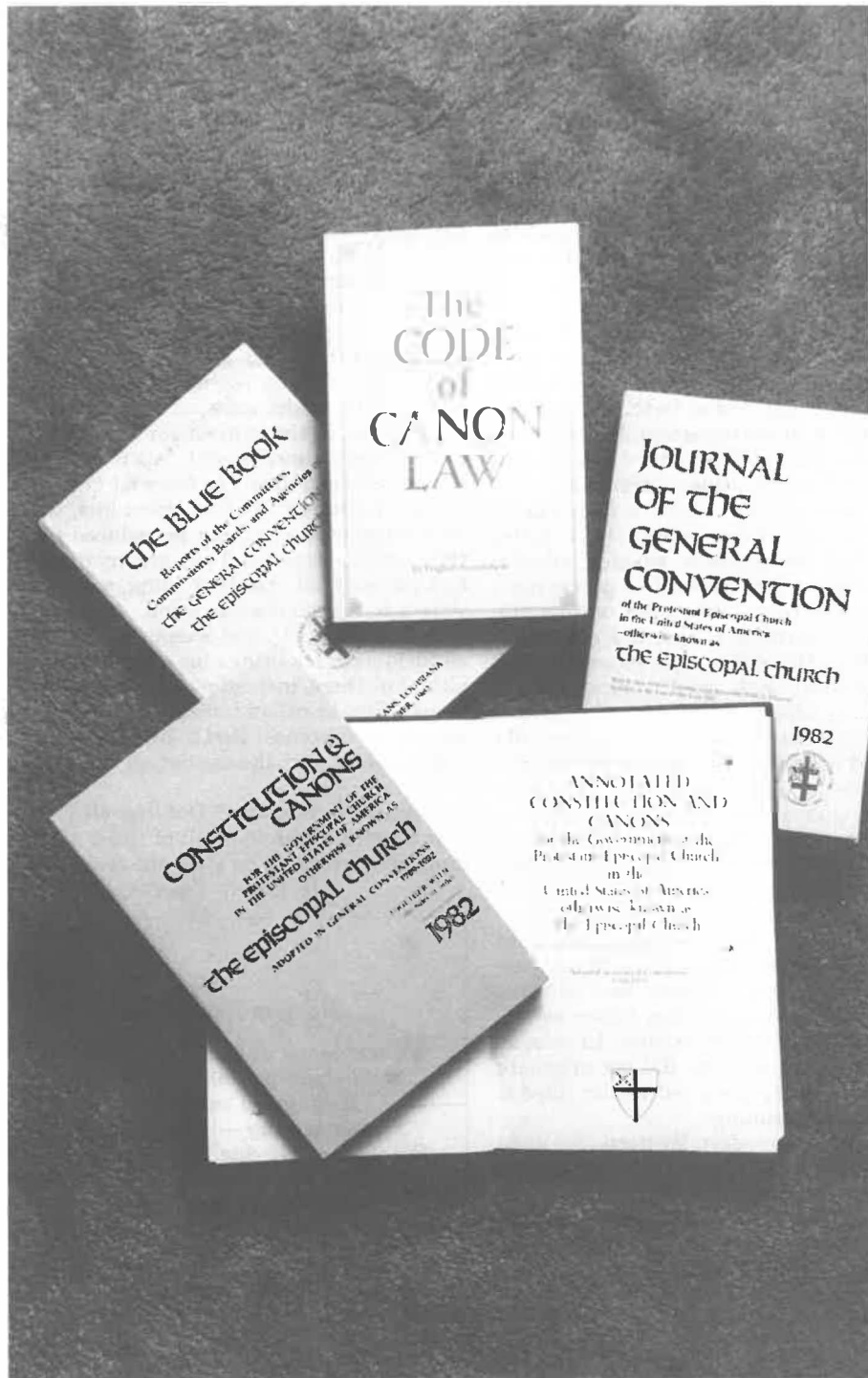


THE LIVING CHURCH

Spring Book Number



It should be cause for gratitude that a comprehensive, scholarly and reliable commentary on the constitution and canons of the church is now in the process of publication [p. 11].



The First Article

The Dumbfounding Shepherd

Over 20 years ago, on the one occasion I had the privilege of visiting a little street-side shop selling Hindu religious pictures. Most of them were cheap little color prints, and many of them were tacked up on the wall for the purchaser's choice. There were gods of every description, male and female, of human and non-human form; gods with many arms, with many heads and so forth. Among others was a quite recognizable picture of the Good Shepherd, depicted in the Western style of drawing. In another city, I saw a juggernaut, one of the huge religious towers, mounted on massive wooden wheels, which are rolled forward in processions at certain times. The base of this trellis structure, and, if I remember correctly, the entire superstructure, was embellished with small religious carvings one after another, row after row. At eye level there was a carefully detailed little Good Shepherd figure. Was he meant to be Jesus or was it some other god or hero? I could not tell. The problem arises with certain ancient good shepherd figures excavated in the Mediterranean world. Do all of them represent Jesus? Not necessarily. This idea of the divine shepherd goes back into human history. Many people of different religions and cultures recognize this mysterious figure as one whom we can look in faith. In this, as with each else, our Lord did not originate a significant symbol, but rather filled it with fuller meaning. People in a modern Western city or in a modern oriental city or in an ancient city may have had little or no contact with sheep. Still they know that somewhere there are meadows and hillsides and groves, and that humans and animals somehow live their lives in these places. A shepherd, precisely because he comes from an earlier age, has an

archetypal power. He embodies a very direct relationship between man and nature, between human and animal life, between the individual and the environment.

The modern worker finds himself or herself hemmed in by a world of technicalities, complications, and factors one cannot control. The shepherd, on the other hand, finding the lost sheep, simply picks it up and goes home with it.

That part of the symbolism is simple, clear, forceful, and helpful, but it is not the end of the story. Far from it! Great religious symbols like this, great images of spiritual power, cannot be reduced to their simpler aspects. They are mysterious, paradoxical, dumbfounding, and resistant to logical classification.

So it is with the Good Shepherd, Jesus as Shepherd. He brings his sheep to his altar, but there, instead of offering them in sacrifice, he offers himself. The Good Shepherd becomes God's own chosen Lamb, slain for the salvation of the world.

Confusing? Puzzling? Defying all human logic? Of course — all of these and more. Therefore let us keep the feast!

H. BOONE PORTER, Editor

Blossom Time

When I look at full blossom,
Loaded spring, falling out
To fill the air and send the
Senses soaring — seeing made
Speechless, hearing, too — I
Am near the meaning of life,
Somehow, and crystal clearly
Open to possibilities, sights
Full of hope.

Mark L. Cannaday

THE LIVING CHURCH

Volume 188 Established 1878 Number 20

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; Lorraine Day, manuscript editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila Thurber, advertising manager.

DEPARTMENTS

Books	5	News	8
Editorials	13	People & Places	19
First Article	2	Reader's Shelf	17
Letters	3	Short & Sharp	7

ARTICLES

The Job Market	10
Canon Law: A Reopened Field	11

Board of Directors

William W. Baker, Lake Quivira, Kan., president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Leonard Campbell, Jr., Milwaukee, treasurer; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; the Rt. Rev. Charles T. Gaskell, Milwaukee; Robert L. Hall, Milwaukee; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Assistant Bishop of Minnesota; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Rt. Rev. William C. Westland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar, La Grange, Ill.; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. Robert E. Gard, Madison, Wis.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Richard Holloway, Boston; the Rev. Canon A. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. Canon W. Ward McCabe, Santa Clara, Calif.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Fritchert, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Ven. Erwin M. Soukup, LaGrange, Ill.; the Rev. Murray L. Trelease; the Rev. Christopher L. Webber, Brockville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Milwaukee; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; Mrs. Seaton Bailey, Griffin, Ga.; William W. Baker; Ettore Barbatelli; Jackson Bruce, Jr.; Mrs. Robert C. Brumder, Hartland, Wis.; Leonard Campbell, Jr.; Phil deMontmolin, Fort Wayne, Ind.; George H. Gallup, Jr., Princeton, N.J.; J.C. Grant, M.D., Sauk Centre, Minn.; Robert L. Hall; H.N. Kelley, Deerfield, Ill.; John W. Matheus, Glendale, Wis.; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Mrs. C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Wilmot F. Wheeler, Jr., Southport, Conn.

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

The Pope and Liberals

I have just read the item in the February 26th issue in which you report Hans Küng's revelation that John Paul II believes that Dr. Runcie is no bishop, but only "a layman with pious intentions." So what? For years Anglican liberals have believed that of our prelates.

(The Rev.) ROLAND THORWALDSEN
St. Stephen's Church
Beaumont, Calif.

Image of Christ

Allow me to dissociate myself from a position which Fr. Moorhead seems implicitly to attribute to me in his response to my letter [TLC, April 15]. He rejects the view that because Jesus is male "a woman cannot bear the image of Christ." So, most emphatically, do I.

Any human being is created in the image of God, any baptized Christian is re-created in the image of Christ. This does not imply that any Christian is capable of receiving any given "order" in the church. Whoever said that the priest has a higher dignity in the Body of Christ than the layperson, except those of the sacerdotalist heresy?

My belief is that only a male priest can be validly *symbolic* of the eternal High Priest who is the ultimate minister of the Eucharist and of absolution. Too often in purportedly catholic conception and terminology, "sacramentalism" and "symbolism" are contraposed as if antithetical.

If such were true, there could be no theology of the sacraments because all theology is symbolic. There can be no valid sacrament without its valid symbolism. The case against female priests in Christianity is symbolic; and there can be no "mere" or "empty" symbols, only true or false ones.

(The Rev.) CARROLL E. SIMCOX
Hendersonville, N.C.

Women in Church

I take exception to the exegesis of I Corinthians 14:33b-38 presented by the Rev. Christopher P. Kelley [TLC, April 22]. Fr. Kelley chooses to interpret the requirement that "women should keep silent in the churches . . . for they are not permitted to speak . . ." as a prohibition against presiding or breaking bread.

He states: "Paul is clearly using 'speak' (*lalein*) in a specialized sense, the way we talk of the speaker of the house, the presiding officer." I submit that *lalein* is never used in this way in any other passage of sacred or secular Greek. Indeed, the term most often means "prattle" or "babble," in con-

according to the *Theological Dictionary of the New Testament* (Volume IV, pp. 76-77).

The verb *sigao*, used in verse 34, means simply to be silent or be quiet, and has no connotation of not presiding at liturgical assemblies, as Fr. Kelley would have it. Hans Conzelmann is probably correct, in his *Hermeneia* commentary on I Corinthians, in suggesting that 14:33b-36 is a later interpolation in the Epistle, because of its obvious contradiction of 11:2ff, describing the active participation of women in the church.

The passage cannot be tortured into an exclusion of women from presiding at the liturgy. If Fr. Kelley wishes to accept it literally, he should command total silence from all female members of his congregation. Personally, I regard this passage as a reference to a cultural context of the first century, which is no longer part of our world.

(The Rev.) JOHN E. BORREGO
St. Andrew's Church
Charlotte, N.C.

Relief Fund

I agree 100 percent with the letter by the Rev. Charles McMahon, Episcopal chaplain at Henry Ford Hospital, Detroit [TLC, April 8], suggesting that we should change the name of the Presiding Bishop's Fund for World Relief to the Episcopal Church World Relief. That would certainly strengthen the giving in my parish, and I expect it would be beneficial in many ways.

(The Rev.) RICHARD GUY BELLIS
All Saints Church
Riverside, Calif.

Tax Resistance

The article on tax resistance by Moorhead Kennedy [TLC, Feb. 5] is a rather oblique attack on this form of protest. It is true, as he suggests, that tax resistance might be used at some future date by labor unions to protest tariff policies and thereby protect U.S. jobs at the expense of people in the Third World.

It is unfortunate, however, that Mr. Kennedy does not draw the obvious distinction between tax resistance over the insane nuclear arms race and tax resistance prompted by the selfish desire to preserve U.S. jobs. The former grows out of a concern for the whole world, for all of God's creation, and the growing awareness that our tax dollars are paying for the nuclear bombs which will destroy that.

In the latter situation, however, there is no direct connection between taxes paid and tariff policies. Our tax dollars do not buy imports; our untaxed dollars do. And unlike the tax resistance associated with the nuclear arms race, the

WIPPELL

INFLATION FIGHTER

SPECIAL OFFER

(For 4 Weeks ONLY)

SUMMER SHIRTS

(Short Sleeves)

Black - Grey - Blue - Brown

\$18⁵⁰ each

\$52⁰⁰ for 3

CUSTOM SHIRTS

- with -

- Exact Sleeve Length
- One, Two, or No Pockets
- Terylene & Cotton (Wash & Wear) in Black, Grey, Blue, White, Brown, Red Purple, Blue Purple, Blue/White Stripe
- 100% Cotton, Black - White
- Longtails, if needed
- Sizes 14 - 18 • Superb Quality

USUALLY \$29⁰⁰ each

NOW \$26⁹⁵ each

OR

3 for \$75⁰⁰
plus delivery

U.S.A. Office:

J. WIPPELL and COMPANY LTD

13-00 Plaza Road (P.O. Box 456)
Fair Lawn, New Jersey 07410

Phone: (201) 796-9422

Dept. LC

...purpose of tax resistance over-
 policies is selfishness.
 ...simple fact of the matter is that
 ...as American citizens are willing
 ...for and (through their representa-
 ...vote for nuclear bombs, our gov-
 ...nt will happily continue to make
 ...whether they are needed or not.
 ...me has come for those committed
 ... Gospel to begin to say "No" to
 ...madness, as we continue to pray
 ...ose both in and formerly part of
 ...overnment.

(The Rev.) NATHANIEL W. PIERCE
 Grace Church
 ...a, Idaho

God and Father

...several occasions I have wor-
 ...ved in churches where women lead-
 ...ave omitted all references to males,
 ...king only to "God." A woman
 ...t in Washington, D.C., was offering
 ...inal prayers of the service, all of
 ... were printed in a bulletin insert.
 ...ntained the name, "Father," and
 ... the name, "Son," but all were
 ...l in favor of "God."

...ttended morning worship led by a
 ...an priest in a women's college
 ...l. Again all male references in bib-
 ...readings were changed, and words
 ...'O, Sovereign One" and "Child of
 ... (the latter referring to Jesus) were

...ttended Sunday morning worship
 ... local parish church one Sunday
 ...e, except for the Old Testament les-
 ...he only bass voice was that of the
 ...r. It was female-dominated
 ...ghout. Is this where we are head-
 ...replacing male domination with fe-
 ...haps it is time to look to our tradi-

...tions and the balance of male and female
 ...with which God created us (according to
 ...Genesis) and the unity of manhood that
 ...expresses itself in the mutually depen-
 ...dent male and female models. This bal-
 ...ance, perhaps distorted at times, has
 ...been the basis of our faith and life and
 ...culture.

(The Rev. Canon) ROBERT E. MERRY
 (ret.)
 Duxbury, Mass.

'Gesimas Missed

With reference to the letter from the
 Rev. John G. Andrew [TLC, April 15], in
 which he found himself missing the valu-
 able preaching and teaching source in
 the "Gesima Sundays" in the prepara-
 tion for Lent, we still may have them.
 There is no reason why we cannot use a
 second name for a Sunday — just as the
 Fourth Sunday in Lent has often been
 called Mid-Lent, Mothering, or Refresh-
 ment Sunday; and we used to call the
 Sunday next before Advent, Stir-up
 Sunday.

Septuagesima, Sexagesima, Quinqua-
 gesima, Quadragesima, and Rogation
 Sundays may still be called that, after
 the official name given in the calendar,
 with some such prefix as "commonly
 called." This may also be noted in the
 bulletin, oral announcements, or ser-
 mon.

(The Very Rev.) RAYMOND L. HOLLY
 St. Mark's Church
 West Frankfort, Ill.



A cheer for the wonderful letter from
 the Rev. John Andrew about the miss-
 ing 'Gesima Sundays. These three Sun-
 days have been in the calendar of the

...church for over 500 years. I wonder
 what the fine arts commission of any of
 our cities would do if we were to attempt
 to destroy some building one fourth that
 age.

As a churchman, I knew that when
 Septuagesima Sunday arrived, it was
 time for me to shift from Christmas joy
 to lenten awareness. Blue vestments
 were the order of the day, soon to be
 replaced in two and a half weeks with
 the purple of Ash Wednesday (none of
 this so-called "lenten white" business).

Yes, the church has indeed lost a great
 deal in dropping these three Sundays
 from the 1979 Prayer Book. One can
 only hope that at some future date they
 may be restored.

EVERETT COURTLAND MARTIN
 Alexandria, Va.

The Maleness of Christ

After all that has been said on the
 issue, I find the letter from the Rev.
 John Baiz [TLC, Feb. 26] quite amazing.
 Perhaps we should begin with the theo-
 logy behind our human nature, in re-
 sponse to Fr. Baiz's challenge to come
 up with some doctrinal statements in-
 volved in the ordination issue (which I
 am truly weary of discussing, as are
 most Anglicans these days — yet there
 is still much to be resolved).

Our sexuality is a part of our human-
 ity. It is ontological and personal and
 not incidental. This is an undeniable
 fact. To deny an integral part of our hu-
 man nature as reality is not only bad
 theology, but bad science as well.

In the early church it would have been
 labeled Docetism. To say that maleness
 is not important or that Jesus tran-
 scended sexual distinction so as to make
 it unimportant — is this not also Doce-
 tism? Docetism was denounced by the
 church as heresy.

NAME WITHHELD

Tradition

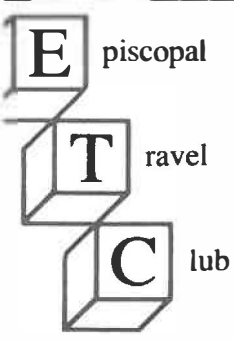
Bravo and thank you for your editor-
 ial, "Scripture, Reason, and Tradition"
 [TLC, April 8]. It is my conviction that
 we need to restate this message often
 throughout the church. Rather than as-
 suming that the old wisdom of the
 church no longer has anything relevant
 to say to us and seeking new answers,
 we would do better to reeducate our-
 selves in the tradition which has been
 handed down to us. We have avoided it
 long enough.

(The Rev.) HENRY C. GALGANOWICZ
 St. Paul's Church
 Windham, Conn.



Thank you for your editorial, "Scrip-
 ture, Reason, and Tradition," which
 should be in every church bulletin.

H. S. MARSH
 Waverly, Ohio



Suite 100
 1305 U.S. Highway 19 South
 Clearwater, Florida 33546
 Phone TOLL FREE
 1-800-237-3448
 In Florida 1-813-535-4661



Father Wiseman
 Executive Director

Ask for **SPECIAL FREE 1984 Four-Color Brochure.**

**PASSION PLAY — EUROPE — GREECE plus MEDITERRANEAN CRUISE —
 ENGLAND — SCOTLAND — ISRAEL — SWITZERLAND — MORE**

**Special PEOPLE TO PEOPLE / PARISH TO PARISH PROGRAM
 as you stay in English homes, hosted by local parish.**

Wonderfully exciting!

**CANTERBURY SUMMER SCHOOL — ROME SUMMER SCHOOL:
 the best for you.**

quality — integrity — experience

BOOKS

Good Reading

THE ANGLICAN TRADITION. Edited by Richard Holloway. Morehouse-Barlow. Pp. 129. \$5.95 paper.

Defining tradition as "the continuous stream of explanation and elucidation of the primitive faith," this book makes stimulating reading for anyone who wants to know more about the Anglican approach to Christian theology, liturgy, and spirituality.

Edited by the Rev. Richard Holloway, rector of the Church of the Advent in Boston, it comprises the lectures given by the distinguished scholars John Macquarrie, Marion J. Hatchett, and Martin Thornton, when the parish in 1983 celebrated the centenary of its present building and the sesquicentennial of the Oxford Movement. The final chapter by Owen Chadwick on the historian Richard Church, though less interesting, is still worth reading.

Although these essays pay well deserved tribute to the Oxford fathers, they deal chiefly with Anglicanism's debt to theologians such as Richard Hooker and the Caroline Divines (while decrying the Church of England's ne-

glect of the systematic theology of Thomas Cranmer, and the liturgical principles which underlay the First Book of Common Prayer (while providing an excellent summary of the subsequent steps in Prayer Book revision).

Also reviewed are the influences of the spirituality of St. Augustine, St. Benedict, and St. Anselm, of the 14th century English School of Julian of Norwich and Walter Hinton, as well as to the 17th century ideal of "true piety with sound learning," with the Prayer Book as an ascetical system for daily Christian living.

However, in this reviewer's opinion, the best part of *The Anglican Tradition* is Richard Holloway's opening lecture, "Anglicanism: A Church Adrift?" This is a stirring call for the church to witness to the reality of God and to proclaim with joyous conviction the great central revealed truths of Christianity.

(The Rev. Canon) JONATHAN KING
Cathedral of St. John the Divine
New York City

Engrossing Story

THE DREAM AND THE TOMB: A History of the Crusades. By Robert Payne. Stein and Day. Pp. 421. \$19.95.

Robert Payne was long known and respected for the high quality of his numerous journalistic histories. Here he

nary series of holy wars and gives perb description of various battles including the siege of Antioch Jerusalem.

Profiles of leading personalities deftly drawn: the reader can en the Gandhi-like character of Peter Hermit, the occasional nobility of din, the bravery of Baldwin IV leper king" of Jerusalem), the craft of Emperor Frederick II, the stu of Guy of Lusignan. In exception sensitive narrative, Payne convey religious motivation behind much movement, but he is candid inde describing the singularly irreligiou havior of so many crusaders.

Almost in passing, one picks u tain material essential to understa the movement: the initial dis among the Arab groups; the con quarreling of Western rulers, so whom set up independent princip on the Mediterranean coast; the s influence of Moslem culture on crusaders who remained to settl decadence of the Byzantine Empir destructive consequences of the sader sacking of Constantinople, the greatest city in Europe.

Such popular history is often we dealing with cause and result, that analytical matters, and Payne's b no exception. Why, if Moslems cap

ADVICE FOR BETTER RELATIONSHIPS

LONELINESS, SOLITUDE, AND COMPANIONSHIP

by Robert E. Neale

Here is a warm, perceptive, and lively book that addresses the question of why relationships, supposedly as natural as breathing, can be so difficult and unnatural, and why companionship sometimes makes life more complicated. This sensitive book moves from theories to practical exercises that encourage readers to make their own discoveries.

Paper, \$8.95 (tentative)

THE THREE FACES OF LOVE

by Paul A. Hauck

Challenging popular notions about love, best-selling author Paul Hauck goes beyond cliches and romantic sentiments to show just how to establish and continue intimate, loving relationships.

Paper, \$8.95

At your local bookstore or direct from the publisher (include \$1.00 per book for postage and handling).



THE WESTMINSTER PRESS
925 Chestnut St., Philadelphia, PA 19107

ALLOWING THE STEPS OF ST. PAUL

*ational Pilgrimage of the Church
vinity School of the Pacific*

August 17-31, 1984

Classical, Hellenistic and
tian Sites and Three Day Cruise
Mykonos, Rhodes, Patmos
and Ephesus

\$2699 from New York

Write:

Dean Sherman E. Johnson
2451 Ridge Road
Berkeley, Calif. 94709

WORLD MISSIONS



**INTRODUCTORY
COURSE ON
WORLD
MISSIONS**

for

Continuing Education for Clergy, Lay Leaders,
pective Missionaries, Members of Out-
sh Committees, and College Students.

July 29-August 3, 1984

November 4-9, 1984

(from 7 p.m. Sunday,

to 2 p.m. Friday)

Pasadena, CA

Write to

Episcopal Church
Missionary Community
1567 Elizabeth Street
Pasadena, CA 91104
(818) 797-8323

new and current . . .

MANUAL FOR ACOLYTES

ennis Michno

aper \$3.50

WAREHOUSE-BARLOW CO.

UNDER ONE ROOF

l the Needs of Your Church

Vestments & Paraments

Altar Linens

Choir Vestments

Clerical Clothing

Do-It-Yourself Department

Religious Jewelry

Ecclesiastical Metalware

Church Furniture

Books

ne in. Phone or Write for Information



Cuthbertson

SANSOM ST. • PHILA., PA 19103 • (215) 564-6033

were launched?

To what degree did Pope Urban II, who launched the first crusade, see such a movement as bringing the Germans and the Anglo-Normans into closer relations with Rome? How strong was Urban's desire for papal hegemony in Greek Christian lands, divided by schism since 1054? Were the crusades themselves peripheral or central to the development of medieval Europe?

In short, some of the truly big questions are not discussed. But what Payne does he does well. The book is an engrossing narrative.

JUSTUS D. DOENECKE

Professor of History
New College of the University
of South Florida
Sarasota, Fla.

In the Forefront

MINISTRY BY THE PEOPLE: Theological Education by Extension. Edited by F. Ross Kinsler. World Council of Churches and Orbis Books. Pp. 332. \$12.95 paper.

In the last two decades a major but quiet revolution has been going on in theological education and training for ministry. Responding to late 20th century realities and the inability of established structures and institutions to adjust adequately, a number of new and dynamic models have developed. Chief among them is what is commonly called "theological education by extension" (TEE).

In this well organized book, F. Ross Kinsler assembles some 30 representative reports from every corner of the globe. Framing these reports are 44 pages of supporting articles which alone are worth the price of the book. These include a foreword by Emilio Castro, director of the WCC Commission on World Mission and Evangelism, and an article on resources by Wayne Weld, which lists associations and agencies promoting and coordinating TEE programs, along with an up-to-date annotated bibliography, and a list of articles, periodicals, and publishers.

North American readers will be particularly interested in reports from six institutional programs in the U.S., such as the "Education for Ministry" program at the University of the South or the remarkable program developed under the leadership of George Webber at New York Theological Seminary.

Episcopal and Anglican readers will be pleased to note the diversity of our representation in TEE programs. Those reports include the SEAN program in Chile; programs in Kenya, Botswana, and Australia; the Northern Ordination Course in England; and the program of Cook School, Tempe, Ariz., which has focused on leadership development and

American congregations, including many from the Episcopal Church.

TEE programs are by nature not very visible. Students study at home, meet regularly in groups with mentors, and occasionally attend conferences or workshops related to their studies. But the caliber of the learning and the sheer numbers are impressive. In many countries, TEE students perform as well or better than students from residential programs. There are some 300-400 programs around the world, serving more than 100,000 students.

As the center of gravity of worldwide Christianity slowly but surely shifts to the Third World, and the urgent issues of peace, justice, and freedom press upon beleaguered humanity, inherited structures of a professional clergy and hierarchical organization give ground to a diversity of ministry patterns and greater lay participation at all levels of church life. Kinsler's volume is a superb introduction to these matters.

(The Rt. Rev.) **GEORGE C. HARRIS**
Bishop of Alaska
Fairbanks, Alaska

Jews and the Christ

A CHRISTIAN THEOLOGY OF THE PEOPLE ISRAEL: A Theology of the Jewish-Christian Reality, Part Two. By Paul M. van Buren. Seabury. Pp. xvii and 362. \$26.95.

In this second of a projected four volume systematic theology of the Jewish-Christian reality, Paul M. van Buren addresses the perplexing question of the status of God's "old" covenant with the Jews in the light of the "new" covenant. For Christians, the continuing existence of the Jewish people has often been regarded as a "history in parenthesis" — which is precisely what van Buren seeks to change.

The author is at his best when explicating a Jewish understanding of creation, covenant, and election, but especially Torah. Apt quotations from rabbinic writings and scholars such as Franz Rosenzweig, together with van Buren's warmth and clear appreciation for the Jewish witness to God, provide the reader with an opportunity to out-grow what has frequently been a superficial dismissal of the old covenant and the Jewish people, in the name of Christ.

Where van Buren fails is in his attempt to demonstrate that what he calls "the Gentile Church" should agree that Jews are called by God to reject Christianity. Many "straw creatures" are erected in order to be demolished, but one never finds here an acceptance of the universal church as God's intended family for all, including Jews.

Van Buren's view of Holy Scripture is

Continued on page 14

Short & Sharp

By TRAVIS DU PRIEST

THROUGH THE CHRISTIAN YEAR: An Illustrated Guide. Written and illustrated by Catherine A. Kapikian. Abingdon. Pp. 48. \$14.95 paper.

A journey in word, color, and symbol through the festival, solemn, and ordinary times that comprise the church year. By the artist in residence at Wesley Theological Seminary. For those who enjoy bold graphics and primary colors.

VIEWS FROM THE INTERSECTION. By Virginia Ramey Mollenkott and Catherine Barry. Crossroad. Pp. 112. \$7.95 paper.

Poems and essay-like meditations — often explications and reflections on the poems — of rich, vibrant themes. For example, the poem "Bourbon and Words" is followed by a wonderful short piece on patience. An exciting book.

THE CATHOLIC RELIGION: A Manual of Instruction for Members of the Anglican Communion. By Vernon Staley. Morehouse-Barlow. Pp. xvi and 221. \$8.95 paper.

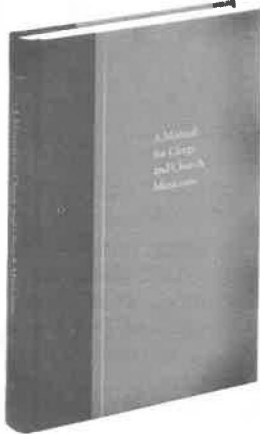
A joint reprinting by Mowbray in England and Morehouse-Barlow in the U.S. of this statement of Anglican orthodoxy originally published in 1893. Known for a while as "the Pusey of the North," Fr. Staley maintains that the opposite of catholic is not Protestant, but heretic. A new foreword by the Bishop of Leicester and a new preface by Brian Goodchild.

THE ADOPTION BOOK. By Sheila Macmanus. Paulist Press. Pp. vii and 132. \$4.95 paper.

Written by an adoptive parent who has studied religion education, this book is a resource for those considering adoption or those who are supportive of adoption. A serious look at historical and contemporary adoption problems and issues.

BETTER CHILDREN'S SERMONS. By Bucky Dann. Westminster. Pp. 124. \$7.95 paper.

Themes and techniques for five to ten minute children's sermons. Sensitive to the communication experiences of children, the "lesson plans" utilize dialogue, visualization, and personal affection. Not keyed to our lectionary, but easily could be. Recommended.



A Manual for Clergy and Church Musicians

by Dr. Marion J. Hatchett

An essential guide and rationale for anyone who plans, performs or takes part in the Music a Worship of the Church. Complete with service planning checklists and a section containing sources of available service music settings. 224 pages, hardbound in tan . . . **\$11.95**

Available through bookstores or

The Church Hymnal Corporation

800 Second Avenue, New York, NY 10017

FREE CATALOG

Christian Family Publications
To have a happier marriage
To be a better parent

Abbey Press Box TW,
St. Meinrad, IN 47577



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

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

(414) 646-3371 ext. 62

Rock Point School Diocese of Vermont

Small, co-educational Church School cepts high school students behind g level who want to catch up." Write 1 Ellis, Rock Point School, Burlington 05401 (802-863-1104).

Church Stationery

A new dimension in church stationery. Rais printing that looks like engraving. Beautiful! Wf for kit showing quality, type faces, colors a prices. Ask about our calling card service.

PEAK PUBLICATIONS BOX 1210
COLORADO SPRINGS, CO 8



YOUR GIFT OF NEW LIFE GIVES HIM NEW HOPE.

When you send a gift to St. Francis Boys Homes, you help young boys like this one find a new life. A life filled with new paths, new hopes, new beginnings And isn't that what spring is all about?

This spring, discover the joy that come from giving new life ... by giving a boy new hope. Simply mail in the coupon below, enclosing your Gift of New Life or call St. Francis Boys' Homes at 913-825-0541.

The Gift of New Life
Helps this boy to a new life

Mail to: St. Francis Boys' Homes, Inc.
509 E. Elm
P.O. Box 1348
Salina, KS 67402-1348

I want to help this boy find his way to a normal, healthy life.

() I pledge \$ _____ () Monthly () Quarterly () Yearly

() I am enclosing my gift of \$ _____

() I can't make a gift at this time, but please send me more information about the St. Francis Boys' Homes, Inc.

Your gift is tax deductible. Please make checks payable to The St. Francis Boys' Homes, Inc.

Name _____

Address _____

City _____ State _____ Zip _____

The St. Francis Boys' Homes, Inc. (EPISCOPAL)
Salina, Ks. - Ellsworth, Ks. - Lake Placid, NY • All races • All faiths - From Every St



op Allin Speaks Out

ce recently, Presiding Bishop John lin has informed members of Con- of his, and the Episcopal Church's, on an pressing world issues.

mid-April letter to Episcopalians U.S. Senate and House of Repre- tives, Bishop Allin reminded the kers of Episcopal opposition to reduction and deployment of the missile. A few days later, the chief and primate joined a large group rfaith leaders in an appeal to Con- to halt the deportation of undocu- d Salvadoran refugees from the

the controversial missile, Bishop reminded the senators and repre- tives that initial funding had been ved only because many senators cepted the position that the MX serve as a "bargaining chip" in a y of bilateral arms negotiations. g that all of these talks are sus- d now, due to Soviet reaction to ployment of U.S. missiles in Eu- Bishop Allin questioned the wis- f pursuing the MX development. is stalemate . . . leaves little hope nstructive dialogue while both continue to escalate the arms race oking glass pattern of action and n," he said in the letter.

gress is scheduled to consider the stage in funding the missile, and p Allin suggested that the debate be an opportunity for legislators assess the role of the MX in light true state of the world's common and to consider the opportunity he U.S. has to initiate, build, and ain structures for disarmament ace." He assured the lawmakers y prayers as you continue to exer- ur leadership in Congress and as nder the decisions necessary for "

upport of legislation that would id deportations of Salvadoran ref- or up to three years, while gov- nt officials seek to determine what rs face them upon their return to lvador, 19 interfaith leaders, in- g Bishop Allin, called the proposal nperative first step." An esti- 300-400 people now are deported 10nth.

hearings supporting the legisla- representatives from Church World e and Lutheran Immigration and e Service warned a House sub- ittee on immigration that the ad-

ministration's actions have "increas- ingly politicized" local churches. The agency officials noted that over 100 churches have announced publicly that they are providing sanctuary for undoc- umented Salvadorans, in violation of U.S. immigration laws.

Episcopal Presence Strong at IMPACT

Over 500 people active in advocacy efforts in the U.S. religious community met in Washington, D.C., on March 25 for the beginning of the 12th annual IMPACT/Washington interreligious staff council briefing on issues before Congress. The group included 80 Epis- copalians.

The intensive three-day meeting is in- tended to acquaint those present with issues expected to come up for action in the year's congressional session, supply pertinent facts, and work on developing lobbying strategies.

IMPACT, a 12,500-member organiza- tion which defines itself as a "national interfaith action network," is directed by the Rev. Craig Biddle, an Episcopal priest. The organization is sponsored by a coalition of religious groups, each one of which is given a certain number of places to fill for the annual briefing. This year, the number of Episcopalians desir- ing to attend far exceeded the available space.

Episcopal delegates attended a cele- bration of the Eucharist at Washington Cathedral, and were invited to a recep- tion hosted by the Rev. William L. Weiler, the church's Washington affairs officer. A number of staff persons from the Episcopal Church Center in New York were in attendance either to give presentations or to be available for ques- tions related to the briefing subjects.

One evening of the conference is set aside for denominational dinners, and at this year's Episcopal dinner, the speaker was U.S. Representative William Alex- ander (D-Ark.), an Episcopal layman who serves as chief deputy majority whip in the House. Rep. Alexander spoke on Central America.

Central America also was the subject of one of the briefing's plenary presenta- tions. Others focused on the effects of budget cuts; acid rain; lobbying skills; arms control and U.S.-Soviet relations; the Economic Equity Act; immigration; sentencing reform; and the death pen- alty.

Polly Bond Awards

The Polly Bond Awards for excellence in communication were established by the Episcopal Communicators in 1980, with Ruth Nicastro of the Diocese of Los Angeles named as first recipient. The awards are named in memory of one of the organization's founders, Polly Bond of the Diocese of Ohio, and are judged independently. This year, the Episcopal Communicators at their meet- ing at the Kanuga Conference Center in Hendersonville, N.C. [TLC, May 6] hon- ored Salome Breck of Colorado and the Ven. Erwin Soukup of Chicago, two of the Communicators' 11 founding mem- bers, with special Polly Bond Awards. Henry McCorkle, who is retiring as edi- tor of the *Episcopalian* and who at- tended the first meeting of the organiza- tion in 1971 by invitation, was honored similarly.

Awards made for Electronic Media were:

- Television Program Series, 1st place, "Connections" (Diocese of Penn- sylvania), Nancy Nolde, producer;

- Television — Program Special, 1st Place, "History and Symbols of St. Mi- chael and All Angels, Mission, Kan." (Diocese of Kansas), Nancy Stankiewicz, producer, and a merit award for "Conse- cration of a Bishop" (Diocese of Ohio), Dana C. Speer, producer;

- Television Public Service An- nouncement, 1st place, "Miracles" (Dio- cese of Texas), Gordon Dunkley, pro- ducer;

- Radio Public Service Announce- ment, 1st place, "Share Love and Hope" (Diocese of Indianapolis), Melissa Stone, producer.

In the Print Media:

- General Excellence, 1st place, *The Episcopal Times* (Diocese of Massachu- setts), Barbara Braver, editor. Merit, *Soundings* (Diocese of Minnesota), Randy Morse, editor;

- News Writing, 1st place, *The Voice* (Diocese of Newark), Stephen Galleher, editor, a merit award to *Interchange* (Dio- cese of Southern Ohio), David Sumner, editor, and honorable mention, *The Epis- copal Times* (Diocese of Massachusetts), Barbara Braver, editor, and *The Record* (Diocese of Michigan), Lois Leonard, editor;

- Editorial Writing, 1st place, *The Episcopal Times* (Diocese of Massachu- setts), Barbara Braver, editor. Merit, *Church Life* (Diocese of Ohio), editorial by Bishop John Burt;

Episcopal Times (Diocese of Massachusetts), "Women Who Are Priests," Ms. Lindsay Hardin, author. Merit, *The Voice* (Diocese of Newark), "A Mother Vainly Seeks Housing," J. William Wauers, author;

• Commentary Writing, 1st place, *The Church Militant* (Diocese of Indianapolis), "Who Leads Children to Wisdom?" Thomas Ehrich, author. Merit, *Diocese* (Diocese of Central Florida), "Ordination of Women," Bishop William Folwell, author;

• Layout, 1st place, *Church Life* (Diocese of Ohio), Dana Speer, editor. Merit, *Maryland Church News* (Diocese of Maryland), James G. Bingham, editor;

• Front Page, 1st place, *Churchfacts* (Diocese of Western New York), M.R. Alegre, editor. Merit, *The Episcopal Times* (Diocese of Massachusetts), Barbara Braver, editor;

• Cover, 1st place (tie), *The Episcopal Times* (Diocese of Massachusetts), Barbara Braver, editor, and *The Record* (Diocese of Michigan), Lois Leonard, editor;

• Photography, 1st place, *Church Life* (Diocese of Ohio), "Victims of Hunger," Chris Holley-Starling. Merit, *Soundings* (Diocese of Minnesota), cover, "Crucifer."

Southern Virginia Convention

Meeting in Williamsburg, Va., from February 10-12, the Diocese of Southern Virginia opened its 92nd council in historic Bruton Parish Church, with the Rt. Rev. C. Charles Vaché, as preacher. The occasion marked Bishop Vaché's return to his diocese from a six month sabbatical leave which included visits to Southern Virginia's companion Diocese of Bukavu in Africa, St. George's College in Jerusalem, the Church in Brazil, and a study period at Hartford Theological Seminary.

Verna Dozier, lay theologian and teacher, was the council's principal speaker. She reminded the delegates of the charge to preach the Gospel every day — "Monday judges Sunday," she said — and followed her address with a personal interpretation of the SWEEP acronym of the Next Step in Mission.

The council approved a change in diocesan canons to make giving proportionate on the diocesan level as well as on individual and parish levels. The commitment to the Diocese of Bukavu was renewed, and Bishop Vaché proposed that the diocese sponsor several missionaries from the Diocese of Mt. Kenya East to the Diocese of Bukavu.

"This three-way relationship among Bukavu, Mt. Kenya East, and Southern Virginia could be worked out and become the basis of innovative action elsewhere in the mission field of the Anglican Communion," Bishop Vaché said.

The Church of the Messiah, Virginia

and St. David's, Richmond, petitioned and was given parish status. Resolutions were passed encouraging vestries to plan sabbatical leaves for clergy; favoring expansion of the diocesan camp; and memorializing General Convention to make confirmation "obligatory" rather than "expected" for all adult Episcopalians.

A budget of \$1,172,350 was adopted for 1984.

New Dean at SWTS

The election of the Ven. Mark Sean Sisk, archdeacon of the Diocese of New York since 1977, as dean and president of Seabury-Western Theological Seminary in Evanston, Ill., was announced recently by the seminary's board of trustees.

Fr. Sisk, 41, was born in Takoma Park, Md., and educated at the University of

inary in New York. After his ordination to the priesthood in 1967, he served churches in New Brunswick, N.J., Bronxville, N.Y. He became rector of John's Church, Kingston, N.Y., in 1971 and remained there until assuming duties of archdeacon of New York in 1978. Fr. Sisk is a graduate of Leadership Academy for New York.

As dean, Fr. Sisk said he hopes to engage the seminary community in a personal way to help create a climate in which all members can cooperate in the formation of priests able to address the needs of the church and the world.

The new dean, his wife, the former Ren Womack, and their three children are expected to join the SWTS community this summer. Fr. Sisk's predecessor, the Rev. O.C. Edwards, left the position in June, 1983, to return to teaching at SWTS.

BRIEFLY...

Despite efforts by church groups and some Members of Parliament, London Weekend Television began broadcasting a controversial drama-documentary entitled, "Jesus: the Evidence," in April. The network was warned that broadcasting the series during Lent, Holy Week, and Easter would give "grave offense" to British Christians. The programs allegedly present a skeptical and biased view of the "facts" of Jesus' life and work and have come in for scathing criticism from Anglican and Roman Catholic bishops and scholars. The *Church Times* commented in a lengthy editorial, "What could not be contained in books if all the world were a library is the fact of the power of the Lord Jesus to touch and transform the lives of men, women, and children in an inexhaustible multiplicity of times and places."

The support and nurture of newly ordained clergy was the subject of a conference that drew representatives from eight dioceses in Provinces I and II to the Episcopal Divinity School in Cambridge, Mass., in mid-March. The conference was called by the Rev. Stephen J. White, rector of St. Anne's Church in the Fields, Lincoln, Mass., who works with recently ordained clergy in the Diocese of Massachusetts, and the Rev. Roy Oswald of the Alban Institute in Washington, D.C. After reporting on what was being done in the dioceses to support new clerics, the participants proceeded to identify how the programs could be strengthened. Representatives from the Episcopal Divinity School participated in the discussions, which con-

sidered the role seminaries might play in better equipping new clergy for their lives as ordained people and in their continuing education.

The first edition of the Episcopal Church's new periodical, the *Journal of Women's Ministries*, sold out almost once, and a second printing had to be authorized, according to the *Colorado Episcopalian*. The quarterly magazine is for and about all the women of the church, features articles by historic figures like Joanna Bowen Gillespie, Pamela C. O'Connell, and Cynthia Wedel. Reports from ten of the organizations that make up the Council for Women's Ministries are as diverse as the groups themselves: there is diocesan news of interest to women; and a calendar of regional national events of particular interest to churchwomen. Salome Breck of the Diocese of Colorado is the new journal's editor.

In response to requests made at a computer seminars, the finance department of the Executive Council soon will have software available for use by dioceses and parishes. This software will conform to the Standard Accounting Manual required by church canon law and will be available by mid-year in formats suitable for most medium-sized computers. In addition to providing complete funds accounting, it will include selective mailing lists, contribution records, and a "talent bank" of people in various categories. The parish program in addition to the accounting function also will have provision for most parish office needs except for word-processing. Parishes will be able to obtain this program in June for \$600.



A best-selling author and expert
on employment discusses

The Job Market

er with Richard Bolles and Carol Christen: "Jobs are there; they can be

Rev. Richard N. Bolles, director of the National Career Development Project, recently visited the offices of THE LIVING CHURCH, together with Carol Christen, a member of the project. A widely recognized expert on employment, job place- and related matters, Richard Bolles is best known nationally as the author of perennial best-selling "job-hunters' handbook" — What Color Is Your Paramecium? He is also the author of numerous other books in the field. While he and Miss Christen were here, our editor, Fr. Porter, asked them about the present situation of the job market in America.

What are the main things people don't know about work right now? The dramatic fact of the past 15 years has been the decline of unemployment. Millions of new jobs have been created. People are skeptical of the statistics. Unemployed people are no longer counted as unemployed because they have given up

looking for work. Other people really are working — in the "grey economy."
P. Grey economy?
C. Yes, the sector of work done for cash, but to avoid taxation. This work is unrecorded. There is a lot of it.
B. The other big fact has to do with wages. A profound change is going on.

America is now part of a world market. Hence wages are coming to be judged by world standards, which are generally much lower than what we have been used to. Many American companies can no longer compete. Salaries are the problem. Where companies once may have asked, "What can we do to help our workers?" they now must ask, "What can we do to survive?"

P. How do unions fit into this?
B. They once had power to keep salaries up. The best they can do now is to keep high salaries for those presently in jobs, but not for new jobs or new workers. The strike has been losing its power. The public in many cases no longer supports strikes, and plenty of other workers will come in to fill the jobs at lower salaries.
P. This is quite a change.
B. It is a new situation which many older business and union leaders do not

dusty. It is competing with Taiwan, where workers get \$1.58 per hour. In fact every U.S. company is competing with foreign companies. Everything manufactured in the U.S. can today be manufactured somewhere else in the world. Every company making goods is ultimately competing with every other company in the world making the same goods!

P. I suppose this situation has been gradually developing over the years.

B. The great watershed event was the strike of the air traffic controllers. Here was a highly skilled and apparently indispensable body of workers. The President perceived that they were all replaceable, and they were. People will, in fact, work for less.

P. In other words, in the future, people in this country who want jobs will have to work for less.

B. Exactly. One response to it is for the typical wife to begin working to supplement the family income.

C. And so, 52 percent of the labor market is now made up of women.

B. As salaries decline, more women work, but this has been called a "one-time strategy." Do you see why? When your salary declines in the 1980s, your wife can go to work. When both of your salaries decline further in the 1990s, what will you do then?

P. Can we sum all this up?

B. Yes. Jobs are there; they can be found. Salaries, on the other hand, are getting relatively lower. No administration or party can really stop this. The situation reflects world conditions from which the U.S. cannot isolate itself. In counseling people about employment, we need to be honest about this. There are jobs out there, but the salaries may be lower than one would wish.

Richard N. Bolles: Books in Print

All of the following editions were put out by Ten Speed Press of Berkeley, Calif.

What Color Is Your Parachute? (1982, 1983, 1984).

The Land of Seven Tomorrows (1982, 1983).

The Quick Job-Hunting Map (1982).

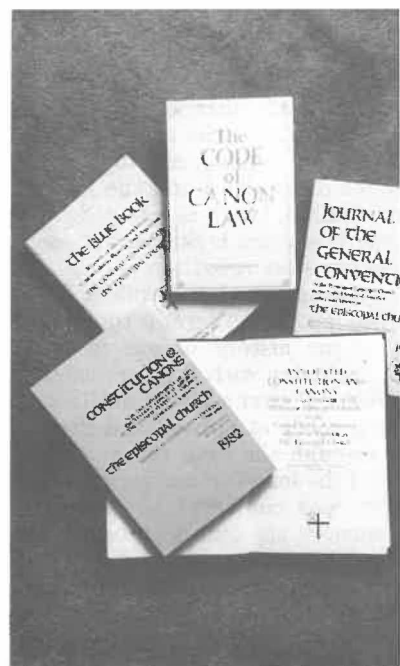
The Three Boxes of Life: And How to Get Out of Them (1981).

Where Do I Go from Here with My Life? (1980) Joint author with John C. Crystal.

Quick Job-Hunting for Beginners (1977) Joint author with Victoria B. Zenoff.

Tea Leaves: A New Look at Resumes (1976).

Canon Law: A Reopened Field



By THE EDITOR

What does the church require in a specific situation? How do you find out? Is there a book or books that give the answer? These are questions often asked when new situations, problems, or unexpected developments arise in parishes, dioceses, or at the national church level.

In recent years, they have sometimes been difficult to answer. Although *The Constitution and Canons [of] The Episcopal Church* are published in one relatively thin volume following every General Convention, there has been no current commentary on this rather technical material.

Hence, it should be a cause for gratitude that a comprehensive, scholarly, and reliable commentary on the constitution and canons of our church is now in process of publication. Volume I, covering the 11 articles of the constitution and titles one and two of the canons, is presently available from Episcopal Parish Supplies, 815 Second Avenue, New York, N.Y. 10017. The second and concluding volume will be available in September, as work on it is not being interrupted by the sale of Seabury Press.

This impressive publication has its own history. Dr. Edwin A. White produced an authoritative study of the constitution and canons in 1924. A new edition, revised by Dr. Jackson A. Dykman, appeared in 1954 and, familiarly known as "White and Dykman," served the church well for a generation. Meanwhile, besides many detailed changes in particular canons, the entire

corpus of our national canons has been renumbered and a new edition of commentary has become imperative. The present work, still bearing names of White and Dykman as authors, splendidly meets this need. The work of many individuals has gone into this publication, among whom mentioned Fred C. Scribner, Jr., former chancellor of the Diocese of M. Canon Charles M. Guilbert, former secretary of the General Convention daughter, Mrs. Elizabeth G. Jenn and Howard E. Galley, Jr. Many of these are important contributions.

Although the new *White and Dykman*, like its predecessor, is primarily a reference work, anyone who is studying the history and usages of our church will find it a delight. It is stuffed with all sorts of information, and potentially dry discussions of legal terms are frequently punctuated by stories of curious, quaint, and sometimes humorous cases.

Early on in the book, for instance, one meets the "eminent, if somewhat reserved" scholarly high churchman, Dr. Lewis, who presented himself as a delegate to the General Convention of 1844 credentials in which he was described as a "presbyter of the Reformed Catholic Church." An evangelical from Ohio challenged (unsuccessfully) his right to be seated on the grounds that Dr. Lewis had "joined another church" (p. 5).

The text of each article or canon is given (as it was at the beginning of the last General Convention) and then

amendments are traced. Reasons changes are explained, and the is occasionally alerted to possible uities and unresolved issues. appropriate, brief references are o ancient canons, and to those of urch of England and the Roman ic Church. Much is retained from lier White and Dykman, but some sections are rewritten. comments on the Presiding Bish- fice (pp. 23-30) form a thumbnail of the history of our national , beginning with Bishop Seabury, "presided" over a House of Bishops ting solely of himself and Bishop through the long tenure of the and the long further period when fice was conferred by seniority. some of the oldest and most in- shops had this responsibility laid them. They repeatedly pleaded heir colleagues to relieve them of rden — a plea largely unheeded a succession of elective arrange- came to be adopted in the present y. use of the cost, we cannot expect parish, every member of the

acquire a copy of this volume and its sequel. We can urge, however, that copies be secured by all church libraries, all large parishes, and all individuals who regularly take responsible parts in diocesan or national church affairs. They will find that this work conveys a new vision of the order, balance, and sense of justice underlying the polity of our church, and they will feel rightful pride in being part of such a method of governance.

One cannot master any subject without comparing something with something else. It is fortunate for those seriously interested in the canons of the Episcopal Church that a worthy object of comparison has now appeared. A year ago, the revised code of the canons of the Roman Catholic Church was promulgated. This is now available in English, in paperback. This represents a considerable innovation, as formerly the canons were only published in Latin.

The Roman canons are considerably more codified than ours. They begin by stating what are the laws, customs, decrees, and so forth, whom they apply to, and so gradually build up to the picture of the governance of the church.

310 pages. Most are short, but room is found for edifying sentiments at various points. Thus the first canon relating to church tribunals exhorts Christians to avoid disputes as far as possible.

Some canons are so short as to appear to convey virtually no information: "Can. 1365: One who is guilty of prohibited participation in religious rites is to be punished with a just penalty."

Some are so short as to express all too much. Thus, the answerability of the Bishop of Rome to church courts is covered in eight words: "Can. 1404: The First See is judged by no one."

Many of the Roman canons are extraordinarily detailed, as, for instance, in the directions for theological seminaries. Among the admirable qualities of this code are the emphases on the dignity of Holy Baptism, and on the obligation of parents to provide a Christian education for their children — topics both woefully neglected in the canons of the Episcopal Church.

In spite of many enlightened features, there is no suggestion that the pope is to be regarded as a constitutional monarch. The Roman pontiff is answerable to no court, "can always freely exercise" his power; there is "neither appeal nor recourse" against his judgment, and to seek such an appeal is itself an act deserving punishment (Can. 1372).

In spite of such differences, the Roman code of canon law will reward the attention of Anglican students, and will assist them significantly in gaining a broader perspective in the field of ecclesiastical legislation.

What Are Canons?

The word *canon* is used in a variety of senses. Basically it means a rule, regulation, or standard. Since ancient times, the rules or laws for the government of the church, for the organization of dioceses, and so forth have been known as "canons."

Unlike English and American common law, which "grows like Topsy" according to legislation, judicial decisions, custom, and usage, canon law is formulated into a "code." Canon law is a logically arranged structure, covering different aspects of church life, step by step. In the Episcopal Church, the constitution and canons enacted by General Convention, and amended from time to time, provide our national code of canon law. In addition, dioceses have their own canons regulating local matters not covered by the national canons.

Besides referring to canon law, the adjective "canonical" is often used for ecclesiastical things. Thus a canonical court is a church court, canonical garb is clerical clothing, and the canonical hours are the ancient hours of prayer at intervals in the day and night. The formal declaration that a Christian hero is saint is called canonization.

Clergy belonging to a cathedral staff formerly followed a specially regulated non-monastic life and came to be called canons. Today the title canon may be used for cathedral clergy, or it may be conferred on certain clergy (or even lay members) as an honor. In the middle ages, members of certain religious communities were also known as canons and canonesses.

The canon of Holy Scripture means that series of approved biblical books beginning with Genesis and ending with Revelation. Early Christian writings which were not accepted into the Bible are called non-canonical.

In the historic Latin liturgy, the eucharistic prayer, or Great Thanksgiving, also known as the canon of the Mass. Sometimes the term is applied to other eucharistic prayers, including that of the Episcopal Church, although purists insist that canon, in this sense, designates only the one Roman prayer.

The term canon sometimes appears in a secular sense as "the canons of good taste," or "canons of classical architecture." Here again it means accepted standards.

As for the old joke, "the canon is a big gun at the cathedral," there is nothing in that too. The original Greek word, meaning rule, straight line, or the groove," is also the origin for the word cannon and even canyon.

Books Discussed

ANNOTATED CONSTITUTION AND CANONS FOR . . . THE EPISCOPAL CHURCH. By Edwin Augustine White and Jackson A. Dykman. 1981 Edition. Volume I. Seabury Press. Pp. xiii and 486. Available from Episcopal Parish Supplies, 815 Second Avenue, New York, N.Y. 10017. This and the forthcoming second volume together cost \$110.00. Purchasers who obtain the first volume now and pay this price will automatically be entitled to the second volume when it has been printed.

THE CONSTITUTION AND CANONS FOR . . . THE EPISCOPAL CHURCH, 1982. Produced for the General Convention. Pp. 218. \$7.95 paper. Available from Episcopal Parish Supplies, 815 Second Avenue, New York, N.Y. 10017

THE CODE OF CANON LAW: In English Translation. Prepared by the Canon Law Society of Great Britain and Ireland. Collins; Eerdmans. Pp. xv and 319. \$9.95 paper.

A Year for Doubts

We are embarrassed to mention “a year for doubts” when the church has just been thinking about the doubt of St. Thomas regarding the Resurrection. After all, the struggle of earnest doubters regarding high and sublime matters is not to be confused with everyday doubts about this, that, or the other thing.

The latter kind of doubt is what we wish to speak of. It comes, or ought to come, in extra large doses every four years — on election years, to be exact. If an ordinary American man or woman doesn't experience seizures of doubt on these years, there is something wrong with his or her doubting muscles!

Candidates from all parties, and for a variety of offices, make promises to a wide range of prospective voters. We are not against all the things they say. How could we be? They promise all sorts of wonderful things, promises which we wish could indeed be fulfilled. The trouble is that fulfillment is too often simply not possible. These things would require magic, not politics, to be achieved.

Most of the major problems which confront our country, and other countries, do not lend themselves to rapid solutions. The “quick fix” just won't work. Achieving better relations with Russia, conserving underground water, improving public elementary education, arresting urban blight, stemming the drug traffic — whatever your favorite causes may be, if they are major matters, there are no easy solutions.

These things require many years for educating public support, training personnel for the field of work, and the building up of improvements. In fact, the serious problems of our society require decades, rather than four year terms, for the development of adequate policies. (Sounds like the Episcopal Church, doesn't it?)

Americans are an impatient people at best. Our nation developed on a physically rich continent, where many things could be acquired by the one who grabbed first. It simply is not like that any more. Our nation needs stable public institutions which can deal with problems on the long haul, and we need the non-partisan organs of government which can plan ahead in terms of decades. (And we think that the same is true of the Episcopal Church.)

As to politics and promises, we would say that doubts are highly legitimate. We would vote carefully, but with several ounces of skepticism. We would seek wise candidates, but not expect magicians.

Back to the Canons

Canon law is a topic to which we respectfully call our readers' attention. We believe that it is time for renewed emphasis on this element of the church's life.

We say this not to promote legalism, authoritarianism, or undue concern with details, but rather with the conviction that any society of human beings must have

and its members will be treated more fairly, if equitable, and consistent laws are published, understood, and enforced.

The past dozen or 15 years have seen many fine desirable revisions of certain canons, and some not desirable, but the church at large has given little attention to such things. Indeed, this same period has witnessed many violations of canon law and a breakdown in the spirit of discipline at many levels of church. An undisciplined army cannot fight a battle effectively whether the battle be physical, intellectual, spiritual.

The availability of the revised “White and Dykstra” [p. 11] will make it possible for Episcopal canon law to be studied once more in a serious and responsible fashion. We believe that the next General Convention should restore canon law to the list of topics in which candidates for ordination are to be examined.

Reading and Responding

Readers of THE LIVING CHURCH are, by definition, thoughtful and informed audience for authors who express the tastes, interests, and convictions of Anglicanism. Some of these authors, such as C. S. Lewis or Madeline L'Engle, of course, have vast followings. For some authors, on the other hand, not so well established in the marketplace, THE LIVING CHURCH family of readers may make an important difference.

Anglican writers of quality deserve and need support. Authors not only need to be read, but also to be thought about, discussed, compared, and criticized. Authors need a constituency, some community thought and outlook to address.

Episcopalians may have thought and outlook, but only by exchanging ideas and opinions that we have community. The pages of this magazine provide opportunity for this. We welcome Letters to the Editor which respond and react to reviews.

Retrospect

Just as my aging, like an Abraham,
Was slaying of my joy at any cost,
There was autumn's sacrificial ram
Caught by a curly horn of early frost
In a thicketing of maple trees,
And dripping red and tallow-yellow gold.
I felt the weaponry of murder freeze —
I felt an Isaac leap up young and bold
In gratitude that substitute was found
More suited than the jugular of joy;
I felt a patriarch fall to the ground
In prayers of thanks for sparing of a boy.
Delivered joy danced down the hill alone,
And autumn burned on winter's altar-stone

Gloria Maxson

hat of the catholic church adopting on based on the orthodoxy of con- but rather one in which scripture e dismissed if issues of authorship 1 question. The single most telling ion of van Buren's thesis is in Mat- 28:19; but by simply assigning "divine commission" to a later it is eliminated. Or is it? As a Jew, is a priest of Christ, this reviewer ins unconvinced!

(The Rev.) ALFRED T. K. ZADIG
Ecumenical Counseling Service
Melrose, Mass.

Intellectual Nourishment

IS THIS CHRIST? By Reginald uller and PHEME PERKINS. Fortress s. Pp. 169. \$8.95 paper.

e subtitle of this book admirably ives its contents: "Gospel Christol- nd Contemporary Faith." Reginald r will be well known to readers of as one of the outstanding New Tes- nt scholars at work today, an Angli- ho is particularly well equipped to his readers through recent British ontinental contributions in New ument studies.

eme Perkins is a young Roman olid scholar whose interests lie in rea of gnostic and intertestamental es as these bear on New Testament pretation. She is well aware of con- orary American theological work. result is a remarkably unified vol- in which each of the authors com- ents the work of the other.

is is a book for one who is aware of of the basic issues that arise when eginns to reflect on the meaning of s as Lord and Christ. I should think it would be particularly interesting elpful to one a few years away from e or seminary biblical studies who d like reliable guides through the of contemporary New Testament pretation.

is a book for intellectual nourish- and background reading rather neat ideas for sermons. At the time, it is clear, solid, and well en.

e word Christology refers to human tion on Jesus and his significance. word itself contains two very differ- leas, one of them Hebraic, pointing rticular role in the biblical drama lvation, and the other a Greek e, referring to reflection and re- e. Both in history and in our expe- e, the impact of Jesus precedes our tion upon its meaning and signifi-

leads Fuller and Perkins to seek to out a Christology "from below," is, to begin with the history of Je- and from that perspective to work

and Incarnation. This task comprises the bulk of the book, involving as it does an examination of each of the Gospels and the Christological titles and hymns in the other New Testament books.

Fuller offers an illuminating chapter on the development from the New Testament to the Christology of Nicaea and Chalcedon, along with several recent attempts at Christological reconstruction. He is appreciative of the intent of the conciliar formulations, while sceptical of the usefulness of such terminology for our day. He concludes the discussion by observing that "... the divinity of Jesus is not an insertion into or substitute for some part of his humanity, nor is part of him human and part divine.

"In his full humanity, he is the definitive presence of God in-the-act-of-self-communication, *Deus pro nobis*, of the same God who was for us in creation, preservation, general revelation, and Israel's special revelation. There is no part of his humanity that is not such a revelation."

In the final two chapters of the book, PHEME PERKINS explores the significance of such an interpretation to the matter of Christ and culture and of Christ in a radically pluralistic contemporary world.

In brief compass this book is an outstanding contribution. It is not to be missed.

(The Rev.) ROBERT J. PAGE
Professor of Theology
Bexley Hall
Rochester, N.Y.

Thoughtful Orthodox Response

WOMEN AND THE PRIESTHOOD. Edited by Thomas Hopko. St. Vladimir's Seminary Press. Pp. 190. \$7.95 paper.

In this volume seven English-speaking Orthodox theologians undertake to discuss, from the perspective of their own tradition, a topic currently being debated in Western churches. Such an undertaking, involving contemporary research and analysis rather than the mere quotation of texts from the church fathers, is a relatively new effort for American Orthodox, and as such it is to be welcomed. The authors write thoughtfully, use the Bible critically, and maintain a generally irenic tone.

The authors, two of whom are women, favor a strong role for women in the life of the church. Interesting and unusual information is provided on modern efforts to revive the office of deaconess, particularly in the ordinations performed by the modern canonized Greek bishop, St. Nektarios. The legitimacy of "spiritual mothers," or women guides of souls, is affirmed and, interestingly enough, the Anglican Evelyn Underhill is cited as the modern example.

ers cannot sanction the ordination of women to the priesthood. In terms of Christian anthropology, the distinction of male and female (Genesis 1:27) is seen as necessary to the image of God in humanity and therefore the sexes cannot be viewed as interchangeable.

Feminist revisions of the Holy Trinity, such as "Creator, Savior, and Sanctifier," are viewed as typical of Western catholic and Protestant tendencies to view the Trinity superficially in terms of God's actions toward us, rather than in terms of God's own eternal being. Feminine terms to describe the Holy Spirit, however, are accepted as possible.

H.B.P.

Something for Everyone

PEACE THINKING IN A WARRING WORLD: An Urgent Call for a New Approach to Peace. By Edward LeRoy Long, Jr. Westminster Press. Pp. 120. \$6.95 paper.

NO EASY ANSWERS: Christians Debate Nuclear Arms. By Robert L. Spaeth. Winston Press. Pp. 128. \$5.95 paper.

THE NUCLEAR ARMS RACE: Can We Survive It? By Ann E. Weiss. Houghton Mifflin. Pp. 151. \$10.95.

By now there must be something for everyone on the subjects of the arms race, war and peace ethics, the nature and meaning of peacemaking; no one can plead ignorance. Yet, we all tend to pick up those books we expect will fit our own tendencies. I probably would not have finished Spaeth had I not agreed to review it; Weiss, I might have overlooked; Long, I intend to share as widely as possible. The discipline of reading all three is necessary for a view of that "something for everyone."

Ann Weiss writes for high school students; junior high young people, I know, could handle it easily. *The Nuclear Arms Race* is a good introduction to the historical, scientific, and political aspects of the mess we're in. The author's own view is that it doesn't *have* to be this way; there is a better way to run the world. Her work is accurate, lively, and challenging. She includes a good short bibliography, a glossary of arms race terms, and an index.

I would recommend this book for church youth groups, supplemented by theological and biblical materials — based, perhaps, on Earl Brill's *The Christian Moral Vision*. I also recommend it for young people who ought to be talking about these matters in school — and, in too many cases, are not, because school administrators can't handle "controversial subjects."

Robert Spaeth is dean of arts and sciences at St. John's College, Collegeville, Minn. He speaks from within the Roman

the just war tradition. In *No Easy Answers*, as elsewhere, he supports current deterrence theory and practice, and assumes "the moral imperative of national defense" in the usual military terms.

I have two essential and major problems with his work. The first is that Spaeth assumes there will be no conflict between the individual's support of the nation's defense posture and God's call to peacemaking; that, indeed, such conflict is not possible or allowable. I find this contrary to scripture, tradition, and reason.

The second problem is an anti-Sovietism, which I find quite troubling. Somehow, the U.S. is not morally culpable, but the USSR is: for having the bomb, for international intrigue and aggression, for nuclear ideology and praxis which threatens others. In the world of 1984, this is not a helpful way to think or talk about any inhabitants of our fragile earth, never mind whether it's Christian. We have *all* sinned and fallen short.

Withall, Spaeth's bibliography is broadly representative of the nuclear debate; and he includes discussion suggestions, some of which are particularly directed to the Roman Catholic bishops' pastoral letter, *The Challenge of Peace*.

Edward Long is professor of Christian ethics and theology of culture at Drew University and Theological School. *Peace Thinking in a Warring World* is a call to political and religious conversion. Long's suggestions for reforming our minds and lives are thought-provoking and, in the very best sense of the word, radical; and they are not impossible or impractical. In fact, much of what he says is a reporting of activity, thinking, and planning that is going on in various groups — religious, secular, and civil, local, national, and international.

MARY H. MILLER

National Chair
Episcopal Peace Fellowship
Murrysville, Pa.

Archaeological Pepper

ARCHAEOLOGICAL COMMENTARY ON THE BIBLE. By Gonzalo Baez-Camargo. Doubleday. Pp. xxxvii and 288. \$17.95.

A little bit of pepper is good for a sermon, and I have found it useful from time to time to add a bit of archaeological or rabbinic background to scriptural verses under discussion. Here is a treasure any preacher would want at his right hand when preparing a sermon.

The archaeological commentary is arranged verse by verse, book by book, Genesis through Revelation. Thus one easily locates the appropriate archaeological material for some particular set of propers. Other such commentaries are

the background for a verse.

Dr. Baez-Camargo, who died in 1983, published this book in Spanish, and this is the English translation. The material covered is up through 1980, so it is fairly current. He is very much in control of his sources, and the scholarship is excellent. Though the book reads as one would expect in a commentary, it is fluid and interesting enough to read as a continuum.

To pure archaeology is added various customs and thought relevant to the time of the verses in question. I strongly recommend this book for both preachers and students of archaeology.

(The Rev.) C. CORYDON RANDALL
Trinity Church
Fort Wayne, Ind.

Theology of Proclamation

PREACHING THE GOSPEL. By Norman Pittenger. Morehouse-Barlow. Pp. 107. \$4.95 paper.

Has Norman Pittenger written a "how to" book on preaching the Gospel? Thank goodness, no. This short work deals with the theology of Christian

claim (God is love); to whom we pre the liturgical (eucharistic) setting; preaching; tradition, the Bible, preaching; cultural problems in preaching; preaching and theology (Jesus Christ in context); the ethical consequences of Christian preaching; other topics.

Pittenger writes from his liberal catholic perspective and makes use of "press conceptuality." He offers a refining overview of Christian proclamation — even for those who do not fully share his presuppositions.

(The Rev.) RAYMOND A. PETERSON
Huron College
London, Ontario

Multiplicity of Disciplines

BUILDING EFFECTIVE MINISTRIES: Theory and Practice in the Local Church. Edited by Carl S. Ducane. Harper & Row. Pp. xiii and 267. \$12.95 paper.

This publication describes a real life congregation, though not an Episcopal parish, with name and location altered.

POET'S PROPER

Psalm 23

Common Meter

1. The Lord's my shepherd, all my need
Through him will be supplied;
By flowing streams and through green fields
The Lord will be my guide.
2. The Lord restores me, leads me on
The pathway that is right,
And I need fear no evil though
I walk through darkest night.
3. You comfort me with rod and staff;
You set, before my foes,
A table; you anoint my head,
And my cup overflows.
4. Goodness and loving-kindness too
Will surely fill my days,
And in the dwelling-place of God
I'll make my home always.

C.I. Webber

*Year A and B — Lent 4 and Easter 4
Of a Pastor — I*

*Suggested for use at baptisms and burials
Suggested tune: Crimond*

y such a congregation. "Wiltshire ch," a fictitious name, suffered changes of membership, commu- goals, and relations with the pastor, found itself in trouble. Individual papers describe how disci- s of psychology, anthropology, liter- symbolism, sociology, and theology t be used to describe and evaluate parish situation. Later chapters dis- how outside consultants with vary- approaches can make use of these plines in helping such a troubled re- gation.

the analysis of the problems of shire Church, the writers noted a of program emphasis on both gelism/renewal and community ser- There was great emphasis on how prove the place of community ser- but renewal and evangelism were ily touched on. Surely these disci- s could help a parish plan for re- l and evangelism without some of ivisiveness that often occurs in con- tations where renewal begins to take

believe that the main usefulness of book is for archdeacons, rural s, parish consultants, or others in- d in parish study and planning. It t be of help to larger congregations are considering using an outside ultant. Regrettably, few small hes can afford the kind of consul- skilled enough to use even one or f these disciplines.

(The Rev.) HERMAN PAGE
St. Philip's Church
Topeka, Kan.

ern Orthodox

HOLICITY AND THE CHURCH.
John Meyendorff. St. Vladimir's
inary Press. Pp. 160. \$6.95 paper.

is book is a collection of essays, a that produces some overlapping of ment and some scattering of em- is. Nonetheless, it is a passionate t that both challenges and per- les.

Meyendorff writes as an Orthodox merica, a position that brings obvi- frustration. His tradition is too eth- and stands apart, whereas the instream" seems crippled by spirit- riviality and an inability to value hing very seriously. Easy answers gloom are not part of Meyendorff. elegant methodology and well writ- chapters invite study and repay re- ing and discussion.

apters one and two outline contem- rary consequences of Origenist and ustinian beginnings. Chapters three ve represent Orthodox dialogue, es- ily with Lutherans. Chapters six to are a call for Orthodox missionary rity.

reminded that no present exists without a past (history for the world, tradition for the church). Also, American Angli- cans will be pained to realize that they are not necessarily the natural or only partners for the Orthodox.

Catholicity? Meyendorff insists that this is not just a matter of bishops in a succession. Rather, catholicity is a consciousness, a stance nourished by both consistency with patristic teaching and responsiveness to the Spirit. However, Meyendorff should be studied, not sum- marized.

(The Rev.) JAMES E. FURMAN
Church of Sts. Peter and Paul
El Centro, Calif.

Intolerant Movement

WHAT IS SECULAR HUMANISM?
Why Humanism Became Secular and
How It Is Changing Our World. By
James Hitchcock. Servant Books. Pp.
158. \$6.95.

In this stimulating and timely book, James Hitchcock, a conservative Ro- man Catholic historian, traces the origin of humanism in Western civilization and contends that secular humanism is something relatively modern, intensely intolerant of religious belief, and inevitably destructive, both to individuals and to societies. It is a betrayal of true hu- manism, he argues, because it ignores man's dependence on God.

"In effect it says that man can love and esteem himself more if he does not have to share that love and esteem with God. But love is something which grows the more it is shared. When men love God, their genuine self-love does not diminish," the author states.

Hitchcock sees the basic outlines of secular humanism taking shape in the enlightenment of the 18th century. It is perhaps best illustrated by the bloody excesses of the French Revolution — "the terror was the first example of a familiar modern phenomenon: a move- ment to remake the world in the name of humanity gives birth to a murderous and destructive fanaticism."

By the mid-19th century, bolstered by the teachings of Karl Marx, Charles Darwin, and Sigmund Freud, the major intellectual bases for secular humanism were laid. It was from 1965 to 1975 that the full force of this radically secular philosophical system was felt in the U.S.

To explain why, Hitchcock gives us a series of brief and brilliant essays on the nature of modern America. He is especially critical of hedonistic educators, trendy theologians, pagan psycholo- gists, ultra-liberal Supreme Court Jus- tices, and above all, the lords of our highly-slanted mass media. He names names and has an uncanny ability to get at the very heart of things.

Hitchcock is a learned, thoughtful critic, a wise Christian who understands the shallowness and pretentiousness of much of modern life. He reminds us, at a time when America seems in many ways increasingly like the late Roman Em- pire, that Jesus Christ is the key to true peace, happiness, and progress. Indeed, the only one.

THOMAS C. REEVES
Historiographer
Diocese of Milwaukee

Liberating Dialogue

BEYOND LIBERATION: The Gospel in the Black American Experience. By Carl F. Ellis, Jr. InterVarsity. Pp. 292. \$6.95 paper.

Here is a folksy book filled with much- needed insight about the Gospel and the black experience, and told with a funky twist.

Carl Ellis's book makes an especially important contribution on two fronts: It provides an easily read overview of major shifts in the unfolding of black awareness. That Americans generally have been slow to see and accept them- selves for what they are perhaps has been our greatest national tragedy.

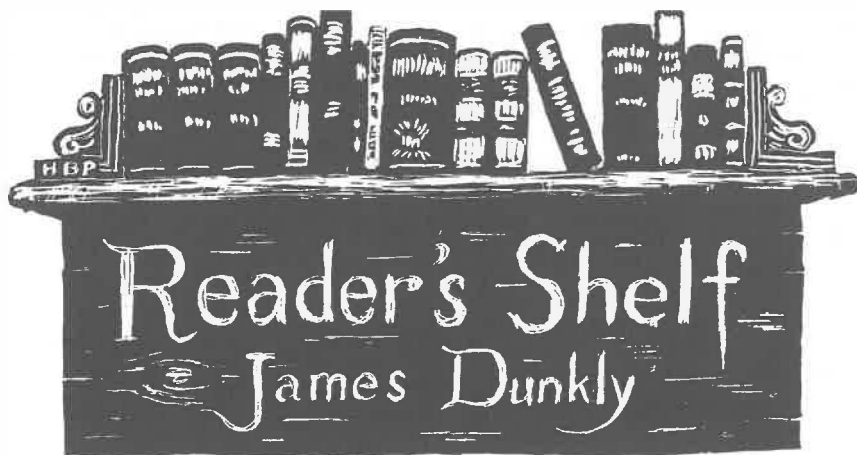
The varied movements which are seen collectively as relating to the black consciousness thus represent a deeply sig- nificant cultural and religious develop- ment for the benefit of our nation as a whole. Both black and white Americans will find this primer an invaluable asset in coming to terms with what and who they are as products of a much distorted and far too greatly veiled cultural, reli- gious, and biological experience.

Ellis is at his best when he relates the spirit of jazz to the original Gospel pro- clamations by Jesus. Oppressed groups, in the immediate process of seeking libera- tion, tend to pinpoint and epitomize some of the most humane and liberating elements in their society's common his- torical experience. The black religious heritage, during and immediately fol- lowing enslavement, so Carl Ellis ex- plains, reflected such a pattern.

Since World War II, when Americans and Europeans were jolted out of a com- fortable acceptance of an exclusively Euro-centric world view, every aspect of our inherited and long-standing way of life has been challenged. Understand- ably, our sense of the need to adjust has taken hold far more readily than have the adjustments themselves.

Ellis's book represents an earnest con- tribution to the urgent dialogue de- signed to have us see ourselves and the Good News of God in a dynamic, change-oriented light.

(The Rev.) NATHAN WRIGHT, JR.
General Theological Seminary
New York City



"You shall be
my witnesses..

Explore the possibility
the call - the challenge wit.

THE COMMUNITY
OF THE HOLY SPIRIT
share our life and our work
for a few weeks this summer

For more details, write
The Rev. Mother General, C.H.S.
621 West 113th Street
New York, N.Y. 10025

EMBODIED IN LOVE: Sacramental Spirituality and Sexual Intimacy. A New Catholic Guide to Marriage. By Charles A. Gallagher, George A. Maloney, Mary F. Rousseau, and Paul F. Wilczak. Crossroad. Pp. vi and 164. \$9.95 paper.

An attempt to develop a spirituality of sexual expression in marriage, particularly for Roman Catholics. Gallagher founded Worldwide Marriage Encounter. Maloney teaches at Fordham and is well known as a writer on spirituality. Rousseau teaches philosophy at Marquette, and Wilczak is a family therapist. They attempt to look at genital intimacy as a symbol for and way to union with God, and to see celibates' prayers as counterpart to that intimacy. Both ecclesial and psychological dimensions are kept in mind throughout. One of the first such approaches, this book's strength is its attempted integration of issues not often seen as part of the same thicket.

PIETISTS: Selected Writings. Edited with an introduction by Peter C. Erb. Paulist. Pp. xiv and 351. \$12.95 cloth, \$8.95 paper.

This latest volume in the Classics of Western Spirituality series includes translations from the works of P. J. Spener, A.H. Francke and the Halle school, the radicals G. Arnold and G. Tersteegen, Württemberg Pietism as represented by J.A. Bengel and F.C. Oetinger, and Count von Zinzendorf. This 17th and early 18th century movement reacted against rigid German Lutheran orthodoxy with an infusion of devotional warmth, much as the Wesleys (who were influenced by the Pietists) provided for 18th century Anglicanism. Bach's battles with Pietist clergy make these writers of interest, too, and *Hymnal 1940* includes some Pietist texts (e.g., nos. 411, 425, 464, 477). This attractive volume will introduce the leading Pietists to many; the thoughtful ad-

dition of another ingredient in the rich mixture of Christian spirituality can enlarge our sympathy and our vision.

GRACIAS! A Latin American Journal. By Henri J.M. Nouwen. Harper & Row. Pp. xiv and 188. \$12.95.

This is Nouwen's account of his six months in Bolivia and Peru, a period spent trying to determine whether he was being called to live and work in Latin America. What he found was his need to learn what Latin America can teach, a teaching he sums up as gratitude, leading him to contemplate a new stance in Europe and North America: a stance of grateful learning from those heretofore usually considered recipients, not benefactors. A thoughtful book, of interest to readers of Nouwen's many other works and to those wanting to read more about Latin America.

EERDMAN'S ATLAS OF THE BIBLE WITH A-Z GUIDE TO PLACES. Eerdmans. Unpaged. \$7.95.

Parts 9 and 10 (maps and brief dictionary of place names) of *Eerdmans' Family Encyclopedia of the Bible*; useful and attractive for beginners, but no substitute for the *Oxford Bible Atlas* or the kind of geographical and historical information in *The Interpreter's Dictionary of the Bible*.

BETWEEN ATHENS AND JERUSALEM: Jewish Identity in the Hellenistic Diaspora. By John J. Collins. Crossroad. Pp. xiv and 428. \$22.50.

For some years a research project on normative self-definition of the two religions has been under way funded by the Canada Council under the direction of E.P. Sanders. This project has already yielded three volumes of important essays called *Jewish and Christian Self-Definition*. A volume on Philo of Alexandria is in preparation by David Winston and Alan Mendelson. Collins's book is another piece of the same enterprise, and it treats the "minor" writers of the

THE CHOIR SCHOOL OF ST. THOMAS CHURCH

A church-centered residence school for 50 boys in grades 5-8. These young men, all able students, follow a creative and individualized curriculum. Strong sports program. Camping in fall and spring; sailing, canoeing, swimming and nature studies. Camp activities on 600-acre site in Connecticut. City facilities in Manhattan's cultural center; modern residence, large classrooms and gymnasium, nearby playing fields. Boys join their parents or friends two weekends each month. Full fee is \$3,800. Low fee is recognition of each boy's service to the choir. Scholarships available. Admission on basis of audition and academic tests. No previous musical training required.

GORDON H. CLEM, Headmaster
123 West 55th Street
New York, N.Y. 10019 (212) CI7-3311
Students of various faiths and all racial and ethnic backgrounds accepted.

PICTURE POST CARDS OF YOUR PLACE

Made From Your Slides, Photos, Et
Kolorvue Post Cards Tell A Vivid Picture Story Of Your Place.

CASH PROFITS — FINE PUBLICITY
Write for folder LC
ARTVUE POST CARD CO.
160 Fifth Ave., New York, N. Y. 10010

When writing to advertiser
please tell them you saw the
advertisement in

The
Living Church

of the Apocrypha and a good deal is not just a handbook or manual production to literature; it is also a of discursive history. The notes are of bibliography, but the book is more than just a list of what editions and translations are available for text. (Indeed, for that sort of material one ought to supplement Collins Leonhard Rost's *Judaism Outside Hebrew Canon* and George Nickels's *Jewish Literature Between the and the Mishnah*. One never uses one such guide to any body of litera-

lins is one of the leading scholars in the specialty, and his book adds much to the merging picture of what has been a shadowland to far too many of us. Now that the first volume of James Esworth's book of translations (*Old Testament Pseudepigrapha*) is available, specialists will come increasingly to appreciate the richness of the milieu in which both Judaism and Christianity are sorting themselves out, and consequently to understand more of what it means to have a normative canon of authoritative literature.

AND THE SILENCE OF GOD. Edited and by Christian Duquoc and Carlos Floristán. English language edition by Marcus Lefébure. Seabury. Pp. viii + 19. \$6.95 paper.

of the posing of the problem of evil in the context of the problem of human knowledge of God is examined in this 69th volume in *Concilium*, the ongoing theological magazine spawned by Vatican II. Roderick MacKenzie and

tion in the ancient world and in the liturgy. Claus Westermann writes on the tension between Job, the servant of God, and Job, the rebel against God. Francois Chirpaz looks at Ernst Bloch's approach to Job's rebellion, and Dirk Kinet tackles the ambiguity of both God and Satan in Job. Jean Lévêque examines the speeches of Job's friends; Luis Alonso-Schökel, God's answer to Job; and Jean-Claude Sagne, the cry of Jesus on the cross. Job's topicality is seen in El Salvador by Enrique Dussel, in Bergman's films by Jean Collet, and by Marc Bochet in literature. Finally, Christian Duquoc looks at the theme of the unpredictability of God. Very stimulating essays.

THE ECUMENICAL COUNCIL: ITS SIGNIFICANCE IN THE CONSTITUTION OF THE CHURCH. Edited by Peter Huizing and Knut Walf. English language editor: Marcus Lefébure. Seabury. Pp. viii and 115. \$6.95 paper.

Vatican II's legacy includes the theological magazine *Concilium*, each issue of which focuses a number of essays onto a single topic; no. 167 in this series looks at the council itself. Essayists include Yves Congar (on the conciliar structure of the church), five (Denzler, Sieben, Tierney, Wohlmuth, Feliciani) on the history of conciliarism as a way of doing the church's business, Georges Tavard on what makes a council ecumenical, Jan van Laarhoven (survey of all the ecumenical councils), Johannes Madey (comparing ecumenical council and pan-Orthodox synod), Giuseppe Alberigo (on the papacy's relation to ecumenical councils), four (Wolfinger, Ricca,

and canon law, and Nicola Colaianni on criticism of Vatican II in current literature. Almost entirely Roman Catholic in immediate pertinence, these essays do suggest lines of thought on basic issues for other denominations.

Rebekah
Genesis 24

Evening was dropping down over the yellow brown desert, with desert wind hurrying by, when, at the village well — so the old scriptures tell — slim brown Rebekah met somebody's eye.

Something she was to meet; walking on slender feet, dark eyes that dropped, as she bent to the brim; Would the two masters be suited with such as she? That was the question was worrying him.

"Hot work, a trip like this. Have you a pitcher, Miss?" Hurrying down again modest and quick "Drink, sir," Rebekah said; and, as he bent his head, "Drink for your camels, too." That did the trick.

What did it signify that the formality had to go on till the dawning of day? Under the morning sun, all the politeness done, he gave her the bracelets and took her away.

Over the empty land south went the little band, evening and morning and sweltering noon, till, in the sunset light, goatskin tents, brown and white, and, in the field, sad young Isaac, alone.

Dusk — and within the tent gently the servant went; touched his lord's feet, as the Easterners do. Abraham, mourning for Sarah, that was no more — mourning old Sarah, and days that he knew. "Sir, I have found her, and she's from your father's land. She's with the boy now. — I fancy she'll do."

Elisabeth Freeland

SPECIAL OFFER FOR NEW SUBSCRIBERS

Subscribe now to THE LIVING CHURCH and each week you will receive current news from the Episcopal Church, feature articles, book reviews, special reports, devotional material and much more. THE LIVING CHURCH is the only independent national weekly newsmagazine in the church serving the clergy and laypeople since 1878. This special introductory offer — a 26 week's subscription for only \$8.50 — is for new subscribers only. Foreign postage is \$5.00 additional.

THE LIVING CHURCH
7 E. Michigan, Dept. A
Waukegan, WI 53202

Write to subscribe to THE LIVING CHURCH for 26 weeks at the special introductory rate of \$8.50. This is a new subscription, and I enclose my payment of \$8.50.

Name _____
Address _____
City _____ State _____ Zip _____

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

CHURCH MUSIC

RITE II MUSIC FOR EUCHARIST. "St. Michael's Mass" time-tested, preferred nationwide! Send \$2.00 for Exam Packet incl. Pew Edition and Choir anthem on "Hyfrydol." Benjamin Harrison, 6630 Nall, Mission, Kan. 66202.

FOR SALE

BEAUTIFUL HAND-CRAFTED wood chalices, patens, ciboria, vases, wine goblets, plates, by Costa Rican craftsman. Inquiries: St. Michael's Forest Valley Priory, P.O. Box 43, Tajique, N.M. 87057.

BUSINESS CARDS — wide choice format, typeface, ink color, flat/raised printing. Episcopal emblem. Request illustrated brochure plus FREE "Improving Public Image of Small Churches." The Parish Office, Box 651, Mattoon, Ill. 61938.

INFORMATION SERVICE

ENABLEMENT INFORMATION SERVICE tested models of clergy ministry development which respect and affirm people, especially clergy. \$15.00 per year brings ten monthly newsletters, an annual monograph, and the right to pick our brains at Information Central. Jay Lowery, Enablement, Inc., 14 Beacon St., Room 715, Boston, Mass. 02108. (617) 742-1460.

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, B.F.A., 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-1781.

POSITIONS OFFERED

ALASKA: Half-time vicar for a new congregation with clear sense of direction and good potential for growth. Varied opportunities for supplementary income. Moderate climate, beautiful geography. Write: Jave Dickerson, St. Francis Church, Box 1711, Kenai, Alaska 99611.

CLINICAL PSYCHOLOGIST: To conduct individual assessments and clinical consultations for JCAH accredited psychiatric facility specializing in treatment of conduct disordered male adolescents. Must be eligible for Kansas State Certification and have commitment to a Christian, therapeutic community utilizing team approach. Beginning salary negotiable depending upon qualifications. Application deadline: May 31, 1984. Send vita and references to: Richard Burnett, the St. Francis Boys' Homes, Inc., Box 1348, Salina, Kan., 67402.

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

PEOPLE and places

Appointments

The Rev. William E. Hamilton is curate at St. Martin's in-the-Field, Pompano Beach, Fla.

The Rev. Joseph K. Hammond is rector of the Church of the Nativity, Maysville, Ky.

The Rev. James M. Hindle is now serving the Church of the Transfiguration, Bat Cave, N.C. Add: Box 130, Bat Cave 28710.

The Rev. David Livingstone James is rector of St. George's Church, Hellertown, Pa. Add: 730 Delaware Ave., Hellertown 18055.

The Rev. Robert A. James became the curate at St. Mary's Church, Wayne, Pa., on May 1.

The Rev. Gary L. Rowe became the rector of Grace Church, Newport News, Va., on May 1.

The Rev. Jack Stapleton has for some time been rector of St. Thomas' Church, Newark, Del.

The Rev. Ronald W. Summers is rector of St. Andrew's Church, Fort Thomas, Ky.

Ordinations

Priests

Connecticut—Alden Whitney, M.D., non-stipendiary assistant at Trinity Church, Southport, Conn., and chief of alcoholism and addiction services in the department of psychiatry at Norwalk Hospital, Norwalk, Conn. 06856.

Retirements

The Rev. W. Ward McCabe has retired as rector of St. Mark's Church, Santa Clara, Calif. Beginning June 1, the Rev. Joseph Bacigalupo will serve as locum tenens.

The Rev. Roy Pettway, for more than 38 years rector of the Church of Our Saviour, Atlanta, Ga., will retire on May 31.

The Rev. Canon Bruce W. Ravenel of St. John's Cathedral, Denver, has retired.

Changes of Address

St. Chad's Church, Albuquerque, N.M., may now be addressed at 12501 San Antonio, Albuquerque 87122.

Other Changes

Belinda Snyder is now associate editor of the *Tennessee Churchman* and communications officer for the Diocese of West Tennessee.

Deaths

The Rev. Samuel Graham Glover, 57, rector of St. Joseph's Church, Mentone, Ala., died February 11 after a long illness and shortly after his return from extended treatment in a medical center in the Bahama Islands.

A graduate of the Law School of the University of Georgia, he was an attorney before entering the School of Theology at Sewanee, from which he graduated in 1966. He served parishes in what was then the Diocese of Alabama (now the Diocese of the Central Gulf Coast), in the Diocese of Atlanta, and since 1970 several parishes in northern Alabama. He is survived by his wife, the former Josephine Terrell, and two children.

NOTICE TO SUBSCRIBERS

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

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

POSITIONS OFFERED

PRESIDENT: ASSOCIATION OF EPISCOPAL COLLEGES. The board of directors of the Association of Episcopal Colleges invites nomination: applications for the position of president. The Association, which was founded in 1962, is comprised of nine liberal arts colleges affiliated by history with the Episcopal Church. They are: (N.Y.), Cuttington (Liberia), Hobart (N.Y.), Ke (Ohio), St. Augustine's (N.C.), St. Paul's (Va.), city of Quezon City (Philippines), the University of the South — Sewanee (Tenn.), Voorhees (S.C.). responsibilities of the position include general administrative supervision of the Association, raising, public relations and program development. The Association's offices are located in the Episcopal Church Center, 815 Second Ave., New York. Candidates should have extensive knowledge both higher education and the Episcopal Church. Ordained clergy with college teaching, administrative and/or fund raising experience preferred. Salary competitive. Applications and nominations should be sent no later than June 15 to: Presidential Subcommittee, Association of Episcopal Colleges, Second Ave., New York, N.Y. 10017.

POSITIONS WANTED

PRIEST, 20 years experience, seeks position at parish as associate to utilize skills in preaching and pastoral care in crises. Licensed professional counselor. Interested in adult educational ministry, evangelism and family life that would enhance spiritual development of parish. Reply W-582*.

PROVERS

NEW ENGLISH BIBLE Sunday lectionary collects, Psalms, and prefaces. Beautifully prepared. Free samples. The Provers, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.

RETIREMENT LIVING

ENJOY HAPPINESS, security and contentment in beautiful southern Ohio — small town flavor — driving to larger cities — independent living — individual homes with Life Lease starting at \$20. Modest monthly fees. Bristol Village, 111 W. Lane, Waverly, Ohio 45690. (Affiliate of Nat. Church Residences.)

VESTMENTS

CUSTOM VESTMENTS — Traditional or Modern. For information: Sullivan, Box 6659, New York 10150.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 37 Cts. a word for one insertion; 33 cts. a word for insertion for 3 to 12 insertions; 31 cts. a word for insertion for 13 to 25 insertions; and 29 cts. a word for insertion for 26 or more insertions. Minimum rate per insertion, \$3.85.
- (B) Keyed advertisements, same rate as (A) above three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for succeeding insertion.
- (C) Resolutions and minutes of Church organization, 10 cts. a word.
- (D) Copy for advertisements must be received at least 10 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

CHURCH DIRECTORY

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. David Rickey
Sun Masses 8:30, 11 (Sol); Weekdays as anno

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.

ST. MARY THE VIRGIN (212) 869-5830
145 W. 48th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sioane, c
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
(ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat
11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ
recital, 1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev.
Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
5:30. Choral Eu 12:10 Wed

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8,
12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

SPRING VALLEY, N.Y.

ST. PAUL'S So. Madison Ave. & Rt. 59
F.F. Johnson, r; J.C. Anderson, R.B. Deats, Paul Yount
Sun 8 & 10:15

YOUNGSTOWN, OHIO

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

CHARLEROI, PA.

ST. MARY'S 8th and Lookout (off Interstate 70)
American Shrine of Our Lady of Walsingham
The Rev. Keith L. Ackerman, SCC, r, the Rev. Jack V. Dolan,
d
Sun Masses, 8:30, 11. Daily; as announced

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rt. Rev. Moultrie Moore
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 Pritchard, r; the Rev. Joseph W.
Kos, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koschek, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon,
Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline 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 2718 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

MADISON, WIS.

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL 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 & 11, Ch S 11. Wkdys: H Eu 12 (tues with HU); C
by appt; open wklys 9-12:30, 2-5

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. Bulce, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. John H. McCann,
the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S),
MP/H Eu (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

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee, Edward A. Wallace, organist
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

OMAHA, NEB.

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodl St.
The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

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

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George C. Hoeh
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 8:45 & 10; Fri HC & Healing
Service 10. Eu scheduled with all services

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

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 8:30

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

PROTESTANT CHAPEL AT KENNEDY AIRPORT
Center of airport. Established 1964
Marlin Leonard Bowman, chaplain/vicar
Sun Sol Mass 1. Open daily 9:30 to 4:30

I JOSE, CALIF.

TY St. John Street at Second on St. James Sq.
lev 1861 — Erected 1863 (406) 293-7953
ed. David A. Cooling, r
Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

ITA CLARA, CALIF. (and west San Jose)

ARK'S 1957 Pruneridge, Santa Clara
ev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
v. Maurice Campbell, the Rev. Frederic W. Meahger,
an Hail, the Rev. Ann B. Winsor
C 8 & 10; Wed HC & Healing 10.

SHINGTON, D.C.

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

ONUT GROVE, MIAMI, FLA.

EPHEN'S 2750 McFarlane Road
P & HC 8, HC 10 & 5; Daily 7:15

ANTA, GA.

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

INGFIELD, ILL.

EDRAL CHURCH OF ST. PAUL 2nd and Lawrence
ry Rev. Richard A. Pugliese Near the Capitol
ass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
15, Thurs, Fri. 5:15 Wed

ON ROUGE, LA.

KE'S 8833 Goodwood Blvd., 70808
v. Clarence C. Pope, Jr., r, the Rev. Rex D. Perry, the
l, Donald George, the Rev. Donald L. Pulliam
Eu 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
4, Sun 4

TON, MASS.

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

AINTS' At Ashmont Station, Dorchester
30 Low Mass, 10 Solemn Mass. Daily as announced

SSION CHURCH
JOHN THE EVANGELIST Beacon Hill
rdoin St., near Mass. General Hospital
v. Emmett Jarrett, v
P 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
P 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-
Fri 6-7

— Light face type denotes AM, black face PM;
address; anno, announced; A-C, Ante-
munion; appt, appointment; B, Benediction; C,
essions; Cho, Choral; Ch S, Church School; c,
le; d, deacon, d.r.e., director of religious educa-
EP, Evening Prayer; Eu, Eucharist; Ev, Evensong;
Episcopal Young Churchmen; ex, except; 1S, 1st
lay; hol, holiday, HC, Holy Communion; HD, Holy
; HH, Holy Hour; HS, Healing Service; HU, Holy
ion; 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.