

THE LIVING CHURCH

AIDS • page 8

**St. Gregory —
Eastern Church Theologian**

• page 9



Panel for the clear-glass windows of the entrance door for the Good Shepherd Home in Allentown, Pa. April 28 is Good Shepherd Sunday.



All Things in Harmony

By WILLIAM J. MCGILL

writing to the Corinthians, Clement of Rome hoped to recall them from dissension to a life of peace and unity. Clement leads them to consider the implications of their affirmation of God as creator and to ponder the promise of resurrection: "Let us then draw near to him with holiness of spirit, loving our gracious and merciful Father who has made us partakers in the blessings of his elect" (chap. 29). Repeatedly Clement draws his readers to consider what kind of God he is whom they address as creator and what this should mean for the lives we lead. But, drawing the attention of the Corinthians to the exemplars of humility and obedience and enjoined them to imitate the friends of God, Clement confronts them with one of the hard rocks of the faith: "We . . . are not justified by our works, nor by our own wisdom, or understanding or godliness, or works which

we have wrought in holiness of heart, but by that faith through which, from the beginning, Almighty God has justified all men. . . ." (chap. 32).

The reiteration of God's promise and of our need to do that which is pleasing to God draws us toward the comforting notion that there is a certain formula for accumulating credits with God and so attaining that promise. But, again invoking the doctrine of creation, Clement reminds us that we are creatures of God's own making and so remain less than he who made us. Our good works earn us nothing.

We should not, however, cease from doing them, but rather hurry the more to do them as celebration of the marvelous things which God himself has done: "For the Creator and Lord of all himself rejoices in his works . . . The animals . . . he commanded by his own word into existence. . . . Above all, with his holy and undefiled hands he formed man, the most excellent [of his creatures], and truly great through the understanding given him — the express likeness of his own image" (chap. 33).

In this vivid echoing of his earlier hymn to creation Clement justifies our works. As the creation embodies the ideal of peace and harmony to which God calls us, as the creation is a sacrament of the resurrection which God promises, so too the creation defines the proper orientation of our lives: to do good works in thanksgiving. "Since . . . we receive all these things from him, we ought for everything to give him thanks . . ." (chap. 38).

Clement recalls the Corinthians to the commandment of love, to love one another as Christ has loved us. He explic-

itly stresses one element which is only implicit in Paul's evocation of love (I Cor. 13:4-8), namely that "love does all things in harmony" (chap. 49). Harmony, the expression of God's ultimate sovereignty, the proof of his creative power, signifies that the commandment of love is indeed from God.

Love in human relations is the equivalent of the laws which regulate the planets and stars in their course, the oceans in their ebb and flow, the seasons in their orderly succession: "For it is better for you that ye should occupy a humble but honorable place in the flock of Christ, than that being highly exalted, ye should be cast out from the hope of his people" (chap. 57).

Clement of Rome's Epistle to the Corinthians remains a vibrant expression of a central theme of our faith: we worship God as the creator of all, and in the fullness of creation we find manifested the many reasons we owe him praise. Clement concludes his Epistle with a benediction in which he invoked a blessing on those who would respond to his counsel in faith. It provides a fitting end to our reflections as well:

"May God, who seeth all things, and who is the Ruler of all spirits and the Lord of all flesh — who chose our Lord Jesus Christ and us through him to be a peculiar people — grant to every soul that calleth upon his glorious and Holy Name, faith, fear, patience, long-suffering, self-control, purity, and sobriety, to the well-pleasing of his Name, through our High Priest and Protector, Jesus Christ, by whom be to him glory, and majesty, and power, and honour, both now and forevermore. Amen" (chap. 58).

This is the final article in a three-part series of reflections on creation and resurrection in Clement of Rome's Epistle to the Corinthians. The author, the Rev. William J. McGill, is assistant director Exemplary Projects in Undergraduate and Graduate Education at the National Endowment for the Humanities, Washington, D.C. Those who would like to read more by Clement of Rome may wish to consult one or both of the following: Early Christian Writings: The Apostolic Father, translated by Maxwell Johnson (New York: Penguin Books, 1961), pp. 17-59; Early Christian Fathers, edited by Cyril Richardson, Vol. I of The Library of Christian Classics, (New York: Doubleday, 1971) pp. 33-73.

THE LIVING CHURCH

Volume 190 Established 1878 Number 17

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; J. A. Kueharski, music editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila Thurber, advertising manager.

DEPARTMENTS

Books	12	Letters	3
Editorials	11	News	6
First Article	2	Reader's Shelf	13

ARTICLES

AIDS	William Swing	8
St. Gregory of Nazianzus	James Furman	9

Board of Directors

William W. Baker, Lake Quivira, Kan., president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Leonard Campbell, Jr., Milwaukee, treasurer; the Rev. William H. Baar, La Grange, Ill.; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; the Rt. Rev. Charles T. Gaskell, Milwaukee; John W. Matheus, Glendale, Wis.; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas (ret.); the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Executive for Administration, New York, N.Y.; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Canon A. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. Canon W. Ward McCabe, San Jose, Calif.; the Rev. Edwin A. Norris, Jr., Chicago, Ill.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Ven. Erwin M. Soukup, LaGrange, Ill.; the Rev. Murray L. Trelease; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace CSM, Racine, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; William W. Baker; Ettore Barbatelli; Jackson Bruce, Jr.; Mrs. Robert C. Brumder; Leonard Campbell, Jr.; Phil deMontmolin, Fort Wayne, Ind.; George H. Gallup, Jr., Princeton, N.J.; Robert L. Hall, Milwaukee; H.N. Kelley, Deerfield, Ill.; Mrs. Terry Kohler, Sheboygan, Wis.; John W. Matheus; Mrs. John W. Hayden, La Crosse, Wis.; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezell E. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Carl E. Steiger, Oshkosh, Wis.; Mrs. C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Wilmot F. Wheeler, Jr., Southport, Conn.

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

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

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

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

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

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

Letters from readers are welcome by THE LIVING CHURCH, but selections for publication are solely at our editorial discretion and those selected may be abridged as we see fit. Letters are sometimes printed without the author's name, but we ask those who wish to be anonymous to still send their name and address to the editor. We urge writers to limit the length and confine themselves to one topic.

Beliefs about Hell

In response to Fr. Simcox [TLC, April 7], what was said about Robert Schuller's beliefs in my review [TLC, March 10] pertains only to what he said in his essay in *What I Believe*; not to other writings nor to radio or telly. I still believe, as I said, that many could feel comfortable in his stated beliefs, save his insistence upon hell. On the other hand, probably some (including your correspondent?) think that's the best part.

Perhaps the Gallup organization should do a poll to check out Episcopalians' belief in hell — other than such earthly manifestations as starving Africans.

(The Rev.) W. ROBERT HAMPSHIRE (ret.)
Miami, Fla.

Purpose of Sex

The Rev. Canon Arthur Sherman in a letter referring to a comment on sexuality as a gift given by God states that its prime purpose is procreation [TLC, March 31]. He said it is secondarily a way to express love and receive enjoyment.

This seems a distortion of the canon that declares the purpose of marriage. Canon 17 of Title 1 in Section 3(d) states that the purpose of marriage is for "mutual fellowship, encouragement, and understanding," and secondly, "for the procreation (if it may be) of children. . ."

My concern is that Canon Sherman may be destroying our church's view of holy matrimony in his desire to refute the earlier assertion about homosexual sex.

(The Very Rev.) ROBERT A. L'HOMME
St. Paul's Church
Kankakee, Ill.

Staying In

The article about Grace Church, Louisville, Ky., separating from the Episcopal Church is sad indeed [TLC, March 10]. Especially since it is such an un-Anglican thing to do.

There is an Anglican (if not catholic) model which the voices of doom and separation might heed. Ironically the story is the same for the Evangelicals and High Church alike. The years between 1725 and 1850 are often regarded as the dark ages for the Anglican Church. Yet,

WIPPELL

INFLATION FIGHTER

SPECIAL OFFER

(For 4 Weeks ONLY)

SUMMER SHIRTS

(Short Sleeves)

Black - Grey - Blue - Brown

\$19⁹⁵ each

\$56⁰⁰ for 3

CUSTOM SHIRTS

- with -

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

USUALLY \$32⁰⁰ each

NOW \$28⁹⁵ each

OR

3 for \$85⁰⁰

plus delivery



U.S.A. Office:

J. WIPPELL and COMPANY LTD

59 Willet St. • PO Box 1696

Bloomfield, NJ 07003

Phone: (201) 743-1202 & 1207

Dept. LC

effectively recalled the church to its
 ion.
 Among the Evangelicals are such
 ts as John Fletcher, Henry Venn,
 and Charles Wesley, George White-
 and Charles Simeon, and the great
 an William Wilberforce. Among the
 Church are Bishop Joseph Butler,
 el Johnson, John Keble, Edward
 y, James Huntington and Sr. Har-
 monsell, just to name a few. Each of
 e saintly people paid a great per-
 l price for their love of Christ and
 urch. They stayed in the church,
 ad Christ's suffering, and the future
 ad a great harvest.

seems to me that theirs is the ex-
 le to follow, not the secular voice of
 uit." The church today has some
 grave problems, but if the catholic
 tion tells us anything it is that sin
 ercome by the sharing of Christ's
 ring and keeping the faith within
 church. Those who do this shall
 r see the harvest they shall reap, but
 h harvest there shall be.

(The Rev.) ROBERT D. KEIRSEY
 St. Andrew's by-the-Sea
 Diego, Calif.

Jackpot

u hit the jackpot with the issue of
 Sunday of the Passion [TLC, March
 which contained the superb article

dom, "Job's Patience and Christ's Pas-
 sion," and your equally superb brief edi-
 torial, "Collision of Kingdoms." TLC
 continues to give its readers solid and
 sound interpretations of the Christian
 faith which broaden both the mind and
 the heart!

(The Rev.) C. EDWARD SHARP
 Christ Church

New Bern, N.C.

{ Thanks for your kind words. Ed.

Life in the North

I send you greetings and this tongue-
 in-cheek personal note concerning your
 editorial, "The Calendar" [TLC, March
 3]. As a genuine winter-hater, I remem-
 ber well your first Lenten editorial some
 years ago. It contained ideas of length-
 ening days, new life springing up from
 the frozen ground and such like. It was
 easy to tell you hadn't lived in Milwau-
 kee for long! Over the next succeeding
 years, I heard not a word from you about
 lengthening and new life in Lent. You
 were obviously learning about Lent in
 the north and like any good thinking
 person, digesting well what you had
 learned. Now, this year, you write your
 confession! Lent begins "very deep in
 the heart of February!" You are now one
 of us. Welcome!

Second only to having to celebrate

about spring in Lent, sends shivers up
 my spine. Sometimes even singing about
 the "Queen of seasons" on Easter Day
 sounds unreal, drowned out as it can be
 by the sound of a heavy, wet snow slid-
 ing off the church roof! There are many
 advantages in our faith having received
 its birth in the Mediterranean, but the
 date of Easter and therefore, Lent, is not
 one of them. I'd love to forget about
 what the moon is doing and set, say, the
 third Sunday of April as the constant
 date for Easter. Then we just might not
 have to shovel snow so often during
 Holy Week!

(The Very Rev.) THOMAS E. WINKLER
 Cathedral of Our Merciful Saviour
 Faribault, Minn.

Image in 1985

This note at first might sound like
 pure trivia, but there are more than just
 me that think it not so. It is about the
 matter of the church and its image to-
 day. First to the poor (who are observant
 — and outnumber all other peoples in
 the world) and then to American citizens
 who see TV or the newspaper or make a
 visit to an Episcopal Church.

Several years ago I heard a little boy
 who had been present at a confirmation
 ceremony. He wanted to know who was
 the man dressed up in a clown suit! How
 true his observation was — what so
 many bishops refer to as episcopal vest-
 ments! People have no knowledge that
 the great puffed-sleeved rochet and the
 old and prevalent style of a chimere are
 robes that were created in the Church of
 England centuries ago for wearing at
 church meetings and even in the House
 of Parliament.

I know it is tough for some to realize
 that the American Church is not an
 Anglo-Saxon Church only. I can recall
 the time when that was one of its top
 boasted claims! We are black, Spanish,
 Indian, Polish . . . and you name it. Most
 converts have come into the church as
 did I, to be a member of the Catholic
 Church . . . and it can be spelled with
 both a capital and small "c." We hardly
 were (those of us who were poor and from
 other ethnic stock) impressed by "En-
 glish Church," and there was no reason
 to be in this stage of things.

Imagine a man coming out before the
 public in puff sleeves and pleated cuffs
 today. He hardly could look the role of a
 shepherd! The regrettable outfits that
 most of our bishops wear now should be
 burned by the children of the cathedral
 parish on the front steps of the church.
 Plain linen miters are also in better keep-
 ing for today and for the situation. Some
 bishops (and priests) should hand over
 their copes to their lay ministers to wear
 at Divine Worship. It is 1985.

ROBERT P. CHRISTMAN
 St. Matthew's and St. Joseph's Church
 Detroit, Mich.

BOYS AND TROUBLE... WHO REALLY PAYS?



In the long run, a boy in trouble will pay
 for his behavior by becoming a man in
 trouble. Perhaps a man in prison. In the
 meantime, society pays . . . once for the
 damage done and again to keep him from
 doing more damage.

But when you send a gift to St. Francis
 Boys' Homes you are helping boys in trouble
 become men at peace. Men who will in
 turn contribute to society. Send a gift
 today . . . and you'll both have a better
 tomorrow. Simply mail in the coupon
 below or call 913-825-0541. Thank you.



The Gift of New Life
 helps this boy find peace.

Mail to: The St. Francis Boys' Homes, Inc.
 509 E. Elm-Dept. 212
 P.O. Box 1340
 Salina, KS 67402-1340

I want to help a troubled boy become a man at peace.
 I pledge \$ _____ () Monthly () Quarterly () Yearly
 I am enclosing my gift of \$ _____
 I can't make a gift at this time, but please send me more information about
 the St. Francis Boys' Homes, Inc.

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

Name _____
 Address _____
 City _____ State _____ Zip _____

The St. Francis Boys' Homes, Inc., (EPISCOPAL)
 Salina, KS - Ellsworth, KS - Lake Placid, NY - All races - All faiths - From every state

40th Anniversary Year

A must for every Inquirer's and Confirmation class. . . adult and youth

In the Steps of Samuel Seabury First Episcopal Bishop In The United States

His exciting, challenging story now available on film or video tape. . . for rental or purchase

"The story has some interesting parallels, ancient and contemporary, and could raise useful discussions about Episcopacy, institutional government, and the forward movement of God's own Living Spirit in His church. . ."

(Claire Disbrey, Church of England News)

This wonderful, historic event, hosted by the Rev. Dr. Robert Browne, is a long awaited narrative about the efforts, frustrations, and the ultimate success of the man who was first to lead the Episcopal Church following the American Revolution and the subsequent break with the Anglican governance from across the Atlantic.

By Popular Demand

A new Episcopal Radio Program

Moments In Meditation

Featuring your local clergy

A program designed for your local radio stations. . . a thirty minute weekly radio program that is designed to include a message by local Episcopal clergy. . . or a self-contained fifteen-minute program that features provocative and interesting lessons by well known Episcopal speakers, Episcopal choirs singing inspiring anthems and hymns, prayers, and commentaries about who Episcopalians are. . . and what Episcopalians believe.

Each pretaped segment is 15 minutes in length and ready to be run as a complete program, but there is also a specific place for your radio station to insert your locally produced sermon, thus making your church a part of the program.

Contact your local radio stations now. . . arrange for a fifteen or thirty minute weekly program time. . . then contact the Episcopal Radio-TV Foundation to begin this new series.

Produced by St. Paul's Church, Indianapolis and shot on location in England and Scotland

ORDER YOUR COPY NOW
in time for confirmation class

MOMENTS IN MEDITATION

Reel to reel tape, half track, 7½ IPS mono or audio cassette.
Set of 13 programs, ready to run on radio as is, or by having the local station insert local clergy message.
Prices include a promotion announcement and ad material.

682-CA	13 Programs on Cassettes	\$ 59.95
683-CA R/R	13 Reel to Reel Tapes. Includes radio broadcast rights	\$400.00

IN THE STEPS OF SAMUEL SEABURY*

676-F	16mm Film	Purchase	\$165.00
		Rental	\$ 40.00
677V	½" VHS tape	Purchase	\$ 39.95
		Rental	\$ 15.00
	¾" video tape	Purchase	\$ 49.95
		Rental	\$ 20.00

*Prices are for individual church use only. For TV rental rate, contact The Episcopal Radio-TV Foundation, Inc.

Call or write for details on both of these fine programs

The Episcopal Radio-TV Foundation, Inc.

3379 Peachtree Road, N.E. Atlanta, Georgia 30326 404-233-5419

Retirement Plans Announced

Rt. Rev. William H. Clark, who has been Bishop of Delaware for the past 12 years, has announced his plans to retire at the end of this year. Bishop Clark, who will be 66 at the time of his retirement, went to Delaware from Massachusetts, where he was executive director of the Worchester County Ecumenical Council. Prior to that, he was rector of St. Andrew's Church in Wellesley, Mass. He succeeded Bishop William Harris, who died at the age 53, after 12 years of service as bishop.

Bishop Clark's interest in ecumenism carried over into his episcopate in Delaware. During his term as bishop, he coordinated the diocese's fund raising program with the national church's Venture Mission, and more than \$2.5 million was raised to support diocesan programs here and abroad. Also, a companion relationship with the Diocese of Haiti was started and renewed for a second year period.

During the transition period, an interim bishop will provide episcopal services, visitations and pastoral care. The governing committee of the diocese will exercise ecclesiastical authority until a new bishop is consecrated. According to the schedule, the interim bishop will serve from September 15 of this year to September 30, 1986. A profile development committee and a committee for search and nomination will work during the transition to produce a slate of candidates to

be voted on at a special convention of the diocese.

Bishop Clark and his wife Rosemary plan to move back to Massachusetts following the bishop's retirement.

Consecration in Columbia

Signifying a new era of expanding ministry, the Rt. Rev. Rogers Sanders Harris, who was elected first Suffragan Bishop of Upper South Carolina at a special convention in November of 1984, was consecrated March 9 in Trinity Cathedral, Columbia, S.C. Bishop Harris will aid the Rt. Rev. William A. Beckham in the work of the diocese.

The Most Rev. John M. Allin, Presiding Bishop, was chief consecrator. Serving as co-consecrators were Bishop Beckham; the Rt. Rev. Alex D. Dickson, Jr., Bishop of West Tennessee; the Rt. Rev. Herbert A. Donovan, Jr., Bishop of Arkansas; and the Rt. Rev. Charles F. Duvall, Bishop of the Central Gulf Coast. The Rt. Rev. William G. Weinbauer, Bishop of Western North Carolina, gave the consents of the bishops. Visiting dignitaries included the Rt. Rev. Herbert Edmondson, retired Bishop of Jamaica and the Rev. Fritz R. Lafontant of Mirebalais and Cange, Haiti.

Though it was during the season of Lent, the day was proclaimed one of celebration by the Presiding Bishop. Music was provided by the choir of Trinity Cathedral and instrumentalists under the direction of John B. Haney, organist and

choirmaster. In the consecration sermon the Rt. Rev. Robert W. Estill, Bishop of North Carolina, told the bishop-elect, "You are needed in the House of Bishops as a thoughtful scholar who knows how to mix action and reflection."

The suffragan bishop was formerly the rector of St. Christopher's Church in Spartanburg, S.C. A native of Anderson, S.C., he was an officer for two years in the U.S. Marine Corps and spent a year in Korea. Ordained a priest in 1958, he has spent his entire ministry in the Diocese of Upper South Carolina. In 1977 he received the D.D. degree from Virginia Theological Seminary.

Bishop Harris has written, "Every day my faith in God is renewed by seeing him act in little ways which make no headlines, but are the most substantial proof to me that God is still in charge."

AGNES LEE CLAWSON

South African Deaths

The massacre of at least 19 blacks by South African policemen near Uitenhage in the Eastern Cape in March will be repeated "again and again until the whole machinery of apartheid has been dismantled," the Archbishop of Cape Town, the Most Rev. Philip Russell, has warned, according to the *Church Times*.

Following the killings the police prevented local clergymen from holding an open-air service at the spot. The 65 clergy then moved into the nearby Methodist church for ten minutes of prayer and Bible readings. The police have also banned all the clergy from going to the hospitals to minister to the wounded.

Welcoming the appointment of Mr. Justice D.D. Kannemeyer as a one-man judicial commission to investigate the "tragic events," Archbishop Russell nevertheless asserted that "what took place is a direct consequence of apartheid."

"For close on 40 years now white South Africans have believed that they could force their will on all others by *kragadigheid*: the vehicle of physical violence, of the gun and the *sjambok* (whip), structured violence of the system," Archbishop Russell said. "The sort of confrontation at Kwanobhle (near Uitenhage) will be repeated again and again until the whole machinery of apartheid has been dismantled."

"Accordingly, I call upon those responsible for the erection and maintenance of apartheid to repeal this evil system — categorized as heresy by most Christian



left: Bishop Beckham, Presiding Bishop John M. Allin, and Bishop Harris, at the latter's consecration in Columbia, S.C.



At a recent joint celebration of the Holy Eucharist, Bishop Michael C. D. McDaniel of the Lutheran Church in America and the Rt. Rev. B. Sidney Sanders, Bishop of East Carolina, officiated together in Grace Episcopal Church, Whiteville, N.C. Bishop McDaniel also confirmed a Lutheran and Bishop Sanders administered a baptism, two confirmations, and a reception for Episcopalians. Grace Church itself is a uniquely ecumenical parish, as last year members of Christ the King Lutheran Church were incorporated into the parish while retaining their allegiance to the Lutheran Church in America in accordance with a special agreement developed by Episcopal and Lutheran authorities. Christ the King was a small congregation unable to support a pastor. The Rev. Robert T. Schriber, rector of Grace Church and ecumenical officer of the Diocese of East Carolina, has been invited to participate in the Lutheran ministerium and the synod's convention.

churches — and to move with the utmost expediency towards its total removal," the Archbishop declared.

The Archdeacon of Port Elizabeth (the Ven. Benjamin Botha) told the *Church Times* that crowds of local people gathered by the fence outside the Methodist church for the short service. "They appreciated it very much," said Fr. Botha, "and I was impressed by their morale after all that had happened. They were very happy to see us."

Fr. Botha and the local clergy have been working to raise bail money and collecting affidavits from eye-witnesses of the tragedy, he said. "I am exhausted and have had no time to spend with my family. I feel very upset about the shootings; and I can't understand it because, if you want to keep order, you think twice before you shoot people. It was mainly a revolt against the system."

A telegram from the British Council of Churches to President P. W. Botha mourned the death of "victims of police terror" and pleaded with him in the name of Christ, "to bring apartheid to an end and to commit yourself to the building of one South African nation in which all its people share equal rights and equal duties."

A message from the Rev. Beyers Naudé, general secretary of the South African Council of Churches, urged the BCC "to call upon your respective governments to increase pressure upon our government to heed this urgent call of Christian concern before the present crisis escalates into further needless bloodshed and uncontrollable violence."

Inter-Anglican Development Conference

Sponsored by the Anglican Consultative Council, 25 representatives from seven provinces of the Anglican Communion met in Los Angeles February 26-27 for the first Inter-Anglican Consultation on Development. The council assembled a group of persons already engaged in development work around the world to study the church's role in development and make specific suggestions to the council.

The meeting was convened by the Rev. Stephen K. Commins, coordinator of the Development Institute at the African Center of UCLA. (The Institute is a joint project of the University of California and the Episcopal Church to encourage cooperation in church and government projects in Africa, Latin America and the Pacific Islands. It is funded by the Episcopal Church's Overseas Development Office and Presiding Bishop's Fund for World Relief; both are units of the Church Center's World Mission staff).

Participants in the consultation agreed that the church offered a special spiritual dimension to development work. Hallmarks of this were a ministry to more than physical needs; the priority of human resources over financial ones; an understanding of development as a two-way process — all are givers and all receivers; a prophetic quality — the church pioneers in areas for service not met by other agencies; and projects which arise from needs expressed by people in a given locale, involve those

for them.

While a "spiritual dimension" was implicitly agreed upon by the group, definition of that dimension sparked considerable debate. Third World participants placed development squarely within the area of evangelism while several Western members considered evangelism a "loose and easily misunderstood word." The group agreed, however, that development was one part of the overall evangelist mission, choosing to use the words "proclamation and demonstration" of the Gospel. As Bishop Henry Okull of the Diocese of Maseno South, Kenya put it, "Development is preaching the Gospel in deeds as well as words."

Major recommendations centered around communication and networking. All participants agreed that there was a need for frequent sharing of ideas, models, and information on both needs and resources. They strongly suggested the formation of a network of persons directly involved in development, to be facilitated through the council. The group also hoped the council would explore ways of communication in addition to print, including slide shows, videotape and meetings. In particular, the group suggested small meetings for provincial representatives facing similar problems and that the council coordinate a development component for discussions of Lambeth in 1988.

Finally, the consultation agreed that ecumenical participation should be encouraged. Canada's George C. pointed out that at the village level, successful development projects are possible without the participation of the whole community, including members of all other churches. English missionary Stephen Carr noted that Church of England development money is now channelled through the ecumenical agency Christian Aid.

CONVENTIONS

The Diocese of Western Louisiana is five years old. Its convention, hosted at Grace Church, Monroe, February 1-3, celebrated these five years and looked toward the future. The Rt. Rev. William Henton, Bishop of Western Louisiana, remarked in his homily on the nature and meaning of a diocese: "These five years mark the end of our beginning."

The two days were framed by corporate worship services, opening with a festival Eucharist. Colorful new commemorative banners grouped the 60 churches in procession by convocation. A special slide presentation narrated by Bishop Henton depicted the life and work of people of 50 parishes and missions in five-year history.

The convention aired little that was controversial and didn't question

Continued on page 14

AIDS

How Should the Church Respond?

By WILLIAM E. SWING

More incidents are coming forth with more frequency and in wider and larger circles. In San Francisco there are 390 cases of AIDS. In New York 3,400 cases. Personally I have witnessed the death of a church employee, a logical student, and three other members of the diocese. I know thousands who grieve and hundreds who wait pathetically dread. Now the news arrives that babies of AIDS parents are some born with AIDS. Intravenous drug users are dying of AIDS in alarmingly high numbers. A Roman Catholic nun in California just died of AIDS transmitted by blood transfusion. There is a growing fear that prostitutes might be carrying the disease and therefore the possibility that a new spread of AIDS might occur among everyone from traveling businessmen to youngsters in their first sexual encounter.

It appears that the epidemic is at a global level focused largely in the New York and San Francisco areas, and it is the way to a frightening escalation that might touch countless cities and spread across this land. A plague of death stands on our doorstep, and it is especially important that the church enter the arena with genuine concern.

I want simply to convey my initial and unexpressed thoughts on this matter. I do speak on behalf of the diocese or church-at-large. I hardly speak for myself because the dilemma before us is unprecedented, and I am keenly aware of my naivete and ignorance. But this crisis is of such gruesome proportions in terms of human suffering that it would be immoral for the church not to enter the arena of pain with thoughtful-

ness as well as caring.

Is AIDS a visitation of God's wrath upon homosexuals? If it were, I would then interpret that God is saying by this epidemic that it is good to be straight or lesbian because they are not the basically affected groups. I think that the logic of the argument of God's wrath on homosexuals breaks down. Also, I cringe when we hunt for an easy answer to an epidemic. Historian Barbara Tuchman noted that from 1348 to 1350 one-third of all the people between India and Iceland died of the Black Death. This was often interpreted by Christians as being caused by the Jews, and therefore extermination followed. We must be careful not to add the plague of our scapegoating to the epidemic of AIDS.

Is it dangerous to drink from the common cup when possible AIDS carriers also drink? We have asked this question time and again at medical facilities in our area, and they say that, as of this moment, they see no connection between AIDS and the common cup. Because of the serious nature of this question, it ought to be asked frequently of the medical profession by the church.

Should significant amounts of money be given for research to find a cure for AIDS? Most definitely! These are real human beings by the thousands, and spreading rapidly toward tens of thousands, who are at the mercy of a totally mysterious enemy. The enemy should be exposed and defeated and the misery stopped. If you had a child who had AIDS, I am sure that you would want a cure. AIDS victims do have mothers and fathers, sisters and brothers, and friends.

If a cure were found, what would be a healthy life-style for a homosexual Christian? Presently there appears to be the one recommendation of celibacy; but

it is asking a great deal of one group of people to "neuter" their sexual nature for a lifetime. On the other hand the modern world's recommendation is promiscuity, and promiscuity ends up turning what seems to be unlimited freedom into a certain prison.

The homosexual Christian often speaks of having no livable alternative, of being treated like an unclean leper, and of not being able even to have open conversation in the church on the subject of his or her situation. If we add the AIDS epidemic to the extreme high percentages of suicide and alcoholism among homosexual Christians, it seems that the church must stop to listen to the cry and show some genuine openness.

Using a biblical imagination, what would you imagine Jesus' reaction to the AIDS epidemic to be? Would he say that it serves them right and that they are in process of being destroyed like the inhabitants of Sodom and Gomorrah? Or would he break bread with them, perhaps enlist them to follow, and actually prevent people around him from throwing stones at them? Perhaps he would say, "If they do not condemn you, neither do I. Go and sin no more" and figure that the person had something important to learn by the life-threatening situation. Something about himself, herself. Something about God's law and mercy. Something about human sexuality.

I honestly think that Jesus would visit the AIDS ward at San Francisco General Hospital and would weep at the avalanche of agony and would be available and would be in dialogue; he would not be condescending in judgment around the central issues. I think that he would give homosexuals a chance to live in his mercy.



Greek masters working in the West created this mosaic for the Palatine Chapel at Palermo in 1143. Its elegant styling presents, from left, St. Gregory of Nazianzus, his friend St. Basil the Great, and St. John Chrysostom, Gregory's successor.

'The Theologian' of the Eastern Church

By JAMES E. FURMAN

Historical atlases show Cappadocia as an inland district of east-central Asia Minor, its boundaries changing under Persian, Roman, and Byzantine rule. Cappadocia includes a huge and varied range of plateau grassland, desert, salt marsh, wandering river valleys and rugged snow-topped mountains.

Most Cappadocian cities were small military or trading outposts in tribal areas. The populace was regarded as unsophisticated, and Greek remained the region's second language even in the fourth century.

Nazianzus was a village in southwestern Cappadocia, today a barren district of stone quarries. It is famous as the birthplace of St. Gregory "the Theologian" (329-389), who is commemorated on May 9 in the calendar. He is remembered for having been appointed Bishop of Constantinople at the Orthodox capital's second Ecumenical Council in 381,

the council which established the Nicene Creed virtually in its present form.

Gregory's father, also named Gregory, was a man of considerable wealth, an important landowner. As was typical of the age, Gregory the Elder came to Christianity by pilgrimage; that is, he was for years a Hyspistarian, a believer in "God the Highest." Hyspistarians borrowed from Christian, Persian, and Jewish teaching — rejecting images, reverencing fire, and observing kosher regulations.

Gregory the Elder was led into Christianity by his wife, Nonna. Soon afterward, he was ordained and became Bishop of Nazianzus when he was about 50.

Gregory the Theologian was born in 329, five years after his father's baptism. The bonds between Gregory, his older sister, Gorgonia, and younger brother, Caesarius, were strong and positive. Gregory's preaching at their funerals gives us access to his feelings; it is personal history at its best, paralleled only in St. Augustine's *Confessions*.

Perhaps Gregory's deep appreciation of both Nonna and Gorgonia is the source of an attitude toward women that is, in part, quite contemporary:

"What was the reason why they restrained the woman but indulged the man and that a woman who practices evil against her husband's bed is an adulteress and the penalties of the law for this are very severe: but if the hus-

band commits fornication against wife, he has no account to give? I do not accept this legislation: I do not approve of this custom. They who made the laws were men, and therefore, their legislation is hard on women . . . God doth not but said 'Honour thy father and mother' . . . see the equality of the legislation. There is one Maker of man and woman; one debt is owed by children to both their parents."

Gregory proved to have special talent in one of the educational emphases of the time, the fine speaking and writing termed "rhetoric." His schooling led him to Palestinian Caesarea, then to Alexandria and Athens.

Gleaming in marble, golden with porphyry, Athens was to be Gregory's home for many years. One of his "university friends" was another young Cappadocian, Basil. He also knew Constantine's nephew, Julian ("the Apostate"), who tempted to recreate a strong pagan empire native to Christianity when he became emperor (361-363).

Gregory rejoined his family in 358 only for a brief time. The Iris river valley in the mountains north of Cappadocia attracted Basil, now eager to rejoin the monastic world he had recently discovered in Egypt and Syria. Gregory followed his friend and lived a secluded life for two years. Out of this fellowship came joint editorship of the *Philosophy of Beauty*, a collection of excerpts from the writings of Origen that rem-

The Rev. James E. Furman is rector of the Church of Sts. Peter and Paul in El Centro, Calif., and is a frequent contributor to The Living Church. All material in this article is based on translations in Vol. VII, Library of Nicene and Post-Nicene Fathers, second series, except for the translation of the "Letter to Eudoxius" which is taken from Hans von Campenhausen's Fathers of the Greek Church (p. 101).

160 Gregory was persuaded to work his father at Nazianzus as a kind of assistant. The following Christmas hit a crisis. During a Eucharist, he seized by the congregation and led to accept ordination to the priesthood from his father. Gregory fled back to a monastery but returned to Nazianzus in 362.

the course of explaining why he had waded from his new responsibilities, Gregory produced an important statement about the duties of the Christian pastor, a teaching which shaped later writings of Gregory the Great and John Chrysostom.

urges that the priest must be a painter "of the charms of virtue . . . the hole of our treatment and exertion discerned with the hidden man of the heart, . . . the scope of our art is to probe the soul with wings, to rescue it from the world and give it to God, and to transfer it over that which is in His image if it is in decay; to take it by the hand, if it is in ruin; or restore it, if ruined; to make it to dwell in the heart by the Spirit; in short, to deify and bestow heavenly bliss upon one who belongs to the heavenly host."

370 Basil was chosen Bishop of Caesarea, becoming "Archbishop of Cappadocia." At once, diocesan politics spilled into ugly life. Basil needed allies in the small towns that provided Caesarea with church revenue. Accordingly, he named his friend Gregory one of the new Caesarea bishops, assigning him to the sparsely populated scrunny village of Sasima.

Gregory leaves little doubt as to what he thought of his appointment. "There is no station on a high road in Cappadocia situated where the road is divided into three: without water, without grass, nothing of freedom about it: a fully horrible and narrow little vil- lage everywhere dust and noise and shouting and weeping, lictors and soldiers. The people are all foreigners and slaves. Such is my church of Sasima."

The friendship between Basil and Gregory was severely strained, virtually broken. Although Basil did consecrate Gregory, Gregory refused to live in Sasima.

Gregory experienced a long period of grief and depression following the death of his parents in 374. As his mother and sister had died earlier, he was now without close family relations. He withdrew from Cappadocia and lived an ascetic life at Seleucia near Caesarea. The shadows around him grew darker when Basil died in 379.

This period produced the painfully en- ergic soul-baring of Gregory's "Letter to Eusebius" (Epistle 80). "You ask how I am. Well, I am very bad. Basil I have never seen, Caesarius I have no longer seen, intellectual and the physical brother both dead. 'My father and mother

Physically I am ill, age is descending on my head. Cares are choking me; affairs oppress me; there is no reliance on friends and the Church is without shepherds. The good is vanishing; evil shows itself in all its nakedness. We are traveling in the dark; there is no lighthouse and Christ is asleep. What can one do? I know only one salvation from these troubles and it is death. But even the world to come seems terrible to judge by the present world."

Debate and conflict, however, suddenly brought Gregory to center stage. In the very year of Basil's death, Gregory was invited to Constantinople as "bishop in residence" for the tiny congregation loyal to the Nicene Creed. An Arian hierarchy controlled the cathedral and the parish churches. Two years later in 381, he was appointed Bishop of Constantinople at the second Ecumenical Council, replacing Maximus, the Arian bishop. Concurrently, Arianism was condemned by the council.

Graying, bent, showing the marks of ill-health, Gregory was an improbable urban missionary. His headquarters and chapel were in a private home. He speaks of this place as "the new Shiloh, where the ark was fixed after its 40 years of wandering in the desert." He called it "Anastasia," the "scene of the resurrection of the faith." Gregory's "Resurrection Chapel" was soon unable to hold the crowds drawn by his preaching and a church was built on its site.

During his years in Constantinople, Gregory wrote the sermon series that earned him the title "the Theologian," an honor given by John Chrysostom himself and shared with only the author of the fourth Gospel. The five addresses of the series are "The Catechetical Orations." Another of his Constantinople sermons is "On the Arrival of the Egyptians," a resume of the "Catechetical Orations." It begins with a long, brilliantly modulated flourish of rhetorical trumpets, then presents its theme most forcefully:

"Glorify Him with the Cherubim, who unite the Three Holies into One Lord, and so far indicate the Primal Substance . . . With David be enlightened, who said to the Light 'In thy Light shall we see Light.' That is, 'In the Spirit shall we see the Son.' . . . With John thunder, sounding forth nothing that is low or earthly concerning God . . . Who is in the beginning. . ."

Even in a situation that called for precise statement of definite doctrine, Gregory could write with the mood of a mystic poet. "God always was and always is, and always will be. Or rather, God always Is. For 'was' and 'will be' are fragments of our time, and of changeable nature, but He is eternal Being. . ."

Gregory's life at Constantinople was influenced by yet another strong person-

from 379 to 395). In 380 this strict advocate of the Nicene Creed insisted that Gregory be recognized as archbishop and chaplain to the court. Gregory hesitated but accepted both dignities.

Theodosius gathered 150 bishops together in May of 381 with Meletius of Antioch as presiding officer. Soon after the opening of the council, Meletius died and Gregory was given the seat of honor. Sickness denied him an active role and there was considerable objection to his "translation" from Sasima to the capital.

Gregory resigned his presidency and went into retirement. He took with him a glittering reputation and a profound dislike of ecclesiastical meetings. Living on his ancestral lands, Gregory centered his last years on the pleasures of a tree-shaded, flower-bordered garden. Genial letters to friends and rather conventional verse flowed from his pen. Near the end of 389, he died. His property was willed to the Church of Nazianzus for the relief of the poor.

"The Theologian" produced neither a series of biblical commentaries nor a full-length discussion of a body of doctrine. To find the "creed" that unites his teaching, one must search his sermons. His address "On Holy Baptism" (381) is particularly illuminating:

"Believe that all that is in the world, both all that is seen and all that is unseen, was made out of nothing by God and is governed by the Providence of its Creator, and will receive a change to a better state. Believe that evil has no substance or kingdom, either unoriginate or self-existent or created by God; but that it is our work, and the evil one's, and came upon us through our heedlessness, but not from our Creator. Believe that the Son of God, the Eternal Word, Who was begotten of the Father before all time and without body, was in these latter days for your sake made also Son of Man, born of the Virgin Mary, ineffably and stainlessly (for nothing can be stained where God is and by which salvation comes), in His own Person at once entire man and perfect God, for the sake of the entire sufferer that He may bestow salvation on your whole being, have destroyed the whole condemnation of your sins. . ."

Earlier times showed their admiration for Gregory by reproducing his manuscripts more often than those of any other Greek Church father. More recent scholarship has complained of his timidity, irritability, and personal preoccupation. This negative reaction has justification but overlooks Gregory's openness, love of friends and family, quest for genuine reconciliation, humility, and persevering faith. Gregory of Nazianzus embodies the fact that we can, indeed, have "truth" — but always "in earthen vessels."

Dread Disease

Bishop Swing, writing from San Francisco where there is extensive incidence of AIDS, has written a very compassionate article about this topic [p. 8]. Others may view this devastating disease in more judgmental terms as a specific punishment for sin. That does not answer the problem of those who have acquired it innocently, through blood transfusions or other means. Such cases may greatly increase. Even if AIDS is a punishment, Christian charity is not precluded. A thief may break a leg attempting to climb out a window. Well deserved, we may say, but he is not subsequently denied medical care. The New Testament enjoins Christians to visit prisoners (St. Matthew 25:31-46) without in any way suggesting this is limited to innocent prisoners.

The Gospels present Jesus as healing a malady popularly understood to be a punishment for sin (blindness from birth, St. John 9:2, 34), and also a malady which he himself associated with sin (paralysis, St. Matthew 9:1-8, and parallels).

On the other hand, it is neither charitable nor helpful to ignore the fact that human actions have results. A civilization such as ours, which has become obsessed with sexual indulgence, cannot expect to be free of the consequences. Genital herpes and AIDS may only be the tip of the iceberg, as new forms of infection, increas-

ingly intractable and resistant to medication, may disseminated in the years ahead.

Christianity continues to teach that chastity is proper state for all unmarried individuals, and that not an extraordinary state requiring exceptional excellence. Similarly, fidelity is to be expected of all married individuals. Health is not the principal reward of virtue, but a virtue you can live with is obviously better than a disease you can die with.

Season of Joy

The Easter Season consists of the so-called Great Fifty Days, extending from Easter Day through Pentecost or Whitsunday (May 26, this year). It includes within it Ascension Day (May 16, this year). This Easter Season celebrates the resurrection of the Blessed Lord, his glorification, exaltation, kingship, high priesthood, and heavenly intercession. Particular themes are emphasized on different Sundays, as when we honor the risen Christ as Good Shepherd on the Fourth Sunday of the season.

For all of us, this should be a season of spiritual joy, a celebration of Christ's triumph, and a time for deep gratitude. The best hymns, generous use of spiritual flowers, and confident preaching benefit this glorious period of the church year. May each one of us witness this joy in our lives.

Boanerges

"James the son of Zebedee and John the brother of James, whom he named Boanerges, that is, sons of thunder." (Mark 3:17)

I recall how we laughed,
Cursed, shouted that day,
When the catch was so heavy
That we fought with the nets
In their tangled way.
And the men my brother hired
From the stalls in the market
Were lazy and tired
Until the nets broke the water.
Then the fins flashed,
Their bodies bright
As they spilled in the boat.

It was then that we saw him —
The rabbi, I mean —
Standing in the shallows
With the hem of his robe
Trailing in the mud.
(He seemed not to notice.)
The sun had risen
In the dome of the sky

When we finally made shore.
And Zebedee, my father,
Said at last he'd retire
His sons were such fishermen.

Then the rabbi raised his hands,
And in an odd voice,
My father said,
"He's looking for work,
Don't you think,
Or perhaps just some food?"
But he was looking for us —
For James and for John.
And he said so and more,
That we two now would be
His sons of thunder
And fishers of men.

But we just laughed loudly
And James clapped my back;
We said he was mistaken
If he took us for fools.
Then he smiled just a moment
Said he took us for friends.
But the two who were with him,
They pulled at his arm.
And the man he called Peter
Called him "Master;"
Begged him leave,

Glared at us, my brother and me
It was a curious moment —
That much I remember —
For he was no one to us
Save a man who but dared us
To leave all we knew
And with him to wander.
But we leapt from the boat!
(In less than a heartbeat)
And we splashed to the shore
Where the rabbi still waited.
"Where go you, my sons?"
Called our father in anger.

So we followed the rabbi,
With Andrew and Peter,
In the dust of the road
To a place in the hills.
And we sat by a fire
In the darkening night.
And the rabbi told stories —
Oh, the tales that we heard!
They broke the deep of the dark
And scattered our fear
And we forgot — no, we left —
Who and where we once were.

WIPPELL'S

WE HAVE MOVED!

Please note our new address and phone number.

1984 Prices
Still In Effect!
**SPECIAL
PROMOTION**
15%
Discount On All
Hardware Items.

• Better Value Than Ever
— Buy Now!

• Finest Quality Maintained!

Call Now For Information/Quotation.

WIPPELL and COMPANY LTD.

59 Willet St. • PO Box 1696

Bloomfield, NJ 07003

Phone: (201) 743-1202 & 1207

Dept. LC

← THE MALTA EXPERIENCE

UMENICAL SEMINAR/HOLIDAY

June 19-29, 1985

riendly, sunny, English-speaking
editerranean Island

cellent accommodations, day

ps, excursions

ctures by theological faculty,

terfaith leaders

\$799 **INCLUDES** air fare!

\$769 for spouse, students

Write for literature today!

Another exciting **New**
program from:

INTERNATIONAL SEMINARS

10 Greeves St. Kane, Pa. 16735

814/837-9178

THE SOCIETY OF

KING CHARLES THE MARTYR

Founded 1894

1e Rt. Rev. Joseph M. Harte, D.D., Patron

The Purpose of The Society:

store Charles to the Book of Common Prayer

For information write the Secretary:

Mrs. Eleanor E. Langlois

35 N. Wilson Ave. • Rice Lake, WI 54868

THE MISSION BOOKSTORE

KEMPER GIFT SHOP

NASHOTAH HOUSE

NASHOTAH, WI 53058



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

(414) 646-3371 ext. 62

BOOKS

Excellent Guide

DOORWAYS TO CHRISTIAN GROWTH. By Jacqueline McMakin with Rhoda Nary. Winston Press. Pp. v and 243. \$9.95 paper.

What would you design for individuals and small groups through churches that would accomplish what you think needs doing? You do not need to design anything or wait any longer. This book is it. *Doorways* is addressed to meet three realities: people's spiritual hunger, the strategic importance of the local church, and the rich resources of the Christian experience.

Are you looking for real spiritual nourishment, experience of God, meaning and motivation for life work, deep personal caring and sharing, direction and empowerment? In this book you will be required to; read, mark and inwardly digest; participate in a small group; and do individual homework, for real growth comes from doing it and not just studying about it. If group work is not possible the book still has great value for individual work-study.

I have worked many parishes of all sizes and I think I can say without reserve that this text is done well and should assist one or many to discover their doorways to spiritual growth. Good footnotes and references.

(The Rev.) JAMES S. MAC CONNELL

The Quest Pastoral Counseling Center
Delafield, Wis.

Christian View on Medicine

HUMAN MEDICINE: Ethical Perspectives on Today's Medical Issues. By James B. Nelson and Jo Anne Smith Rohricht. (Revised and expanded edition.) Augsburg. Pp. 239. \$10.95 paper.

The remarkable progress in medical science and technology during the last half-century has dramatically improved diagnoses and treatment of disease, and knowledge continues to accumulate at an ever-increasing rate.

Artificial joints, new imaging methods (such as the CAT scan, PET scan, NMR scan, and ultrasound methods), in-vitro fertilization, gene splicing, life support technology, and a host of other techniques have brought health care into the space age.

But these advances present a whole new group of problems of their own; some economic, some relating to the appropriate use of technology, but nearly all with ethical implications.

"New occasions teach new duties; time make ancient good uncouth," as the hymn says.

The authors of *Human Medicine* review the variety of ethical problems faced in medicine today. It is written

more theological than philosophical.

This was refreshing. Far too many books try so hard to be secular that they cannot really deal adequately with values, except on a relative basis.

The authors have done a good job. First of all, they did their homework; I could not find a single error of scientific fact. Second, they have provided a good survey of ethics and moral theology applied to medicine.

Human Medicine will be valuable to physicians, nurses and other health professionals, clergy, and lay persons who want a good book on medical ethics.

(The Rev.) W. FOSTER EICH, M.D.
Florence, Ala.

Backgrounds of those Elected

WHO BECOMES BISHOP? By John H. Morgan. Wyndam Hall Press (P.O. Box 877, Bristol, Ind. 46507). Pp. 53. \$5.95 paper.

Taking the basic public information given in *The Episcopal Church Annual* and the *Episcopal Clerical Directory*, Fr. Morgan analyzes the profile of 100 bishops ordained from 1960 to 1980. These were chosen randomly from 115 ordained in this period. A variety of interesting information emerges.

The vast majority were elected to dioceses in which they were not serving as priests. The average age when elected was 51.47 years. Virtually all were college graduates, but a surprising total of 16 percent came from two undergraduate institutions — Sewanee and Trinity College in Connecticut. Half came from three seminaries: General, Virginia, and Episcopal Divinity School, Cambridge, Mass. Very few had attained higher degrees (only ten had earned doctorates of theology or philosophy), and only four had attained Phi Beta Kappa as undergraduates.

The author suggests that prior to election, successful candidates for the episcopate have typically served in rather conspicuous positions of honor, as seminary trustees, General Convention deputies, or on diocesan executive committees (more than half so served). Considerably fewer served on certain committees facing some of the toughest problems of today's church, as, for instance, youth work.

H.B.P.

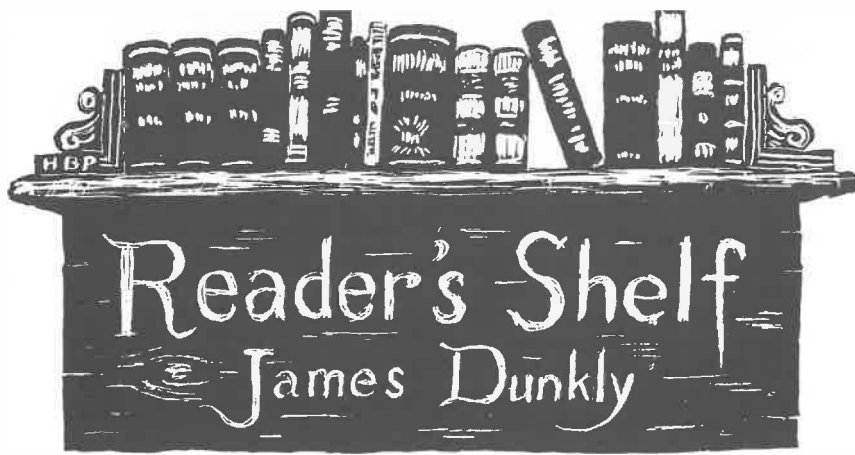
Books Received

THE ART OF TALKING SO THAT PEOPLE WILL LISTEN: Getting Through to Family, Friends and Business Associates. By Paul W. Swets. Prentice Hall. Pp. xv and 188. \$5.95.

COLOSSIANS, PHILEMON, EPHESIANS: A Good News Commentary. By Arthur G. Patzia. Harper & Row. Pp. 285. \$8.95 paper.

JAPAN JOURNEY: The Columbian Fathers in Nippon. By Edward Fischer. Crossword/Continuum. Pp. 165. \$9.95 paper.

IT BEGINS WITH FRIENDSHIP: A Fresh Approach to Prayer. By Greg Friedman, O.F.M. St. Anthony Messenger Press. Pp. 73. \$3.95 paper.



ABOUT PRAISE & PRAYER IN CHRISTIAN LIFE

THE OLD TESTAMENT STORY. By John W. Drane. Harper & Row. Pp. 192. \$10.95 paper.

This is the fourth in Drane's superb series of books on the Bible. Like the earlier volumes, this one is distinguished by excellent photographs — not just of biblical places, but also of comparable social and cultural situations. Maps, charts, and typography are all used well. These are excellent books for beginners.

THE CHRISTIAN MINISTRY. By J. B. Lightfoot. Edited with an introduction by Philip Edgcumbe Hughes. Morehouse-Barlow. Pp. 115. \$7.95 paper.

A reprint of the 1868 essay on ministry from Bishop Lightfoot's commentary on Philippians. The text has been modernized slightly and some older bibliographical references dropped. Hughes, a leading Anglican evangelical, has provided an introduction that points out the abiding value of Lightfoot's examination of early Christian evidence about ministry.

SIGNS OF THE KINGDOM: A Ragaz Reader. Edited and translated by Paul Bock with a foreword by M. Douglas Meeks. Eerdmans. Pp. xxii and 127. \$7.95 paper.

Leonhard Ragaz (1868-1945) was a Swiss religious socialist with associations with the Blumhardts, Barth, and Brunner. This is a sampling of his work on social issues, including Ragaz's biblical interpretation. A short biographical essay is also provided. Ragaz represents for Europe that which the proponents of the social gospel in this country represented: an attempt at *practical* exegesis of the biblical notion "kingdom of God."

QUAKER SPIRITUALITY: Selected Writings. Edited and introduced by Douglas V. Steere. Paulist. Pp. xi and 334. No price given.

The *Classics of Western Spirituality* series from Paulist Press continues with

this selection from George Fox, Isaac Pennington, John Woolman, Caroline Stephen, Rufus Jones, and Thomas Kelly. The last two, like Steere, are Americans and have done much to bring some of the Friends' outlook to a wider audience. This volume will aid in that mission, too. One laments the abridgment of such classics as the journals of Fox and Woolman, and fuller introductory essays for each author would have been welcome, including bibliographical notes. But these are weaknesses of the series, not of this volume alone. If some find Friends for themselves here, the project has its justification.

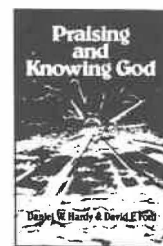
ORIGEN: The Bible and Philosophy in the Third Century Church. By Joseph Wilson Trigg. John Knox. Pp. xii and 300. \$15.95 paper.

A survey of the life and work of Origen, the marvelously creative teacher of third century Alexandria and Caesarea, whose commentaries, homilies, and apologetic work can still be read with great profit by the thoughtful Christian. Robert Grant, Trigg's doctoral supervisor at the University of Chicago, has written a short foreword. An excellent introduction to an important figure and his times.

LIVING FAITH: Belief and Doubt in a Perilous World. By Jacques Ellul. Translated by Peter Heinegg. Harper & Row. Pp. xxix and 287. \$19.95.

The eminent French Reformed theologian here distinguishes, in Kierkegaardian fashion, between religion and revelation, arguing that true faith must rest upon the latter. David Gill, an evangelical theologian and ethicist at New College in Berkeley, Calif., has provided a preface setting this book in the context of Ellul's other work. Ellul, like Barth or Kierkegaard, Blumhardt or Forsyth, is one of those prophetic stirrers of minds and hearts who should be read by Christians of whatever denomination or theological stance — not because he has become a cult figure for some, but because he can be a stimulus to all.

PRAISING AND KNOWING GOD by Daniel W. Hardy and David F. For Forging a link between liturgy and life, this creative contribution to liturgical theology traces the concept of praise back to its Christian origins and develops from it a comprehensive view of how life organized around joyous tribute to God. Paper, \$12.95 (Tentative)



PRAYER, Second Edition by Karl Barth

*Edited by Don E. Saliers
from the translation by
Sara F. Terrien*

Anticipating the 1986 centennial of his birth, this updated, edited version of Karl Barth's classic work concentrates on the Lord's Prayer as interpreted by the Reformers. The book includes an introduction to the text and to the author's views by Don E. Saliers and a selection of prayers which Barth wrote to accompany his sermons. Paper, \$6.95 (Tentative)

Available from your local bookseller or direct from the publisher (please include \$1.00 per book for postage and handling)

The Westminste Press

925 Chestnut Street
Philadelphia, PA 19107

Explore ...
the Religious Life
Summer Program
Aug. 17-30, 1985
Prayer - Study - Ministry

NEW from BRF!

JOURNEY

through
the
WORD

Parish plan for daily Bible study
Written and produced in the U.S.
Available beginning
September, 1985

Bible Reading Fellowship
P.O. Box M
Winter Park, FL 32790
305/628-4330

this book makes stimulating reading for
one who wants to know more about the
glican approach to Christian theology,
rgy, and spirituality." —The Living Church

**HE ANGLICAN
RADITION**
Hard Holloway, editor
\$9.95

**MOREHOUSE
BARLOW**
76 Danbury Road
Wilton, Connecticut 06897
203 762-0721

scribe to
The Living Church
year.....\$24.50

Continued from page 7

rather drastic cuts of budgets in several departments. A basic understanding of the problems which resulted in the proposed cuts lent an air of family solidarity to the gathering. A budget of \$762,735, reflecting a 14 percent increase over the last year, was adopted.

Every communicant was called upon to contact U.S. senators from Louisiana and U.S. congressmen representing each district to express concern over the proposed repeal of the current law relative to the tax-free treatment of parsonages and parsonage allowances. Churches and clergy would suffer financial hardship should the Department of Treasury be successful in repealing this law.

Following the business sessions, a panel discussed the next five years. Apathy and idolatry were suggested as possible threats. The deepening of "our spiritual lives together so we can become even more of a force for Christ in the world" was a stated goal. The diocese elected its first woman to the standing committee and also elected a woman as trustee of the University of the South.

BRIEFLY...

The Rt. Rev. Simeon Nkoane, the Suffragan Bishop of Johannesburg, has been charged, along with 56 others, with public violence by South African police, according to the *Church of England Newspaper*. The bishop has written to friends at the United Society for the Propagation of the Gospel in London, saying that he believes the charges arise from a funeral service that he conducted for two "victims of unrest." Some buses were damaged, Bishop Nkoane wrote, and he was held for several hours at the local police station. He was brought up in Johannesburg, and became a member of the Community of the Resurrection, to which Bishop Trevor Huddleston belonged. Bishop Nkoane is presently the only monk bishop in South Africa, and, according to the English newspaper, "is renowned for his quiet, peaceful and Christ-like manner."

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

PEOPLE and places

Appointments

The Rev. Kent Belmore, Jr. is now assistant at the Church of the Holy Communion, Charleston, S.C.
The Rev. Paul Burrows is interim vicar at St. Luke-All Saints', Union, N.J. Add: 398 Chestnut St., Union 07083.
The Rev. Margaret H. Coffey is interim vicar at Holy Communion, Fair Haven, N.J. Add: 541 Harding Rd., Little Silver, N.J. 07739.
The Rev. Edwin C. Coleman is priest at St. George's, Nashville, Tenn.
The Rev. William M. Fay is vicar of St. Clement's, Woodlake, Calif. Add: Box 505, Woodlake 93286.
The Rev. Harry B. Kraft is assistant at St. Bartholomew's, Brooklyn, N.Y., and coordinator of the refugee program for the Diocese of Long Island. Add: 1227 Pacific St., Brooklyn 11216.
The Rev. W. Joseph Leigh is vicar of St. James, 69 Broad St., Box 207, Eatontown, N.J. 07724.
The Rev. Sarah Motley is now the editor of *The Church News* of the Diocese of New Jersey; add: 808 W. State St., Trenton, N.J. 08618.
The Rev. David K. Sutcliffe is rector of St. Francis, N84 W16525, Box 194, Menomonee Ave., Menomonee Falls, Wis. 53051.
The Rev. Rhoda Treherne-Thomas has been since August, 1984 a part-time chaplain on the pastoral care team at Calvary Hospital, Bronx, N.Y. Add: 2851 Harrington Ave., Bronx 10461.

The Rev. Joseph Trimble is now interim rector, St. Augustine's, Asbury Park, N.J. Add: 5 Ocean Ave., Ocean Grove 07756.
The Rev. Franklin E. Vilas, Jr. as of April 1 is the executive director, Wainwright House, 260 Stuyvesant Ave., Rye, N.Y. 10580.
The Rev. Bruce M. Webber has been appointed part-time urban coordinator for the Diocese of New Jersey.
The Rev. Michael I. Wheeler now serves as assistant chaplain at the Evergreens, Moorestown, and as supply priest at Holy Trinity, Delair, N.J. Add: The Evergreens, Bridgeboro Rd., Moorestown, N.J. 08057.

Resignations

The Rt. Rev. Philip Elder has resigned from St. Augustine's, Asbury Park, N.J., as of February 28, which he has served as rector since 1976. He was from 1966 to 1976 Suffragan Bishop of Guyana, the Church of the Province of the West Indies.
The Rev. James T. Elliott, as rector of the Church of the Epiphany, Vacaville, Calif., effective June 30. His new address, effective immediately: 562 Westwood Court, Vacaville, Calif. 95688.

Retirements

The Rev. E. Guthrie Brown, as rector of Cunningham Chapel Parish, Millwood, Va. Add: Kirkby Farm, Box 440, Upperville, Va. 22176.
The Rev. Canon Frederick J. Bush, as of December 31, after 19 years as archdeacon and canon to the ordinary and 28 years as secretary in the Diocese of Mississippi. Add: 1424 Woodcrest Dr., Jackson, Miss. 39211.

Deaths

Laura Cassels Nevius, longtime assistant head of the biologics standards division of the National Institutes of Health, Bethesda, Md., died February 17 at the age of 74 in Fairfield, Pa.
At St. Paul's, K Street, Washington, a requiem mass was celebrated February 22 with her son, the Rev. Canon Richard C. Nevius of the Diocese of Cyprus and the Gulf, as celebrant. She is survived by her husband, Richard, two sons, and a daughter; her ashes will be interred at Tomah, Wis., where she was born.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

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

PARISH REVITALIZATION RESOURCES emphasizing Anglican spiritual tradition. Practical books on parish development, evangelization, church standards; pamphlets for parish use on parish revitalization, spiritual development, parish self-evaluation. For booklist write: Ascension Press, 3089 Emerald St., Philadelphia, Pa. 19134.

"WITH A WAR ON" China — Haiphong — Hong Kong, 1939-1942 by Mary Tyng Higgins, Sewanee, Tenn. 37375. \$15.95 postpaid. The China Mission as WW II began.

FOR SALE

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

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

NOTICE

LENOX SCHOOL ALUMNI! Please communicate Name, Address, Class to Trinity Parish, Lenox, Mass. 01240.

ORGANIZATIONS

THE CATHOLIC FELLOWSHIP of the Episcopal Church includes clergy and laity committed to the Catholic Tradition who affirm the appropriateness of the ordination of women and the BCP 1979. Chapters now forming. Annual meeting of chapter representatives June 8 in Connecticut. Brochures available. Send donation for multiple copies. The Catholic Fellowship, 360 Church St., Yalesville, Conn. 06492.

POSITIONS OFFERED

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

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

POSITIONS OFFERED

YOKED POSITION immediately available. Caring congregations offer strong participation in emerging ministries. Area offers university level education, excellent recreation in a family oriented, high quality-of-life location. Interested persons contact: A. R. Hallgren, 909 Jasper St., Cloquet, Minn. 55720. Phone: (218) 879-4170.

LOCUMS NEEDED for parish in Middle East. Opportunity to travel before or after. Air fares paid plus \$1,500-\$2,000 a month. Single status males only due to visa complications. One needed August 15 to October 15; another needed September 1 to October 15. Contact: Richard Nevius, 4000 Cathedral Ave., N.W., #34B, Washington, D.C. 20016.

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

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

NEBRASKA parish is looking for a curate with interest and experience in dealing with youth and Christian education. Send resumé and references to: St. Andrew's, 925 S. 84th St., Omaha, Neb. 68114.

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

POSITIONS WANTED

ORGANIST seeks full-time employment. MM Choral Conducting. Men and boys or mixed. Excellent teacher. Ten years experience. James Smith, 401 Cypress, Philadelphia, 19106. (215) 627-8393.

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

TEACHER — B.A., M.Ed. Fields: foreign language (Latin, Greek, Spanish) English (including E.S./F.L.). Two years experience. Secondary or junior college. Dossier and resumé upon request. Reply Box W-609*

SERVICES OFFERED

COMING TO ENGLAND? First contact the Church of St. John the Evangelist, Hyde Park Crescent, London W2. An English Church with an American ministry. Sundays 8 a.m., 10 a.m., 6:30 p.m. Our office will try to help you: with tourist advice; find a parish church; church information; clergy exchanges. Contact: Fr. Thaddeus Brichard, 18 Somers Crescent, London W2 2PN. Telephone: 01-262-1732. Open all day, and daily worship.

SERVICES OFFERED

CHURCH-BELLHANGER available for all ki bell work. Apprenticeship served with White Foundry, London. Chime and carillon mainte Single bells restored for hand-tolling. English hung for change-ringing. Linda C. Woodford Smith Court No. 3, Boston, Mass. 02114. 723-9441.

SUPPLY

SUPPLY PRIEST, August Sundays and Sept 1st, two celebrations Rite I, care for possible gency needs (burials, communions, etc.). St and housing. Southeastern Ohio, nice vacator Inquiries to: Fr. Bennett, St. James' Church, 6th St., Zanesville, Ohio 43701.

TRAINING COURSE

PARISH DEVELOPMENT INSTITUTE: In-training in parish revitalization for clergy, lay le and diocesan consultants. Reflects Anglican ogy and polity, current behavioral science i standings. Two weeks this summer in NYC (A 19-30), plus reading and application during the plus two weeks next August. \$350 tuition each mer session; \$230 for optional room. Co-spor by the General Theological Seminary and the of the Ascension. Write: Mrs. Mary E. Laney, 175 9th Ave., New York 10011.

WANTED

AMERICAN PRAYER BOOKS 1786-1891, a tions, sizes; also books on American Prayer E Please send titles, dates, condition and reasc asking price. The Rev. Robert Norton, 3312 canso Dr., Los Angeles, Calif. 90026.

ENGLISH PRAYER BOOKS, all years, edi sizes. Please send date, condition and reasc asking price. The Rev. Robert Norton, 3312 canso Dr., Los Angeles, Calif. 90026.

TRADITIONAL PACINA for sacristy. Looki devotional attributes as well as functional q Please send details, photo and reasonable a price. Have found nothing inspirational in c supply catalogues! Associate Priest, All Sain Eucalyptus Lane, Santa Barbara, Calif. 93108

COPIES of *Good Christian Men* by H. Mar Davidson, Scribner's 1940. Write stating term ply Box R-608*.

Use the classified columns c
THE LIVING CHURCH
to BUY or SELL

NOTICE TO SUBSCRIBERS

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

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

CHURCH DIRECTORY

PARISH OF TRINITY CHURCH

The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

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

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

WATERTOWN, N.Y.

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

ASHEVILLE, N.C.

ST. MARY'S 337 Charlotte St.
The Rev. Edward Gettys Meeks, r
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

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)

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Maurice Branscomb, r; the Rev. Samuel Fleming,
r-em; the Rev. Nutt Parsley, the Rev. Kent Belmore, c
Sun Eu 7:30 & 10; Mon-Wed-Fri Eu 12:10; Tues Eu 5:30; Thurs
HU & Eu 9:40; Sat Eu 9

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westphaler; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon,
Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

ST. CHRISTOPHER'S

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

FORT WORTH, TEXAS

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

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Masses 8 (Mat & Low. I), 9:30 (Cho. II), 11:30 (Sol. I), V 6.
Daily Mat 6:45, Mass 7, V 6:45. Sat Mat 10, Mass & HU 10:15,
V 6

SAN ANTONIO, TEXAS

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

MADISON, WIS.

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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

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

DIEGO, CALIF.

St. John Street at Second on St. James Sq.
1861 — Erected 1863 (408) 293-7953
The Rev. Robert D. Keirse, r
Sun 8, 10:30. Wkdy H Eu 10 & 6:45

LOS ANGELES, CALIF.

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

WASHINGTON, D.C.

2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also
at 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
6:45, EP 6; C Sat 5-6

MIRAMONTE GROVE, MIAMI, FLA.

2750 McFarlane Road
& HC 8, HC 10 & 5; Daily 7:15

MIRAMONTE GROVE, FLA.

130 N. Magnolia Ave.
The Rev. Harry B. Sherman, dean; Robert J. Vanderau,
mas A. Downs, canons; Ronald F. Manning, Gloria
Berger, Ashmun N. Brown, deacons
Sun 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05,
& EP 5:15

WILMINGTON, MASS.

30 Brimmer St.
The Rev. Donald R. Woodward, priest-in-charge
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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

35 Bowdoin St.
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Eu 10:30. Daily as announced

MEMPHIS, MISS.

200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 11, Ch S 10:30, C by appt. Ultreya 1st Fri 7

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

KANSAS CITY, MO.

St. Paul's Church & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. John H. McCann,
the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H
Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

Church of St. Michael & St. George Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; Edward A. Wallace, organist
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

OMAHA, NEB.

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

NEWARK, N.J.

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

BROOKLYN, N.Y.

St. John's—The Church of the Generals
The Rev. Canon George Charles Hoeh, r
the Rev. Henry Solem, c
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service
10. Eu scheduled with all services

NEW YORK, N.Y.

Cathedral Church of St. John the Divine
112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP
Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC
12:15; EP 4

EPIPHANY

1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. 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

Chapel of Christ the Lord 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

ST. IGNATIUS

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

ST. MARY THE VIRGIN

(212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

ST. THOMAS

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

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.