

# THE LIVING CHURCH



Photo by John E. Kimpel

Bishop White (left) and Dr. Runcie peruse a recent issue of THE LIVING CHURCH while touring the magazine's offices: surprise visits [page 8].



# THE LIVING CHURCH

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## Thick Darkness I

Twilight is pleasant and moonlight is beautiful, but there remains the unique power of a truly black night. To walk out under a moonless sky, if one does not trip or stumble or take a wrong turn, is to experience night as truly night.

Pitch black darkness, "thick darkness" as it used to be called, has been largely eliminated by modern civilization. The streets and sidewalks in our cities, and farm buildings in the country, are generally now illuminated by glaring lights. In lonely fields or seashore, miles from anywhere, one may still see in the sky the glow of a distant city. Total darkness — apart from cellars or the stairways of large buildings when a fuse has blown — has become something of a luxury. Yet sometimes camping in the woods, or looking out the window of an airplane on a night flight, or sitting on a back porch after midnight, or going out on a moonless night in a vast prairie in the west, or being on the seashore in heavy fog — at such times we may experience the mystery of real darkness. For most of us it is unusual. For our ancestors, it was something frequent which one knew during the moonless nights that come each month. For them darkness, with both the dangers of it and the wonder of it, was a normal part of human experience. It is of course frequently referred to in the Bible and other ancient literature.

It is the time for dangerous animals to be about. "You make darkness that it may be night, in which all the beasts of the forest prowl. The lions roar after their prey and seek their food from God" (Psalm 104:21-22). It is a time warriors may attack or be attacked. It is a time travelers may proceed across the desert without the burning heat of the sun. It is also a time of prayer and reflection. "I remember you upon my bed, and meditate on you in the night watches" (Psalm 63:6).

Perhaps nowadays we only get darkness in partial and incomplete doses. Yet even this is not to be spurned. We do not always need to surround ourselves with glaring light bulbs. Darkness usually brings quietness. Activity is stilled. The world ceases to press in upon us so fiercely. We are no longer so boxed in by all the things, noises, and actions which usually surround us. Our feelings, thoughts, and consciousness shift to a different key.

Darkness suggests and encourages freedom of the spirit. We are no longer entirely nailed down to the here and now. The rigid confines of the workaday world are melted. Darkness is a time for new thoughts, new feelings, and new perceptions — in short, a time for creativity. Appropriately, the opening verses of the Bible permit us to envision even Almighty God addressing himself to the beginning of creation in darkness.

H. BOONE PORTER, Editor

Among all voices  
there is only one  
that is compelling —  
neither loud  
nor demanding,  
but compassionate  
and loving,  
offering now  
and eternity  
in two words,  
"Follow me."  
Among all  
there is only  
One.  
Compelling.

Arden G. Thompson

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# CHRISTMAS

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# LETTERS

Letters for publication are welcomed but selections are solely at our discretion, and may be abridged; 100 to 250 words are preferred. Each should be signed and indicated as a "Letter to the Editor." Address and phone number required.

## Curran's Reprimand

I have had some interesting correspondence with Fr. Charles Curran, denied (unfairly, in my judgment) teaching privileges at Catholic University.

I would like to see one of our seminaries (and I so challenge them) to invite him to become professor of theology or lecturer in residence. We could preempt one of their leading theologians; not by "stealing" him but by virtue of the fact the Roman Catholic Church has turned its back on him.

John Courtney Murray was silenced by the Roman Catholic Church some years ago but because of his efforts changes were made in the official teaching of the church at the Second Vatican Council 1962-65.

The work of Curran and Kung and Boff and others will certainly bring changes in a future council and under a different pope.

In the meantime the Episcopal (or Anglican Catholic) Church can give moral support to those who have the courage to oppose their hidebound church's medievalistic positions.

(The Rev.) WENDELL B. TAMBURRO  
Gresham, Ore.

• • •

Much ink has been spilled in these pages on the subject of women's ordination and Christian unity, especially as it

is an obstacle to talks with Roman Catholicism. The recent action by the Vatican against the Rev. Charles E. Curran indicates that the gulf between us is wider than the issue of whom we ordain. Who among us is willing to subscribe to the following statement by Joseph Cardinal Ratzinger?

"In any case, the faithful must accept not only the infallible magisterium. They are also to give the religious submission of intellect and will to the teaching which the Supreme Pontiff or the College of Bishops enunciate on faith or morals when they exercise the authentic magisterium, even if they do not proclaim it with a definitive act" (*The New York Times*, Wednesday, August 20, p. A10).

Until and unless Roman Catholicism is willing to abandon this mindset, all talks of unity are doomed. The question must be, will they sooner accept women as clergy than abandon infallibility, especially as it now has been interpreted? I imagine they are as obstinate on the one as the other.

I do not see us agreeing to this kind of direction, nor should we. That which divides us will continue to divide us. Fortunately "Roman" is not the only word which can modify Catholic.

(The Rev.) PETER R. POWELL, JR.  
Emmanuel Church

Weston, Conn.

## Sidewalk Hazards of Femtalk

To eliminate all "sexism" from our speech would require some pretty radical changes. For example: "Land where my fathers and mothers died!" Or how about "personhole," as in: He/she fell into an open personhole and was rescued by a crew of workpersons."

How absurd can we get?

(The Rev.) HENRY H. CHAPMAN  
Asheville, N.C.

# BOOKS

## Process of Salvation

**THE GOSPEL CONSPIRACY IN THE EPISCOPAL CHURCH.** By Michael Marshall. Morehouse-Barlow. Pp. xii and 151. \$6.95 paper.

"Gospel Conspiracy" is obviously hyperbole: that thick board used first to get the mule's attention. Bishop Marshall states his case in forms different from the usual and with his gift of words, incisively expressed, he gives one furiously to think.

To paraphrase the author's thoughts, one could say that the essence of his interpretations is that the Gospel events — the mighty acts of God in Christ — cannot be allowed to remain merely a set of beliefs becoming institutionalism, formalism, ecclesiasticism. Not even firm adherence to the creed of the church is sufficient; the Christian must constantly, unceasingly be renewed, revived, resurrected, and transfigured as an ongoing process. It is not just that we are saved, the author says in many ways: we are *being* saved. This becomes an ever-current experience of Jesus, energized by the Holy Spirit. Salvation is then a process; it cannot remain an event in history or in the individual life.

Bishop Marshall describes himself as an episcopal exile from the Church of England which he intimates has become so institutionalized that it is moribund. But even in the more vital American form of Anglicanism he detects signs of that dead hand, so that each structural component of the church must be examined: is it only pro forma or is it expressing the will of God?

(The Rev.) ROBERTS E. EHRGOTT (ret.)  
Noblesville, Ind.

## Worth Reading, Worth Watching

**SECRETS OF MOUNT SINAI.** By James Bentley. Doubleday. Pp. 272. \$17.95.

*Secrets of Mount Sinai* evokes the "science fiction" of C.S. Lewis: a theological content is hidden in a literary form. History, biography, and travel narrative are secondary to an inner theme and are not as well-developed as they might have been (e.g. there is no reference to recent repair of the monastery's apse mosaic, a major Byzantine treasure). Nonetheless, this book is well-illustrated and gives a lively impression of the structures and importance of Mt. Sinai's great Christian shrine.

This book is dominated by the author's judgment that the textual tradition represented by the fourth century Codex Sinaiticus "dramatically force us to reconsider one crucial element in Christianity: the resurrection..." (p. 23). Bentley's argument centers on

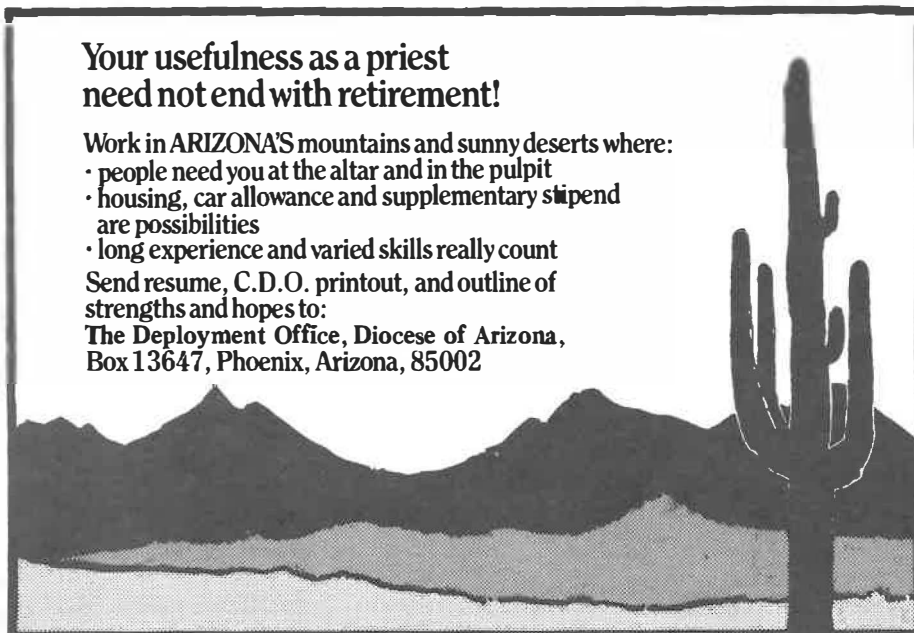
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the implications of the "short ending" of St. Mark. Since Codex Sinaiticus shows that this was the original ending to St. Mark's Gospel, Bentley agrees with contemporary English theologians (especially Don Cupitt of Cambridge University) who says that belief in a physically "seen" resurrection is later than and inferior to a spiritually "experienced" resurrection.

Much of the theology of this volume relates to issues raised in *The Myth of God Incarnate*, a controversial British book of the 1970s. However, this is likely to reach a wider audience because of its attractive format and crisply journalistic style.

There are many problems. For example, despite reference to the Nag Hammadi finds (e.g. the Gospel of Thomas), there is no reference to material (e.g. the Gospel of Philip) that shows an early and realistic sacramentalism characteristic of both "orthodox" and "opposition." Hence, Bentley begs the issue as to what is "early" and/or "more spiritual" — and what is "coeval" and "equally typical."

I was irritated by the author's pattern of alluding to sources without providing definite references. Again, since the "short ending" to St. Mark has been studied for over a century and now is accepted by RSV, NEB, and some evangelical translations (NIV), Bentley seems to be overdramatizing the text and underexplaining his own crisis.

This book is worth reading; it is also worth watching closely.

(The Rev.) JAMES E. FURMAN  
St. Andrew's Church  
La Mesa, Calif.

## Reviewing and Updating Skills

**CLERGY DESK BOOK.** By Manfred Holck, Jr. Abingdon. Pp. 288. \$19.95.

**CLINICAL HANDBOOK OF PASTORAL COUNSELING.** Edited by Robert J. Wicks, Richard D. Parsons, and Donald E. Capps. Paulist. Pp. vii and 579. \$14.95 paper.

The titles imply that the clergy will want to keep these books on their desk or ready at hand for frequent reference. Lest the reader have false expectations, it should be noted that neither of these books is like St. Augustine's *Enchiridion on Faith, Hope and Love*, which was written as a kind of handbook containing a summary of Augustine's thoughts on the essential teachings of Christianity, answering Laurentius' questions in a form he could always keep beside him for guidance, meditation and inspiration.

Nor are they like the *Priest's Manual*, which contains frequently used prayers in a form which can be carried about in the hand. Nor are they like a military manual or automobile owner's manual which contain step-by-step "how to do

it" instructions, though they do contain much practical advice. Despite their titles, I suspect that most clergy will not want to keep these books on their desk or close at hand. But many clergy may find them useful reminders of the practicalities of parish management and pastoral counseling.

The *Clergy Desk Book* seeks to give practical advice from the author's experience as manager, leader and administrator. There are chapters on the organization of the church and its programs, relations with and compensation for paid staff, using volunteers, communications, plant maintenance, fund-raising and finances, the use of computers, the payment of taxes and the like. Many will find that the advice given is too general to give theoretical inspiration or practical guidance.

It tells how to manage but not how to start or renew and give spiritual leadership to a parish. Yet it does not reflect on its theory of management. It provides checklists for plant maintenance and the like, which some may find useful, though the book does not give sufficient details for the pastor to do the job if there is not a layperson who takes this responsibility. Laypeople are primarily seen as volunteers in an organization managed by the pastor rather than as lay ministers who share a responsibility with the pastor.

Though this book is not always an effective practical guide, it is a healthy reminder of the importance of details for those clergy who are so involved in the spiritualities of the parish that they tend to forget the temporalities.

The *Clinical Handbook of Pastoral Counseling* provides an overview of the state-of-the-art in clinical pastoral counseling. It is an ecumenical work containing articles on such topics as the counseling relationship, spiritual and personal maturity, countertransference and pastoral burnout, crisis intervention, dealing with anger, aggression, loneliness, and anxiety, counseling in prisons, hospitals, and universities, work with women, minorities and the handicapped, dealing with problems of drugs, sexual dysfunctioning, bereavement, and the like.

In pursuing its basic theme of the clinical integration of psychology and religion, it uses specific examples and verbatims to illustrate basic theory and practice. The well-written articles include bibliographies for those who want to go beyond these introductory and general essays. This book should be useful for the pastor who wants to review, update or clarify a basic understanding of the counseling process.

(The Rev.) CHARLES CALDWELL  
Assistant Professor of  
Pastoral Theology  
Nashotah House  
Nashotah, Wis.



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# THE LIVING CHURCH

September 21, 1986

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## Lutheran Convention Features Archbishop of Canterbury

The 13th biennial convention of the Lutheran Church in America — expected to be the final one in its 26-year history as the church will merge with two others — was held August 25-30 in Milwaukee, and the Archbishop of Canterbury, the Most Rev. Robert A.K. Runcie, was the featured ecumenical guest.

A major issue of local interest was the question of where the new 5.3 million member Lutheran church will have its headquarters. A final effort to have the new church based in Milwaukee was defeated (see related story).

### Merger Approved

Simultaneous to the LCA convention in Milwaukee, members of the Association of Evangelical Lutheran Churches met in Chicago and the American Lutheran Church convened in Minneapolis. The three churches, in voting at each of their conventions, gave approval to the proposed merger plans on the morning of August 30.

The carefully planned announcement of the votes from the three churches, however, met with unexpected disruption. At noon all three churches were to link up via telephone and record the historic merger vote "live" at the three concurrent conventions.

In Milwaukee, at the LCA convention, Bishop James R. Crumley Jr., announced the testing of the equipment and stepped away momentarily from the podium. Moments later Daniel Solberg, a defrocked Lutheran pastor affiliated with Denominational Ministry Strategy (DMS) which had originally been formed in response to the labor crises in Pennsylvania, took the microphone and began reading a statement apparently against the merger of the Lutheran bodies. At one point he could be heard saying, "congregations will wither."

His microphone was turned off; another microphone was then turned on and Bishop Crumley adjourned the meeting until 2:30 that afternoon. No historic vote. No convention celebration.

It was not known why the telephone hook-up failed, nor did anyone know what would happen later on the floor of the convention.

At 1:00 in the press room of the convention center, Bishop Crumley was able to be linked to the other two bishops. At this time the three bodies recorded their

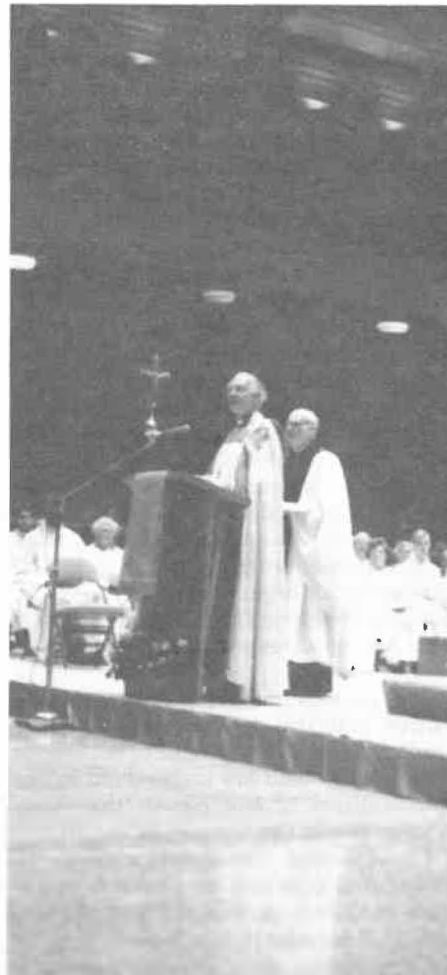


Photo by John Schueseler

Dr. Runcie greets worshipers at an ecumenical service Aug. 25, with the Rev. William Norgren, ecumenical officer for the Episcopal Church, attending.

votes on the merger: LCA—640, yes; 29, no. ALC—891, yes; 59, no; 1, abstention. AELC—137, yes; 0, no.

When asked about continuing relations with the Episcopal Church, Bishop Crumley reiterated that the LCA has not gone in just one direction but has sought a broad base of ecumenical support; the LCA affirmed its position in 1982 when it declared itself "evangelical, catholic, and ecumenical." All three Lutheran bishops affirmed relations with both Reformed and liturgical traditions within the church.

### Dr. Runcie's First Appearance

The archbishop's first appearance at the convention was at an ecumenical service of worship on the evening of August 25. Before a congregation of over 3,500

*The Lutheran convention and Dr. Runcie's visit were reported by THE LIVING CHURCH staff.*

assembled in the auditorium of the Milwaukee Convention Center, the archbishop was introduced by the most Rev. Edmond Browning, Presiding Bishop. Dr. Runcie then greeted the worshipers; later, he read the Gospel, St. John 21:15-17.

The archbishop was the first to receive communion, which was administered to him by Bishop Crumley. Dr. Runcie then in turn gave the elements to Bishop Crumley.

Using the Lutheran liturgy, which parallels the Book of Common Prayer, symbols from both traditions were featured. Dr. Runcie and Bishop Browning wore copes and miters.

The archbishop said the service was a sign of reconciliation between churches of various traditions and countries. "We can no longer live in geographical isolation and we dare not live in denominational separation," he said.

### Press Conference

Dr. Runcie stated support for South Africans and praised efforts at ecumenical dialogue as part of a brief press conference held in the late afternoon August 26 at the Milwaukee Convention Center.

When asked whether he agrees with President Reagan and Prime Minister Thatcher's positions on withholding sanctions to South Africa, Dr. Runcie emphasized the importance of further talks between black Christians and the South African government.

"We should support our Christian brothers and sisters in South Africa who are fighting for sanctions," he said. Concerning his government's position, he added, "I'm waiting to see what other non-violent means other than sanctions they will come up with," and, "we need more determined ways to bring pressure to bear."

He was asked if the Church of England's position on woman priests puts up barriers against Roman Catholic dialogue. The ordination question has created fresh problems with discussions between the two denominations, but it hasn't put an end to dialogue, Dr. Runcie answered. "The fact that the Roman Catholic Church is prepared to include in

the deliberations of our two bodies the ordination of women at all could be said to be a debate within the family of Christian churches."

Responding later to a query about concelebrating the Eucharist with a woman, Dr. Runcie said it was a "difficult question," and he has so far not done so, but if he were at the altar of a church where a woman was concelebrating he "wouldn't have theological difficulties about it." He pointed out, however, that because of the ongoing debate in his country about the issue, he probably would decline an offer to concelebrate.

When asked about the role of the Anglican Church in ecumenical dialogue, Dr. Runcie replied that the Anglican membership is "defined by communion, not by some confessional format or all pervading canon law," which has left it open for suspicion by other churches. This sense of communion may be an important gift the Anglicans can give the ecumenical movement, he concluded.

### Convention Address

The principal public appearance of the Archbishop of Canterbury was on the evening of August 26, when the LCA convention had an ecumenical evening. The program began with an informal procession of ecumenical visitors. There was a wide variety of churches represented, and an impressive number of Episcopalians. In addition to the Archbishop and Mrs. Runcie, there were the Presiding Bishop and Mrs. Browning, Bishop Allin, Bishop Roger White of Milwaukee, Dean Jack C. Knight of Nashotah House, and others. Sustained applause greeted the visitors.

With Bishop Crumley presiding, the archbishop was introduced and opened his address with interesting and sometimes humorous episodes in the contact between English church leaders and Lutheranism in the 16th century. He referred to the many similarities between the Anglican and Lutheran churches. Episcopacy remains a point of issue, but it has not been treated in a hostile or intransigent manner. Moving into the modern period he referred to the so-called Lima Document of the World Council of Churches entitled *Baptism, Eucharist, and Ministry*, and its widely accepted presentation of the three-fold ordained ministry.

Clearly reflecting his own personal concern for Anglican-Lutheran unity, he spoke of his participation in the eucharist the previous evening as an expression of interim eucharistic fellowship. In conclusion he reminded his listeners that the goal of ecumenism was not simply a better way of organizing churches, but the unity and reconciliation in Christ of the entire human race. "In a world divided into East and West, North and

South — divided by ideology and by poverty — the church stands for the unity of a new humanity which no mere politics or economics can bring about."

The enthusiastic audience honored Dr. Runcie with a standing ovation at the end as well as the beginning of his address, and Bishop Crumley made a response. Other ecumenical guests were introduced, and a Greek and a Russian prelate, respectively, read extended letters of greeting to the convention from the Ecumenical Patriarch in Constantinople and the Patriarch of Moscow.

At the end, the procession of visitors left the hall with further prolonged applause. Observers commented that the extended clapping reflected gratitude to the archbishop and his openness of spirit, and gratitude to Bishop Crumley whose personal efforts and influence had brought about this quality of ecumenical contacts for LCA and which, it is hoped by many, will be continued in the future Lutheran united denomination.

### At Nashotah House

The appearance of the Archbishop of Canterbury in the Milwaukee area was concluded on Wednesday, August 27, with an evening at Nashotah House, the Episcopal seminary 30 miles west of the city. In the late afternoon a solemn mass was celebrated out of doors under the spreading maple trees of the campus.

A number of students and faculty were present, together with trustees, special guests, and clergy and laity from throughout the area. The dean of the House, the Very Rev. Jack C. Knight, preached and celebrated.

The Rt. Rev. William Sheridan, Bishop of Northern Indiana and president of the Nashotah House board, presided at the academic ceremony, in which the degree of doctor of canon law, *honoris causa*, was conferred on the archbishop.

After dinner, Dr. Runcie addressed a large audience on his work as archbishop, and made a variety of personal and sometimes controversial statements. Regarding the role of bishops within the British Parliament, he said, "We participate in government because we believe government is a good thing, as the New Testament teaches."

He affirmed his convictions that clergy in government roles must side with the poor and the oppressed. "This is a primary purpose of government, to protect the weak."

Regarding South Africa, he once more expressed his support of Bishop Tutu, and said that he only wished that the powerful nations of the world had responded 30 years ago when Trevor Huddleston and others had spoken against apartheid.

As to the possibility of a woman being elected bishop, he said such an election at this time would appear to be a step

## Good Show!

At his press conference in Milwaukee August 26, the Archbishop of Canterbury told reporters he was surprised at the interest in the recent royal wedding as he vacationed in the U.S. As he explained:

"I was standing in a (line) the other day in Philadelphia, just like any other tourist, to go into the Independence Hall, when the man in front of me turned around and said to me, 'You speak like an Englishman.' I said I was an Englishman, to which he said, 'Did you see the Royal Wedding?' I said, 'Yes, I had a good close up view.' So he said, 'Boy you guys certainly know how to put on a good show!' I was on holiday and I didn't pursue the conversation!"

backward, as the promised consultations on this question were not yet concluded.

The audience found the archbishop to be a good listener, as he made the effort to understand each of a variety of questions, descending if necessary into the audience to converse with his questioner. Many visitors expressed their pleasure and appreciation of this unusual evening.

## Lutherans Affirm Chicago

An effort to switch the site of the headquarters for the new Lutheran church from Chicago to Milwaukee was defeated in voting August 28-29 by delegates to three Lutheran church conventions. Two of the three churches — the Lutheran Church in America and the Association of Evangelical Lutheran Churches — voted against changing from Chicago to Milwaukee. But the American Lutheran Church gave overwhelming support to having Milwaukee as the site for the merging church's headquarters. Because of the divided opinion in voting August 28, voting took place again the following morning, but the end result was the same. The votes were seen as an end to a long and complicated debate concerning the headquarters site [TLC, July 27].

In debate on the proposal to change to Milwaukee, proponents of the switch argued for better stewardship, saying that money saved on operating costs by locating in Milwaukee due to a lower cost of living would make more funds available for mission efforts.

Opponents expressed concern that quick transportation to and from Milwaukee is not easily available, and they supported Chicago's position as an international city. One delegate argued that Chicago was a theological center of the nation.

## Surprise Visits

When the editor of *THE LIVING CHURCH*, the Rev. H. Boone Porter, decided on August 26 to return from his vacation a day early and make a surprise visit to his staff, he found the surprise to be his. For, five minutes prior to his arrival, the Rt. Rev. Roger White, Bishop of Milwaukee, had brought to the magazine's quarters a contingent of very special guests — namely, the Most Rev. Robert Runcie, Archbishop of Canterbury; the Most Rev. Edmond Browning, Presiding Bishop, and Mrs. Browning; and the Rt. Rev. John M. Allin, retired Presiding Bishop. Ironically, if it had not been for several twists of fate, the editor's early return would have been impossible. Dr. Runcie expressed particular gratitude for the coverage *THE LIVING CHURCH* has given to the work of his assistant, Terry Waite, in his efforts to secure the freedom of hostages in the Middle East. Later that evening, the archbishop addressed the convention of the Lutheran Church in America at the Milwaukee Convention Center.

## BRIEFLY...

An oral memoir of the Rt. Rev. John Elbridge Hines, Presiding Bishop of the church from 1965-74, has been donated to the University of the South library by the board of directors of the Episcopal Church Foundation. Bishop Hines is a graduate of the university. Another set of memoirs was sent to the church archives in Austin, Texas, and a third set is retained by Columbia University, through whose oral history department the interviews with Bishop Hines were contracted under a foundation grant. The presentations are part of a commitment made by the foundation two years ago to provide oral histories of the church's presiding bishops.

■

Couples from 20 states and Canada met recently for the National Episcopal Clergy Couples Conference in Stony Point, N.Y. The 41 couples represented about one-quarter of Episcopal couples with both spouses ordained. Speakers and group discussions focused on challenges clergy marriages must face, as well as job configurations and effects on children. The conference was sponsored by Trinity Parish, New York City, and the Lilly Fund.



In the editor's office, above, are (from left to right) Bishop White, Bishop Browning, Fr. Porter, Dr. Runcie and Bishop Allin. (Below), Fr. Porter hadn't time to take off his coat before greeting Dr. Runcie.



Dr. Runcie talks with members of *THE LIVING CHURCH* editorial staff — Kirsten Reeves, left, news editor, and John Schuessler, assistant editor. In the background are Bishop White, Bishop Browning, and the magazine's secretary Maggie Gaukler.

Photos by John E. Kimpel



# A World Safe for Pornography

By T. JOHN JAMIESON

America's attitude to sex is sick; so is its attitude to law. We all know that pornography is a multi-billion dollar industry, and also that our litigious society has far more lawyers per capita than any other country in the world. Pornography is by nature abusive; the practice of law isn't so, yet a fantastic array of "rights" for the alleged victims of negligence, discrimination, and police brutality has been extorted from the law — to the point where the word "right" may be meaningless.

I can't tell which is more sick — our society's perversion of sex or its perversion of law; but I observe that the two sicknesses merge whenever the legal restriction of pornography is discussed, and someone suggests that tolerance of pornography is the small price we pay for the right of free expression. That is what you believe if you insist that the "right of free expression" forbids any kind of censorship.

The Attorney General's Commission on Pornography set out to document a particular perversion of sex; then, while considering legal remedies to this social evil, it had to deal with the perversion of law — the notion of a "right" to commit pornography, put forward by the American Civil Liberties Union, Hugh Hefner's favorite charity. And so the commissioners listened as witnesses described the sordid procedure by which pedophiles intimidate youths into performing before their cameras. Then they heard an ACLU spokesman explain that making such photographs could, and even should be illegal, but that once produced, there cannot be any legal restriction on publishing them.

It would be possible to write on pornography as an aspect of modern American culture — a culture based on utter abandonment to the voyeuristic im-

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*"In a society committed to virtue, the people would demand with one voice that pornographers be punished and their wares destroyed."*

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pulse, where everything has the character of a peep show, from the store window to the Divine Liturgy, in which we must now have dancing girls wearing risqué costumes. This discussion would tell us much about the spiritual state of the nation. Most readers would feel an instinctive revulsion to the phenomena described in the discussion, and this revulsion would become the basis of right action; these readers would want to start a civic campaign against pornographers.

Instead I will explain why this appeal to basic decency would not be demagoguery. And so an article on the "Meese Report" must become a lesson in basic political philosophy. In the company of Christians, I shouldn't have to justify the Natural Law, the fundamental Law of God and of nations, which exists above the constitution and laws of the United States. But we have fallen into such senselessness, that the cart has been placed before the horse, and the procedural freedoms which make democracy work have been exalted into metaphysical absolutes. Or else, in the absence of faith in God and the natural order of reason, we pretend that these "rights" are metaphysical absolutes, afraid we won't be able to justify them at all.

There is nothing "ultimate" about representative democracy, which is only a procedure whereby literate, predominantly bourgeois, commercial societies establish a consensus and inform their leaders just how far they are willing to follow. It is a way of avoiding the physical evil of revolution. But it depends on customary discipline and shared premises, and has generally worked only for English-speaking nations. Now, the process of establishing consensus means that people must have freedom to air their ideas, even those ideas that do not seem directly beneficial to democracy. That is what the Founding Fathers meant by freedom of speech and of the press; if they had meant anything else, they would be wrong — and the wisdom of the human race expressed at other times and places would show it.

The ideal society enables its citizens to pursue moral excellence, providing each citizen with the means of attaining whatever level of virtue he is capable of. That means providing education, encouraging discipline, protecting innocence until it is formed into virtue. The Christian society, as T. S. Eliot defined it, does not greatly hinder one from pursuing a vocation to the Christian life. It does not compel virtue, like the Puritan commonwealth; but it perceives a sort of Gresham's Law of social behavior — that bad manners and morals drive out good, that under the prevalence of vice most men's virtue becomes the mere resistance to vice.

If a society agrees to have moral excellence as its end, then it will perceive a transcendent right, a right under Natural Law, to suppress or discourage flagrant public vice, through convenient means, at the very least because of the confusion it creates about the purpose of human life. Even Chief Justice Warren agreed in 1964 that "there is a right of the Nation and States to maintain a decent society." And Justice Harlan wrote in 1957 of government's "responsibility

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*T. John Jamieson resides in Evanston, Ill., and is a journalist and author. He writes frequently for the American Spectator.*

# Pornography and Censorship

*The church must not indulge its passion for a pure world through coercion.*

By ROBERT J. STEWART

I haven't read *Playboy* in years. That's quite a change from when I was a 20-year old Marine in Korea. Next to going back home, we mostly looked forward to three events: R & R to Japan every 90 days, the newest Mickey Spillaine novel, and the latest edition of *Playboy*. We'd never seen anything like it.

As time passed, I just lost interest. Some might be unkind and say it's because of advancing age. I hope it's because of advancing spirituality.

Paul warned the Galatians against temptations that enslave the human spirit. His theme was that Christians have been given the Holy Spirit to produce the fruit of God in their lives. They must not think that they can give free rein to that part of human personality which would indulge itself in behavior opposed to the Good News. Otherwise, they would be tormented by the frustration Paul had described in his letter to the Romans: "Instead of doing the good things I want to do, I carry out the sinful things I do not want . . . In my inmost self I dearly love God's law, but I can see that my body follows a different law that battles against the law which my reason dictates. What a wretched man I am!" (7:15-24).

In his list of self-indulgent behavior, Paul included gross indecency, sexual irresponsibility and idolatry. He said that "those who behave like this will not inherit the kingdom of God;" adding, "You cannot belong to Christ unless you have crucified all self-indulgent passions and desires" (Gal. 5:21, 24).

Pornography would fall within Paul's list of self-indulgent behavior. What is pornography? The same subject can be rendered in an artistic or a pornographic manner. I have a photographers' manual, *Photographing Nudes*. It presents camera and darkroom techniques designed to make the artistic statement, "The human body is beautiful."

The fall from artistry to pornography comes from a change in focus. The same

models photographed for my manual to show human beauty, would be posed by *Hustler* magazine to titillate that part of human nature which was a struggle for St. Paul. Pornography does not invite our appreciation of the physical beauty of a person. It only appeals to our self-indulgent sexual interest. In art the focus is mainly on the subject. In pornography, it is on our own lust.

Pornography can be addictive. There are people for whom the thrill of pornography becomes so powerful that it is of supreme importance in their lives, even more desirable than sexual relations. I suspect that's because loving sexual relations have an element of vulnerability. No one can ever be assured he or she is in control. But the consumer of pornography remains in charge. He or she is a stage director guaranteeing personal fantasies proceed as desired. Such addiction falls under the New Testament's injunctions against idolatry. These writers view idolatry as any obsession with created things that takes the place of devotion to their Creator.

The sinfulness of pornography also lies in its contribution to organized crime, to whom hard-core pornography is a valued source of income. When a person purchases hardcore pornography, he or she is supporting a truly evil empire.

Many theologians insist pornography and obscenity are not synonyms. Rather, pornography is one form of obscenity. Obscenity is any activity that debases and dehumanizes God's children. While pornography obviously fits that description, so does apartheid — or any form of racism, war, and censorship.

Some Samaritans prevented Jesus and his disciples from traveling through their village to Jerusalem. This was a common occurrence, because Samaritans and the Jews were religious enemies. James and John were so enraged that they asked our Lord if he wanted them to call down fire from heaven upon the Samaritans. (That's the kind of behavior that inspired Jesus to call them "The Sons of Thunder.") Some manuscripts add this verse to that event: Jesus "rebuked them. The Son of man came not to destroy men's lives but to

save them" (Luke 9:54).

Jesus didn't use force to compel loyalty to him or submission to God's will. He did not coerce the young man to give up the riches that ruled his life and to follow him. Rather, like others he called, he makes his appeal and then, allows us to choose our priorities.

His church — which is his voice still appealing to the world — must not indulge its passion for a pure world through coercion. Yet, the church has always suffered Sons of Thunder whose personal indignation at worldly corruption overwhelms the style of ministry ordained by Christ. That too, is idolatrous. We look with shame at the Spanish Inquisition, England's Star Chamber, and the religious persecutions in some of our early American colonies. These are periods of church history that subvert the will of God instead of furthering it.

Some Christian leaders early warned that during this presidential administration we would witness an assault upon constitutional freedoms inspired by radical religious groups. This would happen under the guise of government intervention to protect the American family. One such adventure by these Sons of Thunder has been the hearings on pornography recently concluded by Attorney General Edwin Meese's Justice Department. The June 23 issue of *Time* magazine quoted from a letter this Commission on Pornography mailed to 23 retailers. The panel has "received testimony alleging that your company is involved in the sale of distribution of pornography." It concludes with what *Time* calls "an ominous invitation": "... it would be appropriate to allow your company an opportunity to respond to the allegations prior to drafting its . . . report . . . on identified distributors. Failure to answer . . . within three weeks, would be 'accepted as an indication of no objection.'"

In other words, without the authority of legislation, or of the courts, an arm of the administrative branch of government would publicly identify a retailer as a distributor of pornography unless

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*The Rev. Robert J. Stewart is rector of the Church of St. Mary Magdalene, Villa Park, Ill.*

## MEESE REPORTS

*Continued from page 9*

for the protection of the moral fabric." It is mostly inconvenient (and thus injurious to the law itself) to suppress private vice, such as occurs between "consenting adults." But pornography is one example of a commercial trade, a public act, whose whole tendency is to propagate and multiply wickedness.

In a society committed to virtue, the people would demand with one voice that pornographers be punished and their wares destroyed. They would not reflect on the relationship between pornography and sex crimes; they would instinctively regard obscene matter as an offense against modesty and human dignity, and as an abomination before God and man.

But in the real American society of 1986, no consensus for the suppression of pornography has yet emerged, and so the "Meese Commission" has to resort to the pragmatic argument that pornography causes sex crimes. At the same time, however, the commissioners didn't feel compelled to seek sociological evidence, and weren't bothered by the fact that sociology cannot prove or disprove the claim. The doctors, lawyers, psychologists, and also the priest on this panel are professionals experienced in treating problems created by pornography, and can see from the human casualties (both models and consumers) what is essentially wrong with it. Even though they do not share (amongst themselves or with the rest of the nation) a common vision of the "higher good" from which to argue for pornography control, they have a common experience of the evil which points vaguely towards the good. They believe that public discussion of the evil will lead to the discovery of a consensus. And so they encourage the anti-pornography agitators to persist in using the First Amendment against its abusers.

Yes, if the consensus ever forms, there will be censorship. (There will also be far fewer customers for the obscene product.) The Supreme Court had already cleared the way for this in 1974 by authorizing the enforcement of "community standards." As the Meese Commission Report says, we now have to work on building up those standards.

What will happen to the glossy, sentimental "soft porn" of the *Playboy* school, and on down through the degrees of noxiousness to what the average worldlings agrees to call "abusive?" The respectability which Hefner achieved for his brand of childishness has created an atmosphere of indifference to the utter slime purveyed by those who go beyond him: he is their stalking horse. Whether the censor goes after him or not, we will know that America's pornography addiction isn't getting any better until Hefner again feels the weight of social stigma. American girls should not grow up with the ambition of becoming *Playboy* centerfolds. And if we can only agree to prohibit "kiddie porn," let's bear in mind that some of what is permitted will be nearly as bad as what is forbidden.

If pornography is the price of freedom, then I have been wrong in believing that our free society rests on the blood of soldiers who bravely fought foreign tyrants. Instead, it rests on our own prostituted daughters and sodomized children. It has sometimes occurred to me that the idol in New York Harbor is actually the goddess of libertine gnosticism — the Sophia of Simon Magus. But, if the civil libertarians are right, she is really Moloch.

## EDITORIALS

### Approachable Archbishop

The recent visit of the Archbishop of Canterbury to the Milwaukee area provided an unusual experience for many members of the Episcopal Church, the Lutheran Church in America, and others. Though Dr. Runcie is an impressive and dignified figure, people also found him to be very approachable, friendly, and sympathetic to American interests. His addresses were well suited to his audiences and what he had to say was generally very well received. At THE LIVING CHURCH, we were particularly grateful to him for his visit to our offices. Such appearances, in various settings in various parts of the world, can only strengthen the unity of the Anglican Communion and of Christians generally.

### Dealing with Pornography

We assume most of our readers would agree that pornography is an unfortunate element in our current civilization. When it comes to defining pornography, there is less agreement and still less when it comes to deciding what if anything should be done about it.

These uncertainties are not surprising. Every offensive or illegal form of activity has its penumbra of gray areas. Life comes and goes, and the legal processes go on, without an absolute definition. As an article in this issue says, we need some sort of consensus. To reach a consensus, the airing of opinions is imperative and we hope this issue will be useful in generating thought on this topic.

### To Jesus on the Rood (VIII)

In anguished anger, Jesus, I complain:  
your bitter tree at least brought speedy death,  
while many men are nailed to years of pain,  
and drawn-out dying taints each meted breath.  
I have, among them, known Gethsemanes,  
have felt those fatal doubts that sap one's powers  
and, in despair and pain, found Calvaries.  
Shall I not envy you your three brief hours?  
But, Crucified, your patient gaze reminds  
that you hang there for me, and willingly.  
Your Passion takes mine in, and your love binds  
my rude sins to your rood to set me free.  
Behold, I crunch your host in salty mood  
and taste you still, sweet Lord, my sweetest food.

G. J. Frehm

*One of a series of sonnets dedicated to  
Dr. Laura Franklin.*

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## CENSORSHIP

Continued from page 10

that company could satisfy the Justice Department's suspicions. And this would happen without a clear, legal definition of what it is that constitutes pornography.

The Justice Department claims to have "inadvertently" left off its letter the name of the Methodist clergyman who supplied it with its list of companies. His name is not James or John, but Donald — Donald Wildmon, a founder of the National Federation for Decency.

*Time* reports the claim of a *Playboy* lawyer who says the letter was sent "to intimidate the magazine 'because it couldn't do so using the law.' No jury has ever found *Playboy* to be legally obscene under the guidelines prescribed by the Supreme Court."

As disturbing as pornography should be to us, so should any government effort to impose censorship in the name of decency. We should especially be alarmed when it sidetracks the legislative and judicial channels which protect our freedoms.

John Mortimer worries about censorship, especially since it has been used as a political weapon. Some will recognize him as the English author of *Brideshead* and the series *Rumpole of the Bailey*. He is also a renowned defense attorney in obscenity trials. In his autobiography, *Clinging to the Wreckage*, he quotes England's Obscene Publications Act of 1959. "A literary work is obscene . . . if it 'tends to deprave and corrupt those likely to read it.' However, if it is obscene," its publishers may not "be convicted if its publication can be shown to be for the public good because it has artistic or other merits." This comes close to our Supreme Court's decision of "redeeming social value."

Mortimer finds it a double-jointed feat that, on the one hand, a "book is first found to be depraved and corrupting, causing its readers to slaver at the mouth, walk with their knuckles brushing the ground and show a general tendency to breathe heavily down the telephone and rape the lady traffic wardens. However, the same book may then be found to be so exquisitely well written that its effect is ennobling after all."

Mortimer says he "became more and more aware of the gulf that is fixed between the law and any sort of literature. . . . Because Shakespeare wrote *Othello* and *Macbeth*, it doesn't mean that he approved of wife murder and the stabbing of house guests. . . . The purpose of a play, Shakespeare said, is to hold a mirror up to nature: censorship laws would ensure that the mirror is a rose colored distortion."

I do not like the picture pornography paints of human worth. I call dangerous

an attitude that reduces the value of sexual relations to the excitement of using or abusing another human being. I am proud that our two most recent Presiding Bishops have aggressively preached against the sinfulness of pornography. I believe the church should take every opportunity to point its finger at its inhuman point of view.

I also believe the church must take every opportunity to point out the obscenity of any group trying to censor what you and I may chose to read or view. For example, one group is pressuring public libraries to remove *Huckleberry Finn* from their shelves because he uses the word "nigger."

St. Paul told us that in our baptism we put on Christ as a garment. He also warns us, "You cannot belong to Christ unless you crucify all self-indulgent passions and desires." Christ stands before each Christian and holds up a mirror that is not "a rose-colored distortion." The mirror reflects our attitudes towards others. Pornography has no place in that reflection because it violates the attitude of Christ towards others that we seek to present to the world.

St. Paul says, "You were called to be free . . . only do not turn your freedom into license for your lower nature, but be servants to one another in love. For the whole of the law can be summed up in a single commandment: Love your neighbor as yourself" (Gal. 5:13-15). You do not love that neighbor whose photograph you approach as an object of lust. But neither do you love that neighbor whose free choice you would censor because of your own self-indulgent passion to force a moral society.

Archaeology has proven pornography has been with us for a long, long time. But, the pages of human history do not record pornography as the source of human depravity and corruption. Instead, they tell of the insistence of one group of people over another that their preferences must prevail — whether economic, political or religious.

It is a godly mission to constantly expose pornography for the obscenity it is. It is also a godly mission to constantly expose government or religious thought-control for the obscenity it is.

Those who seek with all their heart, soul, mind and strength to have the mind of Christ shall have their prayers answered. But, we must remember that the Christ whom we pray to put on like a garment did not wear the armor of coercion. Instead, he held out the possibilities of freedom through love in such a dynamic and promising way that people fled from their separate idolatries and into his new life. They are those who, in every age, have discovered what the Psalmist knew: "You will show me the path of life; in your presence there is fullness of joy, and in your right hand are pleasures for evermore" (16:11).

# CHURCH SERVICES NEAR COLLEGES

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

**ARIZONA**  
**UNIVERSITY OF ARIZONA** Tucson  
 EMMAUS COLLEGIATE CHAPEL 715 N. Park Ave.  
 The Rev. J. Michael Porteus, chap 622/623-7575  
 Sun Eu 6

**CALIFORNIA**  
**WHITTIER COLLEGE** Whittier  
 ST. MATTHIAS 7056 S. Washington Ave.  
 The Rev. C. H. Howe, r; the Rev. M. Brinkmann; the Rev. M. Magodoro; the Rev. J. Lilly; the Rev. A. Jenkins, r-em  
 H Eu: Sun 8 & 10, Wed 8:30, Thurs 10. MP: Mon, Tues, Thurs, Fri 8:30. EP Wed 7

**COLORADO**  
**COLORADO STATE UNIV.** Ft. Collins  
 ST. PAUL'S 1208 W. Elizabeth (Campus West)  
 The Rev. William Bacon, r  
 Sun Eu 7:30, 10; 6 Student Fellowship

**DELAWARE**  
**UNIVERSITY OF DELAWARE** Newark  
 ST. THOMAS'S PARISH CHURCH  
 The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W. Stapleton, TSF, Univ. v  
 Sun 8, 10, 5:30. Mon 7, Wed 12:10. Anglican Student Fellowship Wed 10. HD as anno. EP daily. ES 1st & 3rd Sun

**GEORGIA**  
**EMORY UNIVERSITY** Atlanta  
 ST. BARTHOLOMEW'S 1790 Lavista Rd., N.E.  
 The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap  
 Sun 8, 10, 6. Wed 10:30, 7. Fri 7

**ILLINOIS**  
**EASTERN ILLINOIS UNIV.** Charleston  
 EPISCOPAL CAMPUS MINISTRY  
 The Rev. Donald J. Schroeder, chap  
 HC midweek & holidays as announced. 345-8191

**NORTHERN ILLINOIS UNIV.** DeKalb  
**CANTERBURY EPISCOPAL COMMUNITY**  
 901-G Lucinda Ave.  
 The Rev. Charles E. Hoffacker, chap  
 Weekdays as anno. Full-time active program

**NORTHWESTERN UNIVERSITY** Evanston  
 ST. THOMAS à BECKET 2000 Orrington Ave. 60201  
 The Very Rev. Scott N. Jones, D.D., chap. 312/328-8654  
 Sun H Eu 11: St. John's Chapel, 600 Haven at Sheridan

**SOUTHERN ILLINOIS UNIVERSITY** Carbondale  
 ST. ANDREW'S 402 W. Mill  
 The Very Rev. Lewis A. Payne and Peer Ministers  
 Sun: 8, 10. Wkdys as announced

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

**INDIANA**  
**DePAUW UNIVERSITY** Greencastle  
 ST. ANDREW'S Seminary at Bloomington  
 The Rev. Kenneth E. Schomaker, r  
 Sun Eu 10. Wed Eu 12:20

**VALPARAISO UNIVERSITY** Valparaiso  
 ST. ANDREW'S 100 Erie St.  
 The Rev. Robert G. Bramlett, D.Min., r  
 Sun 8, 10, H Eu. Wed 7

**IOWA**  
**GRINNELL COLLEGE** Grinnell  
 ST. PAUL'S CHURCH and Student Center  
 6th Avenue at State St.  
 The Rev. Bob Towner, v & chap  
 Sun 8 & 10:30. Wed 12:05

**UNIVERSITY OF IOWA** Iowa City  
 EPISCOPAL UNIVERSITY CHAPLAINCY  
 26 E. Market 52240 (319) 351-2211  
 The Rev. Ronald Osborne, chap  
 Susanne Watson, coordinator  
 Services and activities as announced

**KANSAS**  
**KANSAS STATE UNIV.** Manhattan  
 ST. FRANCIS AT KSU 1402 LeGore Lane  
 The Rev. Ron Clingenpeel, chap  
 5 St. Francis House. HD 7:30 House

**UNIV. OF KANSAS** Lawrence  
 CANTERBURY HOUSE/St. Anselm's Chapel 1116 Louisiana  
 The Rev. Peter Casparian, chap  
 Thurs noon; Sun H Eu 5

**KENTUCKY**  
**UNIVERSITY OF KENTUCKY** Lexington  
 ST. AUGUSTINE'S CHAPEL 472 Rose St.  
 The Rev. Richard G. Elliott, chap; the Rev. Pem Kremer, d  
 Sun 10:30, 5:30, Wed 5:30 HC. Dinner & Fellowship follows  
 5:30 services

**MARYLAND**  
**UNIV. OF MARYLAND** College Park  
 MEMORIAL CHAPEL Canon Wofford Smith, chap  
 Sun HC & Ser 10; Wed & Fri HC noon. A ministry of the  
 Diocese of Washington

**MASSACHUSETTS**  
**BOSTON UNIVERSITY** Boston  
 The Rev. Jep Streit, chap  
 HC Sun 7:30, Marsh Chapel  
 HC Wed 7, 40 Prescott St.

**HARVARD UNIVERSITY** Cambridge  
 The Episcopal Chaplaincy at Harvard and Radcliffe  
 Two Garden St.  
 The Rev. Stewart Barns, chap  
 HC Sun 5. Active program

**WHEATON COLLEGE** Norton  
 ALL SAINTS' 121 N. Main, Attleboro  
 The Rev. John D. Crandall, the Rev. Dan J. Handschy  
 Sun 8, 10

**MICHIGAN**  
**MICHIGAN STATE UNIV.** East Lansing  
 The Rev. Chad Gandiya, interim chap  
 800 Abbott Rd., East Lansing 48823  
 Alumni Memorial Chapel — on Campus. Sun HC 5

**MINNESOTA**  
**UNIV. OF MINNESOTA** Minneapolis/St. Paul  
 UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.  
 The Rev. David Selzer, chap. 612/331-3552  
 Sun Eu 6. Wed Eu 12:15

**MISSISSIPPI**  
**UNIV. OF MISSISSIPPI** Oxford  
 ST. PETER'S 9th and Jackson  
 The Rev. Paul E. Stricklin, chap  
 Sun HC 8, 11, 5:30; Wed HC 12:05, 5:30. Wkdys as anno

**NEBRASKA**  
**HASTINGS COLLEGE** Hastings  
 ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126  
 The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Karl E. Marsh, asst.  
 Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

**NEBRASKA (Cont'd.)**  
**UNIVERSITY OF NEBRASKA** Lincoln  
 ST. MARK'S ON THE CAMPUS 1309 R  
 The Rev. Don Hanway, v & chap  
 Sun Eu 8:30, 10:30, 5. Tues 12:30

**NEW JERSEY**  
**TRENTON STATE & RIDER COLLEGE** Trenton  
 TRINITY CATHEDRAL 801 W. State St.  
 The Very Rev. Lloyd G. Chattin, Dean  
 Sun: 7:30, 8:30, 9:30, 11 & 5. Wkdys: 12:10 ex Wed 10

**NEW YORK**  
**CLARKSON UNIV.** Potsdam  
**POTSDAM COLLEGE, SUNY** Fall Island  
 TRINITY 315/265-5754  
 The Rev. Congreve H. Quinby, r & chap  
 Sun Eu 10. Wed Eu 9 & 5:30

**SKIDMORE COLLEGE** Saratoga Springs  
**BETHESDA CHURCH** Broadway at Washington St.  
 The Rev. Thomas T. Parke, r & chap  
 Sun 6:30, 8 & 10. Thurs 6 Wilson Chapel

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

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

**OHIO WESLEYAN UNIVERSITY** Delaware  
 ST. PETER'S 45 W. Winter St.  
 The Rev. Clark Hyde, r; the Rev. Donna Ross, c  
 Sun H Eu 8, 10:30; Wed 7:15

**PENNSYLVANIA**  
**DUQUESNE UNIVERSITY** Pittsburgh  
 TRINITY CATHEDRAL 325 Oliver Ave.  
 The Very Rev. George Werner, dean; the Rev. Don Hands, campus min.  
 Sun Eu 8 & 10:30. Wkdys Eu 12:05

**LOCK HAVEN UNIV.** Lock Haven  
 ST. PAUL'S 112 E. Main St.  
 The Rev. Richard A. Cohoon, r  
 Sun H Eu 8, 10:45, Christian Ed 9:30

**SOUTH CAROLINA**  
**COLLEGE OF CHARLESTON** Charleston  
**THE CITADEL**  
 THE CATHEDRAL OF ST. LUKE AND ST. PAUL 126 Coming St.  
 The Very Rev. Lynwood C. Magee, Dean of S.C.  
 H Eu Sun 8 (Rite I), 9 (Rite II). H Eu & Sermon 1S & 3S Sun (Rite I) 11. H Eu, MP & Sermon 2S & 4S (Rite I) II. Thurs 10:30 H Eu

*Continued on next page*

The Directory is published  
 in all  
 January and September issues.

If your Church serves in a College  
 Community, and your listing is not  
 included, write to the Advertising  
 Manager for the nominal rates.

# CHURCH SERVICES NEAR COLLEGES

Continued from previous page

**SOUTH CAROLINA (Cont'd.)**  
**COLLEGE OF CHARLESTON** Charleston  
**GRACE CHURCH** 98 Wentworth St.  
 The Rev. Constance D.S. Belmore, chap  
 Sun 8 & 11; Wed 5:30

**TENNESSEE**  
**FISS UNIVERSITY**  
**TENNESSEE STATE UNIV.** Nashville  
**MEHARRY MEDICAL COLLEGE**  
**ST. ANSELM'S CHURCH** 2008 Meharry Blvd.  
 The Rev. Richard C. Britton, Jr., v & chap 615/329-9640  
 Sun HC 8 & 10:30. Wed. 12:10. Sunday School 9:15

**TEXAS**  
**SAM HOUSTON STATE UNIV.** Huntsville  
**ST. STEPHEN'S—Epls. Student Center** 1603 Ave. J  
 Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap  
 Sun 8:30, 10:30, Canterbury 6. Wed 6:45. Canterbury 6. Fri  
 12:05.

**VIRGINIA**  
**THE COLLEGE OF  
WILLIAM & MARY** Williamsburg  
**BRUTON PARISH CHURCH** Duke of Gloucester St.  
 The Rev. Thom W. Blair, interim r; the Rev. R.S. Fitts, chap  
 Sun HC 6, 9:30, 11, 5:30 (ES) Dinner follows. Thurs 5:30 (Wren  
 Chapel) Dinner follows

**RANDOLPH-MACON  
WOMAN'S COLLEGE** Lynchburg  
**ST. JOHN'S** Boston & Elmwood  
 The Rev. Joel T. Keys, r; the Rev. Herman Hollerith, IV,  
 assoc & chap  
 Sun 8, 9, 11; Thurs 10 & as anno

**UNIVERSITY OF VIRGINIA** Charlottesville  
**ST. PAUL'S MEMORIAL CHURCH** 1700 University Ave.  
 The Rev. David Poist, r; the Rev. Paula Kettlewell, assoc  
 Sun HC 8 & 10. WkdyHC 12:15, Wed 5:30. Student Fellowship  
 Tues 5:30

**VIRGINIA TECH** Blacksburg  
**CHRIST CHURCH/Canterbury Fellowship** P.O. Box 164  
 The Rev. G. Donald Black, r; the Rev. Thomas E. Wilson,  
 chap  
 Sun 8, 9, 11; Tues 5:30; Wed 10, 6

**WISCONSIN**  
**LAWRENCE UNIVERSITY** Appleton  
**ALL SAINTS'** 400 E. College Ave.  
 The Rev. Arthur K.D. Kephart, r; the Rev. Edwin B. Smith, d  
 Sun 8 & 9:30. Tues 7 HC. Wed 9:30 & 5:30, Thurs 12:10

**UNIV. OF WISCONSIN—PLATTEVILLE**  
**HOLY TRINITY** Chestnut & Market  
 The Rev. Canon John W. Downing 608/348-6402  
 H Eu Sun 10; Tues 12:15; Wed 7:30

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

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



## Short & Sharp

By TRAVIS DU PRIEST

**THE THIRD PEACOCK: The Problem of God and Evil.** By Robert Farrar Capon. Winston. Pp. 82. \$6.95 paper.

A revised edition of the 1971 book on the problem of evil by the author of such popular books as *The Supper of the Lamb* and *Hunting the Divine Fox*. Analogies and examples remain lively and helpful.

**CONCISE BIBLE DICTIONARY.** By Donald McFarlan. Twenty-Third Publications. Pp. 205. \$3.95 paper.

The North American edition of a 1982 reference work published in Scotland. Dr. McFarlan, retired head of religious education at Jordanhill College, provides, under entries from "Aaron to Zion," answers to numerous who, what, and where biblical questions. Chapter and verse citations and helpful cross-references.

**WHEN PRAYER MAKES NEWS.** Edited by Allan A. Boesak and Charles Villa-Vicencio. Westminster. Pp. 192. \$10.95 paper.

Allan Boesak, a Dutch Reformed minister and president of the World Alliance of Reformed Churches, and Charles Villa-Vicencio, head of religious studies at the University of Cape Town, compiled articles from South Africans around the theme of the June, 1985 day of prayer asking God to remove from power "those who persist in defying his laws." Addresses church and state and good and bad governments. Timely publication.

**HOPE IN THE DESERT: The Churches' United Response to Human Need 1944-1984.** Edited by Kenneth Slack. WCC Publications (World Council of Churches Distribution Center, Box 348, Rte. 222 and Sharadin Rd., Kutztown, Pa. 19530). Pp. xv and 143. \$7.50 paper.

Essays which mark the 40th anniversary of the WCC commission on inter-church aid, refugee and world service and tell the collective story of the history, interpretation, and criticism of the World Council of Churches' engagement with worldwide human need. The response of "idealism" or "discipleship" will depend on one's personal assess-

ment of how to minister in a "morally divided" world.

**THE GOD OF JESUS CHRIST.** By Walter Kasper. Crossroad. Pp. x and 405. \$16.95 paper.

The learned professor of Catholic theology at the University of Tubingen asserts the centrality of "the God-question" for the systematic study of theology in this reprint of his 1982 book. His arguments are not difficult to follow, but the reading is slow and technical. A major thesis: ". . . the confession of the triune God . . . not only for speculative but for pastoral reasons."

**INVISIBLE GUESTS: The Development of Imaginal Dialogues.** By Mary Watkins. Analytic Press (365 Broadway, Hillsdale, N.J. 07642). Pp. x and 207. \$24.95.

Invisible guests are the "imaginary others" in our dreams, the play of children, our fantasy lives, and our private speech and thoughts with ourselves. This author contends — she is a research associate at Clark University — that the ongoing dialogue we have with these "guests" has profound creative and social implications. She explores some of the importance of her research for the world of prayer. Perhaps she or someone else will take us further in future studies.

**CHILD LURES: A Guide for the Prevention of Molestation and Abduction.** By Ken Wooden. Child Lures, Inc. (4345 Shelburne Rd., Shelburne, Vt. 05482). Pp. 15. \$3.00 paper.

The founder of the National Coalition for Children's Justice and the National Child Victim Computerized Network, Ken Wooden wrote this pamphlet as a result of his investigative reporting for ABC News 20/20. In it, he states briefly the lures used by abductors and molesters and follows each with prevention suggestions. Parents, teachers, community workers, and churches will want to read this.

**THE WAYS OF GOD: Paths into the New Testament.** By Harry C. Griffith. Morehouse-Barlow. Pp. ix and 135. \$7.95 paper.

In this book the author, president of the Bible Reading Fellowship and executive director of the Anglican Fellowship of Prayer, provides a tool for serious Bible study among ordinary lay people, working alone or in groups. Twenty-nine short chapters deal with selected parables, Galatians, characteristics of Christ, and major events in his life. Each chapter has questions at the end and space for answers. H.B.P.

# CLASSIFIED

## BOOKS

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

## CHURCH COMPUTER SOFTWARE

"30 MINUTES after first introduction to computers, I was making entries!" — 76-year-old church treasurer. Simplest! Cheapest! Best! Parish finance software by Chinese engineering genius, Rev. Albany To. Apple/IBM. Write: "Computreasurer," Box 631, Camden, Maine 04843.

## CHURCH MUSIC

THE PSALMNARY: Gradual Psalms for Cantor & Congregation — James E. Barrett. Highly successful folk-like and modal settings for 3-Year Lectionary, a capella or accompanied use. Liberal reprint permission. \$24.00 prepaid; charge, add \$1.50. Hymnary Press, P.O. Box 5782, Missoula, Mont. 59806.

## CHURCH SYSTEMS

ROMAR CHURCH SYSTEMS. Membership — 61 fields plus alternate address; labels, letters, reports any field(s). Offering — 256 funds; optional pledge; statements; post to 255x/year. Finance — G/L with budget; up to 500 sub-totals & 99 depts: month & YTD reports anytime for any month. Size 2000 people/floppy; 25000/10 meg. Ad too short! Write! Romar Church Systems, Attn: RLK, P.O. Box 4211, Elkhart, Ind. 46514. (219) 262-2188.

## FOR SALE

SUNDAY SCRIPTURES, First Reading, Epistle and Gospel in King James Version, the Psalm in BCP, 1928. For information: St. Luke's Church, P.O. Box 627, Woodland, Calif. 95695.

## NEEDLEWORK

MAKING EUCHARIST VESTMENTS ON A LIMITED BUDGET — Linda C. Hall. Versatile handbook for designing chasubles, copes, dalmatics, tunicles, stoles, etc. \$8.50 prepaid; charge add \$1.50. Hymnary Press, P.O. Box 5782, Missoula, Mont. 59806.

DESIGNS IN NEEDLEPOINT! Altar kneelers, wedding kneelers, diocesan seals. Custom or stock designs handpainted on cut-to-measure canvas and supplied with wools for working. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

## ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60160; if you want our monthly newsletter for a year, enclose \$20.00.

\*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

# PEOPLE and places

## Ordinations

### Deacons

Kentucky—Raymond Lee Baird, deacon-in-residence, Calvary, 821 S. 4th St., Louisville, Ky. 40203. Raymond Francis Brown, deacon-in-residence, St. Mark's, 2822 Frankfort Ave., Louisville, Ky. 40206. Kenneth Lawrence Chumbley, deacon-in-residence, Christ Church, 1215 State St., Bowling Green, Ky. 42101 and campus minister at Western Kentucky Univ., Bowling Green. Katherine Wakefield Cohn Warner, deacon-in-residence, St. Andrew's, 2233 Woodbourne Ave., Louisville, Ky. 40205.

## Changes of Address

Brother John-Charles, S.S.F. may now be addressed at St. Elizabeth's Friary, 1474 Bushwick Ave., Brooklyn, N.Y. 11207.

## Seminaries

The Rev. David C. Parachini has been appointed assistant dean for development and church relations at Berkeley Divinity School at Yale.

## Religious Orders

On May 26 the Rt. Rev. Paul Moore, Jr., Bishop of New York and Protector General of the Society of St. Francis, ordained Brother Justus Richard Van Houten, S.S.F. as a permanent deacon. The ceremony took place at St. Anselm's, Shoreham, N.Y. Br. Justus becomes one of the first Anglican Franciscan Friars ordained a vocational deacon. In addition to provincial responsibilities, Br. Justus works as a parish secretary and spends several nights each month working with the San Francisco night ministry.

## Organizations

The Community of Celebrations at Woodland Park, Colo. and its ministry, Fisherfolk, have completed their mission and closed. The Rev. Ernest Priest continues as vicar of St. David's-of-the-Hills and may be addressed at Box FF, Woodland Park, Colo. 80866.

## Deaths

The Rev. James A. Waller, Jr., assistant since 1953 at Christ Church, Blacksburg, Va., died at Montgomery County Hospital in Blacksburg at the age of 96 on July 21.

A graduate of Virginia Tech, Mr. Waller held a master's degree in agricultural engineering from the University of Nebraska and was past president of the Virginia Society of Agricultural Engineers. He was ordained deacon in 1953 and served his entire diaconate in the Diocese of Southwestern Virginia. He is survived by his wife, Nina Nelson Waller, two sons, a sister, and two grandchildren.

The Rev. William Bruce Sharp, retired priest of the Diocese of West Texas, died on August 1 at the age of 79 in San Antonio, Texas.

Fr. Sharp was a chaplain (Lt. Col.) in the U.S. Army from 1941 to 1960. From 1960 to 1961 he was vicar of Centurion Mission in Fort Leavenworth, Kan. and from 1961 to 1967 rector of St. John, Abilene and vicar of St. James the Less, Herington, Kan. He was assistant at St. Paul's, Antonio, Texas; and from 1969 to 1984, a chaplain in the armed forces in San Antonio. From 1975 to 1981, Fr. Sharp — who was an alumnus of Mercer University, General Theological Seminary, and Union Theological Seminary — served as priest-in-charge of Trinity in Edna, Texas. He was awarded the distinguished service cross in 1945 from the Diocese of Long Island where he served in the 1930s and 1940s.

# CLASSIFIED

## ORGANIZATIONS

EPISCOPAL CHURCH PLANTERS, missionaries, new church start-ups are forming an educational network of support and information. Please send name and description of ministry to: Episcopal Church Planters, P.O. Box 863445, Plano, Texas 75086.

## POSITIONS OFFERED

SEEKING associate priest, leading to rectorship, for our metropolitan parish located in a large mid-west city. Pastoral ministry important. Parish uses 1928 BCP exclusively. Many benefits, challenges. Reply in confidence with resumé to Box S-641\*.

## POSITIONS WANTED

MARRIED COUPLE seek relocation. He's a parish rector, musician, educator. She's a church organist, wedding coordinator, parish assistant. Resumé upon request. Reply Box N-637\*.

ORGANIST-CHOIRMASTER seeks full-time parish or church-school post eastern states. Strong service playing, choir training, liturgical, teaching, inter-personal skills. Master's degree, top references. Resumé, tapes available. John W. Brooks, 28 Greenfield Ave., Bronxville, N.Y. 10708. (914) 337-4050.

YOUTH MINISTRY position, full-time, sought by layperson with seven years experience. Resume upon request. Write: Michael Cain, 3665 Benton #116, Santa Clara, Calif. 95051.

## CLASSIFIED ADVERTISING RATES

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 30 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

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# CHURCH DIRECTORY

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

## SAN FRANCISCO, CALIF.

**GRACE CATHEDRAL** California and Taylor Sts.  
Sun Eu 8, 9 (Sung), 11 (Cho); ES & Ser 3:30. Daily Office Mon-Sat 9 & 5:15 (ES Thurs); Daily Eu Mon-Fri 7:30 & 12:10. Thurs 6, Sat 10; C Thurs 4-5

## WASHINGTON, D.C.

**ST. PAUL'S** 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 Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

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

## ORLANDO, FLA.

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

## WEST PALM BEACH, FLA.

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

## INDIANAPOLIS, IND.

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

## CHURCHVILLE, MD.

**CHURCH OF THE HOLY TRINITY** 2929 Level Rd.  
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d  
Sun Worship: 8, 9:15 & 11

## BOSTON, MASS.

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

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

**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.

## BOSTON, MASS. (Cont'd.)

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

## ST. PAUL, MINN.

**ST. PAUL'S CHURCH ON-THE-HILL** Summit & Saratoga  
The Rev. David E. Weaver  
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

## KANSAS CITY, MO.

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

## ST. LOUIS, MO.

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

## OMAHA, NEB.

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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, SSC, r  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe  
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**  
Our 150th Year 9818 Fort Hamilton Parkway  
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service  
10. Eu scheduled with all services

## LAKE RONKONKOMA, N.Y.

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

## LONG BEACH, N.Y.

**ST. JAMES OF JERUSALEM** Est. 1880 W. Penn at Magnolia  
The Rev. Martin Leonard Bowman, v  
Sat 5 V & Eu; Sun 9 MP & Eu, 11 Eu

## 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

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

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; J. Fisher, assoc r; 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. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, 1st Wed of mo. 12:45-1:15

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the Rev. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow; the Rev. James P. Nicholls  
Sun Eu 8, 9, 11(1S), 12:05, MP Sung 11. Weekdays MP & Eu 8, 12:10, EP & Eu 5:30. Tues HS 12:10. Eu Sat 10

**PARISH OF TRINITY CHURCH**  
The Rev. Robert Ray Parks, D.D., Rector  
The Rev. Richard L. May, Vicar

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

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

## WATERTOWN, N.Y.

**CHURCH OF THE REDEEMER** 265 E. Main St.  
The Rev. Robert W. Offerle, CSSS, r  
Sun 9:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass

## DALLAS, TEXAS

**GOOD SAMARITAN** 1522 Highland Rd.  
Sun Masses: 8:30 (Low), 10 (Sol High). C 1st Sat 12 noon. Mat & Eu daily (328-3883 for times). All Masses Rite I

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

## FORT WORTH, TEXAS

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

## 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

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.