

# THE LIVING CHURCH



"Simon Peter recounts the story of Jesus to the young Mark." Silhouette by Edward Meeks Gregory [p. 5].



# THE LIVING CHURCH

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## Resurrection at All Times

By WILLIAM J. MCGILL

ment of Rome, the early Christian eader about whom we spoke last , recognizes in his Epistle to the thians no dichotomy between man nature. The death and resurrection rist gives evidence of the special within the creation which we oc-

They also emphasize the special nsibility we have to "walk worthy m, and with one mind do those s which are good and well-pleasing sight" (chap. 21). If we are to enjoy uits of his compassion we must be ious of "how near he is, and that of the thoughts or reasonings in we engage are hid from him," and ust "not leave the post which his as assigned us" (chap. 21).

greatest fruit of his compassion is promise of resurrection for those walk humbly and believe that t will come again. The proof of that ise, Clement proclaims, is twofold: us consider, beloved, how the Lord ually proves to us that there shall ure resurrection, of which he has red the Lord Jesus Christ the first by raising him from the dead. Let ntemplate, beloved, the resurrec- hich is at all times taking place. nd night declare to us a resurrec- The night sinks to sleep, and the rises, the day [again] departs, and ight comes on" (chap. 24). Thus Christ and creation manifest the ection promised to us.

first proof clearly echoes Paul, but cond emerges from Clement's cen- eme. He sees the resurrection pre- d in the miracle by which sow-

uest columnist is the Rev. William Gill, assistant director for Exem- Projects in Undergraduate and ate Education at the National Ent- for the Humanities, Washing- .C. This is the second article in a concerning Clement of Rome's ne of creation and resurrection.

ing the grain gives life to an abundant harvest: "The sower goes forth, and casts it into the ground; and the seed being thus scattered, though dry and naked when it fell upon the earth, is gradually dissolved. Then out of its dissolution the mighty power of the providence of the Lord raises it up again, and from one seed many arise and bring forth fruit" (chap. 24).

He finds in the ancient legend of the phoenix an emblem of resurrection as well. Clement's argument may be more poetic than logical or scientific, but the central point is that again, as in its manifestation of peace and harmony, the creation actualizes the purposes of its Creator.

Clement's letter, then, draws his readers from a preoccupation with their own problems toward a contemplation of the meaning of that doctrine and of its relationship to the Christian belief in resurrection — both the accomplished resurrection of Christ and the promised resurrection of those who place their hope in the Creator Lord.

Creation and resurrection are intimately bound, for he who is the Lord of Creation is also the author of recreation. He who made all things can make all things new. He who can create a universe in which all parts are in harmony with one another surely will fulfill the promises he has made. Indeed, it seems a little thing "for the Maker of all things to raise up again those that have piously served him in the assurance of a good faith" (chap. 26).

The creation prefigures resurrection: the creation guarantees resurrection. "Having then this hope, let our souls be bound to him who is faithful in his promises, and justin his judgments" (chap. 27).

In the second half of the letter, in which Clement discusses the organization of the Christian community and encourages the Corinthians to resolve their differences as God would have them do, the echo of the eloquent hymn to creation (chap. 20) persists as the organizing principle. To this we will turn next week.

## Unfairness at 60

May I get something off my chest? I've just turned 60. It's been a great journey. I've been a priest for well over a quarter of a century. That's been a beautiful and rewarding (although sometimes painful) experience. While I'm nowhere near perfection, I know my ministry has benefitted many — they have told me so.

My beef is this: Now that I've reached this magic age (which I happen to enjoy), I find that what I have to offer this church in my priesthood, my competence and ability in some important areas, is no longer the most important factor in my being considered for a call to serve some parish. Sixty is. I have been told this in kindness by several deployment officers.

I believe I've got a lot to offer, along with the faith and the energy to deliver it. I've got a lot of good references and a good resumé that shows a lot of training and rich experience. It's getting to be time for me to move on to another cure, but few, if any, search committees will even bother considering me. Why? Because I'm 60. It isn't fair!

NAME WITHHELD

## Hymns and Tunes

Your article "Britons Choose Favorite Hymns" [TLC, March 24], did not mention the *tunes* which Britons use in singing the hymns. Some of the eight (out of ten) British favorites whose words appear also in our *Hymnal 1940* are sung in Britain to tunes other than those used or the same hymns in this country.

In my opinion, some hymns are popular primarily because of the tunes associated with them. All the more impressive, then, is the popularity of any hymn which is beloved in both countries although each sings it to a different tune. This, I believe, is true of several of the eight hymns.

For example, Whittier's "Dear Lord and Father of Mankind," no. 435 in the *Hymnal 1940*, is normally sung in this country to the tune *Rest*, which is the second tune in our hymnal. (The first tune, *Hermann*, has never "caught on," at least in our parish.) In Britain, however, this hymn is most often sung to Parry's fine tune, *Repton*. It would be helpful indeed to learn what *tunes* Britons most frequently use in singing their ten favorite hymns. Finally, I must respectfully dissent from your characterization of "Thine be the glory, risen, conquering Son" as "a modern hymn unknown to the Episcopal Church." The text was written by Edmond Budry (1854-1932). A good translation by R. Birch Hoyle (1875-1939) appears as no. 145 in *The Lutheran Book of Worship*, 1978, to the stirring tune *Judas Macca-*

by Handel.

Although this hymn and its tune may be unknown to many Episcopalians, I am sure there are others, like me, who know it well, who find it eminently singable, and who wish it were to be in the new hymnal. I presume that Britons sing the hymn to the same tune. The popularity and the ecumenical significance of the hymn, with its bright tune, date back to the 1948 Amsterdam assembly at which the World Council of Churches came into being. My late father, the Rev. Edgar F. Romig, was present at Amsterdam and always recalled the singing of this hymn, with the Handel tune, as a high point of the total experience. I believe the hymn has continued to be popular at similar ecumenical gatherings.

An Episcopalian learned in hymnology recently informed me that neither the tune (perhaps superior to the simple but triumphant words) nor the hymn is to appear in the new hymnal. If this is the case I consider the omission to be unimaginative, unecumenical, and, from an aesthetic point of view, deplorable.

(The Rev.) EDGAR D. ROMIG

Church of the Epiphany  
Washington, D.C.

{ Hymns for the new hymnal had to be suggested several years ago. Ed.

## Anglican Thump

Reading Winfred Douglas's classic *Church Music in History and Practice* (N.Y.: Charles Scribner's Sons, 1937) recently, I discovered the pages (129-134) where he roundly and articulately denounces the *Cathedral Psalter* for its contribution to "Anglican thump." By replacing the traditional pointing by syllable count used by Tallis and Boyce, with pointing by accent, regular accentual patterns are set up which then tend to become yet more heavily accented by the singers. I realized on reading this that the pointing in the new *Book of Canticles* published by our Hymnal Corpora-



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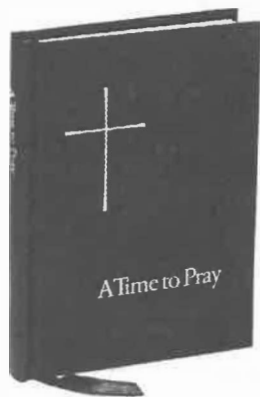
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of this same *Cathedral Psalter*.

With a new *Gloria in excelsis* text which sets up a strongly dactylic pattern, and a new *Sanctus* text which is strongly trochaic, we seem to have hit the Golden Age of Thump, and, indeed, made it ecumenical.

I wonder whether the people responsible for these texts and pointings actually like these rhythmic patterns and labored to produce them, or were simply unaware of them. For myself, I find it distressing that every time I encounter "Glory to God in the highest, and peace to his people on earth," I am unfailingly reminded of A. A. Milne's "What is the matter with Mary Jane?"

VICKI H. RILEY

Portola Valley, Calif.

## Trojan Horse

I deeply appreciate Bishop Burt's service as a representative of our church at the COCU Plenary [TLC, March 10]. However, as one who has read most of the pan-Protestant and Anglican-Roman Catholic documents, I must respectfully raise some objections.

I agree with Bishop Burt in saying that "the inclusion of all expressions of catholic Christendom" is characteristic of the COCU documents. However, these so-called "expressions" are just that — expressions. It is a particularly distressing sign of the intellectual dishonesty prevalent in western culture that persons with expert knowledge in the varying theologies of the equally various Protestant and catholic denominations are willing to consciously adopt forms of words which are nuanced as to be acceptable to both Methodists and Anglicans and yet mean both, for example, the Anglican doctrine of real presence and the Methodist doctrine of remembrance only.

The COCU documents are a Trojan horse for the Protestant denominations considering entering into the covenant in question. Because the wording of these documents is so outwardly catholic, I have no doubt that, in the end, a COCU uniting church body would be as outwardly catholic as the Episcopal Church today. We will have accomplished a theological conquest of gigantic proportions. But, I must ask, must that victory be won at the expense of our ability to lovingly disagree?

(The Rev.) CHRISTOPHER SEAL  
Christ the King Church

Quincy, Calif.

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

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# BOOKS

Passionate and Stirring

THE POLITICS OF SPIRITUALITY.

By William Stringfellow. Westminster.  
Pp. 90. \$7.95.

This book is vintage Stringfellow, complete with prophetic barbs and brilliant insights. Spirituality, he reminds us, must be a response to God's self-revelation, and that response must be centered in Jesus and the total biblical witness to him.

Such biblical spirituality can never be other-worldly, non-incarnational or in any way a denial of responsibility in the world in which we live, nor can it acquiesce to the values espoused by our commercial, consumer-oriented society.

Stringfellow unhesitatingly labels the spirituality of TV evangelism as blasphemous. The gospel, he says, does not call us to find new ways of being conformed to the world's values, but rather calls us to proclaim the radical imperatives of the word of God.

This all sounds wonderfully Barthian! Here is the Christ-against-culture motif in its fullest theological integrity; and, as we have come to expect from Stringfellow, the prose is gripping.

There are at least two reasons, however, why I wish that the book could have been longer. First, we have so much to learn from this man who has just died [TLC, March 3]; second, simply to state one's case intensely and passionately falls short of persuasiveness.

Had the book been longer, his ideas could have been presented with much more clarity and thoroughness, but with no less intensity and passion.

Readers may not necessarily agree with Stringfellow's ideas, but they will certainly be stirred by them.

(The Very Rev.) ROBERT GIANNINI  
St. Peter's Cathedral  
St. Petersburg, Florida

## Review of Old Puzzles

IS CHRISTIANITY TRUE? — A Critical Re-examination of the Evidence. By Michael Arnheim. Prometheus Books. Pp. 198. \$19.95 hardcover.

This book might more accurately be titled "Christianity Is Not True," for it in no way fulfills the expectation of a careful re-examination of evidence about Christian origins. Rather, it plods through (in a stridently polemical way) old puzzles about the messianic status of Jesus, the historicity of the resurrection and Jesus' Jewishness.

The introduction reveals a deep confusion of history and theology by speaking of the continuing existence of Christ as "an historical improbability," and the author rarely gives references for startling

Continued on page 13

# MUSIC REVIEWS

## Choral Music

Available from: *Theodore Presser Company, Bryn Mawr, Pa. 19010.*

**KYRIE ELEISON.** Antonio Lotti (c. 1667-1740), edited by Robert S. Hines. 362-03361 (Elkan-Vogel, Inc.). SATB unaccompanied. \$.65.

For choirs with little experience in singing polyphonic music, this edition of Lotti's Kyrie may prove to be a valuable, instructive challenge. Vocal lines are clearly displayed and the various points of imitation are easily seen. Rhythms are uncomplicated and the vocal range is within reasonable limits for all voices.

The music is of course wonderful, but just as appealing is the clarity of this style of polyphony. The choir trainer can instruct the choir in understanding the structure of the piece while teaching the lines. An understanding of the structure often helps choir members to learn more easily and sing more correctly this type of music.

Polyphonic music makes up a great part of the church's choral heritage. This piece, while being useful as an anthem, can also help the average choir master this great choral style.

**O SALUTARIS HOSTIA.** Pierre De La Rue (c. 1460-1518), edited by Elwood Coggin. 312-41442. SATB unaccompanied. \$.60.

Pierre De La Rue is perhaps most famous for his setting of the Requiem Mass. This short motet is a fine example of his writing which was quite innovative at the time. Latin and English texts are given, although the English text is nowhere near the original meaning.

It would be best to use the Latin text which is the first verse of the traditional eucharistic hymn "O Salutaris Hostia (O saving victim)." It would be most useful at communion or services of eucharistic devotion. It is homophonic in structure and has a relatively high treble line.

**O VOS OMNES.** Cristoforo Morales (1550-1583), edited by Charles Marshall. 332-40154. SATB unaccompanied. \$.65.

For the more experienced choir, this wonderful setting of "O vos omnes (All ye that pass by)," would be a fine selection for Holy Week. The English text is a good translation of the Latin text. This motet was originally thought to have been composed by the famous composer Tomas de Luis Vittoria. Modern scholarship has finally attributed it to Morales. "O vos omnes" is very much a major part of Holy Week services in many parishes. It is well worth the time and effort to learn.

**TWO LITURGICAL CANTICLES.** By Martin Dalby. Benedictus es, Domine. Jubilate Deo. SATB and Organ. #29 0542 06 (Novello). \$1.75.

Here are some lively, festive settings of the traditional texts for the "Benedictus es, Domine" and "Jubilate Deo." Martin Dalby has provided a refreshing contemporary sound by using clean, thin-textured (almost toccata-like) lines in the accompaniment.

The voice parts are well suited to the words and therefore phrase quite naturally. Both settings make use of unison singing in many sections. Harmonies are straightforward with some minor dissonances occasionally. These canticles could be used at Matins, between readings at the Eucharist or as anthems following the usage directed in the Book of Common Prayer.

## Records

**FESTIVE MUSIC FROM ST. THOMAS, FIFTH AVENUE.** The St. Thomas Choir, Gerre Hancock, organist and master of the choristers. Available from: St. Thomas' Church, Fifth Ave. and 53rd St., New York, N.Y. 10019. \$12.00 per copy, postpaid; \$28.50 for 3 copies, postpaid.

This most recent release (June, 1984) continues the tradition of musical excellence heard in past recordings by this famous choir of men and boys. The truly energetic singing is greatly enhanced by the brightened acoustical properties of St. Thomas Church [TLC, Nov. 14, 1982].

The choir's training by Mr. Hancock is evident in the sensitive handling of choral works displaying various styles of writing. Accompanied works feature the grand sound of the St. Thomas organ played by Judith Hancock, associate organist.

Of special interest will be the exciting contemporary settings of "The Three Songs of Isaiah" by Richard Dirksen, Precentor of Washington Cathedral, and two arrangements of spirituals: "Deep River" and "Ezekiel Saw De Wheel," by Mr. Hancock. Other selections include: "Hail, Gladdening Light" by Charles Wood, "Evening Hymn" by H. Balfour Gardiner, "Draw Us in the Spirit's Tether" by Harold W. Friedell and "Bring Us, O God" by William Harris. J.A.K.

St. Mark's Gospel is thought to be based on the reminiscences of St. Peter. St. Mark's Day (April 25) is of particular interest this year, as the readings most Sundays are from his Gospel.

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## Top MacLean Dies

The Rt. Rev. Charles Waldo MacLean, the 17th Bishop of Long Island from 1933 until his retirement in 1975, died in New York City on March 22.

Bishop MacLean was born in Lincoln, New York, in 1903. He was a graduate of St. John's College and General Theological Seminary, and was ordained to the priesthood in 1929. He received the M.A. degree from General Theological Seminary in 1958, and the D.D. degree from Bard College in 1963.

He was an assistant at the Church of Epiphany, Manhattan, from 1928 to 1930 and vicar of St. John's Church, New York, from 1930 to 1933. He became rector of Grace Church, New York, where he served until 1933.

He became rector of Grace Church, New York, where he served until 1933.

Bishop MacLean was appointed archbishop of Suffolk County in 1942, and in 1945 he was appointed Archdeacon-Administrator of the Diocese of Long Island. He founded the Episcopal Charities of Long Island in 1951, and was instrumental in securing the gift of Mrs. George Mercer, Jr., which provided for the construction of the George Mercer Memorial School of Theology, Garden City. He also founded the George Mercer Jr. Memorial Scholarship Fund for seminarians, and the George Mercer Jr. Memorial School of Theology Maintenance Fund.

In 1972, by invitation of Her Majesty, Queen Elizabeth, II, Bishop MacLean was appointed as Sub-Prelate in the Anglican Society of the Most Venerable Order of the Hospital of St. John of Jerusalem at the Cathedral of St. John the Evangelist, New York City.

Bishop MacLean is survived by his wife, the former Paula Featheringill, and five children from his first marriage to her: Grace Mentzer, the Rev. Peter MacLean, and Judith MacLean. He has eight grandchildren and one great-grandchild also survive.

## Episcopal Student Grant

The Presiding Bishop's Fund for Student Relief granted \$30,000 to meet the immediate emergency needs of African students and their dependents living in the U.S. Because of the economic and political upheavals in some African countries, a number of African students found themselves destitute and in need of short-term financial aid.

From the grant, \$10,000 will be allocated directly by the fund's staff, while



Photo by Pat Hale

Taking part in a discussion on the current farm crisis held at Grace Episcopal Church on Capitol Square in Madison, Wis., were, from left: Deacon Orvell DeBruin of St. John's Catholic Church, Seymour, Wis.; the Rev. H. Boone Porter, editor of *The Living Church*; the Rev. Chris Lee-Thompson, pastor of Apple Grove-Yellowstone Lutheran Parish (ALC), Argyle, Wis.; Tom Lamm, director of the Wisconsin Rural Development Foundation of Black Earth, Wis.; and the Rev. Steve Ellerbusch, pastor of Grace Church (ALC) in Larsen, Wis. Representatives of farm organizations in Wisconsin, churches, labor unions, conservation agencies and other community groups met on March 20 to further discuss the current farm crisis. Earlier in the month, a more extensive meeting was held [TLC, April 7]. "This meeting is not aimed at confrontation," stated Tom Lamm, organizer of the March 20 meeting. "Our purpose is to build a positive and constructive relationship between the government, churches, farmers, unions, and other organizations concerned with the present rural crisis." After convening at Grace Church, the group took their findings across the street to meet with the governor and other state officials.

the remaining \$20,000 will be allocated to the Episcopal Society for Ministry in Higher Education (ESMHE) to be administered through its nationwide network of Episcopal chaplains, parish-based clergy, students, faculty members, and others who are providing ministry on the campuses. The grant request, originally proposed by ESMHE, was in response to the very serious need of African students, many of whom are Anglicans who had contacted chaplains, parishes in academic settings, and dioceses.

The program went into effect March 1, 1985, and will continue through the end of the year, or whenever funds have been spent.

## Christian Broadcasting Center

At a recent meeting in Washington of the Fellowship of St. Alban and St. Sergius, Bishop Basil (Rodzianko) of the Orthodox Church in America (OCA) made a plea for the Holy Archangels Christian Broadcasting Center, of which he is the director, and which broadcasts to the Soviet Union.

The broadcast center, a non-profit, privately funded organization, has completed production, under Bishop Basil's direction, of a ten-week series on *Life in Christ* — a weekly religious program broadcast in Russian to the Soviet Union over Station WRNO Worldwide, a short-wave commercial radio station in New Orleans.

With over 80 million Orthodox in the Soviet Union, and additional millions of other Christians, and only some 8,000 churches today, "these broadcasts are for many their only link with the church," he said. "They have also been the means of bringing in many young intellectuals who, disillusioned with Marxism and life without God, are searching for a meaning in life. The only way for America and Russia to find the means for real cooperation and to save the world from disaster is through faith, and that is why these broadcasts are so important."

The fellowship, which has chapters in every part of the world, is an international organization of Anglicans and Orthodox that grew out of student meet-



the late Nicholas Zernov. Its goal is to meet and worship together, to break down the barriers and reach a better understanding.

Born in Russia, Bishop Basil fled with his family during the first world war to Yugoslavia, where he was ordained a priest of the Serbian Orthodox Church, in which he served for many years. He was jailed for dissemination of religious propaganda and sentenced to eight years hard labor. On his release he went to England where he spent some time before coming to the U.S. five years ago. He was consecrated OCA Bishop of Washington in 1980 and after serving as Bishop of San Francisco and the West, returned here in 1983 to start the broadcasting mission.

Each broadcast has a scriptural passage and commentary, news about churches, scholarly information about the coexistence of science and religion, as well as the services of the church. "For many," he concluded, "these broadcasts replace the church. The message is that faith generates confidence, then trust, then hope, then peace. This is what we are attempting to do."

DOROTHY MILLS PARKER

## CONVENTIONS

"When a bullet is fired, it does not matter whether it comes from the left or the right. The person whom that bullet strikes will suffer, and it is with that suffering person that the church must be concerned . . . in our concern for justice and peace, we must not close our eyes to the sins of one country while we condemn the sins of its enemies."

So spoke the Rt. Rev. Leopold Frade, Bishop of Honduras, of the church's role in Central America. He made his remarks at the convention of the **Diocese of Honduras** held January 18-19 in Siguatepeque. During the convention, the diocese approved a resolution praising the government and people of Honduras for maintaining peace in the face of provocation. It also called upon Episcopalians — individuals, congregations and tasks groups — to be cautious in making statements regarding Central America, and to consult with their churches there and consider their circumstances before making declarations which affect the lives of the people in troubled areas.

Presently, Honduras receives refugees from El Salvador, Nicaragua and Guatemala. Bishop Frade and members of this diocese believe in amnesty and asylum for all refugees. They recognize the country's need to protect itself from armed aggression, but wish that the money now needed for national defense could be used for human development.

In other convention action, the diocese established October 16 as World Food

for prayer and study of world hunger. It will request the 1985 General Convention of the Episcopal Church to do the same.

In his address, Bishop Frade asked that his diocese work toward achieving autonomy before the year 2000. Foremost in its strategy for this is the training of native clergy. If the money can be raised, 20 new aspirants will begin their training soon and ordinations will be possible in two to three years. He also asked the diocese to increase its social and spiritual ministry to the Miskito Indians and among the Garifonas, descendants of rebellious slaves who still live in isolation and poverty, speaking African dialects and observing pagan customs.

The convention offering was designated for the Presiding Bishop's Fund for World Relief for assistance to the starving in Ethiopia. Honduras is the poorest of the Spanish American countries, but its people offered what they could to help others. The convention also approved the establishment of an Episcopal orphanage for girls. The church's home for abandoned boys is now flourishing in Tegucigalpa.

A convention guest was the Rt. Rev. Hugo Pina, first Bishop of Honduras, who was forced by ill health to resign in 1983. During his five-year episcopate, the diocese grew from six to 24 churches and by thousands of members. Bishop Pina praised his successor for his efforts to continue the rapid growth.

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The Rt. Rev. Charles F. Duvall, Bishop of the Central Gulf Coast, cast a tie-breaking vote in favor of a resolution to ask the General Convention to support abortion law reform to permit the termination of a pregnancy when the life of the mother is endangered and in cases of rape and incest. The vote was taken at the diocese's convention at Trinity Church, Mobile, Ala., January 31 to February 2.

The reform as proposed in the resolution is "to permit the termination of pregnancy, where the decision to terminate has been arrived at with proper safeguards against abuse, and only where it has been clearly established that the physical health of the mother is threatened seriously, or where pregnancy has resulted from forcible rape or incest." The bishop said that Episcopalians wished to see abuse curtailed and welcomed the opportunity to consult with the wisdom of the entire church at General Convention.

Other convention actions included an adoption of a budget of \$1,050,150 for 1985 (including a provision that 20 percent of income from parishes and missions be given to the Domestic and Foreign Missionary Society in payment of

a vote to move the diocesan headquarters from Mobile to a more central location. Also, Bishop Duvall was asked to appoint a committee to explore the possibility of the diocese developing a companion relationship with a sister diocese.

The Rt. Rev. Furman C. Stoughton, Bishop of Alabama, was guest preacher at two convention services. Stewardship was the convention theme and Bishop Stoughton also led a stewardship workshop for the delegates. The convention subsequently adopted three stewardship resolutions, including a commitment by delegates to tithe or work seriously toward tithing.

VINCENT CURRIE

## BRIEFLY...

Dr. Linda Armstrong Chisholm, accomplished administrator and dedicated member of the Episcopal Church, has been appointed **President of the Association of Episcopal Colleges (AEC)**. Chisholm began her new post January 1 and succeeds the Rev. Dr. Fred Burnham who now is Director of Trinity Institute, Trinity Church, N.Y. She and her husband, Alan, who is an Episcopal priest and pastoral counselor, have served for 15 years in Nyack, N.Y., and are members of Grace Church.

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The Rev. Alan William Jones of York City, author, educator, lecturer, theologian, has been named **Dean of Grace Cathedral in San Francisco**. His announcement was made jointly by the Rt. Rev. William E. Swing, Bishop of California, and Peter G. Platt, chairman of the board of trustees of the cathedral. Fr. Jones will be formally installed as dean in September. Grace Cathedral, established in 1907, and is the seat of the bishop of California. The pre-Gothic structure on Nob Hill in San Francisco is the largest cathedral in the western United States.

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The University of the South in Seewanee, Tenn., reports a growth in its minority student enrollment. Sewanee graduated its first black student in 1969, and by 1973 minority student enrollment had grown to 16. The university grew to include 33 minority students in 1984, of which 28 were black. Sixty minority students are expected to enter next fall's freshman class. Today the University of the South has a minority student affairs program directed by Sewanee alumnus, Eric Benjamin, a 1973 black graduate. The school also has a 15 percent minority student retention rate.

## A Russian Pilgrimage

by JASPER PENNINGTON

Serapion, Archbishop of Vladimir and Suzdal, sang, "Axios! Axios! !" We sang, "Axios! Axios! Axios!" as he placed one of our peace buttons on each of his cathedral clergy.

A culture which produced Ivan the Terrible, Peter the Great, and Joseph Stalin (who probably liquidated as many fellow citizens as died in World War I — estimated as high as 20 million) also produced the great icon painter Andrei Rublyev, the poet Alexander Pushkin, the writers Tolstoy and Dostoyevski, the musicians Scriabin, and Kabalevsky, the gracious man Serapion, warmly welcoming foreigners and strangers to the storied cathedral and city in the heart of our common Lord.

Visiting the ancient cities of Vladimir and Suzdal, outside of Moscow, as part of a delegation of some 266 American pilgrims we came with a very human purpose — to visit Christians in the Soviet Union and to share with them the fruits of witness to peace and justice in a world made increasingly tense by the threat of nuclear war.

As Russian Orthodox, Old Believers, Lutherans, Methodists, Baptists, and others, we welcomed our delegations and challenged us to take seriously the role of Christians — to deepen our knowledge and understanding of their culture and political system, to look beyond the obvious and we would seek common grounds in the proclamation of the Gospel.

Each of the churches I visited were well

*Rev. Jasper Pennington, rector of St. Paul's Church, Ypsilanti, Mich., has had extensive involvement in ecumenical relationships, especially with Anglican, Roman Catholic, Orthodox, and Lutheran dialogues. He is a member of the board of the ship of St. Alban and St. Sergius and presently serves on the ecumenical commission of the Diocese of Michigan.*

filled with people of all ages. There was a predominance of women, as in our own churches — we have the stress of modern capitalism to account for our male mortality rates, and the Russians have the decimation of World War II. Since there are no advantages to being a believer in the USSR, and indeed some disadvantages in a political system based on an aggressive atheism which is barely tolerant of the religious freedoms allowed in its constitution, people dress "down" rather than "up" when attending church.

At Zagorsk, where we joined thousands of pilgrims for the great Pentecost festival on June 10 and received the blessing of Pimen, Patriarch of Moscow and All Russia, it was obvious that religion is not dead, in spite of the persecutions in this century.

For Americans having the freedom to agree or disagree publicly with government policies on all levels, the reticence of Russians in general, and Russian believers specifically, to verbalize issues of personal and religious conscience is trying and exasperating. Great care is taken that no disloyalty to the state, especially in public conversation, is suggested or implied.

If one pushes these issues — whether through direct questions about war and peace or about the way individual believers or communities of believers live in an anti-religious social system — the result often is that one hears declarations of national loyalty, defensive statements, the kind of no-win diplomatic rhetoric we hear regularly in the press from our mutual governments, a rhetoric which is often emotional and which blames the other side for creating fear and tension and for a good deal of the world's ills.

At Vladimir and Suzdal, our group fell into that "no win" trap by too quickly trying to address our fears about communism and about techniques of communal and individual protest before establishing the rapport necessary even among fellow Christians. St. Paul must have felt such difficulties in communication as he tried to achieve a common

understanding which would bridge race, culture, and the differing histories and philosophies of the Mediterranean world.

However, after some sorting out of protocol and a good deal of everyday conversation and humor, and after we were fortified by the extraordinary meal we were sharing in the lovely churches dedicated to St. Constantine and St. Helena, our hosts overcame any tensions by their warmth and obvious delight in our presence.

The defensive nationalism which we often met with reminded me of responses one sometimes meets with in ecumenical relationships. Some always feel the need to declare the "party line" before any real discussion can begin. The need to declare loyalty to the state is a lesson, or perhaps a price, believers pay in the USSR for the freedom to continue to exist.

This is not to say that there is not an intense loyalty to their land and culture or to their nation and government. But such frequent declarations of loyalty to the state and the communistic dictatorship are declarations which would seem unnecessary in most western nations.

Memories are long in Russia, and the all-controlling and savagely paternalistic governments in the past, as well as in the present, are not forgotten. The ruthlessness of an Ivan or a Peter or a Joseph walks in the same culture as a Rublyev, Pushkin, and the jovial Serapion of Vladimir and Suzdal. The contrasts are there, and relationships can become fragile indeed in that environment.

For Americans, it was hard to be patient with the carefully phrased responses to our questions in areas of human rights, church life, and matters of individual conscience. It is also difficult to challenge without seeming to encourage the kind of martyrdoms we know little about, either in our nation or our immediate Christian history. Of course, this does not relieve us of the obligation to press issues or to raise questions, but it may indeed temper the techniques we use.





Mid-14th century icon, "The Savior of the Fiery Eye." Moscow School. From The Metropolitan Museum of Art; lent by the State Museums of the Moscow Kremlin.

I was impressed with the level of participation in public worship in all the churches we visited. It is true that one is so caught up in the splendor of Orthodox worship that neither time nor the absence of pews is very noticeable. The freedom to move about, to carry on personal devotions while still experiencing and participating in common worship is very satisfying. "Talking" with the icons gives a reality and humanity to prayer that is in marked contrast to western intellectualism.

Certainly the glorious company of saints are made a part of everyday life through the teaching medium of icons. We have our stained glass in the west, the orthodox have their icons. Only in the 19th century Cathedral of St. Isaac in Leningrad did both eastern and western traditions come together in the massive head of the Risen Christ in stained glass, looking over the holy doors in the great iconostasis or icon stand.

The splendor of churches, the glorious music, and the reverence of the people confirms Bulgakov's statement that Orthodox is, first of all, love of beauty . . .

that our entire life must be inspired by the vision of heavenly glory, and that Orthodoxy does not deny the world, but embraces it, making things holy.

The music was indeed glorious with unison, responsorial, and antiphonal chants, psalms, and hymns. Clergy, and laity sang their parts with vigor. With no pipe organs to dominate, that human organ, the voice, draws one into an intimate and natural conversation with God, giving new sense to Edwin Hatch's poem, "Breathe on me, Breath of God."

The richness of vestments, the fragrance of incense, and the individualized devotions in the midst of everything else was soul-satisfying for many of us who suffer from too much emphasis on intellectual theological discussions with God, in place of prayers and praise.

Certainly even the most exhausted among us were entranced with the wonderful choral program presented for us at the Leningrad Theological Academy, the singing of a cantata composed for the occasion by the Baptist choir in Moscow, the seminarians at Zagorsk. Tears came to many eyes as we sang

The Methodists in Tallinn and "All the power of Jesus' name" with the E. T.ist congregation, accompanied by organ and orchestra, in Moscow.

In Tallinn, the capitol of Estonia, I visited old St. John's Evangelical Lutheran Church. The apse of this church was dominated by a large painting of the crucifixion, with the mourners hiding their faces in grief. I wonder whether our Lord's sufferings must continue because of injustice and unkindness and whether those mourners were mourning for our world and those who have yet to hear the words of peace. At Vespers in St. John's, the chorales were sung slowly, accompanied by a huge organ.

At that evening service, I was entranced by an old man of rather rough country mien, sitting in the front pews. Each time the organ began to sound he stood up and looked with adoring eyes at the place from which the music was coming. I wish I had some talent as a painter to capture this face — as if from a Brueghel painting — the look of devotion and love, a pious look which transcended his overalls, his frizzled hair, and cap held in rough hands.

Surely Luther was on to something when he said that besides theology, music is the only art capable of affording peace and joy of the heart; the devil flees before the sound of music almost as much as before the Word of God.

At the 13th century Dome Church I met the Archbishop Edgar Hark of the Evangelical Lutheran Church. A bishop Hark had visited Michigan in May along with other Soviet Christians as part of the National Council of Churches exchanges. The archbishop, a veteran and along with many of the Christians we met, he reminded us of the terrible sufferings of World War II.

There were a number of surprises for me on this pilgrimage. In an atheistic political system, I was not prepared to see churches everywhere, many of them in obvious process of restoration by state. While many of these are part of the national heritage and not "world churches" with active congregations, their very presence is a public witness to the Christian faith. All of them have yet been overshadowed by symbol and materialism.

In Leningrad, St. Isaac's Cathedral continues to dominate the skyline, though it is presently a museum. In Moscow, one enters the Kremlin, seat of communistic government through the Spasskaya (Savior's) Gate, the golden domes of the Cathedral of the Assumption, the Annunciation, St. Michael the Archangel must be contrasted with the military parades in Red Square, just outside, on May Day.

Even in Moscow, which like capita

*Continued on page 14*

# Refreshment from Risen Christ

By GORDON P. SCRUTON

was a moment of supreme doubt. The congregation was sparse on the day after Easter. The choir sounded pathetic — no sopranos. A teething baby wailed between whimpering and crying. Even the weather conspired to dampen spirits.

Before the service the priest encouraged the choir to pray and sing with a contagious awareness of Christ's presence that the congregation could be caught up in the experience of His presence among them. In the sermon he proclaimed the presence of the risen Christ, not only as part of biblical history but as a principle of theology, bringing reality in every moment, every breath of life. The Gospel spoke of Thomas' doubt and Jesus' proofs. He invited the congregation to open themselves to the signs of Christ's presence that day.

During the offertory a strange transformation came over the priest. It was like a dark cloud blocking the sun. As he placed the bread made Body and wine into the open hands of person after person, doubt crept out from the altar and quietly draped its dark shroud over his mind and heart like a pall.

What am I doing? Who are we kidding? I tried my best to make this a day of faith, a day of experiencing Christ among us. But it flopped. The atmosphere is empty. The eyes and bodies are dead. We are just stumbling through the motions. Where is the resurrection? Where is the resurrection life? I hear a feeble droning choir following the plodding of a bland organ. All around is hollow people, walking shrouded, living without life.

Why do they come? Why do I go through the motions? Can there ever be resurrection? Do I really believe the risen Christ is here now? Do any of these people believe it? Or is this just a museum of ancient signs and symbols signifying Christ's risen presence here now (so they say) — but in the very act of conveying the living presence I am experiencing the absence and doubting



the reality. Yet I am the one who just preached and prayed about the real presence and asked the Spirit to consecrate the bread and wine into the Body and Blood of Christ among us. What a time and place to doubt! What a hypocrite! What a sham!"

The doubts took possession of his mind. They darkened and twisted everything he saw and heard and thought and felt. They kept haunting the priest through the rest of the liturgy, as he said goodbye to the people, as he masqueraded through his afternoon duties. Even at bedtime he was still hearing echoes — "Can there ever be resurrection life here? Do you really believe there can be more than hollow deadness? Why do you keep on pretending to be a priest? You have lost integrity."

He awoke Monday morning still locked in depression. Muscles and nerves were tight. He snapped out words. He was closed and miserable. It was a classic Monday hangover, the potent backlash after a hectic Lent and Holy Week. He drank freely from the hard liquor of discouragement.

After a miserable hour in the parish office he ran away; he couldn't stand it anymore. Slamming the door he trudged to his car. Mindlessly he drove out to the country, down dirt roads to a small pond fed by two little bubbling brooks.

He came here often to escape. Near the

noticed some daffodils blossoming. Hyacinths were budding. A couple of crocuses were still hanging on. As he shuffled through the dewy grass he began to hear the chorus of birds singing around him. He took a deep breath of the cool morning air and could feel himself beginning to relax.

As a ray of sunlight passed through the still leafless trees, warming and brightening his face, he heard a whisper. "Peace be with you, Thomas." "My name is not Thomas," he retorted out loud. Then he wondered why he had spoken. No one else was there. The whisper came again. "You sure remind me of my friend Thomas. Here I am, alive, at work in all of nature, in every person in the world, not to mention every person in your parish. Yet, because you don't see, because you can't touch the evidence of my working — you doubt, you allow yourself to sink into the quicksand of fear, anxiety and discouragement. You are missing the blessedness, the happiness, the liberating joy of those who trust even though they have not seen and touched the evidence.

"But my first words to you are the same as I spoke first to Thomas and the others — Peace be with you. I'm glad you came out here where you could stop long enough to feel the gentle breath of my forgiveness. You may look out in despair at what appear to be locked doors in the minds and hearts of your congregation. But since when have stone-covered graves or locked rooms or gates of darkest hell been strong enough to block the risen Christ? I am already inside those minds and hearts which refuse to allow me to enter. I am already saying to them deep within, 'Peace be with you.' I am breathing on them my forgiveness because they do not know what they are doing.

"Will you trust my mysterious hidden working? I am king of the universe. I am head of my church. My kingdom is coming. My will shall be done. I am working out my purpose. Let go of your foolish clutching to despair and discouragement. Why curse and lament the darkness when the sun is already rising? Walk in the light. And let the light shine in and through you. I have risen. I am always with you. I am Lord. O how much happier your life is when you let go of fear and discouragement to simply let all people be who they are in me, part of my new creation, seeds of my coming kingdom. Come on, now — will you join the songbirds and peepers and daffodils and angel choirs in the alleluia chorus?"

What could he say in reply? After a deep sigh he spoke, "Yes, Lord." He stood there a few more minutes, drinking in the alive stillness. Then he slowly returned to his car. As he started the engine he said it again, out loud — "Yes, Lord."

# Rejected Stones

By TRAVIS Du PRIEST

The facts of history, even about presidents and battles, do not always bring back the vitality of a period as do little, insignificant, buried and forgotten memories. The popular game, "Trivial Pursuit," makes all of this vividly clear: Who was the first president to be televised during office? What were Ozzie's and Harriet's sons named?

This same situation exists in our personal histories. We have what seem like the big dates — holidays, graduations, birthdays, marriages, anniversaries — all of which give our calendars structure and meaning. But it's the little moments — a late-night talk with a close friend, a first kiss, being told you are appreciated, a note from an old friend — which compose our real histories, for deep in our memories are images and pictures of the whole and happy persons we yearn to be. Deep inside is the image of someone created in the likeness of an immortal, all-knowing power we name God, an immortal being who knows that inside every woman is a mother, a professional, a helper, and a companion. And inside every man is a father, a professional, a boy, and a wise old man; a being who knows that all of these "people" need nurturing and attention.

Much of life is either a smooth cover-up of the authentic person, or an arduous search to find that whole person and nurture him or her. Not until someone pays us a little attention do we perhaps remember the teenager inside us. Not until we roll away the barriers of stereotyping can we fulfill our roles as companions. Much of life, then, is a process of dealing with the stones that have rolled away into the darkened corners of our lives.

Each of us is built of a number of separate stones — the stones of heredity, the stones of environment, the stones of various experiences and peer influences. Inside each of us are unused stones, stones which at one time, and for one reason or

another, have been rejected. Maybe one of our parents rejected a stone of emotion. Maybe one of our teachers rejected a stone of questioning and wonder. Maybe one of our friends rejected a stone of generosity. Inside our memories are our rejected stones. And through years and years of practice and adaptation to our homes and schools and churches and social sets, we have covered these rejected stones with sand or with various camouflages.

Yet also in our memories are the sacred stories of stones. Scripture, in large part, is a story of revived stones, of stones producing the stuff of life, or of barriers being rolled away so that people can step forth and live. Jesus' ministry is, in large part, a revival of stones, of bringing back to life the dead.

Jesus has a knack for seeing the stones inside of us, for looking inside and seeing what we're built of and of what has been cast aside in our building process. Analyst and lay theologian Patric Levin uses the example of the rich young ruler. When he comes to Jesus and asks what he must do to inherit eternal life, Jesus reviews the commandments; "Love God, keep the sabbath, honor your parents." The young man says he's kept all of them, but then he unwittingly asks what more he needs to do. He doesn't realize that he's in the presence of the psychoanalyst par excellence. Jesus does not skirt the issue but says, "Sell all that you have and follow me." We all know the ending.

Jesus saw the stone that the builders of that young man's life had rejected — poverty and the powerful nourishment of living without money. This building block had been rejected. Jesus says, use this building stone; God has declared his love of shared poverty throughout history: sell, give away, lighten up and follow me.

The young man can't. And so that building block, that inner stone, becomes as it were the unused cornerstone of his life. Unlike Lazarus, who is unbound and set free to live and build a new life, this young man is bound up and enslaved; he is weakened and hampered in his growth toward new life. Because Jesus sees the heart and not the externals that we judge by, he knows the potential of our rejected stones; he sees the dead

parts of each of us that need resurrection.

Because we look on the outside miss the power and potential of resurrection. For example, we see suicide tempts as yearnings to die rather than as deep longings for life to have purpose and meaning. We blame marriage breakdowns on drinking or gambling, when drinking or gambling are themselves symptoms of the need of the human heart to be lifted or for life to have a specific purpose that we can become dedicated to in a healthy way.

Jesus looks straight inside: He sees the rejected child, the hurt little girl, the shy little girl, who still live inside all of us, and who cause us to overcompensate with external symbols of love or to exercise control, or to use qualities which manipulate or hurt others.

Often when I retreat inside myself find a lot of stones — some large stones, bodies of previous lives; and some smaller stones, parts of myself that never become a part of my building.

I have to face my own aridity, my wilderness within me, my own rock and it grieves me. I do not like it. I do not like a lot of what I see or do not see inside myself. But the further into wilderness I go, the more I do like what I see and don't see, for I see myself sense the presence of the One who attended me.

Some large stones, through prayer and the graceful therapy of friends have come back to life. Recently, one body took a wellness day off from work and stayed home; one body played the Christ and the child-in-me came to life. Another body arose and was able to make a painful visit. Through one great act of God, we too have after life, Christ's resurrection, to our buildings — as individuals and churches.

May Christ's ongoing prayer to thank and support us until every stone is used and no stone is left rejected. The 19th century Anglo-Catholic Christiana Rossetti puts it in one of her poems, may we show an even "life of resurrection" by allowing all our stones, even those rejected and unused, to be built into the likeness of harmony, peace and wholeness originally designed by God.

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*The Rev. Travis Du Priest is the assistant priest at St. Luke's Church, Racine, Wis., and is an editorial assistant at THE LIVING CHURCH.*

## It Is the Issue?

There are plenty of things people can argue about in the church, but it would sometimes help if they did agree as to precisely what it is they are arguing about.

During the past ten years the major topics of ecumenical strife have been the revision of the Book of Common Prayer and the ordination of women to the priesthood. These have not, however, been the only issues within the church, and other issues do not necessarily relate closely to these. Furthermore, in spite of the general assumption to the contrary, Prayer Book revision and the ordination of women priests were differently motivated and each was strongly advocated by individuals who were unsympathetic to the other. In my opinion, it is not helpful or constructive to assign any other basis of complaint to these two issues, or to mix one of these with the other.

Today, as everyone knows, the issue of the ordination of women to the priesthood is far from dead, but it has moved in focus. Although most dioceses have one or two women priests within them, it is evident that many parishes do not desire a women rector. Theological questions, furthermore, which were not carefully considered in 1976, are now coming to the surface. Today, it is the doctrine of the Holy Trinity, rather than the interpretation of priesthood, which is subject to serious debate.

The position of the Book of Common Prayer is totally different. Adopted with scrupulous conformity to the constitution and canons of the church, the revised Prayer Book won, let us remember clearly, overwhelming support in both houses of General Convention in 1977 and in 1979. Today it is consistently used in almost all public services of worship in almost all parishes of this church.

It is not to say that *worship* is not an issue. It is, always should be. How best to use the Prayer Book, how best to enhance it with liturgical architecture, music, and other arts, and how best to carry out liturgical preaching — these are questions we should always be viewing.

Meanwhile, many people are dissatisfied, sometimes for good reason. In parishes where services are poorly conducted, or irreverent, or accompanied by poor preaching, people blame the Prayer Book. If they perceive a deficiency in pastoral competence on the part of the clergy, a decline in morals, or a distasteful vulgarity in church life, some again blame the Prayer Book.

Since no future revision of the Prayer Book is foreseeable until the next century, to blame problems on the Prayer Book is, at this point in history, little better than an evasion of responsibility. If there are real problems, and if they have some connection with worship, the question is how to improve such worship with other words, how best to use the Prayer Book. To complain about the existence of the Prayer Book is no more helpful than complaining that water is wet. Most people are glad it is!

It would be more constructive if people were more forthright in complaints. If the rector

preaches sloppy sermons, let parishioners complain precisely about the preaching and see if some remedial action can be taken. If some parishes or some dioceses are believed to have engaged in some activities contrary to the faith or practice of the church, let the issue be raised fairly and squarely. People who believe that something is wrong should say so, and not merely stay home in silence. *But*, when issues are brought out into the open, one must expect some resolution of them. In the clear light of day, some complaints are *not* justified. Some objections are based on false information, and some disputes are primarily efforts to acquire or defend personal power. Yet we shall never know which are justified and which are not if problems are not honestly brought out into the open. The time for candor is now.



## Studying BEM

The opening paragraph of the editorial, "A Document for General Convention" [TLC, March 17], startled me with its report that "for the past two years, serious religious journals in many parts of the world have had discussions of a document known as 'BEM' [*Baptism, Eucharist, and Ministry*, adopted by the Faith and Order Commission of the World Council of Churches in Lima, Peru, in 1982]. It has received surprisingly little attention in the U.S. generally, or within the Episcopal Church in particular. Yet we understand that the General Convention is going to be asked to give an opinion on it this September.

A year ago I was of the same opinion and wrote an article for the Pottstown *Mercury* lamenting the lack of knowledge about BEM. No sooner was the ink dry on the newsprint when I learned that one of the local Lutheran parishes (there being six in our community) had been conducting a six-week study of the BEM document and were responding to a questionnaire which had to be returned to the Lutheran headquarters. The Lutheran Church in America meeting in Canada during August 1984 made its official response to the BEM document.

I found a number of published articles, including *St. Vladimir's Theological Quarterly*, Vol. 27, No. 4, 1983; *Bulletin of Austin Presbyterian Theological Seminary*, Oct. 1984; *Mid-Stream*, quarterly of the Council on Christian Unity of the Christian Church (Disciples of Christ), Vol. 23, No. 3, July 1984, and others.

Something wonderful is happening not only in our diocese but also in my community. In September of 1984 the Rev. C. Edward Geiger of the Metropolitan Council of Churches in Philadelphia, invited the ecumenical officers of the various judicatories to a prelimi-

gathered represented the Roman Catholic Archdiocese, a Lutheran synod, United Church of Christ Conference, the Presbyterian Presbytery and the Episcopal Diocese of Pennsylvania. The results of our efforts culminated in a "Workshop for Grass-Roots Ecumenism; Implications of Baptism, Eucharist and Ministry for Local Communities," attended by more than two hundred clergy and lay people on Saturday, March 16, at the Episcopal Church of the Saviour, 38th and Chestnut Streets, Philadelphia.

Our Pottstown community of 25,000 includes a wide variety of churches. Eighteen of them have made a conscious decision to concentrate on the Eucharist in BEM. The Annual Agape in the Week of Prayer for Christian Unity was the kickoff. Six weeks of study was to begin.

In one locality, members of two United Church of Christ parishes and one Presbyterian and one Baptist church gathered each Tuesday night. In an Episcopal church, Episcopalians, Roman Catholics, Methodists, United Church of Christ members and Greek Orthodox met on Sunday nights. Another group, meeting on Mondays, included two United Church of Christ and one Lutheran parish. In an adjoining rural area, Episcopalians, Methodists and United Church of Christ

luncheons successive speakers spoke on the topic of study and a two-day conference was held in Scranton.

At the heart of the concept of the "reception" of BEM document is the local community of belief. Our task is to test ecumenical agreements in our congregations. We are doing that in Pottstown and in the Diocese of Pennsylvania. Over 300 questionnaires regarding BEM were sent out to all active and retired clergy of the Diocese of Pennsylvania with suggestions for study guides and asking that each respond to the Standing Commission of Ecumenical Relations (SCER) which is collating the Episcopal responses to BEM.

The future of the BEM text will be a test of ecumenical commitments. I have a feeling that BEM is receiving more attention in the churches of America than we realize. Let's hope so!

*The author of our guest editorial, the Rev. Wilfred Penny, has been rector of Christ Church, Pottstown, Pa., for over 20 years. Fr. Penney has long been active in ecumenical and community agencies. Over 30 years ago, while he was rector of St. Ignatius Church in New York City, he attracted national attention for his role in making Dom Gregory Dix known in the U.S.*

## BOOKS

*Continued from page 4*

statements such as "Galilee was given by King Solomon to the Phoenicians." Generalizations abound, and there are glaring errors of fact, like, "in the Christian writings the only performer of miracles is Jesus."

Arnheim gives an impressive bibliography of modern writers, but quotes them rarely and shows little evidence that he understands the complex discussions of the last 80 years. There are, also, surprising omissions — Matthew Black on Aramaic origins and Sherwin White on Roman law.

Rather than spend time on this rehash of old-fashioned rationalistic arguments, one might well return to Harnack, Schweitzer, Streeter and Knox.

(The Rev.) SIMON MEIN  
Chaplain, St. Andrew's School  
Middletown, Del.

### Bible and Peace

**LOVE OF ENEMIES: The Way to Peace.** By William Klassen. Fortress Press. No. 15 in "Overtures to Biblical Theology" series. Pp. 145. \$8.95 paper.

A peace activist friend quips, seriously and frequently, "It all begins with Bible study." He's right, and William Klassen, dean of the InterFaith Peace Academy in Jerusalem and Mennonite scholar, offers a very useful aid to our search for the Biblical basis for peacemaking.

*War and peace* are slippery concepts which often can cause sloppy reasoning

and hardline positions. Klassen avoids this trap by concentrating instead on *vengeance and love of enemies*. His work is biblical exegesis, not ethical polemics, and he presents fresh scholarly insight into texts often taken for granted, as well as texts not usually considered. He also examines ancient Near Eastern and Greco-Roman sources and thus puts Judeo-Christian scriptures into context so that we can understand the uniqueness of our story.

The longest section of *Love of Enemies* is, predictably, "Jesus as Prince of Peace"; I found it particularly helpful that Klassen tackles some of the more difficult passages when examining each gospel's portrait of Jesus.

Vengeance and love of enemies are themes running straight through from Genesis to Revelation and to the present day. Specific actions are required of anyone choosing to live in faith under either code. It helps to understand these headings and clearly realize what is demanded of faithful Christians. Love of enemies is possible. It is not an easy road, but it has been and is being taken by many seeking a way to peace in harmony with the Word of God.

MARY H. MILLER  
Episcopal Peace Fellowship  
Murrysville, Pa.

### Contemporary Classics

**MORAL ISSUES.** Edited by Jan Narveson. Oxford University Press. Pp. 448. \$13.50 paper.

This volume is a collection of 38 philosophical essays on contemporary moral

issues: euthanasia and suicide, war, capital punishment, feeding the hungry, abortion, sex with or without marriage equality, justified inequality, and freedom for people. The book is clearly directed at an undergraduate philosophy course in ethics. Many of the essays are contemporary classics or selections from modern works.

The volume itself will well serve its intended audience. However, it will have limited interest to readers of THE LUTHERAN CHURCH. Many of the articles are fairly technical in their philosophical argument. What is most characteristic of this genre, though, is the focus on moral conflicts and the obligations and freedom of men and women. Ethics here is a quandary ethics. Questions of right and justice are in the forefront. Theological considerations and concerns about moral development and formation are bracketed.

TIMOTHY F. SEDGWICK  
Assistant Professor of Christian Ethics  
and Moral Theology  
Seabury-Western Theological Seminary  
Evanston, Ill.

### Books Received

**THE MAJESTY OF MAN: The Dignity of Human.** By Ronald B. Allen. Multnomah Press. 221. \$11.95.

**THE WORLD OF ST. JOHN: The Gospel and Epistles.** By E. Earle Ellis. Eerdmans. Pp. 96. paper.

**THE STRENGTH OF THE WEAK: Toward Christian Feminist Identity.** By Dorothee E. Westminister. Pp. 186. \$9.95.

**TEACHING LIFE SKILLS TO CHILDREN: Practical Guide For Parents and Teachers.** By R. Olen. Paulist Press. Pp. 139. \$6.95 paper.

# THE EPISCOPAL CHOIRMASTER'S HANDBOOK

This indispensable tool for church musicians and clergy provides selections for every Sunday and major feast of the year. It is especially easy to use, as hymns are identified both by number and first line. It continues to supply full information for the use of *Hymnal 1940*, and also includes selections from recent supplemental hymnals of the Church Hymnal Corporation.

The HANDBOOK will be of special assistance as churches adopt *Hymnal 1982*. Selections from the new hymnal will begin in Advent.

Place orders now for the 29th edition, with selections beginning with September 1, 1985. Individual copies for all clergy and choir directors and organists are recommended.

The HANDBOOK is now published by The Living Church Foundation in Milwaukee. As in previous years, all orders must be accompanied by payment in full.

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## EPISCOPAL CHOIRMASTER'S HANDBOOK

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ies all over, has a lot of uniformed military bureaucrats present, I did not feel a sense of gloom and oppression. On the other hand, the absence of foreign newspapers and magazines and the constant "power of positive thinking" from the media, including billboards, gets a bit much. It smacks of a strong and oppressive paternalism, as much as anything else — a fear of letting the children make up their own minds and sorting through life on their own. It's not so much "big brother" as fear of disorder, which can and does lead to great abuse of individual freedom.

For Christians, with really radical beliefs in religious independence, these clashes come quickly — and with insidious brutality. Probably one of the biggest mistakes of the communists was to try to abolish religion: "the nail only goes deeper when pounded" is an old truism.

More damage to the cause of religion might have been done by ignoring it. As it is, oppression has led to underground movements, many of which are broadly religious, philosophical, and political. Restoring churches, even as museums, while trying to stamp out religion, makes little tactical sense.

As an Anglican, I was happy to be reminded by the Russian Orthodox of our longtime relationship as Christians. The Fellowship of St. Alban and St. Sergius, which has promoted Anglican/Orthodox friendship since 1923, was pointed out as a forum of continuing dialogue. All in all, my pilgrimage was a transfiguring experience, as I was surprised by the strength of religion and the warmth and devotion of the people.

It was also a transfiguring experience, as I observed the real signs of the oppressiveness which keeps people in the dark and which leads to the abuse of individual rights and consciences. However, as western Christians who have experienced the Reformation and enlightenment and everyday exposure to new frontiers in science and technology, we can still learn much from the Russian Christians.

No matter how much we fear communism and hate the "Reds," the peoples of the USSR are not inhuman or evil or worthy of impersonal annihilation. They are concerned with life, liberty, and the pursuit of happiness and are caught, as we are, in the tensions of being Christians and good citizens.

What we pray and work for is a way through, a new dialogue with the other citizens of this world. Building bridges is everyone's responsibility, and while my pilgrimage was hardly a storming of the gates of Moscow, it was for me one small part of that ongoing process.



## ACCOMMODATIONS

**MINSTER HOUSE, RIPON.** The Dean of Ripon Cathedral and Mrs. Campling offer a friendly welcome to paying guests at the Minster House, Ripon, N. Yorks, U.K. The Minster House is a beautiful 8th-century house. Ripon Cathedral dates from Norman times and has a Saxon crypt. The city of Ripon is a splendid center for sightseeing. Mrs. Christopher Campling, The Minster House, Ripon IG4 1PE, Ripon 3615, England.

## 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

**WITE II MUSIC FOR EUCHARIST.** "St. Michael's Mass" time-tested, preferred nationwide! Send \$2.25 for Exam Packet incl. Pew Edition and Choir anthem on "Hyfrydol." Benjamin Harrison, 630 Nall, Mission, Kan. 66202.

## FOR SALE

**CASSETTE TAPES. SERIES 1.** "A Treasury of Anglican Divines: Cranmer, Jewel, Hooker, Andrews, Laud, Taylor." A series of six useful, engaging lectures surveying the emergence of Christian thought in Anglican perspective. Study guide included. \$20.00. **CASSETTE TAPES. SERIES 2.** "The First Four General Councils of the Church: Nicea, Constantinople, Ephesus, Chalcedon." A series of four interesting, insightful lectures surveying the Church's official formulation of Christian doctrine concerning the Trinity and the nature of Christ. Charts and study guide included. \$20.00. Get both or \$30.00 and save. Write: The Rev. C. Michael Thornburg, Ph.D., P.O. Box 8553, Caleb Brewster Station, Bridgeport, Conn. 06605.

## POSITIONS OFFERED

**DIRECTOR** wanted new department of Extension and Continuing Education at evangelical Episcopal seminary. Opportunity for trained adult educator/visionary/administrator. Experience and commitment required. Salary and benefits. Inquire: Trinity Episcopal School for Ministry, 311 11th St., Ambridge, Pa. 15003.

**FLORIDA PARISH** of moderate churchmanship seeks assistant for shared responsibilities. Telephone: (813) 447-3469.

**EMMANUEL** of Hailey, Idaho, seeks priest for 100-year-old, stable but growing church. Traditional values only prerequisite. \$12,000 total pastoral budget. Part-time ministry offers opportunity for complementary interests. Write: Search Committee, P.O. Box 576, Hailey, Idaho 83333.

**ASSISTANT PRIEST** for midwest parish emphasis on youth work/education. Salary, benefits, small apartment. Send resumé. Reply Box J-606\*.

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

PEOPLE  
and places

## Changes of Address

The Rev. Edmund L. Burke should be addressed at 411 Evesham Ave., Magnolia, N.J. 08049.

The Rev. Nathaniel R. Elliott may be addressed at 41 E. Linwood Ave., Maple Shade, N.J. 08052.

The Rev. Carroll B. Hall is now at Suncoast Manor, Box 435, 6909 9th St. S., St. Petersburg, Fla. 33705.

The Rev. Joseph S. Harrison may be addressed at 160 Alpine Trail, Lake Mohawk, Sparta, N.J. 07871.

The Rev. Willard Rorke should now be addressed at 10110-127 B St., Surrey, British Columbia, Canada V3B 5M3.

## Other Changes

The Rev. Frederick S. Baldwin, rector of St. Bernard's, Bernardsville, N.J., became canonically resident on December 31, in the Diocese of New Jersey.

The Rev. Frances C.B. Bickerton became canonically resident on January 15 in the Diocese of New Jersey; she is part-time assistant, Christ Church, Middletown. Add: 47 Birchwood Court, Tinton Falls 07724.

The Rev. Jo-Ann Drake is currently non-parochial and pursuing graduate studies.

The Rev. Joseph A. Hayworth is now non-parochial. Add: 910 Croyden St., High Point, N.C. 27260.

## Retirements

The Rev. Harry L. Casey, as of January 1. Add: 210 Burgundy Dr., The Vineyards, Swedesboro, N.J. 08085.

The Rev. David Craig Patrick, from St. Philip's, Joplin, Mo., after serving that parish since 1955. Add: 701 Glenview, Joplin 64801.

The Rev. Carl Edward Wilke, as rector, from Christ Church, Springfield, Mo. Add: 2511 Edgewood St., Springfield 65804.

The Rt. Rev. Philip Elder has resigned from St. Augustine's, Asbury Park, N.J., as of February 28, which he has served as rector since 1976. He was from 1966 to 1976 Suffragan Bishop of Guyana, the Church of the Province of the West Indies.

## Religious Orders

Sr. Jane Patricia of the Community of St. John Baptist has been granted release from the community and was accepted in transfer to the obedience of the Rt. Rev. Andrew Wissemann, Bishop of Western Massachusetts, March 3, at Grace Church, Amherst, Mass. She will spend three months each year at the community's mother house in Windsor, England.

## Deaths

The Rev. John T. Williston, a retired priest of the Diocese of Chicago and long-time rector of the Church of the Annunciation, Bridgeview, Ill., died at Memorial Hospital in Benton Harbor, Mich. at the age of 72 on December 7.

A graduate of Nashotah House, Fr. Williston's early ministry was spent in southern Illinois and Indiana. He later served parishes in Pennsylvania before becoming rector of St. Dunstan's and later priest-in-charge of St. Cyprian's, both in Chicago. In 1956, Fr. Williston was named rector of the Church of the Annunciation where he remained until his retirement. He actively assisted at a number of churches in Michigan during his retirement.

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## POSITIONS OFFERED

**RETIRED PRIEST** for small congregation in attractive Illinois River town. Lovely church, renovated 3/4 bedroom vicarage, Eucharist-centered tradition, generous allowances. Reply Box Q-607\*.

**YOUTH MINISTER** wanted, lay or ordained spirit filled parish of 300 families located in 1 mac, Md., a suburb of Washington, D.C. Experience and commitment required. Salary \$18,000 plus 1 fits. Send resumé and references to: Br. Sosnoski, St. James Episcopal Church, 11815 S Locks Rd., Potomac, Md. 20854.

**URBAN BURNOUT?** Semi-rural small city parish (newly yoked) is searching for its first permanent rector. Located in eastern Kentucky, the parish liturgically diverse and offers great opportunity for growth. Contact: Calling Committee, Box 464, Stonburg, Ky. 41653.

**NEBRASKA** parish is looking for a curate with interest and experience in dealing with youth Christian education. Send resumé and reference to: St. Andrew's, 925 S. 84th St., Omaha, Neb. 681

**SOUTHEAST ALASKA** family parish in Ketchikan seeking priest. Multi-ethnic membership about 200. Interested applicants write: St. John Church, Box 3003, Ketchikan, Alaska 99901. 1 line postmark by May 31, 1985.

## POSITIONS WANTED

**ORGANIST** seeks full-time employment. MM level. Excellent conductor. Men and boys or mixed. Excellent teacher. Ten years experience. James Smith, Cypress, Philadelphia, 19106. (215) 627-8393.

**DEVELOPMENT** and business officer. Two years experience with independent and church institutions. Available for consulting and interim positions. Will travel. Joseph T. Cabaniss, Islesle, Maine 04848. (207) 734-6745.

## SERVICES OFFERED

**COMING TO ENGLAND?** First contact the Church of St. John the Evangelist, Hyde Park Crescent, London W2. An English Church with an American ministry. Sundays 8 a.m., 10 a.m., 6:30 p.m. office will try to help you: with tourist advice; find parish church; church information; clergy changes. Contact: Fr. Thaddeus Brichard, 18 Soi Crescent, London W2 2PN. Telephone: 01-262- Open all day, and daily worship.

## WANTED

**AMERICAN PRAYER BOOKS** 1786-1891, all titles, sizes; also books on American Prayer Book. Please send titles, dates, condition and reason asking price. The Rev. Robert Norton, 3312 Canso Dr., Los Angeles, Calif. 90026.

**ENGLISH PRAYER BOOKS**, all years, edit sizes. Please send date, condition and reason asking price. The Rev. Robert Norton, 3312 Canso Dr., Los Angeles, Calif. 90026.

**TRADITIONAL PACINA** for sacristy. Look for devotional attributes as well as functional qualities. Please send details, photo and reasonable asking price. Have found nothing inspirational in church supply catalogs! Associate Priest, All Saint Eucalyptus Lane, Santa Barbara, Calif. 93108.

# CHURCH DIRECTORY

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

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
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, v, 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, Eu. Wed 12:10 Choral Eu

**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

**WATERTOWN, N.Y.**  
**CHURCH OF THE REDEEMER** 265 E. Main St.  
The Rev. Robert W. Offerle, CSSS, r  
Sun 9:15 Mass, 5 EP & B: Sat 5 (Vigil Mass)

**DALLAS, TEXAS**  
**GOOD SAMARITAN** 1522 Highland Rd.  
Sun Masses: 8:30 (Low), 10 (Sol High). Daily & C as anno  
"An Anglo-Catholic Parish"

**INCARNATION** 3986 McKinney Ave.  
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.  
Arps, 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

**ST. CHRISTOPHER'S** 2600 Westminster, 75205  
at Exit 11, North Central Expwy.  
The Rev. Lawrence C. Bowser, priest-in-charge  
Eu Sun 7:30 & 10; Wed 9:30; Thurs 6

**FORT WORTH, TEXAS**  
**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. William A. Cray, Jr., r  
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45  
(Thurs 6:15), EP daily 6. Wed Eu 10

**HURST, TEXAS**  
**ST. STEPHEN THE MARTYR** 2718 Hurstview Dr. 76054  
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c  
Sun Masses 8 (Mat & Low, I), 9:30 (Cho, II), 11:30 (Sol, I), V 6.  
Daily Mat 6:45, Mass 7, V 6:45. Sat Mat 10, Mass & HU 10:15,  
V 6

**SAN ANTONIO, TEXAS**  
**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rea Comings, D.Min., r; the Rev. Log-  
gan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.  
Scott Davis  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite  
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

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

**MILWAUKEE, WIS.**  
**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. Frederick F. Powers, Jr., dean 271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 8. Daily as anno

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

**DIEGO, CALIF.**  
**ific Beach)**  
**DREW'S-BY-THE-SEA** 1050 Thomas Ave., 92109  
v. Robert D. Kelsey, r  
7:30 & 10; Wed Eu 10 & 6:45

**JOSE, CALIF.**  
v. St. John Street at Second on St. James Sq.  
ad 1861 — Erected 1863 (408) 293-7953  
v. David A. Cooling, r  
Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

**INGTON, D.C.**  
**JL'S** 2430 K St., N.W.  
v. Canon James R. Daughtry, r  
sses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also  
Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &  
MP 6:45, EP 6; C Sat 5-6

**ONUT GROVE, MIAMI, FLA.**  
**EPHEN'S** 2750 McFarlane Road  
& HC 8, HC 10 & 5; Daily 7:15

**ANDO, FLA.**  
**DIAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
v. Rev. Harry B. Sherman, dean; Robert J. Vanderau,  
omas A. Downs, canons; Ronald F. Manning, Gloria  
eler, Ashmun N. Brown, deacons  
u 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05,  
0, EP 5:15

**ON ROUGE, LA.**  
**KE'S** 8833 Goodwood Blvd., 70806  
v. Donald L. Pulliam  
Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H Eu  
9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

**RCHVILLE, MD.**  
**CH OF THE HOLY TRINITY** 2929 Level Rd.  
v. James A. Hammond, r; the Rev. Nancy B. Foote, d  
orship: 8, 9:15 & 11

**TON, MASS.**  
**CH OF THE ADVENT** 30 Brimmer St.  
v. Donald R. Woodward, priest-in-charge  
sses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

**AINTS** 209 Ashmont St., Ashmont, Dorchester  
mont Station on the Red Line (436-6370; 825-8456)  
v. J.F. Titus Oates, r; the Rev. Ronald E. Harrison, c  
30 Low Mass, 10 Solemn Mass. Daily Mass 7

**HN THE EVANGELIST** 35 Bowdoin St.  
v. Emmett Jarrett, v; the Rev. Margaret Rose, c  
d Eu 10:30. Daily as announced

**ST. PAUL, MINN.**  
**ST. PAUL'S CHURCH ON-THE-HILL** Summit & Saratoga  
The Rev. James W. Leech, r; the Rev. E. Theo. Lottsfeldt  
Sun 8 Low Mass, 10 High Mass. Wkdy as anno

**LONG BEACH, MISS.**  
**ST. PATRICK'S** 200 E. Beach  
The Rev. William R. Bulce, v  
Sun Masses 8 & 11. Ch S 10:30. 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.**  
**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 Lodi 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. Bernard W. Poppe, 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 Charles Hoeh, r  
the Rev. Henry Solem, c  
Our 150th Year 9818 Fort Hamilton Parkway  
Sun: HC 8 & 10; Wed HC 6:45 & 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; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-  
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP  
Tues-Thurs (Choristers: in school year), Sat MP 7:15, HC  
12:15; EP 4

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

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

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

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