

THE LIVING CHURCH

Inclusive Language

• page 8

“Shakespeare Sunday”

• page 9



Wearing a traditional Hmong costume, Mai Schoua held a candle and Bible during ceremonies marking her Christian baptism earlier this summer [see page 6].

THE EPISCOPAL CHURCH ON TELEVISION

“One
in
the
Spirit”

Beginning
SEPTEMBER 27,
and EVERY FOURTH
SUNDAY of each month,
at 9:00pm* Eastern
Time, via RCA SATCOM
I, Transponder #16, a
series of half-hour pro-
grams on the church's
mission and ministry will
be featured.

Call your local cable sys-
tem, ask them to carry
the programs, or to
record them for later use.
Just give them the infor-
mation in this advertise-
ment.

The Episcopal Church is
one of six Protestant
groups sharing this time
period on a rotating
basis.

**Please note correct
time of transmission is
9:00pm, not 8:00pm as
previously announced.*

EPISCOPAL
CHURCH
COMMUNICATION

815 2nd Ave.
New York, N.Y. 10017



A Problem of People

Those who went on vacation during the past summer may have been inspired by mountain ranges, seashores, lakes, and our wonderful national and state parks. They may also have been irritated or disgusted by cans, bottles, and candy wrappers along the way, by rivers reduced to sewer canals, and by dead trees and dead lakes caused by acid rain.

Yet, in a few weeks, most people will have forgotten most of these things. The emotional impact will have been dissipated, and any practical concern will no longer be felt. Meanwhile, many bad conditions will become worse during the winter. Such is our relation to the world around us. Long term problems are not solved by short term concern.

Bottles beside the road, or a pond with no fish in it are only small surface manifestations of the problems of keeping the world habitable. They illustrate very well, however, the difficulties of solving

such problems. The same processes, the same human disregard, which spoil a few acres, can ultimately turn half a continent into desert.

What will it take to maintain a living and livable earth? Many say technology. It is true that technology can help in many ways. The real problem, however, is human motivation. It requires no special scientific skill to stop exterminating whales and sea turtles. It does require laws and the determination to enforce them. In some cases, helpful technology exists, but people do not feel inclined to pursue it. In other cases, new constructive technology may be developed if there is a market to encourage it.

Today, "as in the days of Noah," the problem is with people, with ourselves. Still today, "as in the days of Noah," those who seek to do the right thing may be ridiculed by their neighbors, until it is too late.

THE EDITOR

The Preacher's Lament

Again, with text in hand, up pulpit steps with firm intent I move. Again I strive with words the Word to represent. But when my words sound forth, the thoughts they bear seem so obscured — they do not leap the gap from spoken words to active Word.

How shall I speak so plain of mysteries surpassing thought, that hearing, none remain untouched, unmoved, unchanged, untaught? Had I the eloquence of Newman, or the wit of Donne, my speech might strike a spark to kindle Christ in everyone. Yet, I have all I need — the Spirit's fire that animates my words and hearers' hearts. God by his Word his Church creates.

Kenneth R. Bullock

THE LIVING CHURCH

Volume 183 Established 1878 Number 13

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

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

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

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

DEPARTMENTS

Books	11
Editorials	10
The First Article	2
Letters	4
News	6
People & Places	15

ARTICLES

Inclusive Language	Robert C. Denton	8
"Shakespeare Sunday"		9

Board of Directors

Robert L. Hall, Milwaukee, president; Miss Augusta Roddis, Marshfield, Wis., vice president; the Rev. Kenneth Trueman, Wauwatosa, Wis., secretary; Warren J. Debus, Wauwatosa, Wis., treasurer; the Rev. Murray Trelease, Kansas City, Mo., Jackson Bruce, Jr., Milwaukee; William W. Baker, Lake Quivira, Kan.; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Very Rev. O. C. Edwards, Evanston, Ill.; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Rev. Canon Richard J. Anderson, New York, N.Y.; the Rev. William H. Baar, La Grange, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. William S. Lea, Sarasota, Fla.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Rev. Dudley J. Stroup, Tyron, N.C.; the Rev. Murray Trelease; the Rev. Kenneth Trueman; the Rev. J. Lewis Warren, Wisconsin Rapids, Wis.; the Rev. Mother Mary Grace, CSM, Milwaukee; William W. Baker; Jackson Bruce, Jr.; Peter Day, Milwaukee; James Dunkly, Nashotah, Wis.; Robert L. Hall; Mrs. William Horstlick, Oconomowoc, Wis.; H. N. Kelley, Deerfield, Ill.; William L. McCowan, Milwaukee; George E. Reedy, Milwaukee; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta Roddis; Frank J. Starzel, Denver.

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

PHOTOGRAPHS. THE LIVING CHURCH cannot assume responsibility for the return of photographs.

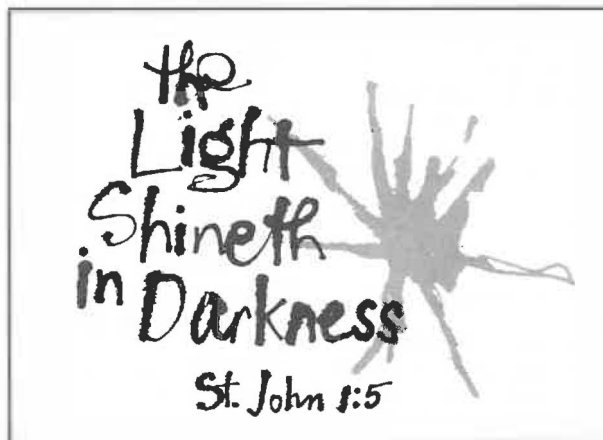
THE LIVING CHURCH is published every week, dated Sunday by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

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

© The Living Church Foundation, Inc., 1981. All rights reserved. Reproduction in whole or part without written permission is prohibited.

In Honor of the Christ Child



It's not too early for thoughts of greeting your friends with cards at Christmas!

This attractive card is unique. The **tax deductible contribution** you make when you order the card goes through **The Presiding Bishop's Fund for World Relief** to the poor and unfortunate of the earth. The use of this card affirms your support of the Fund's work and ministry. As a matter of fact, many people send the card to friends and family in lieu of Christmas gifts.

Last year's popular design has been reproduced in exciting new colors—bright red and metallic gold.

Order today. No orders accepted after November 1. Print your name and address on the coupon below, indicating the number of cards and envelopes you would like, and enclose a sacrificial offering.

The card's new message is a beautiful expression:

"May God's great gift of his Son shine in your hearts during this blessed Christmas season."

The Presiding Bishop's Fund for World Relief reports its program and finances to the Executive Council of the Episcopal Church through the Standing Committee on World Mission in Church and Society.



THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

Episcopal Church Center
815 Second Avenue, New York, N.Y. 10017

Enclosed is my donation for \$ _____

Please send me _____ Christmas cards and envelopes.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Please make out your check or money order to: *Presiding Bishop's Fund.* LC 9-27

LETTERS

John's Disciples

Congratulations on "John's Disciples" [TLC, Aug. 23], the best poem in your magazine for many a year.

Where is our own sense of the holy? When has one or the other of us "soared with the eagle?" The poet, Sister Letitia, is telling us something we need to act on: no one walks far who has not soared. Is not lack of imagination a major failure of main line churches? Tradition surely does not mean non-creativity.

JOHN CLARK

Poughkeepsie, N.Y.

Penitence in Worship

The letters of the Rev. Timothy Pickering are always thought-provoking and well written. His recent letter on the need of more penitential spirit in our worship is no exception [TLC, Aug. 30].

At the risk of being not only old-fashioned but even, perhaps, vestigially Victorian, I should like to suggest the revival of a usage once common in many parishes; namely, the use of the Litany and Ante-Communion in morning worship, with particular emphasis on the

reading of the Decalogue. (I can already hear the screams from the psychonostics of today's pulpits!)

This rather musty service, when dusted off and employed with strength and good music, has all the elements of Christian worship, short of the Eucharist itself. It proclaims the laws of God. It proclaims the Gospel. It acknowledges fully our sins and need of forgiveness. It assures us of salvation, and it prays for the world and all its needs.

Old-fashioned? Perhaps. Christian? Certainly. Penitential and forgiving? Definitely.

(The Rev.) CLINTON H. BLAKE, JR. (ret.)
Franconia, N.H.

The canticle Kyrie Pantokrator can also be used between the Epistle and Gospel. Ed.

Anglo-Catholicism

Please let me add my voice in acclaim concerning Brother Paul's article entitled "Anglo-Catholicism 1910-1955" [TLC, Aug. 9]. In the light of this, I'd like to pose a few questions.

Why do people coming into the Episcopal Church try to make it over to conform to the standards of the denominations they left? Why can't they accept Anglo-Catholicism, which is the essence of the English Church, in spite of

Cromwell and his Puritans, who strove to establish a sterile protestantism and who, apparently, had no conception of the holiness of beauty?

Why not give the very best to our Lord, he who in his earthly life had hardly a place to lay his head? We adorn our homes. We adorn our bodies, but many would like a stark meeting house, a scant liturgy, and a sterile, colorless church because we're so afraid of Rome.

ELIZABETH R. WATERS

Washington, D.C.

Thank you for the article on Anglo-Catholicism in the period from 1910 to 1955 [TLC, Aug. 9], which I read with great interest and much nostalgia. I lived in England most of those years and attended all those thrilling Anglo-Catholic congresses.

Sundays were busy days — 8 A.M. for communion, 11 for worship, 6:30 for Evensong and Benediction. The great festivals, like Candlemas, meant Solemn High Mass with full choir at 6:30 A.M. on a weekday. We would have been horrified at evening masses or late day communions, often referred to as "egg and bacon communions."

We were solemnly reminded about "red letter days" occurring in the week and expected to be present. We expected to make our confessions at least once a month. As the article says, there were long lines at festivals in all of the big churches. Retreats were a regular part of life.

It may be that some aspects of this time were regrettable, but we were certainly disciplined, and it seems that it is this discipline, or at least some of it, which is lacking today.

EDNA CASSERLEY

(Mrs. J.V. Langmead Casserley)

Kittery, Maine

Having read Brother Paul Allan's article, "Anglo-Catholicism, 1910-1955" [TLC, Aug. 9] I am wondering whether other readers of TLC share my mixed reactions. I enjoyed the loving (rather than impartial) reporting, but I also felt a pervading sadness in it all, as if I were reading a eulogy for a dear departed friend, rather than a description of a period in the life of a still living being.

I would like to affirm that Anglo-Catholicism is neither dying nor dead! It is true that some dramatic and colorful expressions of the movement seem to have faded from the scene (at least for the present); the old wonderfully easy identifications of who "is" and who "isn't" no longer seem to hold; and few would dispute the fact that the Anglo-Catholic family has been badly split over a number of issues.

Yet, despite all that, the movement is alive and, if not robustly well, is, I believe, regaining strength and even a new

FOR BIBLICAL STUDY

A reference tool . . .

A GUIDE TO BIBLICAL RESOURCES

Iris V. Cully & Kendig B. Cully

A basic reference tool to assist people in finding the widest possible collection of resources for Bible study and teaching.

Paper \$6.95



A collection of letters . . .



DEAR DAUGHTER: Letters from Eve and Other Women of the Bible

Colleen Ivey Hartsoe

These letters about women of both the Old and New Testament are based on accounts, suggestions and statements contained in Scripture.

Paper \$4.25

And also just published . . .

HEALING TOUCH

John H. Peterson

Takes the reader from evidence of healing in the Bible to practical considerations of preventive medicine in today's world.

Paper \$4.95

At your bookstore or

MOREHOUSE-BARLOW CO.,
78 Danbury Road, Wilton, CT 06897

maturity. I have no doubt that Anglo-Catholics have a vocation which has neither been diminished nor terminated by God, and that, by his grace, a special witness will continue to be made to the world in general and to the Anglican Communion in particular.

Finally, I wonder whether it was purely accidental that the article immediately following Brother Paul's had the heading, "The More Things Change. . . ." The very last Anglo-Catholic Congress: Want to bet?

(The Rev.) ALFRED T.K. ZADIG

Church of the Good Shepherd
Waban, Mass.

Usage Point

I thoroughly enjoyed your "Feasts, Fasts and Ferias" column [TLC, July 5], as I always do. It was a concise and wise discussion of choosing hymns for the season. However, I have a usage point to raise with you.

It seems to me that the time has arrived for the Episcopal Church to take a conscious look at the use of the term "choirmaster," a clearly masculine term obviously related to "schoolmaster." The English use the feminine forms of "schoolmistress" and "choirmistress," but these are foreign to American usage.

A reasonable and graceful alternative exists, and is in wide use in other churches, and that is "choir director." This term more accurately describes the role and work of one who leads and trains a choir, and it is an inclusive term. Many leading Episcopal musicians have adopted either this term or "director of music" as their titles.

ELIZABETH M. DOWNIE

Organist and Director of Music
All Saints Church

East Lansing, Mich.

A Violent Society

In reponse to the letter from the Rev. Jon M. Lindnauer [TLC, Aug. 16] on the Christian attitude toward war, may I say that I am a Vietnam veteran, having served with the U.S. Army from 1964 to 1967. That included 16 months with a hospital in Vietnam.

I am only a layperson, not a theologian, so you will need to bear with my paraphrasing, but I believe Jesus spoke directly about war. War springs from society, not from individuals, and the healing message of our Risen Lord is as needed by society as by individuals.

Our society is a violent society. I am sure that will not come as any surprise to you. But what is really sad is that we accept that as inevitable. Jesus Christ said it was not so.

Our society has set man against man in the competitive struggle of upward mobility, industrial expansion, and economic necessity. All that is the struggle for power. Money is power, land is power,

oil is power, economic development is power. Those who have these resources have power over those who do not have resources. Wars are fought for resources.

Jesus Christ taught us to share, to give, to love. He told us that if we are required to carry a load one mile, to carry it two miles; if someone wants our coat, give our cloak, too; love our enemies; return kindness for evil. He said, "Blessed are the peacemakers, for they shall be known as the children of God."

I believe the teachings and example of Christ are contrary to our social attitudes towards violence and its ultimate expression, war. But I am afraid your correspondent is such a part of our social structure that he has lost sight of that.

Let me remind you that the Episcopal Church supports the registration of conscientious objectors solely on the basis of a commitment to the Christian faith. The "old worn clichés of pacifism" are the teachings of our Lord, and if we as Christians cannot make an ethical and moral argument opposing nuclear proliferation, then we have no purpose on earth, and Christ's coming was meaningless.

Your correspondent says, "I would further maintain that Christian soldiers, in fact soldiers in general, are probably more opposed to war than those who prefer to sit *unsullied* on the sidelines." As a layperson and one who is not "unsullied," I strongly disagree that war is not immoral from a Christian perspective.

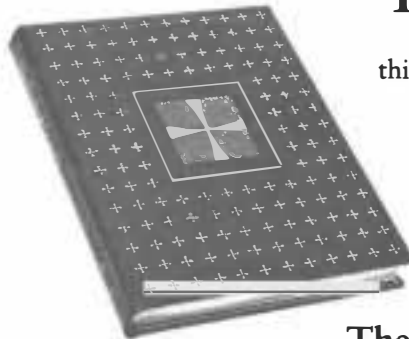
ROBERT B. HARRIS, Ph.D.
Clinical Psychologist

Brookings, S.D.

The Living Church Fund

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.

Previously acknowledged \$33,438.50
Receipts, Nos. 23,897-23,974, Aug. 17-26 2,459.00
\$35,897.50



The Book of Gospels

A handsome addition to any parish, this genuine leather, gold stamped volume contains all the gospels for Sundays, Major Feasts and Fasts, and the special occasions, each drawn from the Common Bible (RSV) and edited for liturgical use.

A perfect gift or thank offering.
Red (8½ x 11) gift boxed, \$95.00.

Available through bookstores or

The Church Hymnal Corporation

800 Second Avenue, New York, NY 10017

FOR A LIMITED TIME ONLY!



WIPPELL MOWBRAY

SAVE

20%

From 1981 Catalog
Prices

**WIPPELL'S
High Quality...**

- Clergy Robes and Clothing
- Choir Robes
- Eucharistic Vestments
- Altar Frontals and Antependia
- Communion Silver
- Wood and Metal Furnishings

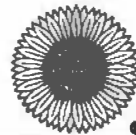
Write or call...

WIPPELL-MOWBRAY

13-00 Plaza Road (P.O. Box 456) Fair Lawn, New Jersey 07410
Dept. L Telephone: (201) 796-9422



**ATTENTION: CHURCHES, SCHOOLS
ALL ORGANIZATIONS**



- Effective Results
 - Does Usual Tasks Better
- SELL SUNFLOWER DISH-CLOTHS to Build Clubs, Churches, Help Needy, Etc.
Cohoes, New York 12047
SANGAMON MILLS, Inc.
• Excellent Profits

THE LIVING CHURCH

September 27, 1981
Pentecost 16

For 102 Years
Serving the Episcopal Church

Trinity Plans New Ministry

The Rev. Robert Ray Parks, rector of Trinity Parish in New York City, recently announced plans to develop a center for ethics and corporate policy as an outreach ministry of Trinity.

Dr. Charles S. McCoy of the Pacific School of Religion and the Center for Ethics and Social Policy, Berkeley, Calif., will serve as consultant to direct exploration and planning for the new program.

The new ministry, which will be supervised by the vestry outreach committee, will draw on resources in business and academic institutions in the New York area for projects designed to enhance the level of ethical awareness and operation in the policy-making processes of major corporations.

A permanent center, with a board of directors responsible to the outreach committee and to Trinity's vestry, is envisioned.

An innovative leader in theology and Christian social ethics, Dr. McCoy holds the Sproul Chair of Theological Ethics at the Pacific School of Religion and Graduate Theological Union. The latter institution, which Dr. McCoy was instrumental in founding in 1962, is regarded widely as a center of ecumenical theological education. He is the author of numerous articles and books.

Report Creates Stir Down Under

Australia is a racist country in which anti-discrimination laws do not work; the education of Aborigines compares with that offered by the Belgians to the Congolese in colonial days; government bureaucrats have undue power over Aborigines' interests, and the average life span for the "hidden people" of Australia is 20 years less than it is for whites.

These are some of the conclusions recently published in a 91-page report, *Justice for Aboriginal Australians*, by a five member team from the World Council of Churches, which visited Australia in June and July [TLC, August 9].

As a result of the report, motions urging immediate Aboriginal land rights, and greater democratic rights for Aborigines and Torres Strait Islanders in Queensland, are being drafted for consideration by the upcoming Anglican General Synod.

The Rev. Canon Robert L. Butterss,



Dr. McCoy: Consultant for new ministry at Trinity.

chairman of the Anglican Australian Board of Missions, commented that "like most Australians," he had a "built-in suspicion of experts, especially when they pay only a fleeting visit," but had changed his mind after meeting the team and seeing the extent of their investigations and the report.

The Very Rev. Lance Shilton, Dean of Sydney, objected to the fact that the report made no mention of "the appalling damage to the health of Aborigines perpetrated by the liquor industry," and noted that only "token mention is made of the many years of sacrificial service given by Christian missionaries. . . ."

While the report gives due recognition to the church's protective role in helping "many people . . . to survive the enforced transition from their nomadic existence to the sedentary life on the reserves," it also points out that the Australian churches have benefited directly or indirectly from the dispossession of Aboriginal lands. Churches are urged to return some land to the Aborigines, and to make financial contributions to the self-development of Aboriginal communities.

Advice on Communication

In response to an inquiry on the subject of diocesan and parish communication committees, the Rev. Richard J. Anderson, executive for communication at the Episcopal Church Center in New York, has developed a set of guidelines

concerning the formation and function of such a group.

He suggested that a diocesan communication committee should consist of no more than eight or ten people. Some members, he said, should be elected by the diocesan council; some appointed by the bishop; and one or two appointed by the volunteer or paid staff communicator. Ideally, the makeup of the committee should reflect all facets of diocesan life, and include ethnic groups, women, youth, old people, and so on.

"All professional communicators — even if they are Episcopalians and even if they have proven track records in secular work — are not suitable for the church communication committee," Fr. Anderson cautioned. "I would rather have people elected/appointed to the committee because of their interest in and commitment to the communication ministry of the church (diocese, parish, *et al.*)"

Fr. Anderson shared his thoughts about the duties a communications committee might undertake. It could: advise the bishop about the appointment or hiring of staff persons; make policy recommendations governing the various media to the diocesan council [this body, he feels, should always have the final say on policy decisions]; serve as a "sounding board" for the staff; be an advocacy group for communication in general as a ministry of the diocese; and take responsibility for some form of communication education within the diocese.

Ministry to the Hmong

Grace Church, Sheboygan, Wis., is deeply involved in an exciting ministry to a number of Hmong families from Indochina, who have come to the shores of Lake Michigan from the Laotian mountains, via refugee camps in Thailand.

The Hmong — the name means "free men" — chose, by and large, to fight on the side of the U.S. during the Vietnam conflict, and about 10,000 are believed to have died in battle. Their conquerors, seemingly intent upon genocide, went on killing even after the cease fire, and every family underwent harrowing experiences during the flight to freedom. Terrifying tales are told of ambushes, starvation, and machine gun slayings of hundreds of refugees.

The Rev. Duane R.S. Mills, rector of Grace Church, remembers that he was "piqued into missionary action" last fall by one of his parishioners, Christine

Warren, who accompanied him on his first visit to several Hmong families. Soon after, some of the refugees he had visited came to Grace Church Parish Center to begin English language instruction.

Shortly after Christmas, some Hmong families began attending church services. "Week after week, they came to the altar, bringing their children and babes in their arms, to receive a blessing," Fr. Mills said. "Finally, it was decided to ask them what their intentions were as far as the church was concerned. They indicated an interest in learning more. . . ."

Fr. Mills found that the national church had no material in Hmong, Lao-tian, or Thai to use in the classes, so he began translating the Mass into Hmong. A Hmong Bible and other material from France proved helpful, as did the services of an interpreter.

After five months of instruction, 31 refugees were baptized on Pentecost. "Just a week earlier, we presented a list of baptismal names for our Hmong friends," Fr. Mills recalled. "The interpreter left, and I was confronted with 30 catechumens, all rushing toward the blackboard, pointing their fingers at names, shouting, 'Patrick, Francis, Jude, Veronica!' Finally, we were able to discern their desires and apply names to our new friends."

It was the first mass Baptism at Grace Church since 1885. When the entire group turned to face the congregation, their baptismal candles burning brightly, they were greeted by overwhelming applause "from their new brothers and sisters," Fr. Mills said.

His new parishioners have become involved in parish activities, and several

people are training to become acolytes and ushers, Fr. Mills told TLC. A dozen Hmong children were enrolled in Grace Church's vacation Bible school this summer, and the parish has organized a Hmong Episcopal Young Churchmen group to help the newcomers meet their American contemporaries socially.

"I think the second generation Hmong here will be the new Germans," said Fr. Mills. "They tend to be very conservative and hard working. And their name is Yang (a dominant Hmong surname pronounced something like 'Young,') and we already have a lot of Jungins in Sheboygan."

New Propaganda Tack Evident

President Reagan's personal representative to the Vatican has accused the Soviet Union of slander and a serious violation of diplomatic protocol by publishing an article in its Rome embassy monthly magazine implying that the U.S. was behind the attempted assassination of Pope John Paul II.

The allegation relates to supposed fundamental disagreements between the White House and the Vatican on such issues as El Salvador, disarmament, the Palestine Liberation Organization, and the status of Jerusalem.

Fr. Robert A. Graham, S.J., a Religious News Service correspondent, has pointed out that at one time "Moscow found it convenient to its purposes to affirm that the U.S. and the Vatican were firmly linked in an unholy alliance against progress. . . . Only the professional Kremlinologists, used to scrutinizing the Moscow oracles, can say what means this surprising new twist in Soviet propaganda tactics."

BRIEFLY...

St. Peter's Church, Kerrville, Texas, has launched a \$2 million capital funds drive to enlarge the church, build a day school, and establish an endowment for the school, according to the *Church News*, which is published by the Diocese of West Texas. Plans call for the church's seating capacity to be increased from 140 to 350; a narthex will be created, and a new chancel, sanctuary, and sacristy erected. The proposed day school building will house a kindergarten and six grades, and St. Peter's rector, the Rev. Marvin M. Bond, said it is hoped that the new facilities can be dedicated in 1984 — the church's centennial year.

Interested members of the Associated Church Press and representatives of the secular press will visit Cuba this fall on a tour arranged by Church World Service. The tour will be the second of its kind conducted this year. At Easter time another group of journalists visited with Roman Catholic, Protestant, and Jewish officials there and with Cuban journalists and government officials.

Nine Church of England vicars in the Diocese of Manchester have petitioned the Archbishop of Canterbury to use his "unique position" to put pressure on the British government to find a solution to the Irish problem and thus prevent any more men from starving to death in Maze Prison. "Ten people have died in a British prison, irrespective of the rights or wrongs," their letter points out. Leader of the peace move is the Rev. Neil Richardson, vicar of St. Hugh's Church in Holts. "I am known in Oldham for supporting the reunification of Ireland and the withdrawal of British troops," he said. "I believe the government will be more successful in its operation if it realizes British people want to see change."

The Rev. Canon H. Scott Kirby, currently on the staff of Christ Cathedral, Salina, Kan., has been named director of development for the St. Francis Boys' Homes, Inc., of Kansas and New York. Fr. Kirby, who also serves as resident director of the St. Francis Home at Bawaria, Kan., said. "The opportunity to help the St. Francis Boys' Homes grow and continue their excellent success rate in the rehabilitation of young people led me to accept this new and exciting position. To exercise my priesthood and travel throughout church and nation, telling the wonderful story of lives changed through 'Therapy in Christ' is a rare and exceptional opportunity."



RNS

The Rt. Rev. Harold C. Gosnell, retired Bishop of West Texas (left), recently presented a certificate of appreciation to Roman Catholic Chaplain John A. Doonan. Chaplain Doonan was honored for the encouragement and support he has given to Episcopal chaplains and laity throughout his career in the U.S. Air Force Chaplain Service. Bishop Gosnell was standing in for the Rt. Rev. Charles L. BURGREN, Suffragan Bishop for the Armed Forces.

Inclusive Language

No translation of the Bible into a modern language such as English can ever be regarded as definitive. . . .

By ROBERT C. DENTAN

Translating the Bible is a task that is never finished. No translation into a modern language such as English can ever be regarded as definitive, no matter how well it is done, because our knowledge of the ancient languages in which the Bible was written is always expanding, and our own language also is constantly undergoing change.

Archaeological discoveries and the advances of linguistic science bring new insights into the meaning of the original texts. These must be incorporated into any translation that aims at fidelity to the Word of God.

But the translator must also take account of the fact that a living language is a developing organism in which words and structures may shift in meaning even from decade to decade. One can never be sure that yesterday's words will mean the same tomorrow. So the work of translation goes on, and will go on, no doubt, to the end of time.

Since the original publication of the Revised Standard Version (RSV) more than 25 years ago, the revision committee has continued to meet at regular intervals, at first biennially, later annually, to receive criticisms and suggestions and keep the whole work under constant review. In 1971, a second edition of the New Testament appeared, and a number of significant changes were made in the

Old Testament also. But now it has been decided that a complete new edition of the whole Bible has become necessary, for two reasons in particular, in addition to the general considerations mentioned above.

In the first place, the older text of the RSV followed the then prevalent liturgical practice of putting address to God into the formal patterns of Elizabethan speech ("thou," "thee," *etc.*). But liturgical speech no longer follows this style. All recent liturgies — Roman Catholic, Lutheran, Rite II of the Prayer Book — speak to God in the same forms as humans use in speaking to each other.

One should remember, of course, that this is exactly what is done in the original Greek and Hebrew of the Bible. So all those passages where God is directly addressed are being changed in the RSV to conform to contemporary style (just as has been done in the Prayer Book Psalter).

But a second reason for change arises from the growing sensitivity in our culture to the masculine-centered character of the English language (and, so far as I know, of all other European languages). The movement for women's "liberation," with all its occasional extravagances, has made us conscious as never before of certain deficiencies in the way we speak of each other as human beings. Many publishers now issue style books instructing their authors how best to express themselves in "inclusive" language.

The translation of the psalter in the 1979 Prayer Book is, to my knowledge, the first version of any biblical book in which the attempt to use "inclusive" language has been consistently carried

through. The new edition of the RSV is being prepared with careful attention to the same principle.

Unfortunately, reports that have appeared in the secular press have given, unintentionally, a false and distorted picture of what is proposed. This is largely due to the fact that the National Council of Churches, which holds the copyright for the RSV, is also sponsoring another, quite unrelated, project which provides for work on a "lectionary text" (that is, a translation of the appointed Sunday lessons) using completely "non-sexist" language throughout. This involves not only how we speak of each other, but how we speak of God.

The sponsors of this experimental project, which includes some very distinguished people, believe one should avoid such clearly masculine words as "Father" and "Son" and substitute sex-neutral words such as "Creator" and "Redeemer." They would never refer to God as "he." This is admittedly a very radical program which, for the moment at least, appeals only to a very small minority. But there are churches and other Christian groups which have requested that such a project be attempted. Since at present this is only an unpublished experiment, it seems wise to suspend judgment, however strong one's convictions may be with regard to its propriety, utility, or chances of success.

What needs to be emphasized is that this has nothing to do with the new edition of the RSV. The RSV committee has unanimously and repeatedly emphasized its intention to translate the Hebrew, Aramaic, and Greek texts of the Bible with rigorous fidelity to the intention of the original authors. Both Old and New Testaments speak of God as "Father." To most of us this seems right and proper, but even if we regarded it as only the aberration of a patriarchal, male-dominated society, scholarly integrity demands that a scientific translation such as the RSV should reproduce in English what the writers actually said.

If someone else wishes to produce a paraphrase to express what he thinks the writer really *meant*, that is presumably his privilege, and his work will have to be judged by a different standard. The RSV professes to be a translation, not a paraphrase, and the reader is entitled to believe that what he reads in English accurately reflects both what the original author said, and, as far as possible the way in which he said it.

What, then, are the problems the RSV translators face in trying to avoid "exclusive" or "sex-biased" language? There are, first of all, those places where the older versions introduced the word "man" in contexts where the original has no word corresponding. Matthew 24:40 is a stock example; the word

Continued on page 14

The Rev. Robert C. Dentan was a member of the committee which produced the new Prayer Book Psalter and is a vice chairman of the RSV Bible Committee. He is a retired priest of the Diocese of Connecticut and professor emeritus of Old Testament at General Theological Seminary.

Each summer, three Alabama parishes
remember the time of the Bard

“Shakespeare Sunday”

“Grace be unto you and peace from God our Father and from the Lord Jesus Christ.”

The bulletin listeth the Rev. R. Emmet Gribbin as the preacher today. An unforeseen mischance hath let and hindered Dr. Gribbin from appearing, and by an inexplicable circumstance, it hath fallen to my lot to preach in his stead.

“I am Lancelot Andrewes, Bishop of Ely. This is the year of our Lord 1611 and the eighth year of the reign of His Majesty, King James I, by the grace of God our sovereign lord and king.

“His Majesty hath commanded that I, and divers others of our scholarly company, be advocates of our new translation of the Holy Scriptures. This day I obey his Majesty’s command.

“Forget not that the Bible translated into the English tongue, printed, and so available to all, is a novelty less than a century old. For centuries the only Bible allowed to be read in England was the Latin translation which hath been named the Vulgate. This translation was made a thousand years ago by St. Jerome. Those who knew no Latin could never read the Holy Scriptures.”

So began the sermon preached on “Shakespeare Sunday,” August 16, by the Rev. R. Emmet Gribbin at St. Michael and All Angels Church, Anniston, Ala. Dr. Gribbin was vested as a Jacobean bishop, in keeping with the day. The service of Holy Communion from the Elizabethan Prayer Book of 1559 was used and was printed in full in the

The Rev. R. Emmet Gribbin, Jr. is active in the Diocese of Alabama as historiographer and a member of the standing committee. He is a member of The Living Church Foundation and serves as Alabama correspondent. He also works with the General Board of Examining Chaplains as administrator of the general ordination examination.

bulletin for the service.

Each summer the three Episcopal parishes in Anniston sponsor a Shakespeare Sunday during the seven-week Alabama Shakespeare Festival. The service is held at St. Michael and All Angels, which seats 850 comfortably.

Such immense congregations have been attracted to the service (about 1,200 in 1980) that it was decided to have two Shakespeare Sundays this year. Total attendance at both services was over 1,700. (The church’s rector, the Rev. Charles Johnson, preached earlier at the July service at St. Michael and All Angels.)

Dr. Gribbin’s sermon, which was sent to TLC with permission to quote, was a scholarly one, but it held the interest of the congregation. He said, “Of your charity, pray for the soul and remember with thanksgiving the work of William Tyndale.

“Tyndale as a young priest angered the Bishop of Gloucester by declaring to his lordship, ‘If God spare my life, ere many years I will cause a boy that driveth the plough [to] know more of the scripture than thou dost.’ Tyndale

asked the Bishop of London’s permission to translate the scriptures into English.

“Permission was refused, but the very asking had brought Tyndale’s life into hazard. So he fled from England to Germany. There he made his translation of the New Testament from Greek into English. It was printed in Worms in 1526, and many copies were smuggled into England. Tyndale moved from city to city, but continued work on translating the Hebrew Old Testament.

“In 1535 he was cruelly betrayed to authorities in Antwerp. As a courtesy to King Henry VIII, they kept him in a dungeon for a year, and then as a further courtesy to King Henry, they burnt Tyndale at the stake as a heretic. His heresy was that he had translated the Holy Scriptures into English. . . .

“Four years later, King Henry VIII was finally persuaded by Archbishop Cranmer to authorize the Bible in English and even to command that a copy be placed in every parish church. Although this translation of 1540 hath become known as the great Bible, it doth copy almost all of Tyndale’s translation. Be it known that Tyndale’s work hath been the basis of all subsequent translations including ours which His Majesty, King James, now hath authorized. . . .”

Tying in with the Shakespearean celebration, the sermon went on to tell how the learned men at work on the King James version “though well versed in Hebrew and Latin, regretted that their accurate translations seemed not to thunder in English as the prophetic diatribes and proclamations did seem to thunder in Hebrew and the Latin Vulgate.” It was for this reason that leading poets and playwrights of the time were asked for advice on the choice of words.

Dr. Gribbin went on to tell how “either Shakespeare himself or one of his prankster companions . . . juggled the translation of one of the Psalms so cleverly that

Continued on page 12



From the Prayer Book of Edward VII

In the 16th century, when Bibles were first introduced into English churches, they were chained to the shelves so that they could be read but not removed.

EDITORIALS

He, She, and the Word of God

The way we speak expresses our inmost spirit, and it is no wonder that people do not like to have their language tampered with. For over a year, many American Christians have been unsettled by rumors of what was going to happen to the language of the widely used and widely loved Revised Standard Version of the Bible when its frequently masculine language was reviewed.

We have "gone to the top" to get an answer, and are pleased in this issue to have a thoughtful article by Robert Dentan, who speaks with an inside knowledge of the topic. Dr. Dentan is not only a distinguished biblical scholar but also, as an experienced and dedicated priest, is deeply concerned about the spiritual authority of Holy Scripture in the life of the church. At the same time, we are pleased to present another article which reminds us, in a vivid way, that earlier translators also had their problems.

We agree with Dr. Dentan that such expressions as "he/she" do not belong in dignified literature — although they may be appropriate in questionnaires or something of that sort. Persons who submit material for our pages should note that we expect more felicitous expressions.

We also believe that there are other dimensions to "inclusive language." As we have said before, expressions with racial implications can be offensive. The human race, furthermore, should not be so rigidly designated "men and women" that boys and girls appear to be excluded.

The Aborigines of Australia

Any dedicated reader of the *National Geographic Magazine* must feel an affection for the Aboriginal peoples of Australia and the adjacent islands. Their vivid imaginations, extraordinary myths, artistic creativity, and intimate relations with the animal world make them a precious addition to the totality of the human family.

We are, therefore, glad that the Anglican Church and other religious bodies in Australia have taken the lead in bringing about an exposure of the outrageous circumstances to which the Aborigines have been reduced [see page 6]. The *Australian Church Scene*, which we regard as a sister publication, has taken a responsible part in this.

Aborigines are significant, not because they could become just like you and me (no doubt in the course of time they could), but because they are different. The modern study of anthropology began as a scientific discipline in no small measure because of the encounter between Europeans and these people who were at the furthest end of the cultural spectrum. They have greatly enriched our understanding of the phenomenon of religion. In short, they have widened our vision of the human race, which in its very diversity, reflects the image of God.

Needless to say, missionary work should never be conceived by Catholic Christians as a means of wiping out the identity and distinctive qualities of such peoples, but rather as a means of bringing their gifts, together with the gifts of everyone else, into the everlasting heritage of the sons and daughters of God.

The Simple Faith

In the face of the vast problems of modern life, it is understandable that many people seek to regain a simple faith. Unfortunately, they too often suppose that a simple faith, if sincere, will offer easy answers which can solve complex problems. That accomplished designer of church furnishings, Canon Edward N. West of the Cathedral of St. John the Divine in New York, is said to have remarked, "I love simple things, if they are sufficiently expensive." Similarly, we commend a simple faith, if it is sufficiently comprehensive to deal with the complexity of life. Our Lord presented a simple faith (if we use the word simple in a certain way). Yet he taught by means of parables which have enlightened, dumbfounded, and puzzled his disciples for 2,000 years.

Anglicanism is a tradition with many shortcomings. It is easy to criticize the Episcopal Church. At least, however, we have never succumbed to the popular superstition that highly complicated problems in the church and in the world can be easily solved. A simple faith — yes! Simplistic thinking — no!

Convergence

This poem describes a visit to the Church of the Good Shepherd, Tequesta, Fla.

Transparent windows,
designed to slide, fill all the wall,
flank this church on either side.
Roof-tall concrete lattice
of cross-signed x's set in squares,
with arrows upward poised like prayers,
shields the glass, breaks the force
of wind and storm, yet filters in the light.
The sky, the trees, the lawn, the flowers,
let in a glimpse of the
Father's own artistry:
color profusion, in this semi-tropic
setting, creates its own stained-glass effect —
vibrant, kaleidoscopic.

Meanwhile, I hear "The Gospel of the Lord,"
receive Christ's Body, drink of salvation's Cup.
Through a sliding window's open space,
the cooling breeze brings Comfort,
and Father-Spirit-Son
are met afresh as One.

Francis C. Lightbourn

BOOKS

All Shall Be Well

ENFOLDED IN LOVE: Daily Readings with Julian of Norwich. Seabury. Pp. 80. \$4.95 paper.

On May 8, 1980, Julian of Norwich, a medieval anchoress, was celebrated as a saint of the Church of England. Julian not only wrote the first book by a woman in English, but she calls God "our Father and Mother," while her message is simply that "all shall be well and all shall be well and all manner of thing shall be well."

This translation has daily meditations like, "God is the still point at the center," and "We suffer from two kinds of sickness . . . the impatience . . . whereby our pains and troubles press heavily upon us; the other is despair and fearfulness."

Her passages sound simple, but they demand concentration and may be better suited to a prayer group: "If I look at myself, I am nothing. But if I look at us all I am hopeful . . . in this unity lies our salvation."

ALZINA STONE DALE
Chicago, Ill.

A Provocative Book

THE PUBLIC CHURCH: Mainline — Evangelical — Catholic. By Martin E. Marty. Crossroad. Pp. 170. \$10.95.

One can always count on Dr. Marty to come up with a new wrinkle on a perennial theme — and sometimes even with a fresh theme itself. One isn't exactly sure which of those categories to fit *The Public Church* into, but in any event Marty is always provocative in an intellectually stimulating way. This thesis is no exception.

Part one describes his understanding of "a recently emerging ecumenical coalescence," embracing Protestantism, Evangelicalism, and Roman Catholicism, as "a 'communion of communions' to match a political 'community of communities' as a mode of organizing life."

Part two discusses movements within "the public church," such as the political situation and its implications for evangelism, unity, and mission. Part three takes up the tensions which ensue when the public church encounters the public sector. Instead of a "resuscitation of obsolete patterns of social action," Marty seeks ways in which Christians can exercise responsibility, individually and corporately, in the public world.

He alleges, as his urgency in writing, a feeling that there is a certain listlessness in contemporary ecumenical church life that could eventuate in an "America without religious options beyond those

that appeal to people in isolation from each other, or that call for developing belligerent groups." Also, he senses a decline in civilities in religious intercourse, so that a way is needed "of being faithful to the truth" while showing "counter-tolerance" toward those from whom one group is separate.

Clergy are destined to find much stimulation for their sermonizing if they take time to read Marty's 170 pages on these themes. People in the pews will become better critics of sermons if they take the trouble to wrestle with some of the serious questions Marty raises and which surely laypeople would like to hear their clergy assess.

Can there indeed be a "communion of communions" to deal with the *res publica*, the public prospect, in the years ahead? At least Marty points out a possible direction in which to move.

(The Very Rev.) KENDIG BRUBAKER
CULLY
Dean, Episcopal Theological Seminary
in Kentucky and Editor, *The Review of
Books and Religion*,
Lexington, Ky.

Garbling and Guesses

REVOLUTION IN JUDAEA: Jesus and the Jewish Resistance. By Hyam Maccoby. Taplinger Publishing. Pp. 256. \$9.95.

Jesus, you will be astonished to learn, was not only a Pharisee, but highly popular with his fellow Pharisees. He was, also, an insurrectionist against Rome. Unlike the Zealots, however, Jesus expected Rome to be conquered by a direct act from on high.

Jesus early became convinced that he was the prophet "like unto Moses." Then it dawned on him that he was himself the anointed King of his soon to be freed Israel. The so-called "transfiguration" was, in actuality, his *coronation*. This was confirmed, later, by his anointing, as Messiah, in Bethany.

In the "triumphal entry," Jesus and his cohorts invaded Jerusalem, seized the temple, held and ruled it for a time against all efforts of the Roman police. This was at the autumn feast of Tabernacles. Judas, we are here told, did not betray Jesus: Jesus *sent* Judas to entice the Roman soldiery to the Mount of Olives where, Jesus expected, God would intervene and destroy them. But instead Jesus got arrested.

He was examined by a few renegade Sadducees who acted at Pilate's request. Pilate threw Jesus into jail, where he languished from autumn until spring. *Jesus himself was Barabbas*. Come spring, and Passover, a crowd began yelling for Barabbas'/Jesus' release. But Pilate had him executed.

Like adherents of John the Baptist, indeed like most good Jews, Jesus' band

believed that their leader was bound to come back from death, therefore had done so. Such is the set of theories propounded in this book.

When the Gospels fail to support a theory, there are two familiar procedures. Maccoby uses both. First, declare that the Gospels *garbled* the story (the word occurs again and again throughout this book); or that the Gospels deliberately suppressed Jesus' doings, to make him more palatable to some later group. For Maccoby, the later group was a gaggle of Gnostic gentiles, aided and abetted by that traitorous arch-Sadducee, Paul of Tarsus!

A second recourse, when theory lacks facts to support it, is to say "perhaps . . . perhaps . . ." and then take the "perhapses" as solid evidence. Here are phrases from two facing pages (134-5) of this book; they are matched many times elsewhere: "No doubt Jesus . . . He would have . . . He would then . . . would signalize . . . must have been in Jesus's mind . . . who would have acted . . . He may even have . . . Jesus must have . . . No doubt . . . and perhaps . . . we can gather . . . It is quite possible that Jesus . . ." The guesses are thereafter treated as established fact.

For all the fancy, Maccoby makes some extremely strong points. A powerful case is made for dating the triumphal

If You Cannot Get to Church . . .

Subscribe to *Selected Sermons*. Enjoy the inspiring and instructive word of God from some of today's outstanding preachers and religious thinkers. A sermon for each Sunday, tied to the Episcopal lectionary. The first quarter (Dec., Jan., Feb.) is ready to be mailed to your home.

Seabury Service Center
Somers, CT 06701

Enclosed is my payment of \$15.95. Please send me a one-year subscription to *Selected Sermons* (70812/70820).

name _____

address _____

city _____

state _____

zip _____

Please make payment to
SEABURY BOOK SERVICE.

AT LAST!

An up-to-date
easy to follow
**MANUAL for
ACOLYTES**

by Dennis G. Michno



The duties of the server at liturgical celebrations. From the simplest of services, to the most elaborate ritual, the acolyte's tasks are clearly delineated.

Paper \$3.25

"I shall certainly recommend it..." —
The Rev. Charles Lynch
ORDER OF ST. VINCENT

At your bookstore or
MOREHOUSE-BARLOW CO.,
78 Danbury Road, Wilton, CT 06897



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens
Chalice Palls Funeral Palls
Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

LOOKING AT THE EPISCOPAL CHURCH

William Sydnor

paper \$4.50

for inquirers & confirmands

MOREHOUSE-BARLOW CO.

UNDER ONE ROOF

ALL THE NEEDS OF YOUR CHURCH

**VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING**

COME IN. PHONE. OR WRITE FOR INFORMATION



Cuthbertson

2013 SANSON STREET • PHILADELPHIA, PA 19103 • 215-564-8033

Subscribe to

THE LIVING CHURCH

one year\$19.50

entry at Tabernacles. Few Christian scholars doubt that Jesus was indeed closer in thought to the Pharisees than to other groups; but Maccoby forges the links very solidly, and gives a handy compendium of parallels between Jesus and Pharisaic teaching.

The author's knowledge of first century Judaism is profound. Jewish resentment of Rome is movingly and convincingly portrayed, as is Roman responsibility for Jesus' tragedy.

A final point is most impressive of all. Jesus was a full-blooded, first century, Palestinian Jew. Though Christians know this essential fact, they sometimes give little more than lip service to it. We cannot begin to understand Jesus until we have acknowledged, yes, steeped ourselves in his thoroughgoing Jewishness. Thank Hyam Maccoby for bringing this home.

(The Rev.) PIERSON PARKER

Professor Emeritus of New Testament
General Theological Seminary
New York, N.Y.

Human Life

**SLAUGHTER OF THE INNOCENTS:
Abortion, Birth Control, and Divorce in
Light of Science, Law, and Theology,** By
John Warwick Montgomery. Crossway.
Pp. 127. \$4.95 paper.

The director of studies at the International Institute of Human Rights in Strasbourg, France, here brings together some of his essays and other occasional writings. The resulting book is uneven, but unevenly good.

Dr. Montgomery maintains that human life begins with the union of the sperm and the egg. This seems harmlessly self-evident, until one remembers that the DNA molecular pattern is established at conception. The whole hereditary package is there — down to the color of one's eyes and the illnesses which will plague one later on.

Is abortion murder? No, but it is always homicide, says Montgomery. There will be situations in which it will be the lesser of two evils, but there can be no innocent abortion on demand. His essay on "Abortion and the Law" is exemplary — clearly written, closely reasoned, well documented.

Roe vs: Wade shows the U.S. Supreme Court turning its back on all modern genetic knowledge about the beginning of human life. It shows the U.S. violating the United Nations' Declaration on the Rights of the Child, by its present tolerance of lax abortion laws.

This book is worth reading. It will give the average Episcopalian a good background against which to study the resolution on abortion that our church issued in 1976 and reaffirmed in 1979.

(The Rt. Rev.) STANLEY ATKINS
Retired Bishop of Eau Claire
Oconomowoc, Wis.

THE BARD

Continued from page 9

Shakespeare's mark lies upon it." This was not discovered until the Bible was in print.

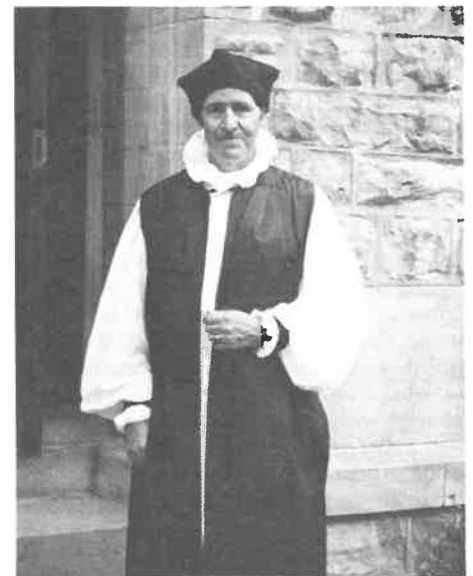
"The scholarly company translating the Psalms of David completed their work in 1610," Dr. Gribbin said. "In that year William Shakespeare was 46 years old. In the 46th Psalm, translated when William Shakespeare was 46 years old, the 46th word from the beginning is 'shake,' in the phrase, 'the mountains shake at the swelling thereof.'

"Omit the final word 'Selah' which is not part of the Psalm, and the 46th word counting backwards from the last word in the 46th Psalm is 'spear,' as in 'he cutteth the spear in sunder'... In neither the Hebrew or Latin nor in any other translation known to me do 'shake' and 'spear' and these 46s coincide."

The preacher went on to ask, "Is our new [1611] translation to be the final one, the ultimate English version? God forbid! . . . The writer of Ecclesiastes in the Old Testament reminds us 'of making books there is no end.' Of making translations of the Holy Scriptures there will also be no end. . .

"Let us borrow Isaiah's poetic imagery which he applies to all temporal things, as time passes, every translation will become like the withered grass and the faded flower. As Isaiah hath written, 'The grass withereth and the flower fadeth, but the Word of the Lord shall stand forever!'"

At one point in his sermon, "Lancelot Andrewes" ventured the opinion that Tyndale's translation of the Lord's Prayer would be permanently imbedded in people's devotions and that no later or better translation would be able to dislodge these words: "Forgive us our trespasses as we forgive those who trespass against us."



Dr. Gribbin: "I am Lancelot Andrewes. . . ."

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 15.

ARIZONA
UNIVERSITY OF ARIZONA **Tucson**
EMMAUS CHAPEL 622-3208
 HC Sun 6, Wed 12
 Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

ARKANSAS
ARKANSAS STATE UNIV. **Jonesboro**
ST. MARK'S 531 W. College Ave.
 The Rev. Limuel G. Parks, r
 Sun 8, 10, 5:30; Thurs 10

COLORADO
UNIVERSITY OF DENVER **Denver**
ST. RICHARD'S Evans Chapel
 Sun 9 Sung MP & Sol Mass

UNIVERSITY OF COLORADO **Boulder**
ST. AIDAN'S CANTERBURY 2425 Colorado Ave.
 Frs. J.B. McKenzie, J.C. Connely, chaps
 Sun 11:30 Sung MP & Sol Mass, 5:30 Ev. MP, Mass, EP
 daily; parish services daily

CONNECTICUT
YALE UNIVERSITY
EPISCOPAL CHURCH AT YALE (Dwight Chapel)
 The Rev. Arthur H. Underwood, chap
 HC Sun 5:30. Full-time active program

FLORIDA
NEW COLLEGE
RINGLING SCHOOL OF ART **Sarasota**
CHURCH OF THE REDEEMER 222 S. Palm Ave.
 Fr. J. Iker, r; Fr. T. Aycock, Fr. R. Hooks, ass'ts
 Sun 7:30, 9, 11; Daily 10; Wed 7:30; Thurs 5:30

UNIV. OF SOUTH FLORIDA **Tampa**
ST. ANSELM'S CHAPEL
 The Rev. Robert Giannini, Ph.D., chap
 Wkdays EP 5:30. Wed HC 5:30

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

GEORGIA
GEORGIA TECH **Atlanta**
ALL SAINTS North Ave. & W. Peachtree
 The Rev. Paul R. Thim, chap
 Sun 8, 9, 11:15; Tues Supper 6; Wed 12:05 HC

ILLINOIS
UNIVERSITY OF ILLINOIS **Champaign**
CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallet, chap
 Sun HC 8, 10, 5; Tues 12:05, Wed 7, Thurs 5:05; Fri 7, EP
 daily 5:05

NORTHERN ILLINOIS UNIV. **DeKalb**
CANTERBURY EPISCOPAL COMMUNITY
 901 J Lucinda Ave.
 The Rev. William C. Bergmann, chap
ST. PAUL'S CHURCH 900 Normal Rd
 The Rev. Charles H. Brieant, v
 Sun H Eu 7:30, 9:30, 5:15

ILLINOIS (Cont'd.)
BRADLEY UNIVERSITY **Peoria**
ST. PAUL'S CATHEDRAL 3601 N. North St.
 R.M. George, dean; D.A. Jones, E.J. Tourangeau, canons
 Sun HC: 8 & 10, 5:30

KENTUCKY
MURRAY STATE UNIV. **Murray**
ST. JOHN'S 1620 W. Main St.
 The Rev. David Robinson, v & chap
 Sun HC 9:45. Christian Ed 11

LOUISIANA
UNIV. OF NEW ORLEANS **New Orleans**
CHURCH OF THE HOLY COMFORTER
 Mirabeau Ave. at Elysian Flds.
 Sun 7:30, 10, 6; Thurs 12:30 on campus

MARYLAND
UNIVERSITY OF MARYLAND **College Park**
MEMORIAL CHAPEL
 The Rev. Wofford Smith, chap
 Sun HC & Ser 10; Wed & Fri HC 12 noon. EP Thurs 5. A
 ministry of the Diocese of Washington

MASSACHUSETTS
WELLESLEY COLLEGE & BABSON COLLEGE **Wellesley**
ST. ANDREW'S Washington St. & Denton Rd.
 The Rev. J.R. MacColl, III, D.D., r; the Rev. W.B. Heuss, D.Min., assoc; the Rev. Elsa R. Walberg, M.Div., assoc
 Sun HC 8 & 12, HC 10 (1S & 3S) MP 10 (2S & 4S)

MICHIGAN
MICHIGAN STATE UNIV. **East Lansing**
THE EPISCOPAL MINISTRY AT M.S.U.
 John L. Mitman & Frederick Erickson, chaps. At Alumni Memorial Chapel (on campus) Sun 5 with supper following At All Saints (800 Abbott Rd.) Richard G. Baker, interim pastor
 Sun 8 & 10:30, Tues 10:30, Thurs 7

NEW YORK
KEUKA COLLEGE **Keuka Park**
ST. MARK'S Main St., Penn Yan
 The Rev. Vincent F. Scotto, r
 H Eu Sun 7:45, 10:30; Thurs H Eu 6:30 on campus

NORTH CAROLINA
EAST CAROLINA UNIV. **Greenville**
ST. PAUL'S CHAPEL Box 423
 The Rev. W.J. Hadden, Jr., chap
 HC Tues 5:30

OHIO
CLEVELAND STATE UNIV.
CASE WESTERN RESERVE UNIV.
EMMANUEL 8614 Euclid Ave., Cleveland 44106
 8:30 Early morning service, 10:30 service

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

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

OKLAHOMA
EAST CENTRAL UNIVERSITY **Ada**
ST. LUKE'S 17th at Broadway
 Stanley Donham, supply priest
 Sun H Eu 8 & 10:30

PENNSYLVANIA
INDIANA UNIV. OF PA. **Indiana**
CHRIST CHURCH 902 Philadelphia St.
 The Rev. A.C. Dilg, r; the Rev. L.G. Reimer, chap
 Sun 8, 10:30—programs and other services as anno

PENNSYLVANIA (Cont'd.)
DUQUESNE UNIV. **Pittsburgh**
ST. MARY'S COLLEGIATE CHAPEL—at St. Mary's Altar
 In Trinity Cathedral Sixth Ave.
 The Rev. C. Don Keyes
 Sun 1 High Mass and sermon

PENNSYLVANIA STATE UNIV.
EISENHOWER CHAPEL University Park
 The Rev. Dr. Derald W. Stump, chap; the Rev. Tak Y Pong
 HC: Sun 11:45. Daily Office as anno

SOUTH CAROLINA
CLEMSON UNIVERSITY **Clemson**
HOLY TRINITY 118 Seneca Rd.
 The Rev. Thomas Davis, r
 Sun 8, 9, 11 & 5

FRANCIS MARION COLLEGE
CHRIST CHURCH Florence
 The Rev. Ingram Parmley, Ph.D., v & chap
 Sun 9, Wkdays as anno

TEXAS
NORTH TEXAS STATE UNIVERSITY
TEXAS WOMAN'S UNIVERSITY **Denton**
ST. DAVID'S 623 Ector St.
 The Rev. Edward C. Rutland, r; the Rev. Raymond Abbitt, ass't
 Sun Eu 8, 10 & 5:30

TEXAS CHRISTIAN UNIV. **Fort Worth**
TRINITY 3401 Bellaire Dr., S.
 The Rev. Thomas McCart, chap
 Daily HC, Wed 5:30, EP, Dinner Program

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

VIRGINIA
UNIVERSITY OF VIRGINIA **Charlottesville**
ST. PAUL'S MEMORIAL CHURCH University Ave.
 The Rev. David Polst, r & chap; the Rev. David Lee, assoc;
 the Rev. Paula Kettlewell, assoc
 Sun HC 8 & 10; Wkdays HC 7:45; Tues HC 12:30; Wed 5:30
 HC or EP

LONGWOOD COLLEGE
HAMPDEN-SYDNEY COLLEGE
JOHNS MEMORIAL CHURCH Farmville
 The Rev. John Loving, r; the Rev. Allen Breckenridge, chap
 Divine Service, Sun 11; Canterbury Sun 6

WISCONSIN
LAWRENCE UNIVERSITY **Appleton**
ALL SAINTS' 400 E. College Ave.
 The Rev. A.K.D. Kephart, r
 Sun 8, 9:30; weekdays as announced

UNIV. OF WISCONSIN-PLATTEVILLE
HOLY TRINITY Chestnut & Market
 The Rev. J.R. Hector
 Sun 10:30

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

FRANCE
(Junior Year Abroad Programs)
THE AMERICAN CATHEDRAL IN PARISH
 23 Ave. George V, 75008
 The Very Rev. James R. Leo, dean; the Rev. Canon J. Douglas Ousley, the Rev. Canon David R. Holeton; the Rev. John C. Fisher, hon. ass't
 Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdays: H Eu 12:30

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

INCLUSIVE LANGUAGE

Continued from page 8

"men" in the present text of the RSV is entirely gratuitous (compare the KJV), introduced only to make the verse read more clearly.

There is a surprising number of such instances, some going back to the King James Version. It is not difficult in many cases simply to remove the offending word; in others, some slight readjustment to the text is necessary. In no case would the change be controversial.

More problematic are instances in the original where "man" is used to designate either "mankind as a whole" or "an individual of the species, either male or female." Both Greek and Hebrew have different words for "man" meaning "a male" and "Man" meaning "the human race." English does not, and this fact often creates misunderstanding.

But there are feasible alternatives even in English, and the RSV committee

is disposed to use them wherever this can suitably be done. So, instead of "man," one can say "human beings," "humanity," "mortals," "people."

In a few instances there are sound historical and exegetical reasons for making no change at all (Psalm 8:4 is a good example). Where "man" means person, not "male" in an exclusive sense, as in Psalm 1:1, one can often pluralize without awkwardness: not "Happy is the man who . . ." but "Happy are those who . . .," a practice already authorized in the Hebrew by such parallel passages as Psalm 119:1. Other devices are available, too.

The committee has also given careful consideration to another problem: the resumptive use of "he" and "him" in English. An example is James 5:14: "Is any among you sick? Let *him* call for the elders of the church. . . ." Obviously the injunction includes women as well as men, and the original Greek presents no problem at all. But the English is awkward and subject to misunderstanding.

In a few instances, paraphrase can obviate the difficulty.

There are occasions where one can substitute "him or her," "he or she," but one cannot do it often without becoming pedantic and ridiculous, and the barbarous legal devices "he/she" and "him/her" are inadmissible in good literature. Regretfully, the committee has come to the conclusion that, since it has neither the authority nor the competence to reconstruct the English language, most of these passages will simply have to remain as they are. Ordinarily there is no viable alternative.

The committee has been under considerable pressure to change its principles and produce a more radical translation, but there is no likelihood that this will happen. While sensitive to the problems presented by social as well as linguistic change, it is determined to produce a new edition of the RSV (sometime before 1990) which will be faithful to the genius of our developing language, as well as to the meaning of the original texts.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

PUBLISHED LAST YEAR: Essay on process of "Hiring a Church Musician"; also available, "The Working Relationship Between Principal Priest and Chief Musician," by David Farr. \$2.50 each (post-paid). Order from: Diocese of Los Angeles, Commission on Liturgy and Church Music, P.O. Box 2164, Los Angeles, Calif. 90051. Att: Carol Foster.

THE HYMNARY: A Table for Service Planning. Lesson summaries, hymn suggestions, antiphons, alleluia verses, etc. Looseleaf for 3-ring binder, \$12.50 check to: James E. Barrett, 1317 Sorenson Rd., Helena, Mont. 59601.

CHURCH MUSIC

ST. MICHAEL'S MASS FOR RITE II Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to: Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, on Navy background only. An ideal gift. \$14.00 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Altar kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs hand-painted on single-mesh canvas cut to measure. Wools supplied with order. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

POSITIONS OFFERED

MODERN semi-furnished apartment (heat, utilities, telephone included) offered by Wisconsin parish of 250 families in attractive city of 55,000, IN EXCHANGE for part-time supervision of Christian education program; OR, in exchange for regular assistance by active retired priest. Single person preferred. Reply Box C-506.*

OPENING for assistant, preferably married, age 25-45. Pastoral calling, ministry to youth, sharing all other duties. Three bedroom house, two car garage. Use 28 and Rite I. Three minute walk to hospital, schools, downtown. Reply: Canon French, Christ Church, Cooperstown, N.Y. 13326.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, experienced, seeks parish with good pipe organ, choral tradition. Reply: Box 922, Washington, D.C. 20044.

RETIREMENT VILLAGE

UNIQUE VILLAGE: Live independently, inexpensively. Ranch house, only \$115 monthly or \$9,500 life lease, plus improvement charges and modest monthly fees. Bristol Village, Waverly, Ohio 45690.

SERVICES OFFERED

ORGAN DESIGN CONSULTANTS: Expert, independent advising on any size organ project. SASE for details to ODC, P.O. Box 204, Pepperell, Mass. 01463.

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

WOOD SCULPTURE

FINE LITURGICAL furniture and wood sculpture: Wood furniture designed and made in my studio on commission basis. Altars, lecterns, tables, and sculpted art work. References. Philip Michael Semsch, 3701 Rugby Rd., Fairfax, Va. 22033. Phone (703) 378-7458.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 35 Cts. a word for one insertion; 31 cts. a word an insertion for 3 to 12 insertions; 29 cts. a word an insertion for 13 to 25 insertions; and 27 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.60.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.50 service charge for first insertion and \$1.25 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 26 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

THE LIVING CHURCH

to BUY or SELL

NOTICE TO SUBSCRIBERS

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

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

PEOPLE and places

Appointments

The Rev. Welles R. Bliss is associate, St. Boniface Church, Siesta Key, Fla. Add: 5615 Midnight Pass Road, Sarasota, Fla. 33581.

The Rev. Fraser J. Bourne is rector, St. Bartholomew's Church, St. Petersburg, Fla. Add: 3747 34th St. South, 33711.

The Rev. Allen W. Brown, Jr., is associate, St. Hilary's Church, Fort Myers, Fla. Add: 5011 McGregory Ave., 33901.

The Rev. John M. Galagan is rector, St. Luke's Church, Bakersfield, Calif. Add: P.O. Box 6455, 93306.

The Rev. Orville Gatti, Jr., is vicar, Church of St. Luke, Blackstone, Va., 23824.

The Rev. Blake B. Hammond is vicar, Piedmont Episcopal Church, Madison, Va. Add: Box 511, 22727.

The Rev. Al W. Jenkins is rector, St. James' Church, Port Charlotte, Fla. Add: Viscaya Drive, Box 2424, 33952.

The Rev. David Lueck is vicar, St. Raphael's Church, Oakhurst, Calif. Add: P.O. Box 1012, 93644.

The Rev. Richard H. Lewis is priest-in-charge, St. Barnabas' Church, Kendall Park, N.J. Add: 27 Shelley Road, 08824.

The Rev. Mark MacDonald is vicar, St. Mary's Church, Tomah, and St. John's Church, Mauston, Wis. Add: P.O. Box 631, Tomah, Wis. 54660.

The Rev. Leon McDougall is rector, St. Matthias' Church, Oakdale, Calif. Add: P.O. Box 26, 95361.

The Rev. Russell H. McKenzie is interim priest, St. Andrew's Church, Algonac, Mich. Add: 3472 Armour St., Port Huron, Mich. 48060.

The Rev. Charles R. Sanford is assistant, Christ Church, Bradenton, Fla. Add: 4030 Manatee Ave., West, 33506.

The Rev. James D. Schulthess is rector, St. John's Church, Naples, Fla. Add: 500 Parkshore Drive, 33939.

Ordinations

Priests

Michigan—John L. Mand, priest-in-charge, St. John's Church, Dryden, Mich. Add: 720 Ridgewood Drive, Rochester, Mich. 48063.

Deacons

Michigan—Ross W. Campbell, Jr., assistant, St. Clare of Assisi Church, Ann Arbor. Add: 2309 Packard Ave., 48104. Robert W. Cameron, assistant, St. John's Church, Sandusky. Add: 41 Delaware St., 48471. Geneva F. Burke, assistant, St. Matthew's-St. Joseph's Church, Detroit. Add: 16234 Lauder, Detroit, 48235. Steve Bartlett, assistant, St. Timothy's Church, Detroit. Add: 15820 Wyoming, Detroit, 48238. Edward Franks, assistant, St. Andrew's Church, Detroit, and chaplain, Wayne State University. Add: 5105 Anthony Wayne Drive, Detroit, 48202. Gavin McGrath, rector, St. John's Church, Oscoda. Add: P.O. Box 414, 48750. Dick M. Smalley, assistant, St. Augustine's Church, Mason. Add: 546 W. South St., 48854. James H. Wallis, assistant, Church of the Resurrection, Ecorse. Add: 27805 Outer Drive, 48229.

Montana—Steve Oreskovich, assistant, Holy Spirit Church, Missoula, Mont. Add: 1437 Van Buren, 59801.

Address Changes

The Rev. Thora L. Chadwick, 628 Arnold Ave., Point Pleasant Beach, N.J. 08742.

The Rev. Paul Musselman, 1328 Hillcrest Drive, Daytona Beach, Fla. 32014.

The Rev. Watson E. Neiman, 916 Red Fox Road, Box 1707, Altamonte, Fla. 32701.

The Rev. Robert K. Thomas, 8 Davis Ave., Linwood, N.J. 08221.

The Rev. Arthur S. Musson, 200 Carolina Ave., #A-302, Winter Park, Fla. 32789.

Other Changes

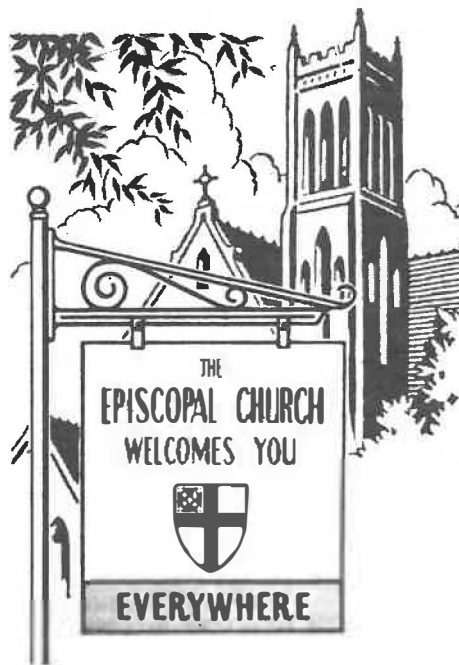
The Rev. Mark Hall is canon to the bishop, Diocese of San Joaquin. Add: 4159 E. Dakota Ave., Fresno, Calif. 93726.

The Very Rev. Arch M. Hewitt, former rector of St. Mark's Church, Houston, Texas, is now dean of St. Peter's Cathedral, Helena, Mont. Add: 511 N. Park Ave., 59601.

Retirements

The Rev. E. Burke Inlow, from the faculty of social sciences, department of political science, University of Calgary, Alberta, Canada. Fr. Inlow has been appointed professor emeritus. Add: 2340 Magnolia Blvd., W., Seattle, Wash. 98199.

The Very Rev. Robert B. Hall, as dean of St. Paul's Cathedral, Oklahoma City, Okla. He will resume work, on a limited basis, with the Episcopal Center for Evangelism. Add: P.O. Box 920, Live Oak, Fla. 32060.



CHURCH DIRECTORY

SANTA CLARA, CALIF. (and West San Jose)

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

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 9; Sat 4:30-5:30

LAKEVILLE, CONN.

TRINITY CHURCH Lime Rock (Rt. 112)
The Rev. F. Newton Howden, r
Eu every Sun at 8 (1S, 3S, 5S, 11); MP 2S & 4S at 11

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. H. Stuart Irvin, D.Min., r
Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). Daily 10

ST. PAUL'S 2430 K St., N.W.

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

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15 Mon, Tues, Thurs, Fri. 5:15 Wed

BOSTON, MASS.

CHURCH OF THE ADVENT Beacon Hill and Back Bay
The Rev. Richard Holloway, r 30 Brimmer Street
The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the Rev. Richard Kilfoyle
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45, Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues 12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat 5

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

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.

(Continued on next page)

CHURCH DIRECTORY

(Continued from previous page)

NEWTON, MASS. (& Boston west suburbs)
PARISH OF THE MESSIAH 1900 Commonwealth Ave.
On Rte. 30 near Rtes. 90 (Turnpike), 95 (128) & 16
The Rev. Wm. C. Lowe, r; the Rev. Judith Carpenter, d
Sun MP 10:05, Sung Eu 10:30, EP 6:15 (Tel. 527-8505)

GOOD SHEPHERD OF WABAN Waban Square 244-4028
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the
Rev. Henry M. Palmer, the Rev. Richard Cromwell
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

MINNEAPOLIS, MINN.
GETHSEMANE (historic, downtown) 905-4th Ave., So.
Canon B.G. Miars
Sun Mass 8 & 10 (signed for deaf), MP 4S. Wkdy as anno

KANSAS CITY, MO.
ST. PAUL'S 40th & Main Sts.
The Rev. Murray L. Trelease, r
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S
& 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th
Tues); Fri 12:00 noon HC

ST. LOUIS, MO.
CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 H Eu 1S & 3S, MP 2S & 4S choir). Mon,
Wed, Fri & HD H Eu 12:10

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

LAS VEGAS, NEV.
CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz
Sun 8, 10, 8 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401
ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

CAPE MAY, N.J.
CHURCH OF THE ADVENT
Washington & Franklin St.
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E.
Stott, r-em
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'
Days as anno

NEWARK, N.J.
GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat
10; Organ Recital Thurs 12:30; C Sat 11-12

NEW YORK, N.Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; EP 4. Daily MP & HC
7:15; EP 3:30. Cathedral Choristers 3:30 Tues & Thurs. Wed
HC & Healing 12:15

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev-Special
Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,
1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church
open daily 8 to 8

NEW YORK, N.Y. (Cont'd.)
CALVARY, HOLY COMMUNION & ST. GEORGE'S
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene
Y. Lowe, Jr., Jane Henderson, Gerald G. Alexander, ass'ts;
Calvin Hampton, music director

CALVARY Gramercy Park
Sun HC 11, V 5:30; Wed HC 6:30; Thurs HC & HS 12:10.
Mon-Fri MP 7:45. Organ recital Fri midnight

ST. GEORGE'S Stuyvesant Square
Sun HC 8:30; MP 10:30 (HC 1S).

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; 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. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c
Masses Sun 8:30, 11 Sol; Tues-Sat 10, Mon-Thurs 6

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/ECUMENICAL CHAPEL Center of airport
The Rev. Martin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the
Rev. John L. Scott
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily
MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Ronald Lafferty, the Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05. MP 11. Mon-Fri MP 8, HC 8:15,
12:10 & 5:30, EP 5:15; Tues HS 12:10. Church open daily to 6

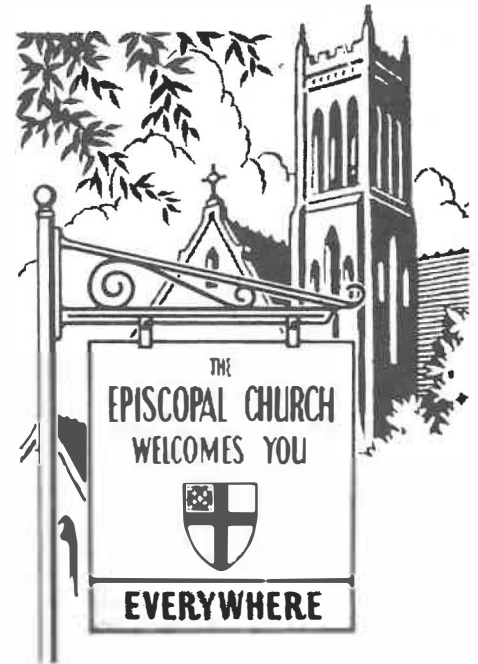
TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

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

BROWNWOOD, TEXAS
ST. JOHN THE EVANGELIST 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

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. Jack E. Altman,
III; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

ST. LUKE'S 5923 Royal Lane, 75230
The Rev. Richard J. Petranek, r; the Rev. Douglas Alford, c
Sun Eu 7:30, 10, 6; Eu Tues 9:30, Wed 6:30, Thurs 11:30



FORT WORTH, TEXAS
ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

SAN ANTONIO, TEXAS
ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack
Roan, the Rev. William Cavanaugh, the Rt. Rev. Wilson
Hunter
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC, 4:45 EP

RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

ST. MARTIN'S near Parham & Broad
The Rev. W. Frisby Hendricks, III, v
Sun H Eu 8 & 11 (1S, 3S, 5S), MP (2S, 4S); Wed 10; HD 7:30

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

MILWAUKEE, WIS.
ST. JAMES 833 W. Wisconsin Ave.
The Rev. Charles Lynch, r; the Rev. John Talmage, the Rev.
Rex Perry, assoc; the Rev. William Newby, v, Deaf Mission
Sun Eu 8, 9:15 (deaf), 10:30, MP 9. Mon-Fri Mass 12:10, EP
5:15. Sat Mass 10

ST. PAUL'S 914 E. Knapp St.
Anthony C. Thurston, r
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S,
4S & 5S)

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.