

THE LIVING CHURCH

Sanctuary Declared

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The Old Testament and the Lectionary

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The Biblical Garden at the Cathedral of St. John the Divine in New York is celebrating its tenth anniversary this year. Founded by Sarah Larkin Loening, who donated the funds to buy the plants and whose extensive research on the plants of the Bible provided the necessary information, the garden is situated on a quarter acre south of the cathedral. One of the over 100 plants it contains is the oleander (shown here), the "rose growing by the brooks" (Ecclesiasticus 39:13). It is a tall flowering plant that grows everywhere there is water in the Holy Land.

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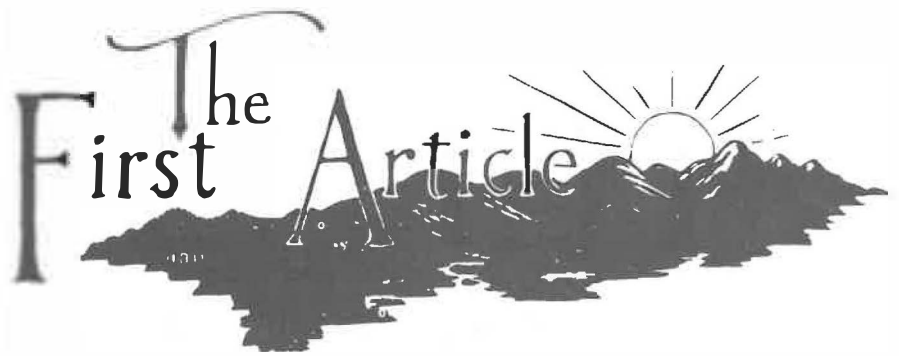
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June Days

There is not much on this earth to equal a beautiful day in June. The first warm days of May perhaps offer a more sudden contrast to the preceding months of cold. May perhaps brings more flowers and blossoming trees and shrubs. Yet with June, warm weather has truly arrived. All the trees have their leaves; all the bare spots of nature are covered, and we can enjoy the spectacle of the earth at its best.

We are especially grateful for a beautiful weekend in June so that we can enjoy the out-of-doors. For many of us today, the weekends are the only opportunity to get outside for a significant period of time. If there are three rainy weekends in a row, we have lost the month! Even our times of supposed relaxation thus become ensnared in a sense of pressure, a feeling of hurry to seize what we can within the short available time. This is not as it should be.

Our grandparents were correct in the formerly widespread conviction that people should try to get out, at least for a few minutes, every day. No season, no month, no week, should only be experienced on weekends. Our spirits, no less than our bodies, need a whole year of weather.

Those of us who have gardens also believe that some active interrelation between ourselves and the universe around us should be a regular and normal part of life. In earlier eras, almost every family had at least a small garden. Many too had some chickens or ducks, a pig or a goat, a cow or horse. These required attention for at least a few minutes every day.

When people are thus in touch with the created world, the natural hours of the days and the natural seasons of the year provide a calm and healthful balance to the hurried human time of clocks, appointments, banking hours, and travel schedules. Natural time is sane time, a time within which human beings and other creatures can live wholesome and balanced lives.

Monks and nuns have traditionally been great gardeners and farmers. Such work is an appropriate part of a life of prayer, reflection, and charity. We believe that many of our religious communities would be healthier today if they renewed their links with the land. To the extent possible, others should do the same. Perhaps some people can manage only a potted plant or two, or a small aquarium of tropical fish. Yet many of us can and should be growing something out-of-doors.

Gardens for All, the non-profit National Association for Gardening, tells us that 38 million American households had vegetable gardens last year, and that gardens are getting larger. This is a trend we applaud. It can bear spiritual as well as material fruit. In June it is still possible to start some things growing to bear in late summer or early fall.

THE EDITOR

The Waterfall

Everflowing stream of sun-kissed pearls sparkling in the moonbeam elixir of a mountain spring eroding the rock of time Creation's cascading brook freely pulsing rhyme enchanting forest nook.

Treasure trove romantic mossy cove where with poised grace at break of dawn drinks serenely there a nimble pied fawn.

Ray Holder

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LETTERS

Charismatic View

As a pentecostal Episcopalian, I am moved to comment on several points raised by the Rev. Robert J. Bryan in his article, "The Charismatic Movement" [TLC, May 22], and by the Rev. William McGill in the First Article in the same issue.

Fr. Bryan was kind enough and fair enough to attribute the mistakes and excesses he mentioned to a fringe element within the charismatic movement. Certainly someone should have kept me off the streets for about a year after I took the plunge!

Most charismatics eventually grow up, though, and recognize what both Fr. Bryan and Fr. McGill mention in their articles — the value of service. The gifts of the Spirit empower us to serve, with joy as the by-product, not the other way around.

Both also express concern that charismatics may tend to put God in a box when they insist on completely positive praying under adverse circumstances. I have come to believe that there is a difference between an attitude of faith and one of manipulation. Our Lord did teach

us to pray, "Thy will be done," but he also admonished us to ask for our daily bread.

JEANNE LUTZ

Albuquerque, N.M.

Abortion

Thank you for printing Kenneth C. Betz's excellent letter [TLC, May 22], which speaks so clearly about the vicious practice of abortion. The editor's response stated that TLC has had editorials opposing "irresponsible abortions." When is a human life of so little value that its destruction is a *responsible* action?

KIRSTEN BALL

Arlington, Va.

Discouraging Search

The Rev. John K. Dempsey stated in his letter [TLC, May 15] that the church's clergy deployment system does not work. This is a true and painful statement for me and many others. I am so frustrated and hurt by the system.

Since October, 1982, I have sent out over 125 resumés, printouts, and cover letters, utilizing the positions open bulletin, the WECA newsletter, and even paying the CDO for a personal search. My resumé and printout are top

notched, developed from the workbook *More Than Fine Gold* and a course on resumé-writing. To date I have received five interviews, none coming from the computer.

Many inquiries go unanswered. Most parishes where I have interviewed do not have the common courtesy to inform me of their decision. I read about it in *THE LIVING CHURCH!* Others send an impersonal form letter. I wonder how many CDO officers have been unemployed or underemployed. Are they really sensitive to our needs and problems?

Perhaps the reason for all this lies in the oversupply of clergy. Even though I am 32, I am competing with job-seekers with ten or 15 years experience. Even they find the search process long and frustrating.

If this be the case, either the process reflects a poor stewardship of the church's manpower and talent, or else it is a reflection of how poor the health of the Episcopal Church is at this time in terms of declining membership. Either way the process is a horrible way for the church to treat her clergy.

I have come to the conclusion that it is not so much the skills and experience that count. Rather it is whom one knows in the "old boys' network." Unfortunately, I do not know who the old boys are to contact!

I have worked hard to become a good priest and pastor and feel called to that holy estate. My life is dedicated to the Lord Jesus and his church. Must I go to Rome or Orthodoxy to continue my sacramental ministry?

HURT BY THE SYSTEM

• • •

I am sorry to disagree with the Rev. John K. Dempsey, who in his recent letter states, "When a parish must sift through over a hundred names, and the selection process averages over a year, it is a little difficult to ask a vestry to be civil" [TLC, May 15].

While it may be "difficult" to ask vestries to write in detail to dozens of clergy, it ought not to be difficult to ask them to write short, courteous letters to inform clergy when they are no longer under consideration and to thank them for their interest. Clergy in turn need to know that they cannot expect more than this in most cases.

Fr. Dempsey also seems to imply that the large number of names to be sifted through are the direct result of the present deployment system. Again, I beg to differ. The vast oversupply of clergy is not the creation of the deployment system, old or new. In fact the Church Deployment Office was set up partly because of the problems caused by the oversupply.

In conclusion, the question I would like to ask Fr. Dempsey is, if he were

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looking for a new position, would he prefer the present deployment system, where a profile of his skills and experience is always available to the entire church and where the needs of the church for differing kinds of ministry are openly listed, or the old system, where neither of these possibilities existed, and the clergy and vestries were totally dependent upon who knew whom?

The truth is that today both systems operate side by side, in complement to each other, as well they should.

(The Rev.) RODDEY REID
Executive Director
Church Deployment Office
Episcopal Church Center

New York City

Advancement without Progress

It is extremely disturbing to witness the obvious fear of nuclear weapons which is manifesting itself in church meetings of many kinds, including especially those of bishops. Nuclear bombs are no more than the latest device for man to kill man. There will be other and more fearsome weapons in the future, but we need fear them no more than we fear rocks, one of which Cain used to slay Abel.

Mankind has advanced, I won't say progressed, through clubs, and spears, and arrows, and swords, and guns, and bombs. He will continue this constant change as technology unfolds and gives us new and surprising powers. The weapons we develop are inanimate and incapable of any action without us.

What we have greatly to fear is man's hatred of man and his lust for power. Basically it is man's usurping of God's role — killing his fellow man at his will or dominating and ruling his life. In our day, the greatest manifestations of this were, first, Hitler's foolish effort, and now the Russian communist determination to overthrow all other societies and create one state-dominated entity.

The church should be busy bringing people everywhere to God. There may be many paths to this goal, but they must all respect the individual and his place in creation. As we accomplish this task, it will be apparent that all weapons are a minor side issue which will become increasingly unimportant. We need not worry about arms races.

I firmly believe we are devoting far too much attention to an unimportant and passing phenomenon and neglecting our important mission in this world.

ADOLPH O. SCHAEFER
Blue Bell, Pa.

Capital Punishment

I am well aware of the weight of righteous indignation respecting murderers and rapists, for last fall the people of

Massachusetts amended the state constitution enabling the state legislature to enact a capital punishment law. . . .

To begin with, article one of the creeds teaches that the earth is the Lord's. This being so, our fellow humans are more than troublesome citizens to be dealt with in some lawful fashion. Our Lord's dying for them on the cross and his unceasing prayers for them place a value on them which we ignore to our spiritual peril.

We know what Christ would like to do with sinners if they would only let him.

He said, "How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not" (Luke 13:34).

Although it is a hard saying, requiring the grace of God to live it out, our Lord did command us to love our enemies. Christ did not come among us so that we might achieve a just society. He came so that we might live out that which we profess in the creed — the forgiveness of sins.

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THE LIVING CHURCH

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Bexley Hall Names New Head

The Rev. William Herbert Petersen, professor of church history at Nashotah House since 1973, was named the new dean of Bexley Hall, a seminary of the Episcopal Church, on May 4. Bexley Hall is a member seminary of the ecumenical theological school which also includes Colgate Rochester Divinity School and Crozer Theological Seminary in Rochester, N.Y.

As dean, Dr. Petersen will be responsible for directing the Episcopal components of the school's curriculum and the spiritual direction of the students. In addition to these administrative and pastoral duties, he will teach courses in church history.

A native of Davenport, Iowa, Dr. Petersen, 42, served parishes and college chaplaincies in Iowa, California, and Wisconsin after his ordination to the priesthood in 1966. A graduate of Grinnell College in Iowa, he also holds advanced degrees from the Church Divinity School of the Pacific and Graduate Theological Union in Berkeley, Calif. He is the co-author of *Traditions Transplanted: The Story of Anglican and Lutheran Churches in America* with Robert Goeser, and contributed to *Worship Points the Way: Celebration of the Life and Work of Massey H. Shepherd, Jr.*

Dr. Petersen serves on the standing commission on ecumenical relations of the Episcopal Church and has served as a delegate to the Consultation on Church Union since 1978. He is a member of the National Lutheran-Episcopal Ecumenical Dialogue.

Dr. Petersen and his wife, the former Priscilla Ruth Eide, have two children.

Sanctuary Declared

On the evening of May 23, St. Francis House, the Episcopal center at the University of Wisconsin in Madison, Wis., became the first church in that city and what is believed to be the first Episcopal church in the U.S. to offer open sanctuary for refugees from El Salvador and Guatemala. Three adult Salvadorans and one child are currently living at St. Francis House and are expected to remain at least through the summer.

Identified only by first names and with their faces hidden behind scarves and dark glasses, Angel, Amos, and Eliza were introduced to the press by the Rev. Thomas B. Woodward, Episcopal chaplain and director of St. Francis

House, who explained why the student center had decided to join the approximately 45 other churches in the U.S. which have invoked two ancient concepts of "sanctuary" — the church as a holy place set apart for God's use; and the church as a place of refuge for those fleeing abuses of civil power.

The congregation of St. Francis House, Fr. Woodward said, was taking this action as a form of religious protest against what it sees as an inhumane policy of the U.S. government. Under international and domestic law, they feel, the U.S. is obligated to accept people fleeing violence and persecution, but in classifying Guatemalan and Salvadoran refugees as "economic" rather than "political," the government is denying asylum to all but a small fraction.

Numerous local churches and religious leaders have given their endorsement and pledged their support for St. Francis House's action, including two of Wisconsin's Episcopal bishops, the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; and the Rt. Rev. William C. Wantland, Bishop of Eau Claire. Representatives of many area churches and religious organizations took part in the ecumenical service that marked the formal declaration of sanctuary later in the evening.

Extra rows of seats were placed to accommodate the large congregation which more than filled the modern stone and glass chapel at St. Francis House. After prayers, scripture readings, and the singing of *Ein' Feste Burg*, letters of endorsement from the many religious supporters were read to applause from the congregation.

In his sermon, Fr. Woodward drew a parallel between the plight of Central American refugees — "what we do is arrest these refugees at our border as illegal aliens, imprison them, and then, as rapidly as possible, send them back to the death squads and terror of Central America" — with the shiploads of refugees from the Holocaust "going from port to port, nation to nation, looking for some place to land, some safe place, until they finally died — at sea.

"That is not maudlin claptrap cluttering up a sermon; that is real and it is being re-enacted in the present tense. There are many stories to be told — terrifying stories, heart-breaking stories, stories of unimaginable violence and terror, some stories critical of our government's involvement with the ruling families of El Salvador and Guatemala."

As the telling of these stories is deemed an important aspect of sanctuary, the three adult Salvadorans made brief statements in Spanish which were translated into English. They told of capricious arrests and torture for little or no reason — "it is a crime to be young in my country," said one — imprisonment ending in death for some and forced exile for others; a child mute and traumatized after watching police beat her mother; other children forced to witness the torture of their parents; a government steeped in lies and corruption.

All three made pleas that Americans support the church-organized solidarity groups in El Salvador that care for orphans and others made helpless by political strife in that country, and exert pressure on the U.S. government to stop sending money and arms to the governments of Guatemala and El Salvador.

The penalty for harboring an illegal alien is a prison sentence of up to five years and a \$2,000 fine, Fr. Woodward said. "If the Immigration and Naturalization Service were to burst into St. Francis House, the first person they would have to arrest, as president of the board and first officer, is Bishop Gaskell and, as he has said, he is ready to go.

"I'm second in line . . . then, we all go — because of some poor frightened refugee whose crime is that he or she doesn't want to get shot at. . . It is always difficult when law and compassion, law and justice are opposed . . . but the rule of faith is that when the cross and the flag conflict, we are called on — unhesitatingly — to follow the cross."

M.E.H.

Bishop of London Visits Wisconsin

The Rt. Rev. and Rt. Hon. Graham Douglas Leonard, Bishop of London, spent the week prior to Whitsunday in Wisconsin, addressing a number of church gatherings. The Bishop of London is the third ranking prelate of the Church of England, following the Archbishops of Canterbury and York.

On the Sunday following the Ascension, he preached at Solemn Evensong and Benediction in All Saints' Cathedral in Milwaukee, and the next day addressed a clergy conference in the Diocese of Fond du Lac. Wednesday he spoke to the alumni of Nashotah House, the theological seminary near Milwaukee, and on Thursday he was the commencement preacher at this institution

and received the honorary degree of Doctor of Canon Law.

Thursday evening and Friday, Bishop Leonard addressed a meeting of the Evangelical and Catholic Mission at the Milwaukee cathedral, drawing attendance from the three Wisconsin dioceses of Milwaukee, Fond du lac, and Eau Claire. Bishop Leonard spoke on a variety of themes, and returned at several points to the goal of history as "the gathering up of all things in Christ." A former biologist who is much interested in the philosophy of science, the bishop also emphasized "the fulfillment of the purpose of all creation" in the plan of God. The Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire, also addressed the meeting.

Bishop Leonard has been to the U.S. several times previously. Commenting favorably on the American Prayer Book, he said, "I especially like your revised Psalter. I have been using *The Prayer Book Office* every day while in this country."

Bishop Leonard is president of the Church Union and a vigorous proponent of catholic renewal in the Church of England. He characterized the recent Loughborough Conference [TLC, May 29] as "harmonious and unifying." The Oxford Movement Sesquicentennial he described as a "valuable opportunity for sober evaluation" as the church moves toward the future.

Because of the vast number of churches in the Diocese of London, Bishop Leonard oversees the central city, while four surrounding regions have area bishops. The diocesan also has his own suffragan, and three retired bishops serve as assistants. Bishop Leonard described this as a workable "temporary solution" to the problem of managing this vast diocese.

H.B.P.

Associated Parishes Council

The council of the Associated Parishes, Inc. held its annual meeting at Nashotah House, near Milwaukee, Wis. May 23-26. The council expressed its continuing support of the National Center for the Diaconate and its co-sponsorship of the periodic National Episcopal Conference for the Diaconate, the next session of which is to be in May, 1984, at Notre Dame University. Participants heard from Canadian members on liturgical revision in Canada, and from members of the Standing Commission on Church Music on the progress of the new Hymnal.

Lutheran liturgical scholars, Dr. Gordon Lathrop and Dr. Gail Ramshaw Schmidt, invited the Associated Parishes to cooperate more closely with the Liturgical Conference, a national society, formerly Roman Catholic, but today largely ecumenical. The two guests also

answered questions, from the Lutheran perspective, regarding interim joint eucharistic sharing.

The president of AP, the Rev. Peter C. Moore of St. Paul's Church, Seattle, Wash., was reelected for a two year term, as were other officers. AP exists to further the enhancement of worship, Christian education, and related concerns throughout the church. Membership consists mainly of Episcopalians and Canadian Anglicans.

H.B.P.

Nominating Committee Meets

The joint nominating committee for the election of the Presiding Bishop met at the Bishop Mason Retreat and Conference Center in Dallas, Texas, in executive session from the evening of April 18 until noon, April 21.

The 27-member committee, consisting of one bishop from each province, together with one clerical and one lay member of the House of Deputies from each province elected by the respective houses at the General Convention in New Orleans, will present to the House of Bishops and the House of Deputies in joint session at the Los Angeles General Convention in September, 1985, not fewer than three members of the House of Bishops for consideration of the two houses in the choice of a Presiding Bishop. The Rt. Rev. John B. Coburn, Bishop of Massachusetts, is chairman of the committee.

On the first evening, the 25 members present engaged in an informal discussion with the Rt. Rev. John M. Allin, Presiding Bishop, in which he reflected upon his experiences as Presiding Bishop.

The committee considered and adopted a report to the church on the office of the Presiding Bishop prepared by a sub-committee appointed at the organizational meeting in New Orleans during the General Convention. The committee is chaired by the Rev. Robert M. Wainwright of Rochester with the Rt. Rev. Arthur A. Vogel, Bishop of West Missouri, and K. Wade Bennett of Dallas as members.

Another sub-committee to be chaired by the Rt. Rev. Robert P. Atkinson, Bishop of West Virginia, was appointed to draft a profile of the personal qualifications as may be required in the bishop selected to fill the office of the Presiding Bishop for consideration at the next meeting of the committee. Other members of this sub-committee are the Rev. Joseph N. Green, Jr. of Southern Virginia, the Ven. George Six of Arizona, John K. Cannon of Michigan and Mary Nash Flagg of Maine.

Finally, the committee developed a procedure for receiving and considering names of bishops who are eligible to be nominees for election as Presiding Bishop. Names may be submitted to the

secretary of the committee, Charles M. Crump, 100 North Main Bldg., Suite 2610, Memphis, Tenn., 38103-5078. Forms for this purpose may be secured from the secretary or any other member of the committee and should be filed well in advance of the March meeting of the committee.

New Province Inaugurated

With 14 bishops attending from around the world, the newest province of the Anglican Communion was officially inaugurated in Buenos Aires, Argentina, on April 30 with a celebration of the Eucharist at the Cathedral of St. John the Baptist. The Province of the Southern Cone of South America is the only predominantly Spanish-speaking member of the 27 churches that make up the worldwide communion.

Spanish, English, and five Indian tongues were used for the service's scripture readings and prayers. In his sermon, the Rt. Rev. Omar Ortiz, assistant Bishop of Paraguay, remembered Captain Allen Gardiner, a British naval officer who perished in 1851 of starvation and exposure while attempting to convert the Aborigines of Tierra del Fuego. He was the founder of what later became the South American Missionary Society (SAMS).

"Martyrs and pioneers like Gardiner and his companions are a challenge and an inspiration to all of us today," said Bishop Ortiz. The service also included the installation of the Rt. Rev. David Leake, Bishop of Northern Argentina, as president of the province. Bishop Leake, the son of missionary parents, was born in Argentina. He sees the formation of the province as a missionary necessity: "We are here by the grace of God and we must unite our efforts in order to be more effective," Bishop Leake said.

Leaders from other churches who attended the service were Cardinal Juan Carlos Aramburu of the Roman Catholic Church; Federico Pagura, bishop of the Argentine Methodist Church and president of the Latin American Council of Churches; and several Orthodox, Lutheran, and Protestant clerics. The Archbishop of Canterbury was represented by the Rt. Rev. David Sheppard, Bishop of Liverpool. Representatives from the Episcopal Church included Bishops Adrian Caceres of Ecuador and Lemuel B. Shirley of Panama and the Rev. Onell Soto of the Episcopal Church Center in New York.

It is estimated that there are 60,000 Anglicans in the new province. Missionary work began there more than 150 years ago. The inauguration was supposed to have taken place a year ago, but it was postponed due to the war between England and Argentina in the Falkland Islands.

All the Way

By HAROLD R. BRUMBAUM

To judge by the ads, the motion picture "Goin' All the Way," which slipped furtively through town last fall, was not to be mistaken by Bing Crosby fans for "Going My Way." Not by a long shot.

For there to catch the reader's eye was a deft (and presumably virile) hand reaching out to relieve a size eight young lady, basking sunny-side down, of the top half of her size four bathing suit. As to what might ensue from this neighborly gesture, it would cost the curious the price of a ticket to find out. But if it was "goin' all the way," this old-fashioned viewer was ag'in it.

For a couple of generations now, an increasing number of young adults, of whom the said couple might well be a case in point, have been letting their sexual behavior be guided by their glands. Partly, this development was encouraged by the privacy afforded by the family car, which ushered in the era of the Lovers' Lane. Even there, however, certain constraints continued in effect for a time, as in the celebrated case of Miss Wilde, who kept herself quite undefiled "by thinking of Jesus, and social diseases, and the danger of having a child."

But then, of course, came the revolution, and with it, apparently, the solution to all of her problems. To get it all rolling, the word got around (with a big helping hand from the churches) that Jesus was all for situation ethics — and its cardinal precept that if it's loving, it's got to be good.

Although such a slogan might not, in fairness, do full justice to that ethic in its academic form, it represents the version of it which, for self-evident reasons, was snapped up by the buying public — to the point that, in short order, love became, like popcorn, something you make to while away a dreary afternoon.

The Rev. Harold R. Brumbaum is the rector of Christ Church, Los Altos, Calif.

Then, in what may be the greatest mixed blessing since mortal hands stole fire from the gods, came "the pill." Add to that the wonders of antibiotics and the advent of abortion on demand, and it seemed for a time that the management had opened the gates to the playground and thrown away the key.

But only for a time. For having had the run of the place for a while, a lot of people have been coming to learn that, in the amatory realm, as elsewhere, you have to pay for what you get. One such price tag, in the form of an ailment afflicting the playful, has given many of them some food for thought of late: the odds of contracting herpes through casual dalliance are about one in six, about the same as in Russian roulette; and the result, of its kind, is just as permanent.

Another unexpected cost is proving to be an emotional one. However brave the battle cries of sexual liberation, the wear and tear of promiscuous behavior can still give rise to such old-fashioned feelings as guilt, remorse, self-doubt, and that whole redoubtable band of psychic ills which the votaries of Venus have always been heir to.

Part of the problem, it appears, is that, psychosomatic beings as we are, when we let our bodies off the leash to romp at will, our inner selves can get in trouble, and generally do. Hence, if our "body language" is inauthentic — if what we do doesn't "say" what we mean — then our circuits get crossed, and they short out.

Applied to sexual behavior, this is to say that to go "all the way" physically, while withholding some deeper part of ourselves from that transaction is to send false signals which are by their nature confusing, and not uncommonly destructive, both to our partner in the enterprise and to our own sense of coherence, or our sanity, as well. So it is that, like letting the engine leave the station without the train, going all the

way sexually, without also doing so personally, can make for a less than satisfactory trip.

The remedy, then, readily presents itself. It is as old as the Book of Genesis, with its story of man and woman becoming "one flesh" — and standing, in consequence, "unashamed." One flesh: the complete, unconditioned, and unconditional commitment of two people in and to a union which somehow recapitulates the very image or economy of God — that "solemn and public covenant," under God, which our Prayer Book (p. 422) defines as the sacrament of Christian marriage.

For here, at last, the outward and visible sign of joined hands and joined bodies authentically reflects the inward and spiritual state of things. Here, venturing all in a leap of trust, two dare-devils hazard their respective necks — all the way — for the sake of a common reward.

Because of the risks inherent within it, it is not for the timid, this "holy estate." Letting one's guard down, as one must, one runs the constant risk of taking it on the nose, not least because when our "shadowed sides" get into the ring, the shadow-boxing can get rough. It is not for the selfish, either, because, by the terms of the contract, we marry each other, not for our own sake, but for the other's sake.

Two key terms in the contract make this radical altruism clear. The first of them is faithfulness. Nothing so simple as mere sexual constancy; but perseverance, reliability, the pledge that, for better and worse, one can be counted on to "hang tough" — the very sort of fidelity which, in Hosea as elsewhere, the Old Testament understands to be at the heart of God's covenant with humankind.

The other term is love. Again, nothing so simple as just a feeling or state; but a matter of attitude and intent. A love whose chief joy lies in service, known to the New Testament as *agape*, which on occasion can invite us to ascend a cross. "Greater love has no man than to lay down his life for his friend." There, from the lips of the Bridegroom, is the ultimate vow.

Thus, marriage is not for everyone. Those who worship at the feet of Eros, and insist on skipping through life in dancing slippers on the crest of emotional "highs," will not, as a rule, be disposed to settle for the comfortable old shoe which a marriage becomes.

But for those who, coming to find the ballroom floor a monotonous terrain and wearied of changing partners, are willing to cleave to one of them till death, there awaits a realm reminiscent of Eden, where, in its stillness, they can glimpse in each other's eyes the meaning of what the Lord God must have had in mind when he said, "Behold, it is good."

The Old Testament and the Lectionary

By HOLT H. GRAHAM

After many years of careful scholarly work, a lectionary has been achieved which orders the readings from Holy Scripture on Sundays and major feasts. With some variation in details, this lectionary is shared in this country by Episcopalians, Roman Catholics, Lutherans, and some other churches. Yet this common lectionary, for all its considerable merits, does set us in tension with contemporary biblical scholarship.

The lectionary's rationale is a sequential reading of the first three Gospels, with St. John's being drawn upon to supplement Mark and to provide lections for special days. The Old Testament is drawn upon for readings that either reinforce or contrast with the Gospel passages.

That represents a notable and welcome advance over the Epistle-Gospel provision of the 1928 book, which totally ignored the Old Testament at the Eucharist, except for a couple of occasions each year. However, there has been criticism of the typological use of the Old Testament, and other related questions have been raised.

The subject deserves further exploration. The fact is that the way in which the Old Testament is drawn upon contravenes the position of biblical scholarship as it is encountered, say, in our sem-

The Rev. Holt H. Graham is the director of library services and professor of New Testament studies at the United Theological Seminary of the Twin Cities, New Brighton, Minn.

inaries, and that in three ways.

First, the Old Testament scholar, and biblical scholars in general, believe and affirm that the Old Testament is authentic testimony to Israel's experience with God. As such, it has its own integrity and validity. To set it under the control of selected Gospel passages or parts thereof is to violate that integrity, if not, indeed, to suggest that the generations from Abraham to Zachariah were but fodder for a fulfillment in which they had no part.

Second, a wide consensus could readily be marshalled among contemporary Old Testament scholars for the statement that what is typical and characteristic of the Old Testament is the story — the canonical story of events extending from Genesis through Second Kings. It is upon the traditions conveyed in that story that the prophets draw for the interpretation of the events of their own time. What happens to the canonical story in the lectionary?

Here are the figures. Counting the lections provided for the Sundays and seasons of the Church Year (but excluding those provided for saints' days and the like), one finds the following: of the 228 readings provided in the three year cycle, 57 are from Isaiah, chapters 40-66 and 15 from Isaiah, chapters 1-39, for a total of 72, or 32 percent of the readings from the Old Testament.

Of the remainder, 60 more, or 26 percent, are from other of the prophets, giving a grand total of 132, or 58 percent. In contrast, there are 78 readings, or 34 percent, from the canonical story. The remaining readings are from the "wisdom literature" or other writings.

Suppose we assume that the most frequent — if not the only — encounter with scripture on the part of the congregation is hearing it read at worship, what is the effect? To overstate the matter bluntly, are we not exposing people to a commentary on a story they never hear? And if, as seems frequently the case, the sermon or homily is based upon the Gospel passage, what is being implied about (a) the integrity of the Old Testament, and (b) the foundational role of the canonical story?

Third, the lectionary is, in its effect, out of step not only with Old Testament scholarship, but with New Testament scholarship as well. It has often been observed that the New Testament can be characterized as a commentary on the Old in the light of the coming of Christ, whether that commentary originated mainly with our Lord (as per Richardson) or with the early church (as per Bultmann). The lectionary stands that on its head, using the Old Testament as commentary on the New Testament.

The North American Committee on Calendar and Lectionary is proposing a revision of the lectionary that will provide semi-continuous readings of certain portions of the Old Testament. The Standing Liturgical Commission of our own church will issue a Prayer Book study on proposed revisions, and the General Convention in New Orleans authorized a limited trial use thereof (Resolution A-73).

In the meantime, assuming that the integrity of the Old Testament is to be respected, and that the canonical story is its typical and characteristic element, what is to be done?

On the one hand, a responsibility rests upon the clergy. As the beneficiaries of a theological education, they are in a position to draw upon the canonical story in an informed way. Perhaps, in the present state of the lectionary, it is time for preachers to return to the practice of the great 19th century expositors — Robert-

Continued on page 13

EDITORIALS

Church in Vacation Time

For many of us, summer is prime time for vacations, long weekends, and trips to various places near and far. Is getting to church part of your travel plans? With some advance planning, it usually is possible to get to church every Sunday morning, wherever one may be. The church service notices in the back of this magazine will help. It is encouraging to any congregation to welcome out-of-town travelers. It also stimulates our own knowledge and appreciation of worship to experience it in different settings.

Precise Information

To many readers, our People and Places department, with its information about ordinations, assignments of lay and ordained church personnel, obituaries, and other matters is of great interest. We endeavor to keep statements brief and accurate.

Yet we cannot originate this news. Someone has to tell us when transfers, deaths, and so forth occur. Such information, furthermore, has to be complete and precise. It is of little help to learn someone has moved, if the new address is not given completely and correctly. The date of changes, and especially the exact dates of deaths, need to be given. Similarly, news loses value when it is too old. We need information promptly.

When a deacon is ordained, we would like to know if he or she is to serve permanently in that order. Since a priest cannot lawfully be ordained except to serve in a particular pastoral, missionary, chaplaincy, or teaching position, an indication of where the new priest is to serve is desirable.

We wish to express our gratitude to our correspondents and others throughout the church who do send in such information. We would only add for others an appropriate quotation, "Go, and do thou likewise."

Aging in the House of Bishops

Our guest editorial this week was written by the Rev. Eugene Geromel, Jr., vicar of St. John's Church, Napoleon, Ohio.

The best retreat director I ever had was a priest long past retirement age. His health allowed him to work only limited hours, yet he shared with me a vision of ministry and life that inspires me still. He had known Christ at least 20 years longer than any other spiritual director I had gone to.

It is difficult to go from thinking about him to an article I read recently [not in TLC] concerning the House of Bishops. It commented that there were more retired bishops present than those who were "working in the field." The point was raised that those who no

longer have diocesan responsibility now have the power to set policy.

Near the article was a cartoon: it showed a group of elderly and decrepit bishops drinking tea. The implication was clear: do we want a group of doddering old fools — out of touch with the times — having power in our church?

Before we disenfranchise our retired bishops, there are a few things we might consider. Should only those who "work in the field" set policy? To say yes would set an interesting precedent.

If this logic were followed in other issues, one could imagine future diocesan conventions or episcopal parish visitations. Few active bishops could speak to any issue affecting parish life: "But, bishop, you haven't been in a parish for 15 years (you are out of the field). You have no right to tell us what ought to be done." Certainly many parish visitations would be more pleasant and our diocesan conventions shorter, but would the church be any better off?

What would we be saying to the world about aging? We have taught and preached that the aged are of value, that they can contribute much to society. We have said that all people have a ministry, no matter what their age. We have told Congress, the nation, and church members that the elderly must be appreciated, listened to, and respected for their experience. If we disenfranchise retired bishops, will we not be telling the world that the words we have preached are merely empty rhetoric?

What will we say about ordination? Is it no longer true that a priest is a "priest forever"? Are holy orders no longer indelible? Is a bishop only a bishop when he is working full-time and is paid?

How lucky we are that the church never said to St. John the Evangelist, "You are too old to write a Gospel about Christ." Nor did the church ever throw out any epistles written by an apostle older than 65. Alas, poor Polycarp, had you lived today you would be neither an active bishop nor a martyr, merely an old man with a teacup.

Undoubtedly, even this article is one-sided. Certainly, we wouldn't want a society or church which so venerated its elders that new thoughts or concepts were ignored. But if we as a church are to bring about the kingdom of God by reflecting God's will, isn't it possible that a bishop who has prayed for 70 years is at least as likely to discern God's will as one who is active in the field?

Prejudiced Man

Like a quarter moon,
he looks in one direction
among the shadows.

William Walter De Bolt

BOOKS

Fast-paced Biography

SAMUEL SEABURY: A Bicentennial Biography. By Anne W. Rowthorn. Seabury. Pp. 160. \$14.95.

This popular biography of the first bishop of the Episcopal Church is welcome as we prepare to celebrate the bicentennial of his consecration on November 14, 1984. Anne Rowthorn provides a fast-paced account of Seabury's life, firmly set into the political and religious context of the tumultuous years that preceded and followed the revolutionary struggles of the northern colonies.

Judiciously mixing analytical narrative and texts from primary sources, she presents a well rounded picture of the man whose life was so intimately bound up with the birth of an Anglicanism that was distinct in style, structure, and government from the Church of England. Students of the period will find far more information about the details of Seabury's life and of the political and ecclesiastical disputes in works by Clara Loveland, Bruce E. Steiner, and Frederick V. Mills; and they will certainly take issue with this work on certain issues — e.g., the implication that no American colonial could become a communicant without traveling to England to be confirmed!

Nonetheless, they will profit from reading Rowthorn's work for its portrait of Samuel Seabury — a portrait, "warts and all," which balances the limitations and defects that marred particularly the early years of his ministry with the bishop's ability to rise to the responsibilities thrust upon him at a crucial moment in the life of the church which, he fervently believed, God had called him to serve.

(The Rev.) WILLIAM P. HAUGAARD
Professor of Church History
Seabury-Western Theological Seminary
Evanston, Ill.

In Colleges and Universities

THE EPISCOPAL CHURCH AND ITS MINISTRY IN HIGHER EDUCATION. Edited by Mark Harris. Published for the Episcopal Society for Ministry in Higher Education by the Forward Movement Publications. Pp. 120. No price given. Paper.

This book offer a series of thought-provoking articles which give the reader a good overview, not only of issues current in ministering to the academic community, but also of the reasons for, and the history of, the changing roles of the church at the university. It also presents some considerations and challenges for the future of such ministries.

Particularly helpful are the articles by Ellen Wondra and Scott Jones, which discuss the revivalist and evangelical movements on the campus and the ways the Episcopal Church can respond.

(The Rev.) CHARLES G. ACKERSON
St. Paul's Church and Day School
Patchogue, N.Y.

Blake's Art

BLAKE'S JOB: William Blake's Illustrations of the Book of Job. Introduction and Commentary by S. Foster Damon. University Press of New England. Pp. ix and 66. \$8.95 paper.

Blake's 21 striking engravings for Job have made this puzzling book one of the most vividly illustrated parts of the Bible. This reprint of a 1966 edition reproduces each plate in black and white and explains clearly their symbolism and Blake's systematic but unorthodox interpretation of the biblical text.

H.B.P.

Book Received

PREACHING THE THEOLOGY OF THE CROSS: Sermons and Worship Ideas for Lent and Easter. Peter L. Steinke. Augsburg. Pp. 128. No price given.

Contemporary Theology...

WHO IS THIS CHRIST?

Gospel Christology and Contemporary Faith

By REGINALD H. FULLER and PHEME PERKINS. This collaboration between Reginald Fuller, an Anglican, and PHEME PERKINS, a Roman Catholic, is an enlightening overview of traditional and contemporary Christology debates. Contemporary theological reflection is brought to bear on the interpretation of New Testament texts. \$8.95 paper

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By PER BESKOW. Essene brother, traveler to India, vegetarian, nature healer and magician—varying images of Jesus from the many modern apocrypha are examined here by an outstanding Swedish scholar. \$6.95 paper

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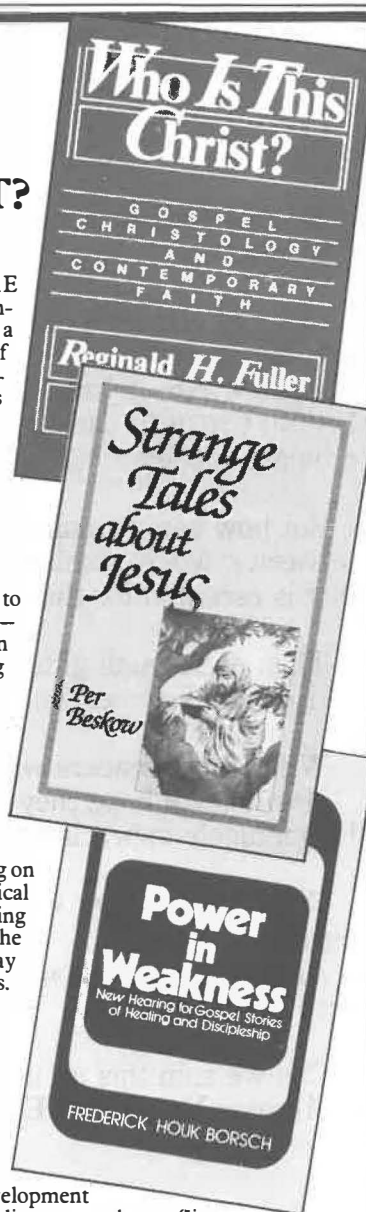
Scriptural Transformations

By FOSTER R. McCURLEY. Tracing the development of three mythological themes found in religious literature—the conflict between the god of order and the chaos of the sea, the rhythm of fertility and sterility in terms of divine and human sexuality, and that quality of space known as the sacred mountain—this book provides a basis for a discussion about the relationship between myth and history. \$11.95 paper

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BRIEFLY...

The joint standing committee on nominations for the 1985 General Convention held its organizational meeting in Chicago from May 16-18. The committee is seeking nominations for elective positions on the Executive Council, the Church Pension Fund, the General Board of Examining Chaplains, the trustees of General Theological Seminary, and the Church Deployment Board. Any member of the church is eligible for nomination. Forms may be obtained through the Rt. Rev. Donald J. Parsons, Bishop of Quincy and chairman of the committee, or from any member of the nominating committee. The deadline for nominations is November 1, 1984.

On April 24, the Diocese of Springfield launched a \$750,000 fund raising campaign in its 44 parishes and missions. The Rt. Rev. Donald M. Hultstrand, Bishop of Springfield, said that "Springfield's Next Step Forward" campaign would be "a drive that focuses on reaching out to others; a campaign of mission and mercy." One-half of the money raised will go to the diocesan endowment fund. Income from endowments supports a wide range of evangelism, renewal, mission, community, and church programs, as well as the diocesan office. One-fourth of the new funds will be earmarked for the diocesan mission fund, which finances outreach programs, and the remaining quarter will be divided between Springfield's companion diocese of Owerri, Nigeria, and the national "Next Step Forward" campaign.

Eight much-traveled Raphael tapestries that depict scenes from the lives of St. Peter and St. Paul were returned recently to their original places in the Vatican's Sistine Chapel after a 456-year hiatus. After only a week, however, the tapestries were returned to a glass case in one of the nearby Vatican museums. They are considered too fragile to be left on their original hooks just below the Michelangelo frescoes. The tapestries were only ten years old when they were removed from the chapel walls by mercenaries from the army of Holy Roman Emperor Charles V. After being sold to an Italian noblewoman, they were stolen by pirates at sea, shipped to Tunis and then to Constantinople. They came back into the possession of Pope Julius III in 1554, and Vatican officials decided at that time to hang them in the new St. Peter's Basilica. Napoleon carried them off at the beginning of the 19th century, but they were returned a few years later.

LECTIONARY

Continued from page 9

son, Spurgeon, Maclaren, and Brooks — and preach Sunday by Sunday from the Old Testament. As those worthies knew, there are few situations in human life that are not illumined in its pages.

On the other hand, a responsibility rests upon the laity. It is notoriously the case that the Bible is intractable to any systematization or summary. The Bible, and least of all the Old Testament, cannot be reduced to simple statements, rules, or axioms. The Bible can only be a force in contemporary life if it has been ingested by believers who respond to life in an unspiciably biblical sort of way.

The descendants of the community of believers who produced the Bible in the first place are the bearers of its testi-

mony. The counter to the shortcoming of the lectionary, therefore, is a knowledge of the canonical story by a company of those who find in it illumination for living.

This is a big assignment. Because we are dealing with a story, a story that "spirals in and out of history" (James Barr), what it says is said in the details. It cannot be translated into a sort of hierarchical western outline. It cannot be summarized: to reduce a biblical narrative to a sentence or paragraph does just that — reduces it. One must respect the supreme artistry of the narrative.

Thomas Mann required two volumes to tell the story of *Joseph in Egypt*; the Genesis author told it in 30 pages. Every detail that is included counts, not least because a wealth of detail and explanation is *not* included. Handbooks

and commentaries are fine, but there is no substitute for the text, in all of its bewildering wealth.

Insofar as the lectionary — any lectionary — determines one's primary, if not one's only, encounter with scripture, it is in effect a new canon. If the integrity of scripture is important, is the canon provided by the Sunday lectionary adequate?

To make a contrast in overly simplified form, one can say that the Old Testament is a theocentric interpretation of national and international life, while the New Testament is a Christocentric interpretation of the life of the church. There is a very good deal of the former that cannot be funneled into the latter. To let the Gospel selections determine our working canon may well result in a perilous impoverishment.

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

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PRIEST, 45, married, two children, loving, pastoral and conservative, now in excellent church position as rector, would like change to large parish as assistant with main focus on pastoral care of youth, hospitalized, aging and Christian education. Excellent references, C.D.O. profile, etc. Please send job description and time distribution. Rectorship also an option. Reply Box D-559.*

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PEOPLE and places

Appointments

The Rev. Canon Harold G. Hultgren has left his work as rector of Holy Trinity Church, Alhambra, Calif., and is on the staff of the Bishop of Los Angeles, serving as ecumenical officer, secretary of convention, and archivist. The position will on occasion involve work as interim priest in parishes seeking a new rector.

The Rev. Kevin Johnson is chaplain coordinator of Episcopal Community Services in Philadelphia.

The Rev. Marcella L. Klimas is assistant to the rector of the Church of the Redemption, Southampton, Pa.

The Rev. Eugene J. Loughran is rector of the Church of St. John the Divine, Box 87, Ruskin, Fla. 33570.

The Rev. James Massie will on June 15 become rector of St. Stephen's Church, Grand Island, Neb.

The Rev. Barbara Mraz is serving as deacon at St. John's Church, Minneapolis. Add: 335 Busch Terr., Minneapolis 55409.

The Rev. David Mustian is curate at St. Aidan's Church, Boulder, Colo. Add: 2425 Colorado Ave., Boulder 80302.

The Rev. C. Richard Phelps will on June 17 become rector of the Church of the Good Shepherd, East Chicago, Ind. Add: Box 3517, East Chicago 46312.

The Rev. Donald R. Raih, formerly a priest of the Roman Catholic Church, is rector of St. Paul's Church, Gas City, Ind. Add: 121 E. South A St., Gas City 46933.

The Rev. E. Kyle St. Claire, Jr. is vicar of St. Philip's Chapel, New Hope, Pa.

The Rev. Jonathan Sams is rector of St. Timothy's Church, Griffith, Ind. Add: 9236 Erie St., Apt. 2, Highland, Ind. 46322.

The Rev. David Simpson will serve St. Helena's Parochial Mission, Beaufort, S.C.

The Rev. Todd Smelser is rector of St. John's Church, Minneapolis.

The Rev. Charles H. Sykes is rector of St. Peter's Church, Box 224, Hillsdale, Mich. 49242.

Ordinations

Priests

Northern Indiana — Paul R. G. Smith, non-stipendiary assistant at the Cathedral of St. James, South Bend, Ind. Add: 632 Marquette Ave., South Bend 46617.

Deacons

Northern Indiana — Harold Leroy Comer, to serve Trinity Church, Fort Wayne, Ind. William Tracy Luley, to serve Emmanuel Church, Petoskey, Mich. Clair Edwin Price, to serve St. Paul's Church, La-Porte, Ind.

Retirements

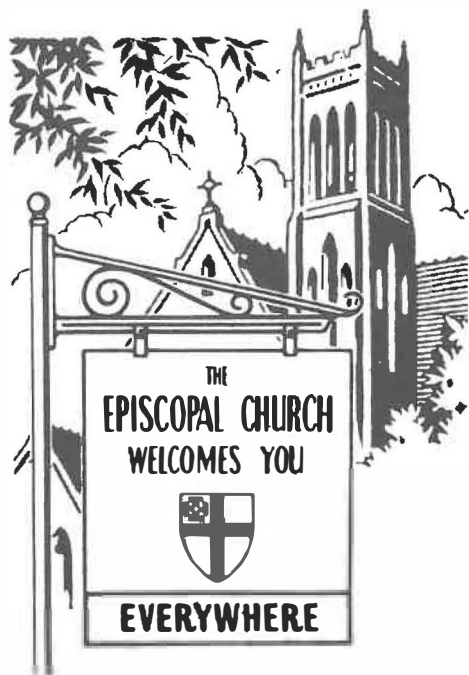
The Rev. Elwyn D. Brown, rector of Christ Church, Rockville, Md., has retired. Fr. Brown, who has been the ecumenical officer of the Diocese of Washington for 19 years, is also American chairman of the International Ecumenical Fellowship. He and his wife will continue to live in Potomac, Md.

Resignations

The Rev. Derald W. Stump has resigned as chaplain of the Church Farm School, Paoli, Pa., and will serve the Institute of Pastoral Care, an ecumenical counseling service for clergy and their families. Add: 442 Orlando Ave., State College, Pa. 16801.

Change of Address

Trinity Church on the Hill, Los Alamos, N.M., should be addressed at Box 487, Los Alamos 87544.



SUMMER CHURCH SERVICES

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

SAN FRANCISCO, CALIF.

GRACE CATHEDRAL California & Taylor Sts.
Sun H Eu 8, 9, 11 (choir). Ev Sun 3:30, Thurs 5:15

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. Frederick W. Meahger, Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family 296-1712
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.
C Sat 11-12

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
The Rev. Donald Nelson Warner, M.S.M., M. Div., r
Sun Masses 7:45, 10 (Sol); Tues 5:30; Wed 8:30; Thurs 6:30

CLINTON, CONN.

HOLY ADVENT 83 E. Main St.
Sun 8 & 10 H Eu; Wed 9:30 H Eu & LOH (except Aug.)

LAKEVILLE, CONN.

TRINITY CHURCH Lime Rock (Rt. 112)
The Rev. F. Newton Howden, r
Eu every Sun 8. Eu every Sun 11 (except 2S, MP)

WASHINGTON, D.C.

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 6; C Sat 5-8

CLERMONT, FLA.

ST. MATTHIAS 574 Montrose St. 32711
Serving the Disney World Area
The Rev. Frederick E. Mann, r
Sun H Eu 8 & 10. Wed H Eu 9:30. Thurs HU 6:45

COCONUT GROVE, MIAMI, FLA.

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

WEST PALM BEACH, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1088 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

TYBEE ISLAND (Savannah), GA

ALL SAINTS MISSION 808 Jones Ave.
Fr. Paul Z. Hoomstra, Th.D., v (912) 897-4501
Sun H Eu 9:30

BARRINGTON, ILL.

ST. MICHAEL'S 847 Dundee Ave.
The Rev. W.D. McLean, III; the Rev. Craig MacColl, the Rev. Vincent P. Fish, the Rev. John McCausland
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri; 6:15 Tues, 7:30 Thurs, 7:45 Sat. Daily EP 5

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Rev. Gus L. Franklin, pastor Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15 Mon, Tues, Thurs, Fri. 5:15 Wed

ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. W.H. Hodgkin, D.D., Fr. David F. Pece, the Rev. Alonso Price, the Rev. Earl E. Smedley, the Rev. Terrance Hall, the Rev. Arlinda Cosby
Sun HC 8 & 10. Wed HC 11 & 7:30

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.

SUMMER CHURCH SERVICES

(Continued from previous page)

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. David L. Seger, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

AUGUSTA, MAINE

ST. MARK'S Pleasant St.
The Rev. Robert A. Hargreaves, r
Sun HC 8 & 10; Wed HC & healing, 5:30

BAR HARBOR, MAINE

ST. SAVIOUR'S Mt. Desert St.
Sat H Eu 5 (July & Aug). Sun H Eu 7:30 & 10

BOSTON, MASS.

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

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

THE MISSION CHURCH OF ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-10:30, Fri 6-7

LENOX, MASS.

TRINITY Walker & Kemble Sts.
Sun Eu 8, 10:15 (1S, 3S, 5S), EP 7:15. Daily (ex Sat) MP 7:30, EP 5, Eu Thurs 10

CAPE ANN MASS

ST. JOHN'S 48 Middle St., Gloucester
Sun 8 & 10:00

ST. MARY'S 24 Broadway, Rockport
Sun 8 & 10:00

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5, H Eu Wed 5:15 (other days as anno)

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Bulce, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r, the Rev. John H. McCann, the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell, the Rev. Radford R. Davis, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP (2S & 4S), 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 choir H Eu 1S, 3S, 5S — MP 2S & 4S).
Mon-Fri H Eu 12:10

SPRINGFIELD, MO.

ST. JAMES 2645 Southern Hills Blvd.
The Rev. John W. Biggs, r
Sun H Eu 7:45 & 10:15; Mon H Eu 7:30

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

ST. MARTIN OF TOURS 24th and J Sts.
Just south of Interstate 80 (402) 733-8815
Sun Mass 8 & 9:45. Daily Mass

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

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 Sat 10; C Sat 11-12

OCEAN CITY, N.J.

HOLY TRINITY 30th St. and Bay Ave.
The Rev. Michael W. Goldberg, r
Sun 8, 10 Eu; Wed 9:30 Eu; Sat 5:30; HD as anno

SEA GIRT, N.J.

ST. URIEL 3rd Ave. & Philadelphia Blvd.
The Rev. Canon James E. Hulbert, D.D.
Sun H Eu 8 & 10. Mid-week H Eu Wed 9:30

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver, S.W.
The Very Rev. John B. Haverland, dean; the Rev. Geoffrey Butcher, precentor, the Rev. Ken Clark, theologian
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10. First and third Sat 7

LAKE RONKONKOMA, L.I., N.Y.

ST. MARY'S Overlooking the Lake
The Ven. Edward Wisbauer, r; the Rev. McCrea Cobb
Sun H Eu 7, 8, 9, 10:30. Welcome!

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15 Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of school year. HC and healing Wed 12:15

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 & H Eu (Rite II) 2S, 4S & 5S. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 6; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

CALVARY & ST. GEORGE'S PARISH East 21st St. & Park Ave., So.
CALVARY Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10. Mon-Fri MP 7:45

ST. GEORGE'S 209 E. 16th St.
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. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

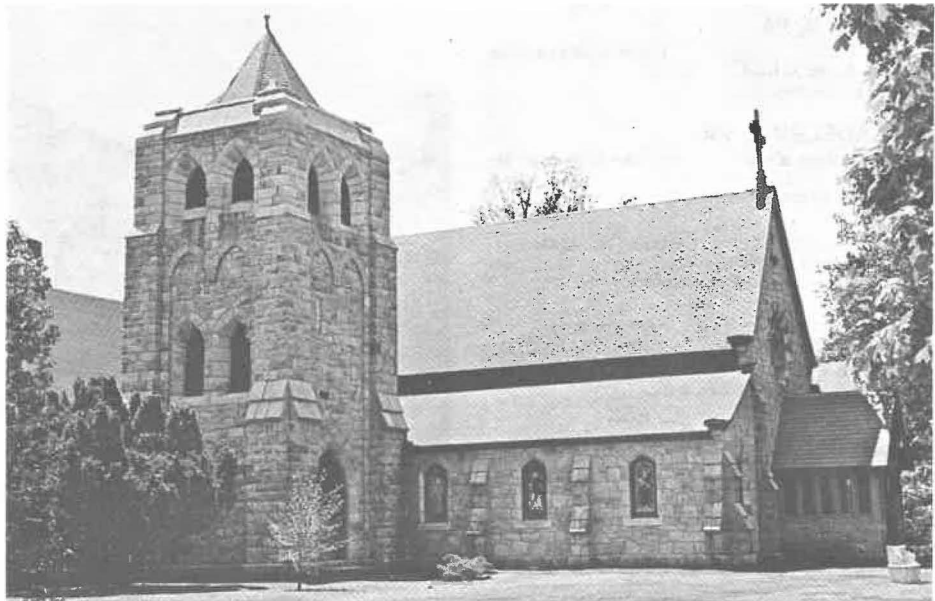
EPISCOPAL CHURCH CENTER 2nd Ave. & 43d St.
CHAPEL OF CHRIST THE LORD Daily Eucharist, Mon-Fri 12:10

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

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

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; the Rev. John L. Scott
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, EP 6. C Fri 5-6; Sat 2-3, Sun 10:30-10:50 and daily after 12:15 Mass. Organ recital Wed 12:45-1:15

(Continued on next page)



St. Peter's-by-the-Sea, Narragansett, R. I.

SUMMER CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y. (Cont'd.)

ST. PETER'S 346 W. 20th St.
The Rev. Wray MacKay, v; the Rev. Blair Hatt
Sun H Eu 8, 10; Wed H Eu 7; HD H Eu 6:15

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

SARATOGA SPRINGS, N.Y.

BETHESDA 41 Washington St.
The Rev. Thomas T. Parke, r
Sun Masses 6:30, 8 & 10

SPRING VALLEY, N.Y.

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

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. S.P. Gasek, S.T.D. r; the Rev. B.A. Lathrop, the
Rev. L.C. Butler
Sun H Eu 8, Eu & Ser 10; H Eu Tues 12:30. Int daily 12:10

BREVARD, (Western) N.C.

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r
Sun Eu 8 & 11 (1, 3 & 5S), MP 11 (2 & 4S). Wed Eu 10:30

SYLVA, (Western) N.C.

ST. JOHN'S Jackson St. (behind Post Office)
The Rev. Philip W. Bennett, v
Sun H Eu 8 & 11, MP (2S & 5S). HD as anno

YOUNGSTOWN, OHIO

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

OAKMONT, PA.

ST. THOMAS' Fourth & Delaware Ave.
The Rev. Austin A. Hurd, r
Sun HC 8 & 10. Wed 10

PHILADELPHIA, PA.

ANNUNCIATION, B.V.M. 12th & Diamond Sts.
Sun Masses: 8, 9 & 11 (High). Daily Mass as anno. A Traditional Anglo-Catholic Parish

GOOD SHEPHERD Lancaster Ave. at Montrose
The Rev. Andrew C. Mead (Rosemont)
Sun Masses 8 (Low), 10 (Sol). Masses Mon-Fri 7:30; Sat 9.
MP, EP daily as anno

NARRAGANSETT, R.I.

ST. PETER'S BY THE SEA Central & Caswell Sts.
The Rev. Nigel Lyon Andrews, D.D., r
Sun H Eu 8 (Rite I), 10 (Rite II)

NEWPORT, R.I.

EMMANUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

TRINITY on Queen Anne Square
Canon D. Lorne Coyle, r; Marston Price, c
Sun HC 8, 10 (1S & 3S), MP (2S & 4S). Founded 1696; built
1726

WESTERLY, R.I.

CHRIST CHURCH
The Rev. David B. Joslin, r
Sun H Eu 8 & 10

EDISTO ISLAND, S.C.

TRINITY CHURCH Founded 1774 Highway 174
The Rev. Edward Gettys Meeks, r
Sun Eu 9:30

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., No.
The Rev. Dr. Harvey G. Cook, the Rev. G.K. Coffey
Sun HC 8, HC & Ch. S 10 (1S, 3S, 5S), MP & Ch S 10 (2S &
4S). Thurs HC 1. HC as anno

NORTH CHARLESTON, S.C.

ST. THOMAS 1150 E. Montague
The Rev. Worrell H. Holby, Jr., r
Sun Eu 8 & 10; Wed Eu, Int & HU 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchatt, 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 HC 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

TRANSFIGURATION 14115 Hillcrest, 75240
Terence C. Roper, r; Calvin S. Girvin, Jerry D. Godwin,
Thomas E. Hightower, ass'ts
Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

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

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

RICHARDSON, TEXAS

EPIPHANY 421 Custer Road
Sun Eu 7:30, 8:45, 10:30, 8:30. Mid-week Eu Tues 7 (HU), Fri
6:30, Sat 9:30. HD 12:15. MP Mon-Thurs 8:30

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan
Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev.
Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 10, Tues 10 HU & HE, Sat 5:30 HE

JACKSONPORT, WIS.

HOLY NATIVITY County V
The Rev. Kenneth H. Okkerse, v
Sun Mass 8

MADISON, WIS.

SAINT DUNSTAN'S 8201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

STURGEON BAY, WIS.

CHRIST THE KING 5th & Michigan
The Rev. Kenneth H. Okkerse, v
Sun Mass 10, Tues 7:30, Wed 5:30, Thurs 12 noon

CASPER, WYO.

ST. STEPHEN'S 4700 S. Poplar
Sun H Eu 8 & 10:30. Thurs 7.

PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY
TRINITY IN PARIS** 23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B.
Warren, III, canon pastor
Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; (2S, 4S); MP 11 (2S,
4S). Wkdays: H Eu 12, Tues with Healing (Summer: Tues &
Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St.
Anne's Chapel, St. Germain-en-Laye, Sun H Eu 10:30



Holy Advent Church, Clinton, Conn.