr. Higbee should be challenged.

I also wish respectfully to suggest that an alternative to one minister being a "pastor for pastors," and one that is a less costly alternative, is for the diocesan bishop to work closely with a local pastoral counseling center to develop relevant programs for pastors.

BRUCE M. HARTUNG

Onondaga Pastoral Counseling Center
Syracuse, N.Y.

Laymen Trained to Call

In regard to your editorial on the Executive Council [TLC, March 25] may I write a comment and a query? The comment: your statement, "But there are also old ideas, developments, and methods which do merit much attention," gets my hearty "Amen."

One old method which I found extremely useful some years ago was a laymen's training program produced at "281" in those archaic days when the church had an executive director for laymen's work. The Rev. Howard Harper, the then incumbent of that office, created a four session training program on as many types of calls (e.g., calls on newcomers, the shut-ins, etc.).

The program was so good and workable that some years later, having lost my original set of sheets, I wrote for and received a replacement. Several years and a couple of moves later, I wanted to do the course again and wrote to what was then "815" for the same reason.

...to the Rev. of ... and the only surmise was that a copy might be found in the church archives in Texas. But there, too, there was no knowledge of the item.

Our parish's Next Step program has produced a desire and need for precisely this ancient tool. Is there any reader who could resurrect a copy for us? We would gladly pay for the cost involved in reproduction.

(The Rev.) EDWARD H. WILLIAMS
Christ Church

Bethel, Vt.

Blind Man Without Bluff

Mr. Crenshaw's letter [TLC, April 1] and earlier comments prompt my asking: what actually is "sexist" language? To a good extent, it seems to me, "sexism" is in the ideological ear of the listener.

To a priest who has listened to countless calls of "Madam Chairman" in 30 years of women's organizations, "chairman" is as male as the man in the moon. These women are simply using language as it is actually used, as against what some people *read into* the language.

I can recall my seventh grade English teacher, who bided neither mistake nor deviation, drilling into us "subject-pronoun agreement," as in "Will everyone take *his* seat?" etc. To this day

whenever I read, "Will everyone take *or her* seat?", I feel that the inclusiveness has been destroyed; that, in sexual differentiation has been produced. But then one man's meat is another's poison. (Or should that be man's meat is a woman's poison?)

Has Mr. Crenshaw actually read "Inclusive" lectionary? The Gospel for the Fourth Sunday in Lent is that of the healing of the man born blind. The lectionary reads as follows: "As he passed by, he saw a person blind from birth. And the disciples asked Jesus, 'Rabbi, who sinned, this person or his parents, that the child was born blind?'"

The New English Bible gives a reading faithful to the Greek: "As he went on his way, Jesus saw a man blind from his birth. His disciples put the question, 'Rabbi, who sinned, this man or his parents? Why was he born blind?'"

The footnote in the "Inclusive" lectionary comments by way of explanation for its changes: "Because the man born blind is never identified by masculine pronouns have been omitted in order to invite women as well as men to hear their condition addressed in the passage."

How inclusive is a lectionary that assumes that the dichotomy between sexes is so dominant and so pervasive?



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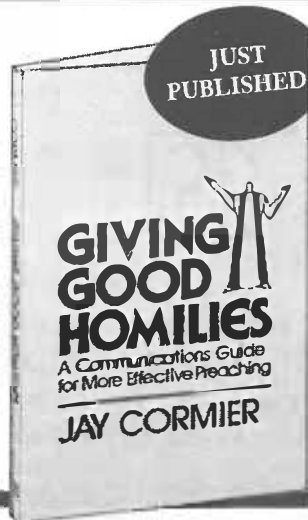
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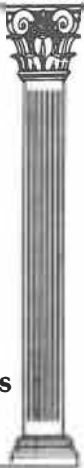
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that we cannot recognize in one another the common plight of our common humanity? Sounds like separate, but not so equal, to me.

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

Clergy Dress

Letters to the Editor are of varying importance, but at the least offer a means of sounding off on favorite whims and biases. The letters on clergy dress show another facet of this: one man wants us all to dress as he does, another takes the occasion to sound off at Protestants, knowing full well that many of us feel both catholic and Protestant.

But I wonder if the main point is missed. While surely it is good to dress neatly and with some dignity, customs of what constitutes this dignity vary greatly. If the quality of our service is faithful and represents true Christian integrity, few will worry about whether our clothes fit the pattern of Florida, Long Island, Calcutta, or wherever.

(The Rev.) WARD McCABE
St. Mark's Church
Santa Clara, Calif.

Women Priests

My magazine was lost in the mail, so I did not see the Rev. Carroll E. Simcox's letter [TLC, Feb. 5] until several weeks after it was published.

Dr. Simcox takes the position that whereas Christ's maleness is a fact, his humanity is only an abstraction. This position might have been surprising to the framers of the Nicene Creed, who were careful to use the word *anthropos*

rather than the word *aner* in the clause usually translated "and was made man." Both these words mean "man," but the first stresses humanity, while the second stresses maleness.

Dr. Simcox also speaks of "the scandal of particularity," saying that "the substitution of 'humanity' for 'manhood' does not remove the scandal, it only evades it." He might just as well have said that the substitution of "manhood" (in that exclusively male sense) for "humanity" does not remove the scandal, it *compounds* it.

For if Christ is incapable of being represented by a woman at the altar, how can a woman be represented by a male on the cross?

(The Rev.) JOSEPH B. TUCKER
St. Paul's Church
McGehee, Ark.

Stronger Belief

The article by Dana Grubb [TLC, Feb. 26] tells me I have worshiped false gods since I am a professional military man. Being a retired regular Air Force officer, I am still under military codes and am subject to recall at any time. The point here is that I am still a professional USAF officer, and I am proud of it.

Being a military man made me much stronger in my belief in God. In World War II, Ernie Pyle said, "There is no atheist in a foxhole," and we all believed him. I also truly believe in the Strategic Air Command motto, "Peace is our profession."

(Maj.) WILLIAM H. HYDE, USAF (ret.)
Summerfield, N.C.

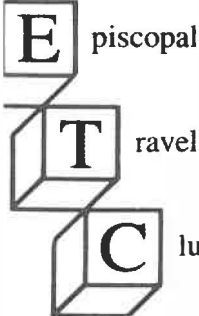
• • •

I am writing in response to Dana S. Grubb's article entitled "Christians and the Military." It is people like Mr. Grubb who deeply offend me — a Christian and the wife of a naval officer.

Those of us who study the Bible know that God wants our complete obedience. However, I don't recall reading any passage in the Bible that links military service to idolatry. My husband under military authority must obey orders to go to war. I find it hard to believe he is an idolater for obeying those orders.

The fact is that my husband is helping to keep this country free so the Mr. Grubbs of the world can be free to write their articles.

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their minds, like hymnals.

William Walter De Bolt

Short & Sharp

By TRAVIS DU PRIEST

FIVE JOINT STUDIES. Developed and written by a joint standing committee of the National Association of Diocesan Ecumenical Officers (NADEO) and the Episcopal Diocesan Ecumenical Officers (EDEO). The following booklets are available from EDEO/NADEO Committee, 1818 Coal Place, S.E., Albuquerque, N.M. 87106.

THE LIVED EXPERIENCE: A Survey of U.S. Anglican-Roman Catholic (ARC) Covenants. Vol. I (April 25, 1979). Pp. 35. \$3.00 paper.

Published in response to the questions raised in *Where Are We? A Challenge for the Future: A Twelve-Year Report from ARC/USA* (1978). Includes theological reflections on the 12-year report, the sample questionnaire, and tables of statistical responses based on Anglican-Roman Catholic covenants.

TALE OF THREE CITIES: A Study of U.S. ARC Covenants. Vol. II (March 11, 1980). Pp. 31. \$2.00 paper.

An outgrowth of the first study. A close-up look at covenant relationships in three cities: Ogden, Utah; Louisville, Ky.; and Tidewater, Va. Appendices include the covenant statements and EDEO/NADEO recommendations.

Couples Living Episcopal-Roman Catholic Marriages. Vol. III (May 5, 1981). Pp. 30. \$2.50 paper.

A microcosm of the second study, this booklet moves from congregational covenants to sacramental marriage covenants. Not intended to be theological or canonical, but rather cumulative. Formal responses include one by the Rev. John Westerhoff, III, Episcopal priest and educator, who teaches at Duke Divinity School.

PASTORAL CARE FOR ARC COUPLES: Models for Ministry to Engaged and Married Couples. Vol. IV (April 21, 1982). Pp. 21. \$3.00 paper.

Less statistical than earlier studies. Proposes examples for pastoral care for ARC engagements and marriages. Discusses clergy cooperation and parish life in relationship to engagement and marriage. Bibliography included.

ARC BAPTISMS: Pastoral Perspective. Vol. V (May 18, 1983). Pp. 21. \$3.00 paper.

Concludes the five-year charge to the joint committee. Focuses attention on baptism as a window on the transmission of faith in ARC couples and on the church identity of their children. Also surveys the supportive ministries of the local parishes. One of the formal responders is the Rev. Morton Kelsey, Episcopal priest and writer.

A WINTER'S LOVE. By Madeleine L'Engle. Ballantine Books. Pp. 260. \$2.95 paper.

A reprint of the novel first published in 1957, by the well known Episcopal author and retreat leader.

In Shy Advance

Now on the dying winds of winter comes
Another voice across the fields and hills,
A little voice, almost unheard,
Whispering of the singing bird
And golden daffodils.

So though in shady spots the snow still lies
Upon the ground, our upward glance will see
With the northward returning sun,
While all else still is sere and dun,
An early feathery tree.

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Dept. LC

Milwaukee Elects Roger White

Rev. Roger J. White of Indianapolis elected Bishop Coadjutor of the Diocese of Milwaukee on March 31. Exceeding one hundred clergy of the diocese and 17 lay delegates assembled for the 1984 council (convention) in All Saints Cathedral, Milwaukee. Incense and the preliminary celebration of the Eucharist still lent its aroma to the cathedral when members of the council added themselves to the slate of 25 candidates previously submitted nominees, and 10 more nominated from the floor.

Eleven strong candidates emerged in the first ballot [see box], but from the second ballot on, the race was between three candidates, the Very Rev. Robert J. Annini, dean of St. Peter's Cathedral, Petersburg, Fla., the Very Rev. Donald H. MacBurney, dean of Trinity Cathedral, Davenport, Iowa, and the Very Rev. Roger White, rector of Trinity Church, Indianapolis. By the fifth ballot, White had a majority of lay votes, but it took two more ballots for White to reach a majority in the clerical vote with Dean MacBurney never far behind.

Bishop-elect was born in 1941 in London, England, and prepared for the priesthood at Kelham College, the distinguished Anglican institution (now in existence) operated by the faithful and brothers of the Society of the Holy Mission. He also studied in this country at Eden Theological School, a lay seminary in St. Louis, as a member of the Council of Churches scholar.

White was ordained by the Bishop of the Diocese and married the former Prudence Paine. The Whites have three children.

After moving to this country, Fr. White served in parishes in Olney and

Alton, Ill., in the Diocese of Springfield. He became rector of Trinity Church in Indianapolis in 1980, where he is also rector of St. Richard's School.

Fr. White is a graduate of the Leadership Academy for New Directions, has been a General Convention deputy three times, and has served on numerous diocesan and local boards and committees. As bishop coadjutor of Milwaukee, he will succeed the present bishop, the Rt. Rev. Charles T. Gaskell, when the latter retires, which will be "no later than June, 1985," according to a statement made by the bishop prior to the election. H.B.P.

Winston Press Acquires Seabury

Winston Press, Minneapolis-based religious and general trade publisher, and its parent corporation, CBS, announced the acquisition of the principal publishing assets of Seabury Press in early April. Under a mandate from the Executive Council of the Episcopal Church, the Seabury Press board of trustees discontinued the press's trade book publishing operation late last year [TLC, Jan. 15].

John G. Welshons, publisher and general manager of Winston, said that the new imprint will feature a backlist of over 600 titles serving customers in the book trade, academic religious markets, churches and religious schools.

In discussing the acquisition, Mr. Welshons commented: "Seabury has been an important and dedicated publisher of academic and spiritual books providing a valuable service to readers, lay and professional, in the field of religion and religious education for more than 30 years. Its commitment to quality religious books attracted the world's most

distinguished authors in theology, biblical studies, and Christian living."

The Rt. Rev. Alexander D. Stewart, speaking as one of the three trustees of Seabury Press and as the executive for administration of the Church Center staff, said, "We feel that the fit between Winston Press and the Seabury Press is a good one, and that the combination will make the finest religious publisher in America today. With Winston's background in education and trade markets we feel that they have the strength and depth to effectively promote the Seabury list and to provide continuity for our authors. Seabury's goal to serve the church community has also been Winston's goal. We are delighted that Winston is in a position to continue to enrich religious life for laity and churches."

Under the new imprint, Winston's successful trade publishing program in marriage, family, psychology, social issues and religion will expand. Also, under the Seabury imprint, the company will continue to publish scholarly and theological works, college and seminary texts, Prayer Books, and titles in spirituality and ministry.

Church Leaves Coalition

The Episcopal Church is withdrawing from the Washington Office on Africa because of what is seen as an attempt to involve churches in electioneering [TLC, March 18].

At the urging of Presiding Bishop John M. Allin, the administrative group of the Episcopal Church Center in New York ordered that church support be withdrawn from the Washington coalition after that body announced recently that it would campaign actively for President Reagan's defeat in this year's election to protest administration sup-

Milwaukee Election

CANDIDATE	1		2		3		4		5		6		7	
	C	L	C	L	C	L	C	L	C	L	C	L	C	L
E. Gianinni	11	52	13	65	13	66	6	33	1	5	1	5	1	7
J. Kirk	7	12	3	3										
D. MacBurney	14	32	26	57	33	73	45	95	48	106	47	105	44	101
C. Martin	4	13	0	5	0	1								
A. Norris	8	18	12	17	8	9	3	3	1	0	1	0	1	0
L. Smith	9	20	8	18	3	6	1	0						
R. White	18	40	29	69	40	89	45	118	50	137	50	137	52	138

Africa.

Emphasizing that this action did not denote any modification in the Episcopal Church's longstanding vehement opposition to apartheid, senior officers at the Church Center said they took the step because the Washington Office's stand amounted to a departure from the church's role of exposition and advocacy of issues.

A spokesman for the coalition said that as the group was a registered lobby, it was able to undertake such a campaign on its own. He added that since the office would not support a particular candidate, he did not feel the lobby's tax status was in jeopardy.

The Episcopal Church had contributed about \$2,000 a year to the Washington Office on Africa.

Church Teams Film in Israel

Several Episcopal Church video teams found themselves together in the Holy Land recently and they were able to enhance their experiences through collaboration. Their cooperation resulted in a number of videotapes expected to prove useful to the church in meeting a number of needs.

Whitney Smith of the Episcopal Church Center; Jack and Linda Hanick of Trinity Church, New York; the Rev. Philip Wiehe of the Episcopal Foundation for Drama; and the Rev. Lois Pinnone and the Rev. Robert McCann from the Diocese of California, all were in Israel early in February.

Mr. Smith, a video producer on the Church Center staff, was gathering information for a program to highlight ministries in the Anglican Diocese of Jerusalem and the Middle East, particularly those supported by the Good Friday Offering. Trinity Church sent the Hannicks of Good News Communications to produce two programs for Trinity's weekly series, *Searching*.

Fr. Wiehe of Palo Alto, Calif., performed a brief Christmas drama which was taped in Bethlehem's Shepherd Fields. The other two California clerics were taping materials for their diocese at the request of their bishop, the Rt. Rev. William Swing. They were accompanied by Ann Scott, religion writer for *Contra Costa Times*, and a member of the diocesan communication committee.

The Americans discovered quickly that it was most efficient to form a single production team on which everyone worked on all the projects. This plan proved so successful that the group returned to the U.S. with enough videotape for all their purposes. They managed to create and execute several other projects as well.

The Israeli ministry of tourism permitted the crew to work in places not ordinarily accessible to the public. For

media conference in Metulla, Israel's northernmost town. They were able to interview the assistant mayor and the captain at the nearby border crossing which separates Israel from Lebanon.

In summing up the tour, Fr. McCann commented that tourism is gradually replacing pilgrimage as a reason to go to Israel. "This represents, in part, a failure of the Christian community to support an aspect of traditional spirituality," he said. The communicators all expressed the hope that their work would provide a sense of the spiritual significance of the Holy Land to viewers.

Mr. Smith said, "We have seen and felt some of the unique essence of this holy land where our spiritual roots still draw strength. Israel today is a complex mix of the ancient and the modern, the secular and the spiritual. We hope that our video efforts will convey the vitality and joyous life that both citizens and visitors in Israel, regardless of creed, draw from this amazing place."

Design Team Plans Youth Event

The design team for this summer's Episcopal Youth Event met in New Hampshire in February and announced that Presiding Bishop John M. Allin will serve as chaplain for the gathering of more than 1,000 young people and their advisors from every diocese.

Under the theme, "Claiming Our Roots, Using Our Wings," the August 6-10 event will take place on the Oklahoma State University campus at Stillwater. It is sponsored by the youth ministries office at the Episcopal Church Center in New York. The design team, consisting of a high school student and advisor from each internal province of the church, planned the conference with Bobbie Beville, youth ministries officer.

In recent years, Episcopal young people have made what some see as a successful switch from attempting to send a few hundred of their number to General Convention to meeting independently each year. Ms. Beville explained that the change means that about three times as many can attend the events; that they can tailor the program to their needs and ministries; and that they are not attempting to find space on the General Convention's crowded agenda.

"The theme . . . expresses perfectly the commitment the young people have to their lives in the church," Ms. Beville said. "Yes, they are the future of the church, but more importantly, they are the present, and they will create the Christian community in Stillwater through which they will help one another minister and witness."

The planners decided that the pro-

and their advisors as fully as possible instead of utilizing outside resources with the exception of some 40 shops that will be offered.

Bishop Allin commented enthusiastically on his role as chaplain. "I am moving forward to spending some time with another key group of Episcopal Church leaders — not leaders for tomorrow but youth who are leaders right now," he said. "The church is recognizing leadership potential by providing young people to serve on vestries and diocesan programs and legislative bodies. . . . During my time with these leaders, I intend to listen to what they have to say."

Joint Nominating Committee Meets

The Joint Nominating Committee met for the Election of the Presiding Bishop on March 27-29 at the Bishop Mason Treat and Conference Center, Dallas, Texas. Twenty-five of the 27 members were present, and the meeting was chaired by the Rt. Rev. John B. Collier, Bishop of Massachusetts.

A sub-committee headed by the Rev. Robert P. Atkinson, Bishop of Virginia, presented a profile of personal qualities of the Presiding Bishop which was adopted by the committee as guidelines in selecting the nominee. The following is the text of the profile entitled: "We Are Looking for a Presiding Bishop:"

- who will accept the Episcopal Church as it is in 1985, acknowledging its diversity, and who will be bold and courageous as a leader in matters of faith, order, mission and ministry, program and education, stewardship, financial administration;
- who in his teaching and prophetic roles will declare himself unequivocally with respect to matters of peace, justice, human rights, racism and sexuality;
- who will be open to and encourage new possibilities of evangelism and ecumenism, and strongly support the ministry of the People of God;
- who will seek the advice and counsel of the laity and clergy and be sensitive to the concerns of the nine provinces within the Episcopal Church;
- who will be aware of the power and office of the Presiding Bishop, confident with that power, and willing to use it for the greater glory of God through the church and in the empowerment of members; who will be conscious of the past, that, as Presiding Bishop and Primate, he speaks for the Episcopal Church in this country and abroad;
- who will have a global vision of Anglican Communion; who will participate in the leadership of the World Council of Churches.

CONVENTIONS

Church Women in a three-year program to alleviate hunger, and will focus for the remainder of this year on the SWEEPS program, to which Texas has added the final "S" of Stewardship.

As a result of a recent Texas board of education decision to omit the study of Darwin's theory of evolution from high school textbooks, the Rt. Rev. Maurice M. Benitez, Bishop of Texas, devoted a major portion of his address to this problem. Bishop Benitez called the board's action "objectionable," and declared his opposition to fundamentalist groups imposing their teachings upon society in a way that deprives children of exposure to modern scientific teaching. The council voted to apprise the governor of Texas and the board of education of the bishop's stance.

Bishop Benitez pointed out that while diocesan income had increased by 80 percent and capital building expenditures by 200 percent in the last five years, the number of communicants increased only by 1.5 percent. "Are we making disciples?" the bishop asked. "The truth is we are a leaky bucket." Although numerical growth, he said, can never be a substitute for nurture and effectiveness in ministry, to say "we are not in the numbers game" is not to be used as rationalization for failure to make disciples and grow numerically. "We are called to be fishers of men and not keepers of the aquarium," he said.

The council heard addresses by the Very Rev. Durstan R McDonald, new dean of the Seminary of the Southwest, and the Rt. Rev. Bennett Sims, retired Bishop of Atlanta. Combined budgets of \$3,749,863 were approved for 1984. This sum represents an increase of 13 percent over 1983.

The 80th council of the Diocese of West Texas, meeting in McAllen from February 2-4, authorized the diocesan bishop, the Rt. Rev. Scott Field Bailey, to call for a special offering to benefit the food programs of local Episcopal churches.

The action came after it was announced that delegations from the hill country to the Gulf Coast had brought more than 30 tons of canned food and staples to the Rio Grande Valley to restock food banks at St. John's Church, McAllen; Trinity Church, Pharr; and St. Matthew's, Edinburg. In addition, all the offerings taken at services during the three day council were designated for Valley relief. The total was more than \$4,000.

A resolution asking that the Episcopal Church withdraw from the National Council of Churches was referred to a committee. It will be brought back for consideration at the next diocesan council.

The fifth convention of the Western Diocese of Louisiana, meeting at St. Paul's Church in Shreveport on February 3 and 4, officially changed its name to the Diocese of Western Louisiana.

To celebrate the bicentennial of the consecration of Samuel Seabury, the Rt. Rev. Willis Henton, Bishop of Western Louisiana, welcomed three other bishops as special guests: the Rt. Rev. Frederick Darwent of Aberdeen and Orkney in the Scottish Episcopal Church; the Rt. Rev. Teleforo Isaac of the companion diocese of the Dominican Republic; and the Rt. Rev. Heber Gooden, retired Bishop of Panama and the Canal Zone. The four bishops presented a panel discussion on carrying out mission in the past, present, and future.

The history of the events leading to the election and consecration of Bishop Seabury were portrayed in a choral reading by a group from Holy Cross Church in Shreveport, and a bagpiper headed the procession of bishops and clergy at the convention Eucharist. Bishop Darwent, wearing the gold cross presented to his diocese by the Diocese of Connecticut, preached to the over 500 people gathered at St. Paul's Church.

In other action, Holy Spirit Church, Lafayette, was welcomed as a full parish after only two years as a mission. A budget of \$730,680 was adopted, representing a 13 percent increase over last year. A resolution was passed calling for a diocesan conference on peace and international nuclear disarmament.

The 135th council of the Diocese of Texas, meeting in Waco from February 9-11, dealt with matters concerning peace, the National Council of Churches, SWEEP, teaching evolution in public schools, and the church's "leaky bucket" syndrome.

The council expressed concern over the news media's presentation of the National Council and voted to ask the Presiding Bishop and the Executive Council for a report on the truth of the allegations and for an accounting of NCC's expenditures.

The delegates approved a new canon setting up a diocesan commission on liberty, justice, and peace, and voted on two related resolutions. One asked the diocese to commit itself to a ministry of peacemaking and the other called on the nation's leaders "to maintain a military force of sufficient power to act as a credible deterrent to war while continuing negotiations for mutual and verifiable nuclear disarmament among the world's nuclear powers."

As a result of other council actions,

in his vision for the church gives priority to and recognizes the authenticity of those persons of competence to whom he has delegated matters of administration and program, directing them in their service to the church's mission;

will be a person of prayer, a proclaimer of God's Word, who functions in his liturgical responsibilities and as an effective pastor to his primary flock and his fellow bishops and their families;

will be a disciplined steward of personal life, taking time for his family, caring for the spiritual, emotional and mental needs of himself and his family.

The next meeting of the Joint Nominating Committee will be held in Dallas, on 10-12, 1985 when the final selection of the nominees will be made and names announced. Election of the presiding Bishop will take place at the 10th General Convention to be held in Anaheim, Calif., September, 1985.

Top Resigns See

Rt. Rev. Michael E. Marshall, Bishop of Woolwich in the Diocese of Western Michigan and a frequent visitor to this country, is resigning to become director of worldwide preaching and teaching ministry based in the U.S.

In September, Bishop Marshall will relinquish his duties at the newly formed Center for Preaching Institute, which has offices in the Church of St. Michael and St. Elizabeth in St. Louis, Mo. The English Bishop was the keynote speaker at a series of events which celebrated the centennial of the Oxford Movement at the Church of St. Michael and St. Elizabeth in October.

The new institute is expected to promote evangelism with a distinctly Anglican flavor in contrast to the fundamentalist preaching of most world evangelists. Before becoming Bishop of Western Michigan nine years ago, Michael Marshall was vicar of All Saints, Margaret Street, London, one of the most famous Anglican's Anglo-Catholic parishes. He has been an outspoken and somewhat controversial bishop who has campaigned on behalf of homeless people and denounced the fascist National Council as "an evil cancer on the body of the church."

What some people are already calling the Anglican Billy Graham," Bishop Marshall, 47, will be available to preach his work anywhere in the Anglican Communion. He said that this is "is one thing that particularly attracted me. I shall be free to return to my work across America, or engage in preaching work in the Third World."

Thomas's "No"

To the believer, the wounds can overcome the fear, and life
can be lived in even ungodly circumstances.

By TRAVIS DU PRIEST

Thomas Sunday, with its familiar Gospel, crystalizes the Easter theme. Not only does it give us a picture of the hard-nosed realist who must have proof in order to believe, but it also gives us an important insight into the nature of the Risen Lord.

Thomas is the eternal skeptic. He just doesn't believe. He wasn't around to hear the early reports; he hasn't had any personal experience with Christ after the Last Supper. He is not impressed with the disciples' enthusiasm.

"No, I won't believe. Unless. . ."

In all this, Thomas is indeed human. And one wonders if he isn't a kind of everyman. Even a contemporary everyman — not just an example of doubt, but the epitome of alienated man, cut off from the community of believers, cut off from unity with God. In other words, *fearful* man.

Isn't it possible that of all those gathered together in that Jerusalem room, that Thomas is the most fearful? Not fearful of the Jewish hierarchy, as are the others, but fearful that Christ might actually be alive. There's real comfort in doubt and skepticism.

Last Easter, a friend sent me a strange Easter card: on the front was an enormous Easter bunny knocking at a door. The door was slightly cracked, and a squeamish little man peeked through. The inscription inside read, "Fear of Easter."

At first I thought the whole thing was outrageous. But then the absurdity of the card hit home. There is a real fear in Easter. There is a truth to the fear of life

and responsibility and relationships.

Several months ago, I was called on a Saturday afternoon to rush out to a nursing home to administer last rites to an elderly woman who was dying. All the way there I wondered what it would be like to walk into a room in which death was waiting, a room in which people were awaiting the arrival of death and mourning.

After the anointing and prayers and some conversation with the family, I thought to myself, everyone here is ready for death. Death will be no surprise. But there is also life in this room, life in these prayers. What, I wondered, would happen if this woman lived? No one was expecting that. Life — living and going on — would be truly hard for these people to accept.

And for all of us to accept. Don't we all die many deaths during our lifetime? The death of disappointment, the death of being hurt, the death of failure. Often it is picking up and facing life that is the

difficult thing to do in light of his lost something, someone, or dream.

The same is true for Thomas: he has to face not only Christ, but his own and his relationship with Christ on the night before he died, on the day he and now as he lives.

Christ, who himself says it is better to believe without demanding empirical evidence, nevertheless wants Thomas to believe. So Christ offers himself in order to initiate belief.

But how does Thomas recognize Christ? How is Thomas convinced by touching Christ's wounds. And again Thomas is everyman.

We all wonder just how God is known. Even our talk about God is so cliché: God is like a father; or I am like a mother, as Julian of Norwich would say. But we know that our language and concepts are inadequate to express the mystery of God.

Yet we do know God. And we

Confession — Eastertide

Oh yes, I realize
the Lord is risen and all
that fact implies in terms of
hope and faith and promise for the future,
every future. The problem, in my case,
lies not with this belief nor
its acceptance . . . trouble starts
when this same living Lord suggests,
or even worse demands that I be risen too,
with all my old, stale, wrinkled
become new as each
and every April.

J. Barrie Shepherd

The Rev. Travis Du Priest teaches English at Carthage College, Kenosha, Wis., and assists the rector at St. Luke's Church, Racine. He is also a Living Church staff member.

Reach Out and Touch

By MARY HEMINGWAY

The telephone company is not aware that they give me a dandy meditation every time their commercial enjoins me "to reach out and touch someone." I think of St. Thomas, who could not believe unless he touched. But what does this touching mean? From the phone company's viewpoint it is a sentimental reaching out, a friendly pat on the ego, a pleasantly teary exchange.

From the Christian's point of view, it is our sharing in Christ — the Incarnation, Atonement, Resurrection, the whole love affair! Would we today, however, were we faced with Christ's wounds, put our hands into them? I don't think so.

We would probably be repelled, having been programmed into a kind of bodiless fastidiousness, deodorized, perfumed, and polished, so that the very consideration of another's earthiness and weakness all but disgusts us. Ironically, while relishing our unbridled senses, particularly our sexuality, we recoil from our humanity.

The Latin word for "to wound" is *vulnerare*. One Russian spiritual writer has said that the "only man-made things in heaven are the wounds of

Mrs. Booth Hemingway of Kittery Point, Maine, does book reviews for THE LIVING CHURCH. She is also well known as a retreat conductor.

Christ." We are vulnerable. How can we say we believe in Jesus if we do not put our hands into his wounds? How do we do this? We touch the wounds of others. We are moved by their vulnerability and share it with our own.

We may try to rest in some disembodied divinity and float in a realm of the spirit far from pain, poverty, differences, and alienation. There may be no wounds in this cosmic comfort station, but without the wounds, there is no Christ. When we feel, touch, recognize our woundedness, then we can believe and cry, "My Lord and my God!"

Some of us are more visibly vulnerable than others, but we are all hurting. Our wounds are not particular to any one race, sex, creed, or social position. We all bear them.

Why are we so spiritually squeamish about really touching someone? Open wounds are painful and, at least, can be embarrassing or messy. Lest we touch or be touched, we keep crossing the street of our faith so that we may avoid confrontation with the living, wounded Christ.

We must reach out and put our hands into his wounds. The wounds of Christ are everywhere. We know this, and we will reach out and touch them if we would know him.

Reach out and touch someone if you would touch him. When you can see a picture of the starving children of Africa, or meet a bag lady in an urban railroad station, or listen to a garrulous, lonely bore, or look at yourself and say, "My Lord and my God," then you will have touched his wounds and believed.

A Visit

I began to sense Spirit's presence
Intoxicating drink of Truth,
Filling sometimes empty places
Of my heart and sending me, like
Enoch, to be with God.
In finger's touch, as brushed
By artist's dream, I had
Heaven in hand, but earth
Under my feet: Home and Home to come.

Mark L. Cannaday

him by his wounds.
ologist Robert Coles tells about
black girl from the deep south
the early days of school integra-
his little girl had undergone un-
brbal abuse; she attracted Coles's
ion, and he decided to study her
r family.

thing he noticed was that while
children and adults cursed her and
at her, she was amazingly calm,
lacid. He noticed that on occasion
s would move in silence.

s went to her home and talked with
d her family. "What do you think
u are being so brutally mis-
1?" he asked. Her response: "I'm
g. I'm praying for those who hate

is Christ. There is Christ, as the
ishop Bayne wrote in *Now Is the
ted Time*, always and eternally
with wounds. Christ, as Henri
n has put it, is the "wounded

ohn 20:19-20, Christ's disciples do
ow who he is until he shows them
nds and his side. "Then the disci-
ere glad when they saw the Lord."
st's side. Christ's wounds. This is
al fear, isn't it? This is why even
sciples, who had everything — all
rables — explained privately by
still missed out on so much. The
ar is the wounds, the suffering,
up which even Christ himself
l could pass.

to the believer, the wounds can
me the fear, and life can be lived
n ungodly circumstances. The lit-
who believed God, who trusted in
rd in scripture, no doubt had more
peace, despite the abuse she suf-
than her persecutors, full of
nce and hatred.

peace of God which passes human
standing is the Gospel of the Risen
, resurrected, risen, and recog-
y his wounds.

Bishop Bayne so poignantly puts
s essay: "Where is God?" asks the
c. "He is here," says the believer.
a this world wherever people hurt,
er people hunger. Wherever peo-
e abused, cheated, passed over,
d, or laughed at, there you will
hrist.

se who hurt are Christ's. He is
nem in sorrow, pain, and deprivat-
es, Christ is elsewhere, too, but
ally with those who hurt. Why?
se he hurts too. Christ is risen
is wounds.

so are we baptized into Christ's
and Resurrection. We who would
him take his presence into the
f life, as we receive strength from
unds, as we reach out and touch
ther's wounds, and as we cele-
together each week the banquet of
en wounded Healer.

The Face Reader

By ELDRED JOHNSTON

I had received communion at the altar and returned to my pew. I knelt for a brief prayer and then sat back in the pew. (I feel there is something pretentious about continuing to kneel after a prayer is said.)

My attention was drawn to the people streaming back from the altar. Maybe I should be entertaining some noble thought such as: "Glory to God! What a beautiful parade! My fellow Christians returning from the altar filled with gratitude for the grace they have just received."

No — frankly, my attitude was one of curiosity rather than devotion. I imagined that each face was saying something special.

A young lady dressed in the latest fashion: "I feel so pretty with my new hat. I hope some nice young fellow notices me."

An elderly lady hobbling along: "It irks me that I am served the wine by that female layreader. Next Sunday I'll try to get the other end of the rail where the deacon serves."

A tall, athletic young man: "When I saw that little acolyte I couldn't help but remember when I served the altar for Fr. Hawley."

A serious man with large glasses and a bald head: "This is the high point of the week for me. I hate to leave here."

An aged gentleman moving along with slow steps: "What a great gift God has given us in the life and death and Resurrection of his Son!"

A large lady dressed rather carelessly, as though she had only a few minutes to get ready after she had helped her three children get organized: "I guess it's

worth it, but I'd rather have stayed in bed."

A young man with long hair, blue jeans and open shirt: "Hey, Mom — you'd be proud of me. This is my second communion this month!"

A teenager with her hair in pigtails and bright ribbons: "I still don't understand what goes on at the altar, but I feel better whenever I do this."

A tall, stately lady in her 50s, her

prayer: "I hope some of these young people will notice the correct position of our hands when we leave the altar. Some take the whole thing so casual."

A lady in her 30s wearing a drab dress and a grim expression: "No one on this earth may care about me, but I know my Lord loves me, so what matters?"

Suddenly I awoke with a start. My reverie and scolded myself. "Vain impudence! Who gave you the right to sit in judgment on your fellows? The Lord said something like: 'Why do you not diligently seek for the speck in your brother's eye when there's a pole sticking out of your own eye?'"

I remonstrated: "Hold it! I was judging — I was simply letting my imagination read those faces." And I saw a variety it saw: joy, guilt, love, loneliness, gratitude, piety, anxiety, repentment.

Then it occurred to me: in some rooms there hangs from the ceiling a revolving ball covered with dozens of small mirrors to sprinkle the room with flashes of light. For the past ten minutes I've been gazing at such a multifaceted mirror. What has been reflected? Various aspects of my own self!

Where did this leave me? No chance. Back on my knees: "Lord, be merciful to me, a sinner," — yes, but also, "Thank be to God, who giveth us the victory through Jesus Christ, our Lord."

Why the Peace?

By BENJAMIN MINIFIE

People ask me, "Why do we have the exchange of the Peace in our services?" The Episcopal Church is not alone in having introduced the Peace. It has entered into the worship of other churches, among other reasons, because it was a practice and custom in the early church and was thus thought worth reviving.

In our church, the Peace usually follows right after the Confession and Absolution. Having been assured of God's acceptance and forgiveness of us, we exchange the Peace with those in the pews about us. Thereby we give expression to our openness to others, our readiness and intention to accept and be forgiving of our neighbors. Christ taught us to

pray, "forgive us our trespasses, as you forgive those who trespass against us."

Christian worship has or should have a horizontal reference, as well as a vertical one. Jesus said, "Thou shalt love thy neighbor as thyself." We come to God above, the eternal, transcendent One. We come also to be in love with our neighbors beside God. Again, the Peace gives expression to this. It expresses too the more celebrative accent of the new rite, over against the more penitential mood of the old rite.

It has happened in our church, especially at the early service on Sunday mornings, that people have attended church without speaking to another person or being spoken to. This should never be! Exchange the Peace, but remember it's not an occasion for chit-chat. It is a reverent, also an open, joyful moment. Use your own words, if you will.

The Rev. Eldred Johnston is a retired priest of the Diocese of Southern Ohio.

The Rev. Benjamin Minifie, after many years as rector of Grace Church in New York City, has retired to Newport, R.I., but continues to serve different churches on an interim basis.

Rogationtide Is Coming

The traditional time to pray for agriculture and the fruits of the earth is at Rogationtide, the days immediately preceding the Feast of the Ascension. This is now approximately a month ahead.

Help churches, schools, and others to prepare for observance, THE LIVING CHURCH cooperates with National Association of Conservation Districts in making available to our readers free copies of the excellent NACD booklet for "Soil Stewardship Week" — the familiar name for our Rogationtide.

This year's booklet is called *Conservation: A Commitment*. It is a beautifully written and splendidly illustrated booklet, which anyone can read with pleasure and profit. Those of us who labor to produce each year hope that members of all churches will find it helpful.

As in previous years, readers who desire a copy can order from THE LIVING CHURCH a 9" by 12" envelope, with return address, and 54 cents in postage affixed. While this year, last, we will be glad to send two free copies to those who affix 88 cents in postage.

"Dear Rev. Smith"

Every Episcopal priest who has grown old in the service of the church, or even grown middle-aged, has become accustomed to receiving letters which begin in the form of "Dear Rev. Smith," or "Dear Reverend."

Such letters come from members of other churches, from commercial establishments, from local friends and neighbors, and even from Episcopalians. Well, they have other things to do than study ecclesiastical terminology, and what does it matter? Your editor cannot afford ever losing one minute of sleep over this matter. Recently, however, we have noticed something further. "Dear Rev." letters sometimes come from diocesan offices, or the headquarters of church-related agencies — or even, let us face it, from other Episcopal clergy. Names and titles, like clothes, addresses, and engraved visiting cards, are not the stuff of the kingdom of heaven. Yet, it is sad that those employed within the precincts of the church have not mastered its terminology.

These things do have a purpose. Customs and courtesies have developed over the centuries because they make human relations easier. Using the right words, one can have an amicable relationship with a correspondent hundreds of miles away, whom one has never met, and one can transact business more helpfully. The more obscure the correct formalities may appear, the more effective they become. The Smiths are fond of being used as examples, so let us take the Ven. Archdeacon Hobart Branstrungle.

When this venerable gentleman reads a letter with the salutation, "Dear Archdeacon Branstrungle," he recognizes immediately that it is a letter from someone

one who respects his position enough to have looked it up. The archdeacon will pay attention to that letter and its contents.

Similarly for the mother superior at a convent, the canon to the ordinary, or the retired bishop who is now vicar of a country church — all will be more favorably impressed when they are approached correctly. In fact, aren't we all the same way?

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POET'S PROPER

The Song of Moses

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Exodus 15:1-6, 11-13, 17-18

(Common Meter)

1. The Lord I sing, uplifted, high,
And powerful to save;
He hurled the rider and his horse
Beneath the Red Sea's wave.
2. My strength, my refuge, Savior, Lord,
The God whom I acclaim,
A warrior strong, my people's God,
The Lord of Hosts his Name.
(or — And Yahweh is his Name.)
3. The chariots of Pharaoh he
Has hurled into the sea,
The finest armor, army, all
Lie drowned while we walk free.
4. The waves have closed above their heads,
They sank down like a stone;
Your strong right hand has crushed the foe
For you are Lord alone.
5. What gods can be compared with you
In holiness, renown?
When you stretch forth your mighty arm
Your enemies fall down.
6. Yet with your constant love you led
The people you redeemed
And brought them safely to the land
Of which our fathers dreamed.
7. And you will bring them, plant them on
The mountain of your praise,
The holy place you made where you
Will reign for endless days.

C. L. Webber

BOOKS

Helpful but Hurried

MARITAL COUNSELING: A Biblical, Behavioral and Cognitive Approach. By H. Norman Wright. Harper & Row. Pp. v and 426. \$16.95.

H. Norman Wright, the founder and director of Christian Marriage Enrichment and Family Counseling and Enrichment and author of 42 books, determines to put forth in this volume a biblical, behavioral, and cognitive approach to marital counseling. Of the three emphases, the behavioral is the most convincing and helpful. And while the reader may be troubled by the author's leap from theory and investigative thought to a quasi-doctrinal understanding, Wright's discussion of the cognitive approach is quite useful.

By contrast, however, the biblical theology is rather thin soup. For instance, it matters not from what theological tradition the reader may have come, the treatment of Ephesians V is inadequate: we could do with less Proverbs and more Paul. Furthermore, I could not help feeling rushed through the material. This perception may be a result of the author's prolificacy.

While I am convinced that this is a worthwhile book and a good starting point for the study and practice of marriage counseling, I put it on the shelf wishing Wright had taken more time developing his ideas and helping me to understand where they came from and why I should accept them.

(The Rev.) JOHN L.C. MITMAN
Michigan State University
East Lansing, Mich.

Anglicanism in the South Pacific

MELANESIANS AND MISSIONARIES. By Darrell L. Whiteman. William Carey Library. Pp. xxi and 559. \$15.95 paper.

What happens to a primitive civilization when the Christian missionaries arrive? Missionaries have often been accused of damaging or destroying the indigenous culture and proclaiming the Gospel with a heavy mixture of Western values. People are led away from their ancestral customs and converted to the American or British way of life. Traditions are lost, alien ways imposed.

This fascinating book challenges those assumptions. Beginning with the first contacts between Melanesia and the outside world, 100 years before the heroic mission of John Coleridge Patteson, Whiteman, an anthropologist at the Melanesian Institute in Papua, New Guinea, and a knowledgeable Christian, tells the history of the Anglican mission

of the interaction between Christianity and the culture of the islands of the South Pacific.

The Melanesian culture is strong, resilient, and rich. While at times the missionaries have imposed Western values, Whiteman also tells how often the people of Melanesia have either adapted the values taught by the missionaries into their own system or rejected those values altogether. The interaction is not so simple as many of us have thought.

This book makes an important contribution to the literature of Anglican missions. Several interesting pages are devoted to the remarkable Anglican order, the Melanesian Brotherhood, which is described as "one of the most outstanding indigenous movements of the Christian church throughout the Pacific."

(The Rev.) ROBERT L. LADEHOFF
St. John's Church
Fayetteville, N.C.

Almost Perfect, but Wrong

CHARIOTS OF FIRE. By W.J. Weatherby. Based on a screenplay by Colin Welland. AND A CHRISTIAN MESSAGE FOR TODAY. By Jim and Anne Ryun. Harper & Row. Pp. viii and 147. \$5.95 paper.

This is an almost perfect book gone wrong. Gone wrong, at any rate, for adults (such as this reviewer) who were dazzled by the film *Chariots of Fire* and wanted the story again — if not seen, at least told with the same sophisticated plainness and realism that the ideal movie had.

This brief book tells the story with masterly brevity. It's a tour de force of condensation, losing almost none of the atmosphere of the large production, so full of color and historical detail.

The misfortune is odd: perhaps not for very young people, but for your typical adult Episcopalian, the second half of each chapter and the "questions for reflection and discussion" are well-meant and fatal.

What made the movie such a surprise was the facts it told without any moral underlining. The moral input was so manifest it did not require explanation. This fair flower in the trash heap of modern sports exploitation didn't need any gilding, and didn't get any — in the movie. It does here, with a sincere "enrichment" by Jim Ryun, a devout Christian who ran in the Olympics, and his wife, Anne, who know of heartbreak, as well as triumph.

If it is possible to epitomize and even improve on Colin Welland's screenplay, William J. Weatherby has done it. Weatherby's tale would make a perfect presentation copy as a slim volume in itself, such as the little treasurable reproductions of Drummond's "The Greatest Thing in the World," Van

such gifts of the spirit.

This Harper Quicksilver Book is a slim paperback with a few small tures, almost too short if one want relive the moments of history it tell. But it's too long if one is no longer j nile, or if one doesn't need the obv labored.

Why doesn't Harper & Row give perfect gem of modern idealism and est storytelling? But until they do, book is unique and should be in e sportsman's and idealist's shelf of torical records, awaiting a better de

(The Rev.) WILLIAM D. E
Christ Ch
Tarrytown,

For Careful Reading

THE ABORTION PAPERS: Inside Abortion Mentality. By Bernard thanson. Frederick Fell Publishers. 240. \$14.95.

The author of this book is a promi New York City obstetrician and gynogist who assisted in the founding of National Association for the Repe: Abortion Laws. Formerly the direct: the Center for Reproductive Healt clinic which performed abortions grossed \$4.5 million a year, Dr. Nat son, in the late 70s, had a radical ch of heart and mind.

He writes, "Scientific advances in past four years such as realtime u sound scanning, fetal medicine, ir uterine surgery, and in vitro fertiliza have confirmed beyond a reason doubt that prenatality is just ano passage in our lives — lives which c mence with fertilization and end ' death." He goes on to give a fascinat yet disturbing account of the wa which the abortion issue is presente the media.

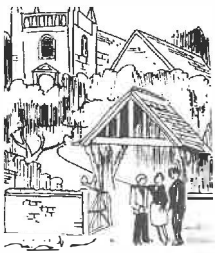
The book also includes a chapt: fetology, the study of the human born, and the way in which it relate the question of abortion, and pres the reader with hard evidence and f: as well as passion. This is an extre important book and deserves a ca reading no matter where you stan: the abortion controversy.

PAULA SUTCL
New Berlin,

Reclaiming Theological Emphasis

PASTORAL COUNSELING: A M try of the Church. By John Pat Abingdon. Pp. 238. \$11.95 paper.

John Paton is a Methodist min who is a leader of the modern past counseling movement, which is a spi of the clinical pastoral movement. of the enduring legacies of that m ment is the tension — sometimes (



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logical, especially psychoanalytic, insights and theological roots.

Whereas pastoral counseling formerly ignored the insights of depth psychology, today the situation is reversed; and pastoral counseling specialists run the risk of becoming mental health professionals whose theological training and vocation may seem irrelevant, or at best ancillary, to their work.

Patton reclaims a central place for the pastoral and theological in pastoral counseling. He offers a norm for pastoral counseling, namely "relational humanness," which he finds to be rooted both in Christian tradition and in counseling practice. Using his norm as a staging area, he deals with some basic issues in pastoral counseling: pastoral identity, privacy versus accountability, and treatment mode (individual, couple, family, group).

He characterizes counseling which lacks accountability and inappropriate individual counseling as an "affair" between therapist and client. However, I found his chapter on diagnosis evasive, especially in light of Paul Pruyser's challenge in *The Minister as Diagnostician*. Diagnosis is and must be more than just "a way of talking about one's human situation."

Nevertheless, this is an important book by an important figure in the field. It is essential for pastoral counselors, and I would also recommend it for all clergy who are serious about their counseling ministry.

(The Rev.) GREGG D. WOOD
 St. John's Hospital
 Smithtown, N.Y.

Between Christianity and Politics

HOLINESS AND POLITICS. By Peter Hinchliff. Eerdmans. Pp. ix and 213. \$7.95.

Chaplain Hinchliff, of Balliol College, Oxford, draws from his Bampton Lectures to give us this book with its important point that "sloth is a deadly sin, in politics as elsewhere, because it may allow evil to win at the polls."

The author decries the notion that anyone interested in the relationship between Christianity and politics would inevitably be "too far to the left." He characterizes his own view as that of a middle class conservative.

Most of what he says about people being the "interface between Christianity and politics" we can agree with. He continues to a conclusion that "forgiveness is the one practical means of making the interface feasible" and charges that "the burden of forgiveness is all too often placed solely upon minorities or the powerless, who we thought could be compelled to accept it."

PHILIP ARDERY
 Louisville, Ky.

PEOPLE and places

Appointments

The Rev. Robert Winn Gibson is canon to the ordinary of the Diocese of Dallas. Add: 1630 N. Garrett, Dallas 75206.

The Rev. Arthur C. Hadley is deputy for community ministries and for ministries of personal growth in the Diocese of Missouri. Add: 1210 Locust St., St. Louis 63103.

The Rev. Jeremy H. Knowles is interim pastor at the Church of the Holy Nativity, Seekonk, Mass. His address remains 168 Palmer St., Somerset, Mass. 02726.

The Rev. R. Brien Koehler is vicar of Holy Cross Church, Burleson, Texas.

The Rev. V. Stanley Maneikis is curate at St. Bartholomew's Church, Arlington, Texas.

The Rev. Bartlett Anderson McCarthy is chaplain of the school connected with St. Michael and All Angels Church, Dallas. Add: Box 12385, Dallas 75225.

The Rev. Wayland Melton is associate chaplain of Children's Hospital, Cincinnati.

The Rev. J. Blaney Pridgen, III is rector of St. Andrew's on-the-Sound, Wilmington, N.C.

The Rev. Richard F. Tombaugh is executive director of the Educational Center, St. Louis, Mo. Add: 6357 Clayton Rd., St. Louis 63117.

The Rev. J. Scott Turner is associate rector of Trinity Church, 2216 Ball St., Galveston, Texas 77550.

The Rev. Morris Karl Wilson, III is assistant at St. George's Church, Germantown, Tenn.

Ordinations

Priests

Central Florida—Timothy Joel Shaw, curate at All Saints' Church, Jensen Beach, Fla. Add: 2303 Seaview Dr., Jensen Beach 33457.

Central Pennsylvania—William Rose Guerard, who is serving St. Andrew's Church, Box 176, State College, Pa. 16801.

El Camino Real—Roger Barney, priest worker at St. Andrew's Church, Box 2789, Saratoga, Calif. 95070. Clifford E. Kent, unsalaried administrator, also St. Andrew's Church. Scott C. Danforth, vicar of St. Matthew's Church, 1092 Noche Buena, Seaside, Calif. 93955. Ann Roberts Winsor, assistant, St. Mark's Church, Box 787, Santa Clara, Calif. 95052.

Lexington—Gerald F. Beritela, curate, Calvary Church, Ashland, Ky. Add: 225 14th St., Ashland 41101. Bryant C. Kibler, vicar, St. John's Church, Corbin, Ky, and missions on Barnes Mountain and at Ravenna. Add: 701 E. Engineer, Corbin 40701.

Missouri—Daniel Appleyard, assistant, Grace Church, 514 E. Argonne, Kirkwood, Mo. 63122.

San Diego—R. Michael Pickel, assistant, St. James by-the-Sea, 743 Prospect St., La Jolla, Calif. 92037. Edward F. Kresowaty, Jr., assistant, Trinity Church, 845 Chestnut, Escondido, Calif. 92025. Gregory P. Elder, assistant, St. Peter's Church, Box 336, Del Mar, Calif. 92014.

Deacons

Lexington—Frederick McDonald Wright, assistant, Church of the Ascension, Mt. Sterling, Ky.

Colleges

The Rev. Frederick P. Moser, associate rector of St. Mary's Church, Manchester, Conn., will become chaplain of Hobart College, Geneva, N.Y., in September. He will succeed the Rev. Ellen K. Wondra, who has been chaplain since 1979. She is resuming her education, as a doctoral candidate at the University of Chicago.

The Rev. William Henry Dunphy was restored to the priesthood on March 8 by Bishop Ogilby of Pennsylvania, who remitted and terminated the deposition imposed in 1972 for reasons not affecting moral character.

Changes of Address

The Rev. Paul Wessinger, SSJE, is now at St. John's House, 702 W. Cobb St., Durham, N.C. 27707.

Other Changes

The Rev. William Gibson, vicar of St. Philip and St. James Altar of Trinity Parish, Fort Wayne, Ind., is the new editor of the Northern Indiana diocesan publication, *The Beacon*.

The Rev. Gordon Stenning of Portsmouth, R.I., is president of the Province of New England.

Resignations

The Rev. Canon Michael Jupin, who has been serving Trinity Cathedral, Cleveland, for about ten years, has resigned this work, effective July 1. After completing his studies for a master's degree at General Theological Seminary in June, he hopes to go into parish work.

The Rev. Imri M. Blackburn, 86, retired priest of the Diocese of Indianapolis, died February 27 in Atlanta, Ga.

Fr. Blackburn was rector of St. Paul's Church in Henderson, Ky., from 1937 to 1943 and rector of St. Paul's Church in Evansville, Ind., from 1943 to 1954. He served as professor of church history at Seabury-Western from 1954 to 1960, and as professor of ecclesiastical history at Nashotah House from 1960 until 1966. The Blackburns moved to Atlanta after his retirement. He is survived by his wife, the former Louise Brown, a daughter, a brother, four grandchildren, and seven great-grandchildren.

The Rev. Taylor Wingo, rector of the Church of St. Francis of Assisi in Pelham, a suburb of Birmingham, Ala., died suddenly at the age of 49 on February 18.

An alumnus of Auburn University and the Virginia Theological Seminary, he served as curate of Trinity Church, Florence, Ala., rector of St. Stephen's, Brewton, Ala., and rector of St. Stephen's, Huntsville, Ala. For several years he was on the staff of an ecumenical inner city organization in the greater Birmingham area. More recently he was diocesan missionary and curate of St. Stephen's Church, Birmingham. Since the first of the year he

year-old, rapidly growing parish. He is survived by his wife, the former Suzanne Coker, and the children.

The Rev. Lincoln A. Taylor, OHC, suffered a fatal heart attack and died at Holy Sepulchre Priory, Pineville, S.C. on March 24.

Born in 1909, Fr. Taylor was Superior of the priory from 1960 to 1972. He was the founder of the Holy Sepulchre Priory and served as the first Prior from 1972 to 1979. The new monastery at West Park, N.C., built while he was the Superior of the Order.

The Very Rev. Paul Roberts, dean emeritus of St. John's Cathedral, Denver, Colo., died in Phoenix, Ariz., on March 14 at the age of 87.

Dean Roberts was a graduate of Berkeley Divinity School. He served parishes in South Dakota from 1912 to 1919, and he was rector of Holy Trinity Church, West Orange, N. J., from 1919 to 1929, was dean of St. Michael's Cathedral, Boise, from 1921 to 1928. After eight years of parish work at Grace and St. Stephen's Church, Co. Springs, Colo., Fr. Roberts became dean of St. John's Cathedral, Denver, serving until his death in 1987. His wife, the former Marion F. Roberts, died in 1980. He is survived by three children and five grandchildren, and two great-grandchildren.

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r. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
r. Maurice Campbell, the Rev. Frederic W. Meagher,
n Hall, the Rev. Ann B. Winsor
8 & 10; Wed HC & Healing 10.

LINGTON, D.C.

St. Paul's 2430 K St., N.W.
r. James R. Daughtry, r
sses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7;
as & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12
6:15; MP 6:45, EP 6; C Sat 5-6

ONUT GROVE, MIAMI, FLA.

St. Philip's 2750 McFarlane Road
' & HC 8, HC 10 & 5; Daily 7:15

ANTA, GA.

St. Vincent 1068 N. Highland Ave., N.E.
sses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
10. Fri 7:30, 10:30. C Sat 8

NGFIELD, ILL.

St. Paul's 2nd and Lawrence
r. Rev. Richard A. Pugliese Near the Capitol
ss 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
es, Thurs, Fri. 5:15 Wed

ON ROUGE, LA.

St. Peter's 8833 Goodwood Blvd., 70806
r. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the
Donald George, the Rev. Donald L. Pulliam
Su 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.
Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat
l, Sun 4

TON, MASS.

St. John of the Advent 30 Brimmer St.
r. Holloway, r
sses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

St. Ignace At Ashmont Station, Dorchester
0 Low Mass, 10 Solemn Mass. Daily as announced

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Beacon Hill
doin St., near Mass. General Hospital
r. Emmett Jarrett, v
' 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
' 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-
ri 6-7

— Light face type denotes AM, black face PM;
address; anno, announced; A-C, Ante-
nunion; appt, appointment; B, Benediction; C,
ssions; Cho, Choral; Ch S, Church School; c,
a; d, deacon, d.r.e., director of religious educa-
EP, Evening Prayer; Eu, Eucharist; Ev, Evensong;
Episcopal Young Churchmen; ex, except; 1S, 1st
ay; hol, holiday, HC, Holy Communion; HD, Holy
HH, Holy Hour; HS, Healing Service, HU, Holy
on; Instr, Instructions; Int, Intercessions; LOH,
g On of Hands; Lit, Litany; Mat, Matins; MP,
ing Prayer; MW, Morning Worship; P, Penance; r,
r, r-em, rector emeritus; Ser, Sermon; SM, Service
usic; Sol, Solemn; Sta, Stations; V, Vespers; v,
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
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MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

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The Rev. T. Raynor Morton, SSC, r; the Rev. Marshall V.
Minister; the Rev. William W. Lipscomb, SSC
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9:15. Matins 6:45, EP 5:30; C Sat 5

HACKENSACK, N.J.

St. Anthony of Padua 72 Lodi St.
The Rev. Marshall J. Vang, SSC, r
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8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
5:30. Choral Eu 12:10 Wed

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The Rev. Richard L. May, Vicar

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12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30
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9:40

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Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

MADISON, WIS.

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