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Service of thanksgiving at the Catedral Nacional de El Señor in Quito, Ecuador: a gift between dioceses [p. 9].

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Autumn Meditation

By DAVID E. BERGESEN

As I write, the weather has turned cold and gray, a foretaste of the fall and winter to come. I remember living as a boy in Honolulu and hearing my mother talk about missing the change of seasons. I didn't miss the cold of winter, and I still don't. (Probably that's one of the reasons I spent so many years in the tropics!)

But the change of seasons is a reminder that although each of us is an historical person, living a finite existence, we are also part of an order that expresses itself in cycles — regular and inevitable changes that in turn mark the unrepeatable seasons of our own lives.

Thus at the same time that the arrival of October reminds me of the autumn of my own life, which — depending on how much my bones creak and my joints ache — is either rapidly approaching or else has me firmly in its grip, it also brings to mind that the continuing yearly round of Octobers, announcing their arrival with brisk winds and falling leaves, will — God willing and we don't blast the planet into nuclear winter — outlast us all.

So we live both as part of that continually recurring cycle of nature — days, months, years — and also as mortal creatures who play a limited engagement in the theater of time. We are not comets, returning at regular intervals through the ages, but meteors, blazing one time only across the firmament of human history, perhaps hardly visible to the casual observer — or the historian — but truly an integral part of the tapestry of human endeavor.

Our relationship with God shares the duality; at one and the same time we are his creatures, caught up in the fabric of the natural world with its cycles, seasons, instincts and drives, and yet also

Our guest columnist, the Rev. Canon David E. Bergesen, is rector of St. Timothy's Church, Littleton, Colo.

called into a personal relationship with him as his sons and daughters in Jesus Christ, a relationship transcending time and space.

Our life in this world as Christians partakes of this as well: part of an historical community — the church — yet participating in the yearly cycle of feasts and fasts; part of the natural order of his creation, yet called to supernatural glory in his love for each one of us.

Let us praise God in the falling leaves and falling snow, in Indian summer and football season, in autumn and in winter, and always in the hope of God's eternal springtime — the resurrection of Jesus Christ our Lord.

Going Home

Seated between two sons,
Third in grandmother's chair,
My mother's reading aloud
"The Wind in the Willows."
Why was little Portly
Content between Pan's hooves?
Calls, piping, mystery,
Beyond the library's fire,
Lead to what great spirit?

Sons and daughter around me,
Supper finished, our work done,
I am reading aloud
"The Chronicles of Narnia."
Aslan, feared, loved,
Never forgotten, calls.
The books' children follow
To they know what where.
My children feel the tug.

I lie now in my bed,
Past the dark at the top
Of the winding stairs,
Gracious, comfortable years spent,
Intimacies explored,
Too many good byes said.
My living children arrive,
The other waits? I have
Been anointed and fed.

The call goes out. I answer.
My Lord then takes me home.

William M. Sloan

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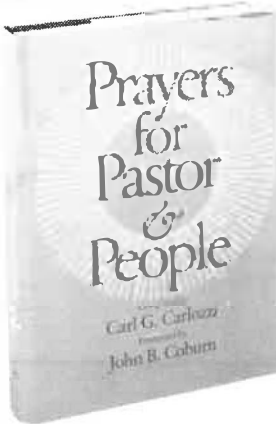
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Grounded in the varied treasury and rich heritage of the Anglican tradition, Prayers for Pastor and People is an extensive collection of blessings, thanksgivings, intercessions, litanies and prayers. Compiled and edited by the Reverend Carl G. Carozzi, D Min., Rector of All Saints Church in Phoenix, these prayers will assist clergy by providing additional prayers for worship and ministry. The book offers lay-persons a wide variety of relevant prayers for personal devotion. The foreword is by the Right Reverend John B. Coburn, DD, Bishop of Massachusetts.

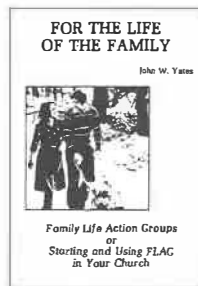
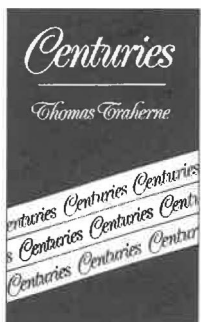
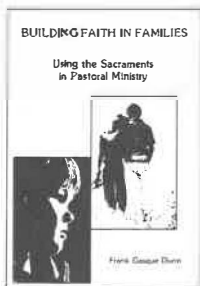
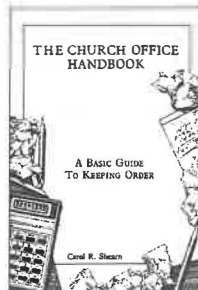
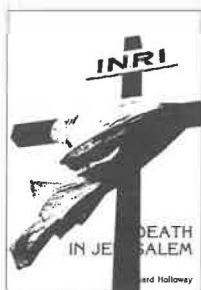
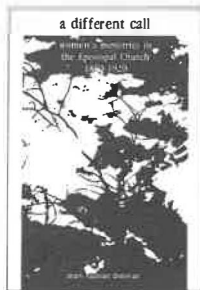
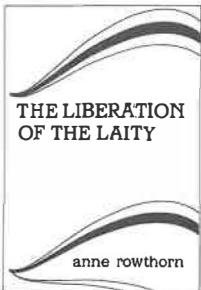
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Do not grumble, brethren, against one another, that you may not be judged.
James 5:9



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LETTERS

Letters from readers are welcomed by THE LIVING CHURCH, but selections for publication are solely at our editorial discretion and may be abridged as we see fit; 100 to 250 words are preferred. We request that all letters for publication be signed and each indicated as a "Letter to the Editor"; also, please include an address and phone number.

Who Is First?

Ronald Peak's guest editorial [TLC, Sept. 7] regarding the rudeness of clergy gives me the courage to raise a question that might prompt further discussion. His particular problems with vestments and worship posture are not my problems. In fact, lack of conformance in the minutiae of our life is good Anglican tradition and I rather enjoy the reflections of personalities in dress and stance (as I would hate to see all the dons in an academic procession appear the same!).

The point at which we clerics might well appear "rude" is in the practice of receiving from the Lord's Table *first*. A much more appropriate — relating to Jesus' own teaching and example — role would have us serve the people first and then consume the remainder of the elements. It always bothers me that we take the best seats and eat first! What are we saying to the world with such body language?

(The Rev.) JAMES GRAY ESTES
St. Francis Church

Pauma Valley, Calif.

. . .

Regarding the guest editorial by Ronald R. Peak, my reaction to the variety of vestments worn by visiting clergy is one of excitement. The church, thank God, is a collection of diverse pilgrims. A surplice here, an alb there and an occasional tippet provide a dramatic visual representation of our ability to worship in different — but equally valid — ways.

As for standing clergy and kneeling laity, I agree with Fr. Peak. The unity of corporate worship is enhanced by doing the liturgy together. On occasions where the bishop presides, he has the seldom-used prerogative of instructing participants, clergy included, about standing and kneeling. In too many cases, the bishop simply goes along with local custom, which leaves visiting clergy to fend for themselves.

(The Rev.) JOE SULLIVAN
Blue Springs, Mo.

And we apologize to irate readers that the name of a liturgical garment was regrettably misspelled — but we do like the surplus rather than the minus kind of surplice.
Ed.

CHRISTMAS

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THE LIVING CHURCH

October 12, 1986
The Season after Pentecost: Proper 23

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Alabama Suffragan Consecrated

The Rev. Robert Oran Miller was consecrated Suffragan Bishop of Alabama in the Cathedral Church of the Advent in Birmingham, Ala., in September. Chief consecrator was the Most Rev. Edmond Browning, Presiding Bishop, and joining him were the Rt. Rev. Furman Stough, diocesan bishop; the Rt. Rev. Duncan M. Gray, Bishop of Mississippi, and 16 other bishops.

Bishop Miller, 51, is a graduate of Birmingham Southern College and the Candler School of Theology of Emory University in Atlanta, Ga. After serving four years in the Methodist Church, he studied for a year at the School of Theology of the University of the South, Seawane. He was ordained in the Episcopal Church in 1968 and has served three parishes in the Diocese of Alabama. Bishop Miller and his wife, Margaret Fisher, have two daughters.

(The Rev.) EMMET GRIBBIN

Fund Unites Russian Family

The first refugee family to come from Russia to the United States through local offices of the Presiding Bishop's Fund for World Relief arrived at Los Angeles International Airport this summer.

Tears flowed and television cameras rolled as Gregor Sulian, 58, was reunited with his brother, Toros, 40, after seven years of separation. Gregor Sulian, a truck driver in Russia, was accompanied by his wife, four children, son-in-law and granddaughter.

"I am very happy," Toros Sulian said. "Seven years is a long time to be apart." He and his family arrived in Los Angeles as refugees from Armenia in 1979, a family spokeswoman said. They now live in Hollywood.

The Fund, which has long been associated with emergency aid to disaster areas, agriculture development and other world-wide projects, is also a voluntary agency through which refugees can come to the U.S. Local cases are processed by diocesan refugee coordinator Joye Cawley, based at the Immigrant and Refugee Center at St. Anselm's Church, Garden Grove, Calif.

"We arrange transportation, handle paperwork and offer assistance as needed," Ms. Cawley said. "We coordinate resettlement, help refugees find homes . . . and direct them to services . . . for which they are eligible."



Bishop Miller and his family after the consecration.

Individual or families of refugees must have a relative or friend who agrees to sponsor them for immigration, she noted. Last fiscal year, the refugee center received 439 refugees in the diocese, and nationwide over 1,700 arrived through the Fund. Many settle within the boundaries of the Diocese of Los Angeles and well as in the Diocese of Olympia.

The Fund "has been very helpful," said Toros Sulian's daughter, Elizabeth Pogolian. "We appreciate it because our family comes here with nothing: no money, no nothing. They do not speak English. But with (the Fund's) help, we can get by."

Justification by Faith

Official Anglican and Roman Catholic representatives believe they have solved one of the key disputes that has divided their communions since the Reformation: justification by faith.

In a statement issued at the end of a meeting of the Anglican-Roman Catholic International Commission in Llandaff, Wales, the representatives said they had reached agreement "on those issues of salvation and justification which gave rise to deep divisions in the 16th century."

A brief summary of the agreement issued in London after the meeting disclosed that the international commission concentrated on a "proper understanding" of four principles:

- the faith through which we are justified;
- the correct understanding of the term justification (together with the related concept of righteousness and justice);
- the bearing of good works on salvation;
- the role of the church in the process of salvation.

The summary adds: "it is (the commission's) view that this agreed statement is coherent with the official formulations to which each communion is committed. Moreover, the commission submits that any outstanding differences of interpretation or ecclesiological emphasis are not such as can justify continuing separation between Anglicans and Roman Catholics."

The agreement is the result of a long process of discussion over two years, involving the presentation of papers from both sides and contributions from outside experts.

The Anglican-Roman Catholic dialogue team will now continue with one of the major tasks before it: a study of all factors that hinder progress toward mutual recognition of ministries between the two communions, including the ordination of women to the priesthood.

"As is well-known," said the summary, "the ordination of women in some parts of the Anglican Communion is seen by the [Roman] Catholic Church as a serious obstacle to such progress. For this

reason the commission received and discussed two papers which considered the question of how the commission should deal with this issue in the context of its work on mutual recognition of ministries."

The document containing the precise agreement on justification by faith will not be published until it has been submitted to Pope John Paul II and the Most Rev. Robert Runcie, Archbishop of Canterbury.

Ecuadoran Church Consecrated

The Rt. Rev. Adrian Caceres, Bishop of Ecuador, and the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut, joined together in September to consecrate Ecuador's new cathedral, the Catedral Nacional de El Señor, built in Quito with funds from Connecticut Episcopalians.

Over 1,000 people attended the service, including 18 from Connecticut, and congregations throughout Ecuador were represented. In his sermon, Bishop Walmsley spoke about cross-cultural gifts that had been exchanged between the two dioceses in the past seven years of their partnership. While his diocese has given financial and other support to build churches so that Ecuadoran Episcopalians will not be viewed as "just a sect" by their society, Connecticut's people have been given the gift of seeing the strength of Christian faith in the face of dire poverty, he added.

The visiting group from the U.S. is currently traveling through the Oriente province of Ecuador, which is home to isolated groups of Indian tribes along the Amazon. Twenty-five years ago

members of an Auca tribe killed a group of evangelical missionaries trying to establish a church in the region. Last year they asked Bishop Caceres to send them a priest.

Bishops Protest Curfew

Three Namibian bishops have taken legal action in an attempt to end the dusk-to-dawn curfew which has paralyzed Ovamboland, in the north of the territory, for eight years.

The Rt. Rev. James Kauluma, Bishop of the Anglican Church in Namibia, alleges in a lengthy affidavit that the curfew is unreasonable and has been arbitrarily imposed. He noted that there have been numerous reports of villagers being shot on sight by South African soldiers as they walked outside their houses after dark. A Lutheran and a Roman Catholic bishop have joined in the suit.

The application to have the curfew regulations declared invalid has been served on the cabinet of the South African-created "interim government" in Namibia, as well as on the South African minister of defense, General Magnus Malan, and Louis Pienarr, the Pretoria-appointed administrator-general of the territory.

The curfew has had serious implications for the lives of the Ovambo people, in that they can no longer visit friends at night. Evening church services, midnight mass included, are also not allowed. The plaintiffs allege that the regulations violate the bill of rights by impinging on freedom of religion, assembly, movement and association.

BRIEFLY...

The Episcopal Computer Users Group plans to celebrate its first anniversary on October 16. Formed last year with 42 diocesan administrators, treasurers, parish priests and computer enthusiasts as charter members, their number has grown to over 350 people. The organization is sponsored by the Church Pension Fund and was formed primarily to help members share experiences, take advantage of expertise in the church and to be a source of information.

A program developed by St. Paul's Church in Indianapolis gives a variety of training for those who read Scriptures. "Training for Lectors" involves a training manual and three cassettes and emphasizes relaxation, breathing, tone development, formation of vowels and consonants, use of emphasis and pause, oral phrasing and inflection. Stella Kryszek, director of the lector's guild at St. Paul's said, "The Scriptures are difficult to read," and added that the chief fault of most readers is that they go too fast. The training materials are available through the parish.

The Diocese of Virginia recently sent \$18,000 to the Church of the Province of Southern Africa to be used by its bishops in ministries that "witness to justice and reconciliation." Funds have been collected throughout the summer to provide for the special grant. The Rt. Rev. Peter J. Lee, diocesan bishop, sent the grant to the Most Rev. Desmond Tutu, Archbishop of Capetown. In his letter, Bishop Lee told the archbishop that the gift came from "the people of the Diocese of Virginia with prayers for your ministry, for your people, and for your country."

When Mr. and Mrs. Stephen Padgett of Nottingham, England found they had a poltergeist in their home, they went right to their vicar for help. The *Church of England Newspaper* reports that the vicar, the Rev. Leslie Walters, told the couple to "call their poltergeist Fred and to treat him like a naughty child." The suggestions seemed to work and the apparitions, ringing doorbells and mysterious disturbances disappeared. Fr. Walters told the *Newspaper* that "the role of the diocesan expert was very important in cases like this and he would advise all clergymen to go directly to him."



The Rev. Herbert Ward (left, holding shovel), executive director of St. Jude's Ranch for Children in Boulder City, Nev.; and Dr. John Rousseau, pastor of Grace Community Church in Boulder City, break ground for an expanded administration building at the ranch. The expansion calls for the addition of two new wings on the existing building and will provide additional office space for social workers and counselors in preparation for new cottages and more children.

Father of the English Bible

William Tyndale

By DAVID THORNTON



William Tyndale

Exactly 450 years ago this past week, October 6, 1536, having been defrocked by foreign prelates and declared heretic, “worthy William Tyndale,” as schoolmaster Roger Ascham later put it, “was unworthily put to death” at Vilvorde Castle, just north of Brussels. Before being strangled and burnt at the stake, this reforming Englishman uttered the cry that was to haunt and eventually alter his native land: “Lord, open the king of England’s eyes.”

Tyndale’s life-work did not end with his death; indeed, it had scarcely begun. It was carried on by others who revised his translation of the Bible or brought about reforms that later characterized the Church of England. For this, he is recognized as “the first influence” in the formation of the English Protestant mind. One is tempted, suggests historian Philip Hughes, “to exaggerate and say that he is the foundation on which all the rest has been built.”

Because he was the first Englishman to translate scripture from original Greek and Hebrew sources — and did so with such simplicity and dignity, with stately grace and cadenced vigor, in words that are now so familiar — he stands eminently among those who have fashioned the spiritual life of all English-speaking peoples. What Martin Luther, in “eaglelike flight” had done for mod-

Reformer, martyr, and master linguist, he shaped the music and majesty and stately authority of English-language Scripture.

ern German, Tyndale with equal mastery — “the highest,” said Milton, “that human capacity can soar to” — did for English, indeed, for the “King’s English.”

Younger son of a well-to-do farmer (also called Hutchins), Tyndale was born about 1494 near the Welsh border of Gloucestershire, where for more than a century the countryside had been dominated by the teachings of John Wycliffe and his Lollard disciples who preached to common folk biblical visions in an English version of the Latin Vulgate.

Sent at age 12 to Oxford, he was known as a virtuous and impassioned student of scripture and languages, and in 1512 was conferred bachelor and, three years later, master of arts.

This was an Oxford still stirring with the humanist exhortations of John Colet

whose lectures on Paul’s Epistles endowed the exploration of Greek texts with Renaissance fervor and an intellectual intensity that brought the Bible alive.

Ordained a Franciscan priest, Tyndale entered theological studies at Cambridge where only recently Desiderius Erasmus had taught Greek and divinity.

Already a center of reforming sentiment, Cambridge bustled with Lutheran theology, and the nearby White Horse Inn (known as “Little Germany”) buzzed with biblical talk. Here, Tyndale met Miles Coverdale, Augustinian friar and later co-worker, and many who would later go to the stake for the theological ideals of English reformation: Thomas Cranmer, Hugh Latimer, John Frith.

Cambridge behind him, Tyndale went to preaching and later to tutoring the children of a Gloucestershire squire. At the squire’s table, he spoke openly of the priesthood of all Christians, of their salvation through faith in Jesus, of the Bible as the arbiter of Christian life and the church as the people of God.

Visiting clerics, however, heard only the sounds of heresy. So, whether to ratify his ideas or ransom his preparatory studies, Tyndale resolved to translate into his freshly minted mother-tongue a clear expression of the word of God which all his countrymen might read.

For who could be “so bedlam mad,” he later wrote, to deny common men access to their scriptural heritage or prevent their coming “with a single eye unto the words of health and of eternal life”? And

David Thornton, pen-name of a retired psychotherapist and former editor, is a lay preacher and secretary of the mission board of a small north Florida congregation.

to a clerical opponent he promised that one day "a boy that driveth the plough shall know more of scripture than thou dost."

For sponsorship, he sought the help of Cuthbert Tunstall, humanist-trained Bishop of London and friend of Erasmus. But the bishop (whom Tyndale later termed "a ducking hypocrite, made to dissemble") steered smoothly clear of commitments, mindful that Oxford's third synod of 1408 had made it a crime to translate Latin scripture.

Knowing that there was "no rowme in my lord of london's palace" and no place "in all englonde" for his work, Tyndale sailed for Germany to gain unhindered access to its more advanced printing presses. Within a year, by 1525-26, he had prepared a translation of the New Testament (Luther's German version had taken but 11 weeks).

Yet publication was broken off when a crusading cleric had the Hamburg printshop closed down, forcing Tyndale and his assistants to flee with unbound pages to Worms. Still, his Gospel, in fragments as well as bound copies, was smuggled into England — some 18,000 copies in three years.

But an alerted and angry Henry VIII, who considered that an English Bible was no fit diet for common men, ordered his agents to seize all copies for burning and "their keepers and readers" for imprisonment and fines. For more serious offenses in civil discontent he reserved the stake.

Why such violent response, we wonder today? For one thing, Tyndale was not just translating: with scholarship that had the common touch, he was glossing and commenting and drawing parallels of pointed immediacy between scriptural and contemporary events.

Jesus became an English Savior preaching the Kingdom of God to the poor and lowly: blacksmiths and bakers, saddlers, servants, and stonemasons, weavers, tailors, and fishmongers.

And in his glosses, the evils of church and state were writ large in fearful analogy: each Herod had an English name, each Caiaphas an English face. Pontius Pilate lived in London; scribes and wealthy pharisees, all in Tudor robes, infested palaces and wrung riches from the poor with tithes and indulgences.

Tyndale's Bible thus became a distant mirror in which common men could see the terrible message of their lives and the shadows of enemies and antichrist — images which would have incalculable and unexpected effect.

For another thing, Tyndale (now "skilled in seven tongues") gave new twists to old formulas, prompting Bishop Tunstall to claim 3,000 errors in the text. Thus, Jesus said "Repent," not "Do penance," thereby threatening church practice; St. Paul said "Love," not "Charity" — a threat to alms and

"Tyndale's Bible thus became a distant mirror in which common men could see the terrible message of their lives and the shadows of enemies and antichrist — images that would have incalculable and unexpected effect."

tithes; Luke's "Ecclesia" became "Congregation" not "Church" because, Tyndale argued, the clergy "had appropriate unto themselves the term, that of right is common unto [all] that believe in Christ."

Finally, Tyndale made English a fitting vehicle for translating Greek and Hebrew, and translated not in ordinary prose but in "linen words" that would ultimately be embedded in that "noblest monument of English prose," the King James Bible — upwards of eight-tenths of whose New Testament is almost pure Tyndale.

The pictures are still there: the "shepherds abiding in the fields," the vintners who have "born the burden and heat of the day," the wealthy farmer who tells his soul "Take thine ease, eat, drink, and be merry." And so are the inspiring phrases: Matthew's "Blessed are the peacemakers" and "O ye of little faith"; Paul's "Making melody to the Lord in your hearts" and "For in him we live and move and have our being"; Peter's "Until the day dawn, and the daystar arise in your hearts."

In the New Testament St. Paul is a "chosen vessel"; in the Old, some Israelites are "a rascal people." David still sings to the Lord who "Plucked me out of mighty waters," and Jonah tells how "The Lord hurled a great wind into the sea."

The terms he coined still ring true: *longsuffering, tendermercies, scapegoat, passover, mercyseat.*

By 1530, having survived shipwreck and the loss of manuscripts, Tyndale was settled in Antwerp where he published his Pentateuch and a year later the Book of Jonah. But he was still a fugitive from English law and equally in danger of arrest by the Emperor's officers in the Netherlands. And with these he may have sealed his fate by publishing the acidulous "The Practice of Prelates" and two earlier tracts on ecclesiastical abuses.

But even his enemies conceded his goodness and piety, while one friend wrote of him that "there be not many perfecter men this day living."

Too well used to danger, he quoted in a letter the exhortation of Aeneas to fellow Trojans: "For the vanquished, the only safety is to hope for none."

The danger was realized in May, 1535, and with biblical irony when a trusted disciple (and perhaps extortioner) betrayed him to arresting officers of the Emperor's procurer-general. For 16 months he was held in state-detention at moated Vilvorde Castle before being sent to the stake.

Prophetically, nine months after his death, a Bible that was essentially his own was published by royal license, and thus passed, under several different titles, into today's English Bible. Though he had translated barely three-fifths of the Old Testament, that Bible contains more of Tyndale's work than that of anyone else.

Honored now as a leader of English Reformation, and as the greatest name in the history of the English Bible, Tyndale in his petition to "Open the king of England's eyes" may more importantly have made of the Bible a book that can also open our own.

Tyndale Books

Doctrinal Treatises, Exposition and Notes . . . on Holy Scripture, An Answer to Sir Thos. More's Dialogue,
All Johnson Reprints, Harcourt Brace Jovanovich, N.Y.

The Obedience of a Christian Man, A Compendious Introduction Unto the Pistle off Paul to the Romayns,
Both published by W. J. Johnson, Norwood, N.J.

William Tyndale by James F. Mozley, Greenwood Press, 1971. Reprint of the standard biography.

How to Get Published

By THE EDITOR

How can I get my book, article, or pamphlet published?" Since the invention of the printing press, millions of people have asked this question. Some have, and some have not, gotten the answer.

Not everyone is going to write a great book, or even any book at all. Yet anyone who has something significant to say, the talent to write it reasonably well, and the willingness to expend some time and effort, can in fact get something published. Those who can establish themselves as writers of stories, articles, poems, or whatever, may indeed someday have a book published, or contribute to a book of material by several authors.

A basic piece of advice to aspiring authors (as indeed to aspiring practitioners of many other fields) is to *start where you are*. Write about things you know about, sights you have seen, information in fields you are familiar with, or (in fiction) personalities and events like ones you have known in real life. Whatever your activities or interests may be, you will probably find some publication for which they are pertinent. Businesses have house organs to which contributions by employees are usually welcome. Different professions have their distinctive journals. If you are interested in gardening, or birdwatching, or collecting coins, there is probably a local or regional organization putting out a newsletter. In many associations and societies, the editor of the newsletter is eager for well-written contributions.

In the religious field, there are parish newsletters, periodic publications of guilds and church societies, diocesan monthlies, and national publications such as this. Right in your own parish there may be a substantial literary opportunity. Does your parish have an attractive brochure describing its life and work? Has the parish history ever been written and attractively printed as a pamphlet? It can be a good item for sale at the parish bazaar or other times.

In a project of this sort the author should become acquainted with every stage of production. Talk with the printer about the quality and color of paper, the style of type, the placement of photos and decorative artwork. This is interesting, it is good experience, and you learn first hand that a written text

Everyone with writing talent can get something in print, if he or she knows what an editor is looking for.

can have its style and flavor enhanced by being properly presented, or it can be gravely impaired. The best prose in the world will not be read if it is in a tacky looking pamphlet with ill-proportioned type and an unattractive picture on the front! Similarly, it may not be read if it is too expensive, or too cheap. Even for a local effort, cost and market opportunities are part of the picture. Because you may have the opportunity to supervise the entire project, the producing of a booklet or pamphlet for a church, or other organization you are part of, can be an especially gratifying and rewarding experience.

Many people wish to get stories into local newspapers. Churches and other organizations crave the publicity, and are often disappointed not to get it. Yet it is not really difficult to get into local papers, even in fairly large cities. If you wish to report church news, or some other type of activity on a regular basis, visit the newspaper office, become acquainted with the editor who handles this field. Find out the length of material they want, and their wishes about photos. News reports should always be prompt, accurate, and reasonably brief. Always try to include human interest items — even if some details are corny!

When writing articles, stories, or poems for a magazine, authors should thoroughly acquaint themselves with the style and flavor of that particular publication. Every magazine is somehow addressing a certain kind of readership in a way to which that readership responds. The effective magazine writer needs to be *part of that community of discourse*. Every year this magazine, for instance, receives some well-written and informative articles two or three times the

length of the feature articles which we usually carry. The authors worked hard on these articles, but they did not take the trouble to inform themselves, by personal observation, of the length of articles we are most likely to accept.

William Palmer Ladd, the dean of Berkeley Divinity School some decades ago, was famous for his pithy and widely read essays on aspects of the Prayer Book. Some years after his death, I heard someone ask his secretary how he had gone about writing these essays. She said that he went through each draft again and again to eliminate any unnecessary paragraph, through each paragraph to eliminate any unnecessary sentence, and through each sentence to eliminate any unnecessary word. Budding authors, for whom prolixity is so often a problem, may do well to remember this.

All this is also true when one seeks to enter the field of book publication. Most publishers also have a certain type, or a group of types, of books which they regularly publish. Again, there is a community of discourse of which one needs to be a part. It is often wise to contact a congenial publisher long before a book is completed. When a manuscript is finished in every detail, the editor can only take it or leave it. Often it is the latter. With an incomplete manuscript, on the other hand, the editor can make suggestions (or even demands) which, if met, may lead to the acceptance of the manuscript. Authors should be wary of publishers to whom subsidies are paid to review manuscripts, print, promote, distribute, advertise, etc., their books.

Publishing is like threshing wheat. Only the grain deserves to be printed; meanwhile there is much chaff to be discarded. Authors need enough detachment and objectivity to criticize, censor, and prune their own work. They also have to be willing to accept and profit from the criticisms of others — including the criticisms of curmudgeonly editors.

A manuscript must have worthwhile content — be it information, insight, ideas, or narrative. Yet no matter how valuable the content may be, authors must not be so immersed in their own message that they forget the demands of effective writing. For the reader, how it is said is just as important as what is said. Good choice of words, variety of sentence structures, and apt figures of speech are the effective writer's stock in trade.

Good thought merits good expression, and vice versa. The finest style does not redeem a manuscript with inaccurate information, silly notions, or a dull plot. Writers should constantly try to improve their competence. A continuing process of learning increases one's ability to produce accepted manuscripts, and also enriches one's own life.

EDITORIALS

Onward Christian Soldiers

No one wants a war today. Current Christian opposition to armed conflict has led our church and other Christian bodies to diminish references to Christians as soldiers, to the Christian life as a battle, and so forth. We see this in the parenthesis in the lectionary which render optional the opening lines of the Epistle of Proper 23. Is this helpful?

We think not. In the international sphere, the main alternative to war is diplomatic negotiation. This involves compromising, bargaining, stalling for time, and the making of necessary concessions — all appropriate in the proper sphere.

All this should have no analogy in our personal spiritual lives. There is no alternative to warfare with Satan. We *are* at war, and there will be no truce. There is no diplomatic negotiation with our sins.

If tempted to commit murder, we are not to say, "Perhaps this inclination will be satisfied if I only do it on months which have five Sundays." Nor with adultery, stealing, lying, or other sins. On the contrary, we are to resort to the soldierly virtues of courage, fidelity, patience, and the acceptance of discipline, and to say *no* to sin. The strong Christian is the one who has learned through Christ to win these battles.

When it comes to our collective, corporate conduct, negotiation will probably be required to reach a consensus, but this is negotiation with friends who are our fellow soldiers, not with the enemy we oppose. We negotiate with our allies, our fellow Christians, so that all may together fight the Christian battle more effectively.

The problem, of course, is putting our principles into practice. Let us not make it worse by confusing our principles in the first place. It is hard to hate the sin and love the sinner (except when we ourselves are the sinner)! It is easy to escape our private temptations by beating others on the head. It is easy to excuse ourselves because each of us thinks our own situation is so special. Precisely because the Christian way is beset by so many pitfalls, to pursue it is to engage in battle, to be a warrior, to bear arms for Christ, and to seek his victory, "as a good soldier of Christ Jesus" (II Timothy 2:3).

Books Are for Reading

This year a great many books are being published in the religious field. Looking at the dozens of copies of books currently sent to us for possible review, one cannot help but notice that many are comparatively short and are certainly not difficult to read. Quite a lot are also of a reflective or meditative character. Many authors, and we assume many readers, feel a need to re-establish primary spiritual perceptions, and to affirm the first-hand experience of the presence of God. This year is also seeing a number of books by Episcopalians.

As a community of people wide scattered in a large nation, Episcopalians must make full use of the printed word. Every member of the church should read some



stimulating book pertinent to our faith from time to time. We hope that reviews and advertisements in this magazine will help readers to make good selections.

Pensions for Older Ordinands

Our guest editorial is by the Rev. Charles H. Graf, D.D., a retired priest of the Diocese of Long Island who resides at Fort Myers Beach, Fla.

When I attended a seminary commencement this past spring, two matters made a deep impression on me. One, that some graduates had been "turned loose" by their bishops to seek work where they may; and two, that the graduates are so much older than we were in our time — they average about 36 years of age (most married, many with children).

These "late bloomers" face a very uncertain future, not only in trying to find a cure, but in terms of their retirement. The only way, under present regulations of the Church Pension Fund, to earn the full pension is to be in the system 40 years. At best, on average, these priests will be 76 to achieve this. Since clergy must retire at 72 they will never make it — and their pensions will be based on less than 40 years, and their widows will have only one half of that lower figure.

Is this the way we want to treat clergy who enter the ministry with an appreciable number of years in professional or business experience to contribute to that ministry?

The fund has met the changing needs of the times. In my opinion we have the best clergy retirement system of any of the churches. The fund has a truly pastoral concern for us. In this spirit, the question of these clergy ordained late in life will need to be faced and resolved.

A Prayer

Troubler of my peace,
in a world of roads
my mind to me a throne is —
kick the legs out from under me.

Troubler of death,
I will want to want to die —
tear back the satin blankets,
set me on my halt feet, again.

Lionel Besney

BOOKS

First Step

STOLE PATTERNS: Counted Cross Stitch. By Jeff Wedge. Morehouse-Barlow. Pp. 82. \$8.95 paper.

If you have the yen to make an ecclesiastical stole for some special member of the clergy, your first step should be to acquire "Stole Patterns." Jeff Wedge's basic instructions for the stole itself are easy to follow and complete. The designs are quite original and can be used for needlepoint as well. However, one composite page of the designs in color would have enhanced this book immeasurably, as some of the graphs are very difficult

to visualize without it.

The best part of the book, for me at least, is the explanations of the various symbols and the seasons of the Church Year when their use with the proper liturgical colors is most appropriate.

MARVYL ALLEN
Gig Harbor, Wash.

Observations and Broodings

GRAVITY AND GRACE: Reflections and Provocations. By Joseph Sittler. Edited by Linda-Marie Delloff; foreword by Martin E. Marty. Augsburg. Pp. 127. \$5.95 paper.

The only way to describe the noted Lutheran scholar, lecturer, and author Joseph Sittler is by a Latin term: *sui generis*. When God created him the mold was thrown away. It is equally impossible to describe or characterize this book in the short scope of this review. The book is a collection of observations and broodings (a favorite Sittlerian concept) about the high office of ministry, especially preaching the word of grace, and the often careless and self-defeating ways pastors often go about the discharge of their duties.

Yet Sittler also sees many glimmers of hope for the future of preaching and of the church, thanks not to human ingenuity but always to the grace of our patient, often amused, always transcendent God.

As Marty writes (p. 9): "This book contains some surprisingly sullen and almost angry passages. Usually they are directed at the careless, particularly if these have the care of souls and the privilege of communicating, against 'flatulent' remarks by clerics, and stupid ministers who do not read (and thus they will never know they are being scolded here). At the same time, there is a constant respect for the Christian congregation."

Along with many brief meditations and observations the book offers a longer essay, "Moral Discourse in a Nuclear Age," and an autobiographical gem, "Aging: A Summing Up and a Letting Go."

If you had the privilege of sitting in Sittler's classes, as this reviewer did, this book will carry you far down memory's lanes. If you didn't, this book can introduce you to some small flavor of what it was like. Buy this book, read it carefully, and (as Marty suggests) "pass it on."

(The Rev.) EDWARD A. JOHNSON
St. Paul's Lutheran Church
Batesville, Ind.

Source of Spiritual Food

THE HEART OF PHILOSOPHY: By Jacob Needleman. Harper and Row. Pp. xii and 237. \$8.95 paper.

Jacob Needleman calls us back from viewing philosophy as conceptual analy-

sis and problem solving to an ancient ideal memorialized in Pythagoras and Socrates. Philosophy thus conceived begins in self-questioning and a deep thirst for truth. This probing leads in wonder to an awareness of self as a microcosm of the larger whole. Needleman sees philosophy thus conceived as a richer source of spiritual food than either religion or science. This book is a noteworthy expression of the human hunger for meaning.

(The Rev.) LINWOOD URBAN
Swarthmore College
Swarthmore, Pa.

Definitive Reference Work

THE WESTMINSTER DICTIONARY OF CHRISTIAN ETHICS. By James F. Childress and John Macquarrie, editors. Westminster. Pp. xx and 678. \$34.95.

James Childress has created the definitive, general reference for Christian ethics. This volume expands the original, edited for Westminster by John Macquarrie in 1967, by over 300 pages and 300 entries. The 167 individual authors representing a range of traditions — Roman Catholic, Anglican, Protestant, Jewish, and non-Christian — are more than twice the number in the earlier volume. Much has happened in the discipline of ethics in the last 20 years, and this dictionary provides an authoritative guide to the current state of the discipline.

The entries represent seven areas: (1) basic ethical concepts such as duty, goodness, virtue, law, and conscience; (2) biblical ethics such as Mosaic law, prophetic ethics, ethical teaching of Jesus, the ethical teaching of Paul, and eschatological ethics; (3) theological ethics, including both major concepts and ideas such as sin, natural law, and grace and historical perspectives such as Augustinian ethics, Thomistic ethics, and Anglican moral theology; (4) philosophical traditions such as Aristotelian ethics, Kantian ethics, and utilitarians; (5) ethics of major non-Christian traditions such as Jewish, Islamic, and Buddhist ethics; (6) concepts from other disciplines such as the psychological, sociological, and political that are important for Christian ethics; and (7) substantive problems in a range of areas including business ethics, environmental ethics, medical ethics, political ethics, and sexual ethics.

Of particular value are the longer historical entries, for example, Platonic ethics, monastic ethics, Anabaptist ethics, Lutheran ethics, existentialist ethics, modern Roman Catholic Moral Theology, and modern Protestant ethics. These entries replace the almost 100 entries on individual thinkers included in the earlier edition. Also of special value are the bibliographical references to outstanding and current literature, included at the end of many of the entries.

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With its publication this volume becomes the standard reference for Christian ethics. It should become one of the essential references for students, teachers, and scholars. Hopefully it will be made available in paperback at a more affordable price.

TIMOTHY F. SEDGWICK
Seabury-Western Theological Seminary
Evanston, Ill.

Restoring Moral Integrity

SEX, MONEY AND POWER. By Philip Turner. Cowley. Pp. viii and 135. \$7.95 paper.

Subtitled "An Essay in Christian Social Ethics," this short book covers three of the most vital areas of contemporary moral concern, plus issues in the use of language. Turner finds in the Trinity examples of giving and receiving by which ethical criteria can be established for our exchanges in sex, money and power. In developing his thesis the author moves skillfully between sociology and theology relating the germinal concept of social exchange first proposed by Marcel Mauss in 1925 to classical Trinitarian thinking. [This is not to be confused with *Money, Sex and Power*, by Richard I. Foster.]

From this basic stance Turner does a cogent, even prophetic, job of criticizing the "Neo-Constantinian" ambitions of some Christian leaders and denominations who seek to become moral arbiters for society as a whole before putting their own households in order. Quite rightly he warns: "If the denominations are serious about speaking to public issues, they cannot do so convincingly unless their common life provides an example that recommends itself to all." Thoughtful reading of this book would be a very good way for all of us to begin the process of restoring our own Christian moral integrity.

(The Rev.) EDWIN G. WAPPLER
Grace Church
Oak Park, Ill.

Much in Brief Compass

A SHORT HISTORY OF CHRISTIAN THOUGHT. By Linwood Urban. Oxford University Press. Pp. xv and 319. \$29.95.

In this relatively brief book, Prof. Urban of Swarthmore College, and a priest in the Episcopal Church, sets forth a compact developmental history of Christian thought. Its first five chapters (approximately one-half of the total text) are given to short discussions of the scriptural sources of Christian belief and its major *loci*, e.g., the Trinity, the Atonement, principally in their classical formulation.

The latter half of the book is devoted to major methodological issues that have helped to shape Christian thought since the 18th century. These issues

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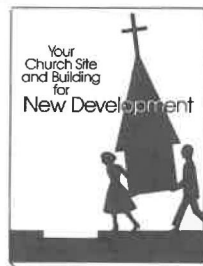
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(natural knowledge of God, epistemology, etc.) are presented as distinguishing features of periods in the history of modern thought.

Given the inherent difficulties that even a "short" history of Christian thought in less than 300 pages presents, it is surprising to see the ground covered by Prof. Urban, even though some of the material cannot be given much more than passing mention. But coverage of this sort involves a trade-off. The reader is asked to pay the price of more penetrating analyses of the interaction between cultural and intellectual issues on the one hand and theological concerns

on the other. This would help one to see more clearly the material continuity of Christian doctrines and the profound interrelationships of their formal side to their cultural context.

A further price that has had to be paid is the omission of any significant mention of what many would claim to be important types of contemporary theological endeavors such as process theology or the hermeneutical use of ordinary language analysis.

Nevertheless, in brief compass a remarkable amount of material is covered in this book and the author is to be both thanked and congratulated. One can fer-

vently share the hope which lies implicitly in the first sentence of the preface: "I wrote this book to help my students grasp and be grasped by the power of Christianity."

(The Rev.) SHUNJI F. NISHI
Professor of Philosophical
Theology, Emeritus,
Church Divinity School of the Pacific,
Berkeley, Calif.

Informative, Affirmative

THE FIRST THEOLOGIANS. By Charles W. Lowery. Regnery Gateway. Pp. 443. \$7.95 paper.

It was a pleasure to read this work by Dr. Lowery, especially since some of his earlier books were important in my own theological formation. Two of them stand out in memory: *The Trinity and Christian Devotion and Christianity and Communism*, the latter a pioneering effort to demonstrate both the appeal and defects of Marxism.

The work under review here, dealing with the development of Christian thought in the New Testament and early church times, is marked by great industry and scholarly acuity. Ordinary readers as well as scholars can learn much about the character and challenge of early heresies and the manner in which they were met. Gnosticism is presented as the chief threat to faith and is dealt with handily, drawing upon some of the most recent scholarship, principally that of Elaine Pegels and that pertaining to the endemically Hebraic complexion of Christian thought.

The triumph of Christianity is everywhere viewed as the inevitable consequence of superior intellectual rigor and moral force. While Dr. Lowery states this matter with passion and conviction, it will seem to some readers that he has done so with too little regard for the political, religious and social factors which also greatly aided the process. His view of history as an arena of divine determination might be questioned as well.

Another feature of the book, its major tenet indeed, is that the fourth gospel is the crown of theological development in the Christian scriptures. St. John, Lowery holds, is "at the apex of the New Testament" and probably of Christian literature for all time, it is, "in a sense," impossible to go beyond him because "he has given us a *final word*" (pp. 384-5). This conclusion is a considered one and of course must be respected. Not all readers however would agree and would wonder whether John really reaches all the theological heights ascribed to him. The ambiguities present in his gospel, of which there are many, might warrant greater scrutiny.

As a recounting of the tradition by a man of deep faith and learning, this book is wonderfully readable and informative. It is enviably affirmative as well, apparently the product of a "once born"

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October 192 pages, \$4.95

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mind. The "twice born" will probably find it lacking in critical struggle, in the suffering and sorrow occasioned by the long shadows of doubt. But most of its readers will find it an appropriate celebration of the tradition, something quite valuable in its own right.

(The Rev.) JAMES A. CARPENTER
General Theological Seminary
Professor of Dogmatic Theology
New York, N. Y.

Surprising History

EPISCOPAL VISION/AMERICAN REALITY: High Church Theology and Social Thought in Evangelical America. By Robert Bruce Mullin. Yale University Press. Pp. xvi and 247. \$20.

Occasionally one discovers a book that is not just superb church history but offers a fine general contribution as well. Such is the case with *Episcopal Vision/American Reality*, a work that should make its mark on American intellectual history.

Miller, a professor at the North Carolina State University, has gone through many manuscript collections and contemporary tracts. He is also thoroughly conversant with the major theological trends and secular reform movements of the era, and of the scholarly literature describing them. His aim: to create the lost worldview of high church Anglicanism at the time when it most staunchly resisted any identification with Protestant theology and culture.

The book contains fine portraits of such leaders as Bishop John Henry Hobart. It describes various theological debates and in the process shows how theological controversy then did not have the dry, decorous tone we see today. In those brave times, we had not the acrid debate of disinterested scholars, but latter-day Hectors and Achilleses, all hoping to smash the infidel in his own camp.

The high church clergy claimed that the promise of God's mercy was limited to his visible apostolic church, although non-Episcopalians might still benefit from general, or "uncovenanted," grace. They denied that the Bible alone was the basis of authority; all scripture must be interpreted by the witness of the primitive church. They defined adherence to the true faith in terms of doctrine, not on the basis of religious experience. They

even went against the evangelical grain in reinterpreting the American past. On the defensive, concerning America's Puritan heritage they stressed the bigotry of the Plymouth and Massachusetts Bay colonies.

In this most scholarly account, Mullin breaks down many stereotypes. He finds that the antebellum high church position should not be confused with post-Tractarianism Anglo-Catholicism. Nor does Mullin see the Americans engaged in reproducing British high churchmanship, for the Yankees sought no marriage of church and state; rather they were highly suspicious of any religious participation in the political process.

Yet, at the time of the Civil War, the theological and cultural edifice built by the "Hobartians" was in shambles. Such

leading church historians as Philip Schaff denied major identity between the primitive church and its 19th-century Episcopal counterpart. Though the high church school had exalted the office of bishop, the episcopate itself was becoming less central to the life of the denomination. Dioceses had far more clergy, a fact that in this case weakened the bishop's prestige and power, and dissident parishes, some quite Anglo-Catholic, defied low church bishops over "ritualistic" matters. The slavery issue shook the church to its foundation, and at one point a presiding bishop who had written some pro-slavery treatises refused to read publicly the proclamation of the General Convention condemning southern secession.

Mullin, however, ends on an appreciative

(cut & mail)

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JUSTUS D. DOENECKE

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Sarasota, Fla.

Excellent Reference

**MORE STEPPING STONES TO
JEWISH-CHRISTIAN RELATIONS:**
**An Unabridged Collection of Christian
Documents 1975-1983.** Compiled by
Helga Croner. Paulist. Pp. 235. \$7.95
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lished by Paulist Press over the past
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Jewish-Christian Relations*, also com-
piled by Ms. Croner. *Stepping Stones*
contained the text of 39 statements con-
cerning Jews and Judaism by American
and European Protestant and Catholic
church bodies, issued between the years
1964 and 1975.

The new volume, *More Stepping
Stones*, contains the text of 32 more doc-
uments issued between the years 1975
and 1985 (in spite of the book's subtitle
"1983").

Stepping Stones indicated that this
explosion in official church documents
concerning Jews and Judaism began
with the Vatican II declaration *Nostra
aetate* in 1965. Without at all denigrat-
ing the unique character of *Nostra
aetate*, *More Stepping Stones* corrects
the historical record with the inclusion
of the prophetic "Ten Points of Seelis-
berg," issued in 1947 by the Interna-
tional Council of Christians and Jews; as
Dr. Alice Eckardt points out in her excel-
lent introduction to the book, "Had all
the churches incorporated these proposi-
tions into their teaching and preaching
efforts as suggested, much greater pro-
gress would have been made in the erad-
ication of Christian anti-Judaism and
Christian anti-Semitism."

Herein of course lies the rub: though
all of the documents contained in both
volumes of *Stepping Stones* have "offi-
cial" status, at least according to the
editor, we have no indication in either
volume of the authority which any docu-
ment carried, of the context in which it
was issued. Our own church serves as
example: In 1964 the House of Bishops
issued a statement decrying anti-
Semitism and the charge of deicide (*Step-
ping Stones*, p. 87), yet this "official"
document was not widely circulated, nor
does it carry any particular authority of
enforcement. Ms. Croner's books would

be more helpful with appropriate anno-
tations.

Yet both provide a valuable service in
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Jewish dialogue, and Stimulus Books
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vice for scholars and ecumenists alike.

(The Rev.) PHILIP CULBERTSON

School of Theology

University of the South
Sewanee, Tenn.

Thinking with the Heart

**THE HOUSE OF WISDOM: A Pilgrim-
age.** By John S. Dunne. Harper & Row.
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own spiritual journey, a quest toward
holy wisdom, as the title suggests. Per-
sonal, it is; intensely so: "Is it possible
to live in peace? Is it possible, I mean to
live in a *peace that stabilizes hearts?*
[italics, Dunne's]. I find myself asking
now like Solomon for 'an understanding
word,' for 'a discerning heart.' "

I found myself often wanting to say
"yes" to his search and to his goal but
more than once shunning his thick prose
style. Yet this hyper-personal book offers
its own insights. For one, Dunne has re-
minded us of the place of *Hagia Sophia*,
Holy Wisdom, in the Christian tradition
of spirituality and theology, a tradition
— in content, image, and metaphor — all
too neglected in recent centuries of ratio-
nalism.

Dunne travels, literally and intellectu-
ally, around the world — to the Mark
Rothko Chapel in Houston, Texas to see
the black and plum colored murals of the
suicidal artist, to the Meditation Room
at the United Nations, but, most impor-
tant, to the Ayasofya in Istanbul, the
shrine of *Hagia Sophia*.

Here is the core of his experience, and
his book. In the realization that he is at
once within a church, a mosque, and a
museum, he comes to a moment of *con-
vergence* which challenges him to experi-
ence the *abundance* of God, the abun-
dance of "all good things."

Dunne's experience of hearing with his
heart, of falling in love with Holy Wis-
dom, of finding that "God is enough for
me" may not establish him as the suc-
cessor to Paul Tillich, which some have
proclaimed for him, yet it places him in a
long succession of Christian mystics
who challenge us to think and see with
our hearts as well as our minds. T.D.

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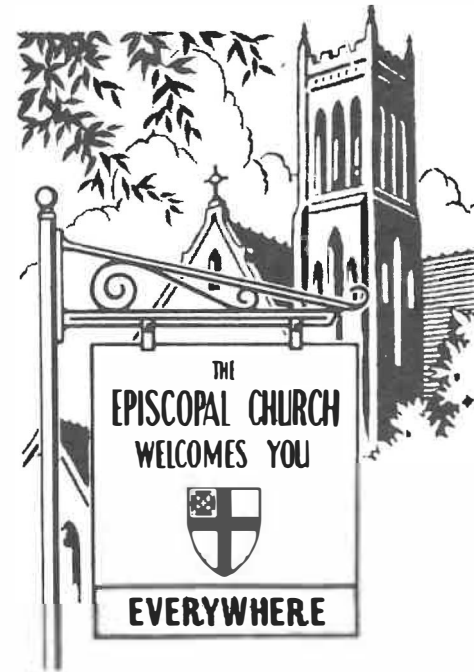
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The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15. Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F. Manning, Gloria E. Wheeler, deacons
H Eu 7:30, 9, 11:25, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri 12:05. MP 8:30, EP 5:15 Mon-Fri

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W.D. McLean, III, r; the Rev. Welles Bliss, assoc; the Rev. Reid Farrell, ass't; the Rev. John Lisle, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Cho), 11 (Cho Men & Boys). Daily EU 7 (ex Wed 12:05, Sat 8). HD 12:05

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W. Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

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

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee; the Rt. Rev. Michael Marshall, Director, Anglican Institute
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

OMAHA, NEB.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ALBUQUERQUE, N.M.

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
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

LAKE RONKONKOMA, N.Y.

ST. MARY'S over-looking the Lake
The Ven. Edward A. Wisbauer, Jr., r; the Rev. Robert J. Broesler, c
Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30. Daily MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6:45 Wed

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; J. Fisher, assoc r; J. Johnson, J. Kimmy, 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. 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. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow; the Rev. James P. Nicholls
Sun Eu 8, 9, 11, Choral Ev 4. Weekdays MP & Eu 8, 12:10, EP & Eu 5:30. Tues HS 12:10, Choral Ev 5:30. Choral Eu Wed 12:10. Eu Sat 10

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 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass

ASHEVILLE, N.C.

ST. MARY'S 337 Charlotte St.
The Rev. Edward Gettys Meeks, S.S.C., r

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.; the Rev. Joseph N. Davis
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS 5001 Crestline Rd.
732-1424
Sun Eu: 7:45, 9, 11:15, 5, Ch S 10:15. MP & H Eu daily 6:45 (Thurs 6:15, Sat 7:30). EP daily 6. H Eu Wed 10

LEXINGTON, VA.

R.E. LEE MEMORIAL W. Washington St.
The Rev. Arthur Lee Dasher, r; the Rev. Nancy R. Taylor, ass't/chap college ministry to W&L and VMI
Sun 8:30 & 10:30. Wed 12:35 Eu & HS

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 6. Daily as anno

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean
Sun: H Eu 9 & 11, CH S 11. Wkdays: H Eu 12 (Tues with HU)

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