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Church & State

**The separation rule
reexamined**

IN THE NEWS:

**COCU delegates plan
unity proposal**

The First Article



The Miracle of Water

Water is one of the most common things on the surface of this earth. Several times every day we drink water, or various beverages containing water, such as milk, coffee or wine. We touch it often, though we cannot seize it and our hands can only scoop up a small bit. It has no shape, but can fit into any shape of container or hole in the ground. We see it, but when we look directly into it we behold our own reflection. It has no color, but natural bodies of water appear with somewhat different colors every day according to the conditions of light and other factors. Water has no power of its own to move, but the surfaces of rivers, ponds, lakes and seas are almost always in motion. It is essential to us and to all forms of life on this planet, and yet it can so easily kill us.

It is not surprising that biblical people looked at water as a locus for marvels, miracles and mysteries, such as the miracle at Cana which we celebrate this Sunday. From the creation of the earth out of the primeval waters in the first chapter of the Bible, on to the river of the water of life in the last chapter, innumerable wonders are associated with water. So too are a variety of non-miraculous events, such as the meeting of Moses with the daughters of Ruel (Exodus 2:15-22) or the calling of the first disciples of Jesus (Matthew 4:18-22).

Water can refresh and sustain us, it can block our paths, it can mark off one nation from another, it can be churned up into devastating storms. We can dam it up, or wall it off, or channel it, but sooner or later it always breaks through to its own course. Water is essential to us, but it embodies the element of nature which we can never completely control. Can we, like ancient peoples, regain the sense of mystery in water? Can we renew our sense of wonder in its presence? And, most urgently in this age, can we renew our reverence for water and honor it by keeping it clean and unpolluted? Water is the great cleanser of the body and the soul, the most vivid symbol of purity. Let us no longer corrupt this messenger of what is incorruptible.

H. BOONE PORTER, EDITOR



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ON THE COVER

The Rev. Steven Plummer (left), the Rev. Buddy James Arthur and the Rev. Kerry Neuhardt at Fr. Arthur's ordination as the second indigenous priest for the Episcopal Church in Navajoland [page 7].

Photo by Barbara Benedict

LETTERS

Appalled at Reaction

I am saddened by the tone of two letters [TLC, Dec. 18]. Fr. Trelease and Deacon Mountford both show such an arrogance of spirit; I was appalled at such a strident reaction to the ECM bishops pastoral letter. Did anyone really expect that those of us who, in good conscience, cannot accept the ministration of women in the priesthood, were going to accept the election and consecration of a woman to the episcopacy?

The canon of 1976 was permissive, not coercive. It should be assumed that one has the right to dissent from this canon without being forced to leave the Episcopal Church. It seems that some would make one's stance on this issue a more important test of faith than the virgin birth or the resurrection.

The Archbishop of Canterbury has made it clear that under present conditions the Church of England cannot recognize this novel ministry. It is not simply the Bishop of London and the Archbishop of Sydney who refuse recognition.

During this period of tension in the church, it behooves all of us to act and speak with charity and love. I love the Episcopal Church and it distresses me to see us indulge in petty spitefulness and odious comparisons.

(The Rev.) FREDERICK S. THOMAS
Grace and St. Peter's Church
Baltimore, Md.

Withheld Degree

I am writing in support of Dean Annand's remarks concerning the decision of Berkeley Divinity School to not offer an honorary degree to the Rt. Rev. Edward MacBurney [TLC, Nov. 20].

If we believe in what happened at Pentecost, then we believe that the Holy Spirit is present and working in the church. If we believe in what happened at Pentecost, then we must trust that the Spirit is indeed guiding the church (and as Episcopalians we can preface that with "the Episcopal Church"), even if some of us do not always like the directions in which it is being guided. I don't think that God has ever required our approval.

If we believe in what happened at Pentecost, then our only option is to trust in the work of the Holy Spirit. If we cannot do that, then perhaps the church is not a place where we belong

at all. Certainly, if we cannot do that, the church (as represented by its seminaries) has no business offering us honorary degrees, which bestow upon us a mark of approval.

Change is always hard, whether it concerns a new Prayer Book or the ordination of women as priests and bishops. But if we pray for the guidance of the Holy Spirit, and then decide that the prayers didn't "work" when the Holy Spirit tells us something that we are not ready to hear, then we have no business using prayer at all. The decision taken by the dean and trustees of Berkeley Divinity School was difficult and prayerful. Perhaps we ought to use more thought and prayer in our response to it.

JEANNETTE L. ANGELL-TOROSIAN
Georgetown, Mass.

Thank you for your good editorial, "Rescinded Invitation." The reasonableness of your approach is much needed in our church.

There are all sorts of opinions on

everything, including the ordination of women, in our church. An opinion in that area inevitably raises the question of the recognition of orders. Bishop MacBurney has made a declaration on that question. He is a distinguished alumnus of Berkeley, and that seminary errs in not granting an honorary degree.

(The Rev.) JAMES C. THOMPSON
Porterville, Calif.

With reference to Archbishop Runcie's address to the General Synod in early November [TLC, Dec. 11]: could Dr. Runcie or any other bishop of the Church of England be considered now as a recipient of an honorary degree from Berkeley Divinity School?

(The Rev.) SHELDON B. FOOTE (ret.)
Harvey, Ill.

Let Bishops Speak

May I add a hearty "Amen" to John Wilson's "Viewpoint" [TLC, Dec. 11]. We lay members of the Episcopal

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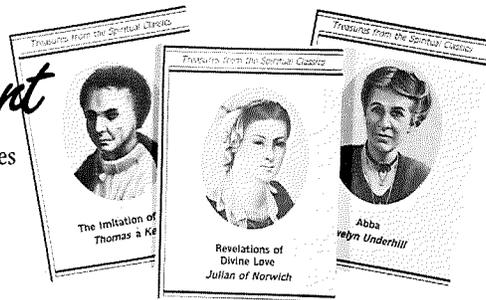
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LETTERS

Church read our Bibles, and pray and work to atone for our sins and to share our abundance. Stories from the press on our church's activities are alive with reports of these bishops who condone "Heresies distressed."

Cannot our bishops join in calling a sin a sin? Pope John Paul II has done so, and his statement is a most welcome one.

This "cradle" Episcopalian will not flee to another denomination, but I will continue to pray that our leadership will be as forthright and honest as that of the Roman Catholic community. Ignoring sin does not help those in its thrall, anymore than condemnation does, it merely encourages its continuance.

LOIS L. CORBIN

Lake Woods, Fla.

• • •

Mr. Wilson's distress over bishops' heresies strikes a chord in many a lay heart, I suspect. But what about unbelief, sins and heresies among laity? Shall they be tolerated in the communion?

Since St. Paul isn't here to excommunicate, maybe we ought to let the tares grow with the wheat — til the harvest.

NORMAN S. HEANEY

Annapolis, Md.

We Try

Many thanks for your ministry and for the invaluable service which THE LIVING CHURCH provides for all of us. May the Lord continue to bless you richly in your ministry.

(The Rev.) JOHN W. GIBSON, JR.

St. Paul's Church

Edenton, N.C.

Not Leaving

It would seem so simple, inexpensive and practical simply to divide the Episcopal Church as we have the Prayer Book — into "traditional" and "contemporary" bodies. The "contemporary" church could have whatever expressions it feels honors God. The "traditional" church could continue in the witness to the one, holy, catholic and apostolic church, maintain dialogue for unity with Rome, stay in communion with Canterbury, and continue support to the church bought with the blood of the martyrs and the witness of all the saints of God.

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I have grown tired of trying to explain our increasing radicalism to people who don't understand — because I don't understand either. But I'm damned if I'm leaving!

(The Rev.) SCOTT J. ANDERSON
St. John's Church

Ionia, Mich.

Fomenting Schism

The spectacle of the dean and trustees of the Berkeley Divinity School scrambling to reach moral high ground after withdrawing the offer of an honorary degree to Bishop MacBurney is sickening [TLC, Nov. 20].

They accuse Bishop MacBurney, and like-minded others, of fomenting schism by refusing to recognize any episcopal orders conferred on the Rev. Barbara C. Harris (or other women). The Archbishop of Canterbury has now taken the same position as Bishop MacBurney and his associates. Will the Berkeley group be consistent and denounce him for a schismatic as well?

Those who have opened the sluices of schism in this church are the innovating liberal-minded party, and promoters of women's orders and to this party the Berkeley dean and trustees belong. The conservatives like Bishop MacBurney and the Archbishop of Canterbury, Robert Runcie, propose no more than to hold to the ancient usage of the church. It is the liberals who have found that tradition inconvenient of late, and out of intellectual confusion and ecclesiastical spite denounce those who refuse to go along with them as schismatic.

The Berkeley party has muddied itself and wants to blame others for the mess in which the American Church is mired. It is they and like-minded others who are schismatic, but either they cannot grasp that fact, or they lack the courage to take responsibility for the division they have bred.

JOHN T. MALTSBERGER, M.D.
Boston, Mass.

Two Things Lacking

I find two things lacking within the church today. The willingness to trust God in convention and the willingness to get on with his work given us. All of the hullabaloo over issues of liturgy, women in orders and sexuality would begin to evaporate tomorrow if those raising the issues were willing to trust that, in convention, the prayerful dis-

cerning vote of our neighbors is as valid as our own. Either God directs this church through the balloting of his people, or he doesn't.

Legitimate dissent is, of course, the prerogative of free people; and it is such dissent that acts to stir our cognitive abilities; but, a continuing, harping drumbeat of dissent by those whose votes went the other way seems to me to be more an act of violence than loyal opposition.

An unwillingness to trust God lies at the heart of much mischief today, but the unwillingness to get on with his work given us does every bit as much damage to the fabric of this church. Our huge membership loss, despite common myth, is not over issues of Prayer Book, hymnal and women in order. Rather we have lost members because there was not reason for them to stay. Nothing was holding them in any longer and very little inside was engaging their interest. We didn't teach, we didn't empower and we had no expectations. I mostly hold bishops and priests responsible for this.

Today we are beginning to call people to the classroom to empowerment and to enter into the discipline of discipleship, carrying the good news to others. Where that is being done by bishop and clergy you will find life and growth, wonderful, vigorous life and growth.

(The Rev.) RUSSELL JOHNSON
Trinity Church

Lumberton, N.C.

The Almighty Process

There is a sickness in the Episcopal Church. We have lost our sense of awe for the majesty and splendor and glory of God and, consequently, our awareness of our own unworthiness and sinfulness.

In a master evasion, we worship such things as our own diversity or the almighty process.

The church needs to teach us anew how to listen to the words of the ancient prophets, how to worship and adore Almighty God and how to repent.

We need to understand the meaning of obedience, who is our Great High Priest and who is the one who becomes our priest in his name.

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Unity Proposal

About 200 delegates representing nine denominations attended the December meeting at Christ Episcopal Cathedral, New Orleans, of the Consultation on Church Union (COCU) and voted to seek an unusual style of unity called "covenant communion."

In a unanimous vote, delegates adopted a 100-page document describing this proposed communion, which church leaders have called "unity without uniformity."

The significance of the latest proposal is its implications for local churches. If the proposal is eventually adopted, each church would keep its own name, form of church government, worship style, ministerial training program, procedure for granting clergy credentials and system of clergy placement. Each would also retain present relationships with international groups such as the World Methodist Council or the Anglican Consultative Council.

But each covenant church would add "Church of Christ Uniting" to its own name. The churches joining the covenant would celebrate communion together regularly, ordain clergy together and have joint mission and service projects.

COCU officials stressed that the agreement does not entail a merger of church structures.

The nine denominations could begin the proposed relationship perhaps as early as the mid-1990s, if the national legislative assemblies of the

churches give their consent. The churches have a total membership of 22 million.

A preliminary draft of the plan was issued in 1984 for study and response. A theological consensus was also adopted that year. Six of the nine churches have accepted the theological consensus. The Episcopal Church has asked for additional work on the theological agreement before it is considered a sufficient basis for the proposed covenant. General Convention would call for a theological consensus before such a proposal would be accepted.

The proposal calls for each church fully to recognize one another as "true churches" and to recognize each other's members and ministries.

In the Church of Christ Uniting, it is envisaged that each denomination would have bishops, though some churches that do not now have bishops might choose a different name for the administrative office.

COCU has decided to adopt the "historic episcopate," or "apostolic succession," as part of its plan.

A laying on of hands, through which succession is imparted, would be part of the ceremonies that mark the initiation of the covenant. Officials stressed that the act would not constitute a re-ordination of those already ordained but "a mutual enrichment of an already valid ordination."

A "Church of Christ Uniting" was first proposed by the late Dr. Eugene Carson Blake, a noted Presbyterian ecumenist, in a sermon preached in De-

cember 1960 at Grace Episcopal Cathedral in San Francisco.

Although Dr. Blake's proposal assumed a structural union of the churches, it became increasingly clear over the years that there was little enthusiasm among the churches for a merger plan.

Since the failure of a formal "Plan of Union" in the 1970s, consultation leaders have sought a new style of unity that would lead to closer theological agreement, more common mission work, free sharing of sacraments and full acceptance of the validity of one another's churches without the loss of each church's distinctive identity and style of operation.

Too Late for Haiti?

Haiti is not far from disaster, a Haitian priest told participants at the recent convention of the Diocese of East Tennessee.

"It is a shame," said the Rev. Jean Albert. "Sometimes I say to myself that life in Haiti is an insult to God."

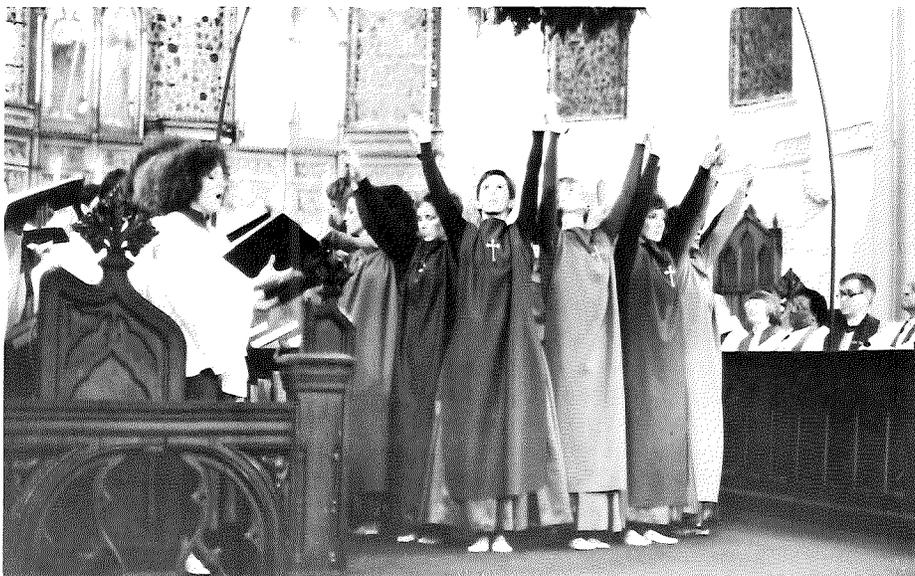
Although the country's current president, Prosper Avril, is "open" and "committed to dialogue," Fr. Albert said, the problems the country is suffering are simply beyond the capacity of the government to address.

Thirty years of oppression under the Duvaliers and erosion so severe that the country's hills are becoming a desert have resulted in poverty so extreme that, in his opinion, it "is now too late for Haiti."

More than 50 percent of the country's population of six million is jobless, he pointed out. Per capita income hovers around \$200 a year. People are dying from malnutrition. The sugar industry — the only major industry to survive the political turmoil surrounding the canceled elections a year ago November 29 — faces such export quotas from the U.S. government, Fr. Albert said, that Haiti is now "obliged" to buy sugar from other countries. He said that sugar now is more expensive in Haiti than in the United States.

"We need solidarity between the peoples of this earth," he said. "I don't know what Americans can do for Haiti — only establish a very good solidarity with Haitians."

The Dioceses of Haiti and East Tennessee are in the midst of a three-year companion relationship designed to share the life and ministry of Angli-



Liturgical dancers perform in Christ Cathedral at the opening service for COCU's plenary session.

cans in different parts of the world.

The relationship began last December with the visit to Chattanooga of Haiti's bishop, the Rt. Rev. Luc Garnier. Last June, four priests and laypersons from East Tennessee visited Haiti. Fr. Albert's visit was the first of a Haitian priest to the American diocese in the companion program.

Fr. Albert is a chaplain at Holy Cross Hospital, in Leogane in southern Haiti. The hospital, recognized as one of the best in the country, is a joint operation of the Presbyterian and Episcopal churches. The Presbyterians supply the hospital's medical staff and equipment; the Episcopalians the hospital's leadership and chaplain.

Dr. David McNeeley, formerly of Norris, Tenn., directs the hospital's operations. He has guided the hospital from its small beginnings as an outpatient clinic in 1968 into a major health center which serves the needs of more than 300,000 people. The 64-bed facility is surrounded by 41 rural clinics, situated on land owned by the Episcopal Church, in buildings owned by the Presbyterians.

The hospital's preventative medicine program has made such an impact that the government has given it full responsibility for the health care of the poor in the area. Dr. McNeeley's dedication to the care of the rural poor has led him to make horseback journeys into the most remote areas of the island. It has also led him to seek ordination to the priesthood. Following his December 14 ordination, Dr. McNeeley began taking the sacraments of the church along with his medical supplies on his visits to people in villages so remote that they see a priest only once every three or four months.

20 Percent Literacy

The social services provided by the churches in Haiti are a large part of what keeps the country afloat. Education is largely the work of the churches. In this nation of 20 percent literacy, the Episcopal Church operates 130 elementary, secondary and professional schools — and this with only 29 members of the clergy.

At St. Vincent's School for Handicapped Children in the nation's capital of Port-au-Prince, 250 handicapped children from all over the

(Continued on page 14)



Fr. Albert at East Tennessee convention: "warm solidarity."

New Navajo Priest

Not every priest has had three bishops participating in his ordination, but the Rev. Buddy James Arthur did when he became the second indigenous priest for the Episcopal Church in Navajoland recently.

Ordaining him at All Saints Church, Farmington, N.M., on December 4, was the Rt. Rev. William H. Wolfrum, Suffragan Bishop of Colorado, who, earlier in the service, was installed as Interim Bishop of Navajoland by the Rt. Rev. Harold A. Hopkins, Jr., Assistant to the Presiding Bishop for Pastoral Affairs.

Also taking part in the celebration was the Rt. Rev. William Davidson, Interim Pastoral Bishop of the Rio Grande.

More than 200 worshippers — from bright-eyed youngsters to turquoise-laden matriarchs — traveled from all areas of the Navajoland Area Mission for the occasion. All Saints', Farmington, is located at the edge of the Navajo Reservation. Other visitors came from Colorado, New York, Minnesota and California.

The Rev. Kerry Neuhardt of Phoenix, Ariz., who has assisted Fr. Arthur in his work with Native American youth, was the preacher. His words were translated by the Rev. Steven Plummer of Bluff, Utah.

Fr. Arthur was born in the San Juan Mission hospital, just a few hundred feet from the church in which he was ordained. The hospital building now

houses the offices of the Episcopal Church in Navajoland.

Although Uberta Arthur, his wife, has long worked for the church and is now a lay pastor, Fr. Arthur was not involved until about eight years ago. Deciding to "take Christ seriously," he began working with young people and, in 1981, was baptized. He studied locally at the Frensdorff School of Ministry, begun by the Rt. Rev. Wesley Frensdorff, late Bishop of Navajoland. Fr. Arthur did supplementary work at Seabury-Western Theological Seminary in Evanston, Ill.

Bishop Wolfrum will continue his duties in Colorado while serving the Navajos. Last summer's General Convention approved a plan whereby the Area Mission will call its own bishop — probably in June.

There are some 1,100 baptized Episcopalians in Navajoland, served by three Navajo clergy, three non-Indian clergy and a number of lay pastors. There are ten congregations with church buildings, plus several groups that meet in homes or other places.

The Navajo Nation is the largest Indian reservation in the U.S., covering some 25,000 square miles. The Navajoland Area Mission (which encompasses parts of New Mexico, Arizona and Utah) was established by the House of Bishops in 1977.

BARBARA BENEDICT



After being ordained a deacon recently, and then a priest, by the Rt. Rev. John Spong, Bishop of Newark, the Rev. Caroline Pearce is returning to Adelaide, Australia. Though Australia does not allow women priests, Ms. Pearce, who was a student at General Theological Seminary in New York, said she would pursue her vocation in her native country. "I'm hoping that, having experienced the ministry of women deacons, people will see that women have many valuable gifts to offer the church," she said.



Church & State

The Separation Rule Reexamined

By ROLAND THORWALDSEN

On a November afternoon a schoolboy in a New York suburb returned home and reported to his mother that Thanksgiving Day originated when the Pilgrims thanked the Indians for helping them through their first hard year in America. The child's mother phoned the school principal and explained to him that the holiday originated when the English immigrants dedicated a day to offer thanks to God for their survival in the New World. The principal replied that she was entitled to her opinion on the origin of Thanksgiving but the schools of the district were required to use the information contained in its approved textbooks. If the history book said that the Pilgrims set aside a day to express their gratitude to Squanto and his fellow Native Americans, a teacher must give this instruction to the pupils.

A study published by Paul C. Vitz, professor of psychology at New York University, provides an empirical demonstration of the peculiar manner in which religion is dealt with in public school textbooks. After a careful examination of a sample of texts, Dr. Vitz summed up his research: "Not one of the 40 books in this study had one word that referred to any religious activity of contemporary American life. . . . The best general summary of their treatment of religion is to say that none of them came even close

to adequately presenting the major religious events of the last 100 years. . . . Even more important was the omission in all these texts of the essential fact that religion has played a significant role in American history. This fact has been mentioned by astute foreign observers since Alexis de Tocqueville" (Paul C. Vitz, *Religion and Traditional Values in Public School Textbooks: An Empirical Study*).

The reason for the exclusion of any consideration of American religious life from school textbooks is the publishers' fear of becoming entangled in expensive controversies and litigation over the application to their books of the principle of the separation of church and state. Since the principle is the cause of so much contention and dispute it's necessary to clarify the meaning of this expression which has come to be used as a rule defining the relationship of church and state in the United States.

Early in the 17th century Roger Williams, an advocate of religious freedom, wrote of ". . . the hedge or wall of separation between the garden of the church and the wilderness of the world . . ." (Roger Williams, *The Bloudy Tenent yet More Bloudy*). In a letter to the Danbury Baptists Association of Danbury, Conn., written on January 1, 1802, Thomas Jefferson borrowed this metaphor and used it to describe the First Amendment: ". . . I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' thus building a wall of separation between Church

and State" (in Arthur Frommer, ed., *The Bible and the Public Schools*).

Jefferson did not participate in the Constitutional Convention because he was in Paris during its sessions serving as American minister to the French court, and the words "separation of Church and State" do not appear in the First Amendment nor in any other section of the Constitution. Because the expression is not found in the document some legal experts argue that it has been improperly read into the Constitution. This question of constitutional authority is one which can be resolved only by a decision of the Supreme Court or by appropriate legislation of the Congress. It should not be assumed that such a resolution of the issue must favor a constricted secular reading of the First Amendment. "We are a religious people," Justice William O. Douglas observed in his *Zorach* opinion, "whose institutions presuppose a Supreme Being. . . . To hold that government may not encourage religious instruction would be to find in the Constitution a requirement which makes it necessary for the government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religious influence" (William O. Douglas, *Zorach v. Clauson*).

Since Thomas Jefferson was the author of the separation formula, it is useful to consider what meaning our third president gave to his own metaphor.

In his plan for the University of Virginia, a state supported educational institution, Jefferson proposed that ". . . the proofs of the being of a God, the creator, preserver, and supreme ruler of the universe, the author of all the relations of morality, and of the laws and obligations these infer, will be within the province of the professor of ethics . . ." (in Nathaniel F. Cabell, ed., *Early History of the University of Virginia as Contained in the Letters of Thomas Jefferson and Joseph C. Cabell*). Attorneys presenting a brief to the Supreme Court in a church and state case called the attention of the justices to the fact that in the early years of the Republic the federal government operated the public schools in the District of Columbia. In these schools under federal jurisdiction the principal texts used to teach children to read were the Bible and Isaac Watts's hymnal. Commenting on this practice the presenters said: "It is

(Continued on page 11)

The Rev. Roland Thorwaldsen is rector of St. Stephen's Parish, Beaumont, Calif.

Marriage: Living Up to the Promise

What do we do when our hearts harden?

By JOHN HALL

Does the Episcopal Church allow divorce? Yes. Does the Episcopal Church like divorce? No. Don't we promise in the marriage service to stay married for life? Yes.

In the Declaration of Intention, which every couple must sign before they can be married in the Episcopal Church, it says, "We hold marriage to be a lifelong union of husband and wife." The charge in the service quotes Jesus himself: "What God has joined together, let no one put asunder."

So why does the Episcopal Church allow divorce? To answer this, we must first ask a number of other questions. What is divorce? When does it occur? Is it exactly when the judge signs the final decree? Or is that the last stroke in a process that has been going on for a long time?

And what is promised in marriage? To love, honor and keep one another; to forsake all others; to have and to hold, for better, for worse, for richer, for poorer, in sickness and in health; to love and to cherish, until we are parted by death.

What is promised? It is more than merely never getting a certificate of divorce. The promise is to a day-by-day creation of a marriage, creation of a bond, and faithfulness to these.

So it is morning. I am tired and groggy. I lumber downstairs and fail to say good morning to my wife, not caring how her day is getting started, and thereby seeing to it that her day is not starting very well at all. I have broken my promise. This is a divorce, a mini-divorce to be sure, but still a divorce.

Or, we both work at jobs outside the home. Yet I almost always leave the cooking, the dishes, emptying the garbage, to her. Am I keeping my promises? Am I being faithful? Am I creating the bond?

The Rev. John Hall resides in Kingston, R.I. and is vicar of St. Augustine of Canterbury Church.

Or, I spend too much on "stuff" for me. Or, I neglect my health; I eat and drink too much. It is not just me that I am hurting. Or, I am always gone, and there is no time for us. What is that?

In short, it does not take an act of physical abuse or an extramarital affair before a divorce begins to happen. Of course, I do not want to blur the horror of physical abuse in marriage; nor do I want to minimize how wrong, how deadly I think it is when there is an extramarital affair. But there can be no self-righteousness in discussions about divorce; none of us lives up to our marriage vows all the time. In humility, we must admit that we have all fallen short.

So why does the Episcopal Church allow divorce?

Sometimes, some of us come to the point where we have to say, "I promised to be creating a marriage with this person, but the fact is, I didn't keep that promise. It's over. I have to go on from here, and do what I can to lead the best life I can."

The church replies: "We will do our best to help you with that."

Of course we have all seen second and third marriages that went the same destructive way as the first. We try to guard against this by requiring an application to the bishop for remarriage, accompanied by a letter stating the reasons for dissolution of the previous marriage. This at least provides a forum for thinking and discussion. But we have also seen divorced persons who, out of the agony which has accompanied the divorce, found their true selves and indeed found God, and gone on to lead wonderful lives. Some of these have married again, and we have seen subsequent marriages which have been truly a blessing, to the persons involved and to the world.

Jesus said that it was for our hardness of heart that we were allowed to

divorce (Mark 10:5). These are strong words. Divorce is not what is intended, but sometimes things get to the point where it is the best you can do under the circumstances.

Is the Episcopal Church happy that there is so much divorce? Of course not. It is clear that too many couples give up too easily on living up to the promises of marriage. And we, the Christian community, all too often fail to live up to our promise — "Will you do everything in your power to support these two persons in their marriage?"

We Episcopalians love the Bible. We take nourishment from it, we study it, we seek to understand it, we meditate by it. But we do not worship it. We worship the one to whom it points, who treats us not as a case but as a person, who deals with us not in legal categories but as individuals in particular situations. The Bible works for us as a vehicle for getting us to God, so that we can deal in person.

It is the same with the law. We do not worship it; we worship God. The law is a vehicle for getting us to God, where we can deal in person.

Some Christians seem to feel the need for a stronger emphasis on strict adherence to the law and to the letter of the Bible. I am not saying that they are wrong. Perhaps that approach is God's gift to them. But I know that the Episcopal approach is God's gift to me.

Some people find themselves to be hurt by the Episcopal Church's approach to divorce. It is too uncertain. But some have also been hurt by a too strict approach to the law. It was too hard-line for their circumstances, and they found Jesus to be a tyrant instead of a loving friend. He does not want to be a tyrant. Of course he makes demands upon us and sometimes they are very hard. But primarily he loves us. He knows that our hearts easily harden, and that consequences ensue. He wants to soften our hearts and bring us back to life.

A Dream for Haiti

The plight of the people of Haiti, as described by Père Jean Albert [p. 6] is heart-rending. Although members of the church are deeply frustrated in their desire to do more, what they have done and are doing is highly significant. Assistance from the U.S. is also highly significant, yet it is not enough.

Haiti is not simply a poor nation. It is a challenge to the entire Western hemisphere. A nation does not need to be in such deep hardship. There are industries which could be harnessing the strengths of the people. There are profitable skills and crafts which could utilize their talents. There are saplings which could be planted on the bare hillsides. There are foods that can be grown for hungry mouths. We ought not to have to wait for a communist-led revolution in order to look ahead. In North, Central, and South America and the Caribbean, there exists the technological expertise to set up a new kind of revolution, a peaceful constructive and cooperative revolution to vitalize a potentially beautiful land and its people. We would hope that the Christian churches can give voice to such a dream and motivate such a revolution.

Questions of Marriage

Many members of the church are single, but the church remains deeply concerned about marriage. Certainly there is a general awareness that marriage is a basic building block in the structure of society, and churches are among the few institutions which can address moral questions relating to it. Secular law is backing away from any principles which can be shown to have a religious origin. Sheer custom, we are finding, is not enough to maintain stable homes. Nor is good example a sufficient basis for marriage. Some of those who have the most unhappy and least stable families come from families which, in the previous generation, were exemplary.

On the other hand, it is not the business of the church simply to provide a convenient social order for a secular society which disdains spiritual influence. Christian approaches to marriage, celibacy, divorce, common law marriages, adoption of children, legitimacy of children and related matters must be based on Christian principles of morality, justice and the welfare of young and old. What happens to be popular or pleasing to many young people is not a sufficient guide.

The failure of thousands of divorced or unmarried



fathers to provide continuing and reasonable support for their children is an example of problems which Christians and non-Christians alike can recognize as widespread evils in our society, which need to be dealt with to a fuller extent by legal sanctions.

Promiscuity, on the other hand, seems to be regarded by secular society simply as a "health problem." For Christians, it will continue to be a moral problem. Christianity, it must be plainly said, is against it. Our bishops and others should clearly say so.

Ordaining Foreigners

The recent ordination, first to the diaconate and then to the priesthood, of an Australian churchwoman [p. 7] by an American bishop raises questions as to the integrity of the episcopate. From time to time, a bishop does ordain someone who belongs to another diocese, but care is normally taken for full approval from the standing committee and bishop of the ordinand's home diocese, and the filing of the documents required by canon law. This is very explicit in regard to individuals "to officiate in any Congregation beyond the limits of the United States," Canon III. 8 Sec. 7 (a). In this case, the individual is reported to have stated that service in Australia as a deacon is her intention. Accordingly, the requirement that an ordinand have a position to be engaged in priestly work (Canon III. 10, Sec. 9) would not appear to be fulfilled if her home diocese does not employ women priests.

Members of our church have been given to understand that at Lambeth, bishops of churches of the Anglican Communion assented to the differing practices regarding ordination which now exist. But we were also led to understand that in regard to this matter, bishops of one church, following one set of rules, would not interfere with the jurisdictions of other bishops following other rules. If this understanding is not correct, our national leadership should explicitly say so. Is it now legitimate for American Episcopalians to invite foreign bishops to ordain for us when there is dissatisfaction with the local American bishop or with American canon law?

Negotiation in the Holy Land

For the past few weeks we have been hoping that some new and constructive steps can be taken for peace in the Holy Land. We believe we join other Americans in hoping that our country can take a positive, cooperative and supportive position toward approaches which offer hope of peaceful negotiation.

Our government has expressed strong concern over the issue of terrorism. Certainly we are all opposed to it. Yet who can seriously claim that only one side in the Near Eastern conflict has supporters who have engaged in inhumane, unjust and lawless acts? Who can claim that terrorists nowhere in the world are using U.S. made armaments and are nowhere receiving U.S. dollars for support? We cannot sustain a stance of moral superiority if we ourselves never look in the mirror.

A Better Way

Providing a greater "feminine presence" in the lectionary

By H. BOONE PORTER

The selection of Bible passages in our liturgical lectionary is criticized because there are not enough references to women. A way to rectify this, apparently favored in some quarters, is to revise or rewrite biblical passages to give a misleading appearance of linguistic inclusiveness. We believe there is a better way, and this Second Sunday after the Epiphany provides a significant case to discuss. Let us examine it.

Our Gospel for this day, St. John 2:1-11, tells of our Lord's first miracle, the changing of water into wine at the wedding at Cana in Galilee. This, together with the visit of the Magi and our Lord's baptism, is one of the "Three Epiphanies" traditionally celebrated every January. It is referred to in several of our hymns. The priest speaks of it at the beginning of every marriage service in our church. Yet this passage is read on Sunday only once in three years and, to our astonishment, is not even listed among the Gospels proposed for a wedding (Prayer Book, p. 423)! It is doubtful if

the average person participating in a wedding today has any idea of what is being referred to by the priest in the opening address.

In past decades, some parishes observed "Cana Sunday" with special attention to Christian marriage. Such an observance this year has been proposed in "Feasts, Fasts and Ferias" (Jan. 1). This would seem to be pastorally useful, but it can hardly be established in parish usage if it occurs only once in three years. Our present three-year lectionary has many advantages, but this is not one of them.

The passage is of considerable interest. Apart from our Lord's birth and infancy, this is one of the few places in the New Testament where our Lord's mother appears. While we talk about the servant church and deacons as servants, this is the only place in the New Testament where ordinary servants actually appearing in the narrative are called *diakonoi*. The passage has eucharistic overtones, somewhat paralleling, for the wine, what the miraculous feeding suggests for the bread. For those who read this passage when it was first written, it may have suggested the unity of the Christian family as the older Jewish "mother church" nurtured the Gentile church.

When our lectionary is next revised, there is a way to provide an annual Cana Sunday without sabotaging the three-year lectionary. The Cana reading can be made optional on Years A and B, as with the present options for the Gospel on the Second Sunday after Christmas. For Old Testament lessons, Rebekah at the well, Rachel and Jacob at the well, and Moses in the similar episode on successive years would provide very attractive readings congruent with the theme of marriage and the references to water. These beautiful passages, all involving women, would make this one of the most attractive Sundays of the year and would make it possible to give attention to marriage, whether or not the Cana passage was used each year.

We believe that the selection of substantial and attractive passages which involve women, and which reinforce and expand the traditional themes of liturgical seasons, is the preferable way of providing a greater "feminine presence" in the lectionary. It is free from political overtones, and it is more honest than the contrived revision of certain biblical texts. In short, it would give a lectionary which would be better for all of us.

CHURCH & STATE

(Continued from page 8)

noteworthy, particularly in the light of the manner in which his views on the relationship of church and state have been construed, that Thomas Jefferson served on the first Board of Trustees of the Washington schools and was elected its first President" (*The Board of School Commissioners of Mobile County, Et. Al., Appellants v. Ishmael Jaffree, Et. Al., Appellees*, 1983.)

Thomas Jefferson's religious convictions were not those of uncontaminated Christian orthodoxy but his university proposal makes it obvious that neither was he an antiseptically pure secularist. And if he didn't think that the wall of separation would be battered down by the Ten Commandments and "O God our help in ages past," it seems unlikely that Jefferson would have feared that it might be breached by teaching school children the historical facts about the origin of Thanksgiving Day.

The Exodus narrative of the Old Testament was a strong element in Jefferson's thinking and he applied it repeatedly in his interpretation of the history of the American colonies and the creation of the new nation. When the design for the Great Seal of the United States was under consideration Jefferson urged that on one side there should be a depiction of Moses leading the children of Israel into the Promised Land. The certainty of God's participation in the founding of the U.S. and in guiding its destiny was so strong in Jefferson's mind that he concluded his second inaugural address with an eloquent affirmation of Divine Providence:

"I shall need, too, the favor of that Being in whose hands we are, who led our fathers, as Israel of old, from their native land and planted them in a country flowing with all the necessities and comforts of life; who has covered our infancy with His providence and our riper years with His wisdom and power, and to whose goodness I ask you to join in supplications with me that He will so enlighten the minds of your servants, guide their councils, and prosper their measures that whatsoever they shall do shall result in your good, and shall secure to you the peace, friendship, and approbation of all nations" (in U.S. Government Printing Office, ed., *Inaugural Addresses of Presidents of the United States*.)



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BOOKS

Tradition and the Fathers

ST. PETER OF ALEXANDRIA: Bishop and Martyr. Studies in Antiquity and Christianity, No. 3. By Tim Vivian. Fortress. Pp. 227. \$35.

This book is an achievement: a doctoral dissertation revised into a readable book for the interested, but not technically trained reader.

Tim Vivian presents a careful review of the life and writings of St. Peter of Alexandria (bishop from 300 to 311), reviews these writings very precisely, then selects a single work for detailed study (*The Canonical Letter*). Why bother? Vivian's answer seems to be that St. Peter is a bridge figure in the development of theology (the legacy of Origen, eve of Arianism) and church governance (role of the bishop).

Vivian's method is a "user friendly" demonstration of how tradition can be scientifically and rigorously studied apart from a scoffing or "debunking" attitude. He offers many translations, sometimes the first available in English. His conclusions are cautious but clear: "St. Peter was most remembered in the Greek church as a martyr and heretic-fighter, but the Coptic church came to venerate him as a pastor also. His canons show that the respect accorded him was well-deserved" (p. 185).

"St. Peter" will be valued by those attracted to general patristics, the Coptic church, and the development of Christian moral discipline. It also

illustrates how the Bible and the writings of saints were employed in the development of both tradition and Tradition.

(The Rev.) JAMES E. FURMAN
St. Peter's Church
Honolulu, Hawaii

Books Received

TORCH IN THE NIGHT: Worship Resources from South Africa. By Anne Hope. Friendship. Pp. 134. \$5.95 paper.

OUT OF THE NIGHT: The Spiritual Journey of Vietnam Vets. By William P. Mahedy. Ballantine. Pp. xi and 208. \$3.50 paper.

A STORY OF JESUS: For Those Who Have Only Heard Rumors. By Leonard Foley. O.F.M. St. Anthony Messenger. Pp. 38. \$2.95 paper.

MARRIAGE: Sacrament of Hope and Challenge. By William P. Roberts. St. Anthony Messenger. Pp. 154. \$6.95 paper.

SHARING PRAYER: Simple Formats for Small Groups. By Mary Sue Taylor. St. Anthony Messenger. Pp. 139. \$5.95 paper.

WORDS OF COMFORT, CONSOLATION & HOPE IN SCRIPTURE. Selected by Sister Mary Hester Valentine. Thomas More. Pp. 191. \$10.95 leatherette.

BE BLESSED IN WHAT YOU DO: The Unity of Christian Ethics and Spirituality. By Michael K. Duffey. Paulist. Pp. v and 140. \$8.95 paper.

GREAT LEADERS OF THE CHRISTIAN CHURCH. Edited by John D. Woodbridge. Moody. Pp 384. \$22.95.

THEOLOGY FOR NON-THEOLOGAINS. By James Cantelon. Macmillan. Pp. 273. \$19.95.

SPIRITUAL MEGATRENDS. By Earl Paulk. Kingdom. Pp. 293. \$8.95 paper.

WHY BOTHER WITH CHURCH? A Fresh Approach for Single Catholics. By Greg Friedman. O.F.M. St. Anthony Messenger. Pp. 87. \$4.95 paper.

Cana

They have no wine
the mother said, and did not
realize she spoke for all of us
since then whose lives drink
of those stone cold jars of water,
never seem to taste the rich and ruby wine
made by her son that wedding day.
What happened to that transformation scene?
How could the kingdom broached at Cana
turn into a cross, our festal song
become one long funereal dirge?
Might there be a bridegroom yet, beyond
the graveyard, at whose feast the wine
flows freely and forever, blesses,
kisses every tasting lip with
sweet surprising laughter?

J. Barrie Shepherd

CHURCH SERVICES NEAR COLLEGES

COLLEGE 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 (602) 623-7575
 Sun Eu 6, Wed 12:10

CALIFORNIA
SAN FRANCISCO STATE UNIV.
ECUMENICAL HOUSE
 190 Denslowe Dr., S.F. 94132
 Bryony Conner Woodruff, chap (415) 333-4920

STANFORD UNIVERSITY Stanford
CANTERBURY EPISCOPAL COMMUNITY AT STANFORD
 Room 22, Old Union Clubhouse (415) 725-0070
 The Rev. Penelope Duckworth, chap
 H Eu: Tues noon, Common Room (upstairs). Active Program

UNIV. OF CALIFORNIA AT BERKELEY
EPISCOPAL CHAPLAINCY at the Univ. of Calif.
 2334 Bancroft Way, 94704
 The Rev. Stephen Brannon, chap (415) 845-5838

COLORADO
ALL COLORADO COLLEGIATE INSTITUTIONS
COLLEGE AND YOUNG ADULT MINISTRIES
 Box 18-M, Denver
 Mrs. Nancy T. Grant, Acting Director (303) 773-8792
 Information regarding campus contacts, retreats, activities across Colorado

CONNECTICUT
YALE UNIVERSITY New Haven
THE EPISCOPAL CHURCH AT YALE 432-1140
 The Rev. Dorsey W.M. McConnell, chap
 Office: Bingham Hall B018
 Mail: 1955 Yale Station, New Haven, Conn. 06520
 Sun H Eu followed by dinner 5, Dwight Chapel. Mon-Fri: H Eu 5, Dwight Chapel (Tues — Branford Chapel)

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

The Church Services Near Colleges Directory is published in all of the January and September issues of THE LIVING CHURCH.

FLORIDA
UNIVERSITY OF FLORIDA Gainesville
INCARNATION 1522 W. University Ave.
 The Rev. David R. Francoeur, chap (904) 372-8506
 Sun HC 11. Wed H Eu & Healing 6:30

GEORGIA
ATLANTA UNIV. CENTER Atlanta
ABSALOM JONES CHAPEL at Canterbury Center
 791 Fair St., S.W.
 The Rev. Vincent P. Harris, chap
 Sun HC 11. Wed HC 7

ILLINOIS
EASTERN ILLINOIS UNIV. Charleston
EPISCOPAL CAMPUS MINISTRY
 The Rev. Donald J. Schroeder, chap (217) 348-8191
 Trinity Church, Mattoon 235-0018

SOUTHERN ILLINOIS UNIVERSITY Carbondale
ST. ANDREW'S 402 W. Mill
 The Very Rev. Lewis A. Payne and Peer Ministers
 Sun: 8, 10:15. 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 520 E. Seminary
 The Rev. William D. Wieland, r; the Rev. Dr. H. John Eigenbrodt, assoc
 Sun H Eu 10. Wed H Eu 12:20. Alt. Sun eve student supper

PURDUE UNIVERSITY West Lafayette
EPISCOPAL CAMPUS MINISTRY
 435 W. State St. 47906 (317) 743-1347
 The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d
 Sun HC 8:30, 10:30; HC/EP 4:30 dinner follows

VALPARAISO UNIVERSITY Valparaiso
ST. ANDREW'S 100 Erie St.
 The Rev. Robert G. Bramlett, D.Min.
 Sun 8, 10 H Eu. Tues 6:30, Wed 7:30. Phone 219-462-4946

IOWA
GRINNELL COLLEGE Grinnell
ST PAUL'S CHURCH and Student Center State St. & 6th
 The Rev. Willa M. Goodfellow, v & chap (515) 236-6254
 Sun HC 8 & 10:30. Eu and soup Wed noon

UNIVERSITY OF IOWA Iowa City
EPISCOPAL UNIVERSITY CHAPLAINCY
 26 E. Market 52245 (319) 351-2211
 The Rev. Ronald Osborne, chap
 Services and activities as announced

KANSAS
UNIV. OF KANSAS Lawrence
CANTERBURY HOUSE 1116 Louisiana
 The Rev. Anne Clevenger, the Rev. Mark Clevenger
 Sun H Eu 5; Thurs noon H Eu. Mon-Fri 7:30 MP

LOUISIANA
TULANE/LOYOLA/NEWCOMB New Orleans
CHAPEL OF THE HOLY SPIRIT 1100 Broadway
 The Rev. Ron Clingenpeel, chap
 Sun 8, 10, 5

MARYLAND
UNIV. OF MARYLAND College Park
MEMORIAL CHAPEL, Room #2116 (301) 454-2347
 H Eu Sun 10; Wed noon; Canterbury Tues 5:30

MASSACHUSETTS
HARVARD UNIVERSITY Cambridge
The Episcopal Chaplaincy at Harvard and Radcliffe
 Two Garden St. Cambridge, Mass. 02138
 The Rev. Stewart Barns, chap
 HC Sun 5. Active program

MICHIGAN
UNIV. OF MICHIGAN Ann Arbor
CANTERBURY HOUSE 218 N. Division St.
 The Rev. Virginia A. Peacock, chap; the Rev. Joseph Summers, ass't chap
 Sun H Eu 5 dinner following

WAYNE STATE UNIV. Detroit
THE EPISCOPAL CHAPLAINCY
 The Student Center Bldg., Room 687
 Fr. Duane W. H. Arnold, chap

MINNESOTA
UNIV. OF MINNESOTA Minneapolis/St. Paul
UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.
 The Rev. David Selzer, chap. Minneapolis 55414
 Sun Eu 6. Wed Eu 12:15 (612) 331-3552

MISSISSIPPI
MISSISSIPPI STATE UNIV. Starkville
 The Rev. Douglas Carter, chap
 Sun 6:30 Eu. dinner, discussion. Wed Eu 12:05 MSU Chapel

MISSOURI
SOUTHWEST MISSOURI STATE UNIV. (SMSU) Springfield
EPISCOPAL CAMPUS MINISTRY
 Ecumenical Center 680 S. Florence Ave.
 Fr. Bruce Gardner, CSSS, vicar (417) 865-8711
 Mass Mon 9. Daily Mass, MP & EP times posted

NEBRASKA
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
RUTGERS UNIV. New Brunswick
ST. MICHAEL'S CHAPEL
 40 Davidson Rd., Piscataway, N.J. 08854
 The Rev. Canon Henry L. Atkins, Jr., chap
 Sun H Eu & sermon 10:30

NEW MEXICO
ST. JOHN'S COLLEGE Sante Fe
 Church of the Holy Faith 311 E. Palace Ave.
 The Rev. Philip Wainwright, r
 Sun Masses 8 said, 9:15 & 11 sung. Wkdys as anno

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

OHIO
HEIDELBERG COLLEGE Tiffin
TIFFIN UNIVERSITY
OLD TRINITY
 Sun H Eu 8, 10. Wkdys as announced

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

(Continued on next page)

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

OHIO (Cont'd.)

OHIO WESLEYAN UNIVERSITY Delaware
ST. PETER'S 45 W. Winter St.
The Rev. Bettina Anderson, r
Sun H Eu 8, 10:30; Wed H Eu 7 & 11

PENNSYLVANIA

BRYN MAWR, HAVERFORD, VILLANOVA
GOOD SHEPHERD Montrose & Lancaster
The Rev. Jeffrey Steenson, r; the Rev. W. L. Prehn, c; the
Rev. John Holt, ass't
Sun 8 & 10; Weekday Eu 7:30. Welcome students!

CARLOW COLLEGE
CARNEGIE-MELLON UNIV. Pittsburgh
CHATHAM COLLEGE
UNIV. OF PITTSBURGH
CALVARY Shady at Walnut
The Rev. Arthur F. McNulty, r; the Rev. G. Kelly Marshall,
campus ministries; the Rev. Pamela Foster, pastoral care;
661-0120
Sun 8 & 12:15 HC; 10:30 Choral HC or MP

SOUTH CAROLINA

UNIV. OF SOUTH CAROLINA Columbia
DIOCESAN HOUSE 1115 Marion St.
P.O. Box 1789, Zip 29202
The Rev. Canon Howard F. Kempell, Jr., chap
(803) 771-7800
Sun Program & Service 6:30. Mid-Week activities as anno

TEXAS

PRAIRIE VIEW A & M UNIV. Prairie View
ST. FRANCIS OF ASSISI Dooley Drive
The Rev. C. Andrew Mephram, v & chap
Sun H Eu 9; Tues 12:30 H Eu on campus, Wed 5:30

TEXAS A & M UNIV. College Station
CANTERBURY HOUSE — Fr. Robert Sellers, chap
902 Jersey St. Episcopal Student Center
H Eu Sun 6:15; Mon 7:15; Wed 6; Thurs 12:10. Chapel of St.
Jude open 24 hours — EP Mon & Tues

VIRGINIA

**THE COLLEGE OF
WILLIAM & MARY** Williamsburg
CANTERBURY ASSN: BRUTON PARISH CHURCH
The Rev. Donald B. Harris, chap
Sun 7:30/ 9/ 11/ 5:30 H Eu, EP dinner follows. Thurs 5:30 H Eu
(Wren Chapel) dinner

WASHINGTON & LEE UNIV. Lexington
VIRGINIA MILITARY INSTITUTE
R.E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r & chap, the Rev. Hugh Brown, ass't/
co-chap
Sun H Eu 8:30, 10:30, 5 (Canterbury Fellowship). Wed 12:15

WISCONSIN

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

UNIV. OF WISCONSIN Madison
ST. FRANCIS HOUSE 1001 University Ave.
The Rev. Virginia Lund, assoc chap

If your church serves in a college
community, and your listing is not
included, please write to the
Advertising Manager
for the nominal rates.

NEWS

(Continued from page 7)

country are fed, housed and educated by the Episcopal sisters of the Order of St. Margaret. For the past year, this school has been the site of another medical ministry, one donated by retired Chattanooga dentist Dr. Frank Green, an Episcopal layman.

Dr. Green recalled his year at St. Vincent's supplying dental health care to lame, blind and deaf children, and his weekends of performing extractions in the rural areas, areas so mountainous and remote that a four-wheel drive vehicle was the only means of transporting his dental chair.

More than 90 percent of Haiti's people lose their teeth, Fr. Albert said. He said that people are simply not educated regarding proper care and that they have no funds for items such as toothbrushes.

Dr. Green, a participant in the national church program called Volunteers for Mission, has responded to the gospel in the "most important way," said the Rt. Rev. William Sanders, Bishop of East Tennessee. "By life, not by words."

"These are the commitments that make us a people, able to serve God in this area," Bishop Sanders told the convention. What the church is focusing on, he said, is the "fundamental calling of the church as the way of being the church."

East Tennessee's previous companion diocese, that of Costa Rica, involved a number of exchange visits, construction projects, summer work camps for youth, educational and financial consultation and the establishment of a \$300,000 trust fund for the diocese.

The churches in East Tennessee sent more than \$5,000 to the Diocese of Haiti last spring. The money, raised in large part by lenten projects of church school children, is to be used for the education of Haitian school children.

In another project of the diocese begun this fall, medicines and medical equipment are being gathered for use at St. Vincent's School. A donation of \$10,000 in children's physical therapy equipment made by the Orange Grove Center in Chattanooga was driven by Dr. Green from Chattanooga to Sarasota, Fla., in November. The equipment, which is destined for St. Vincent's School, will be flown to Port-au-Prince as space becomes available on commercial flights.

LINDA LOGAN

PEOPLE and PLACES

Appointments

The Rev. **Kenneth R. Cook** is assistant of St. John's, Welsh Rd. and Washington Lane, Huntingdon Valley, Pa. 19006. Add: 1819 Roberta Ave. Abington, Pa. 19001.

The Rev. **Fred Cryslar** is now rector of Emmanuel Church, Louisville, Ky. 40214.

The Rev. **Richard G. Fellows** is rector of the Church of the Annunciation, Box 978, Anna Maria, Fla. 34216.

The Rev. **Robert L. Ficks, III** is rector of St. John's, The Green, Washington, Conn. 06793.

The Rev. **Edward B. Gammons, Jr.** is rector of All Saints', Box 53, Bay Head, N.J. 08742.

The Rev. **Richardson A. Libby** is rector of Trinity Church, 1109 Main St., Branford, Conn. 06405.

The Ven. **Donald A. Seeks** is now archdeacon of the Diocese of San Joaquin, 4159 E. Dakota Ave., Fresno, Calif. 93726.

Ordinations

Priests

California—**John Charles Tolley**, chaplain, Bay Area Seafarers Service, Oakland and pastoral associate, St. Paul's, Walnut Creek, Calif. Add: 238 Mountaire Circle, Clayton, Calif. 94517.

Pittsburgh—**Ronald J. Sacco**, assistant, St. Mark's, 335 Locust St., Johnstown, Pa. 15904. **Donald Wilson**, assistant, St. Stephen's, Box 401, Sewickley, Pa. 15143.

San Diego—**Mark W. Gardner**, St. David's, 5050 Milton St., San Diego, Calif. 92110. **Mary S. McCarty**, 8350 Imperial Dr., Laurel, Md. 20708. **Ernesto R. Medina**, Trinity Church, 845 Chestnut St., Escondido, Calif. 92025.

West Texas—**Donald W. A. Bretz**, assistant, Good Shepherd, 700 S. Broadway, Corpus Christi, Texas 78401. **John Elliott Padgett**, assistant, St. Thomas', 1416 N. Loop 1604 East, San Antonio, Texas 78232.

Western North Carolina—**John Derek Harbin**, assistant, Grace Church, Asheville, N.C.

Deacons

California—**Stanley Graham Coppel, II**, deacon, St. Peter's, Redwood City, Calif. Add: 880 Neptune, Ct., San Mateo, Calif. 94404. **Charles Thomas Gratiot**, deacon, Christ Church, Los Altos, Calif. Add: 3534 Oak Knoll Dr., Redwood City, Calif. 94062. **William Thomas Schooler**, deacon, Christ Church, Portola Valley, Calif. Add: 352 Bay Rd., Atherton, Calif. 94025. **Lee Sherwin Vellom**, deacon, St. Patrick's Mission, El Cerrito, Calif. Add: 2237 Lupine Rd., Hercules, Calif. 94547. **Sharon L. Wagner**, assistant to vicar, St. Alban's Mission, Brentwood, Calif. Add: 1921 Hemlock Dr., Oakley, Calif. 94561.

Cathedral Clergy

The Rev. **Duane W.H. Arno** has been appointed precentor of the Cathedral Church of St. Paul, Detroit, Mich. Fr. Arnold continues as chaplain to Wayne State University.

The Rev. Canon **Norman V. Hollen**, canon for

mission and ministry, and the Rev. Canon **Steve Weston**, canon for program and communications, Diocese of Dallas, have both been named honorary canons by the dean and vestry of St. Matthew's Cathedral, Dallas, Texas. The Rev. Canon **Roma A. King, Jr.**, assistant of St. Matthew's Cathedral, has been named canon residentiary.

Resignations

The Rev. **J. William Brown**, as rector of St. Barnabas', Denton, Texas.

The Rev. **Bryan E. Glancey**, as rector of St. Stephen's, Niagara Falls, N.Y.

The Rev. **Ted Karpf**, as rector of St. Thomas', Dallas, Texas. Fr. Karpf is on a leave of absence from active ministry.

The Rev. **Joseph L. Knott**, as rector of St. Andrew's, Montevallo, Ala. Fr. Knott will be a therapist at Eastside Mental Health Center, 7612 1st Ave. North, Birmingham, Ala. 35206.

The Rev. **Robert D. Nix, Jr.**, as rector of St. Stephen's, Durham, N.C. Add: 82 Kimberly Dr., Durham 27707.

The Rev. **Gordon J. Stenning**, as rector of St. Mary's, Portsmouth, R.I.

Retirements

The Rev. **Robert J. Page**, as faculty member of Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary, Rochester, N.Y.

The Rev. **George Wells Razee**, as rector of St. John's, Bristol, Conn.

Changes of Address

The Rev. **Harold G. Hultgren** may now be addressed at Box 1507, Lucerne Valley, Calif. 91801.

Receptions

The Rev. **Alex Nagy** has been received into the Episcopal Church by the Rt. Rev. C. Brinkley Morton, Bishop of San Diego. Add: 491 Veronica Court, Chula Vista, Calif. 92011.

On Nov. 30 at the Cathedral of St. John the Divine, New York City, Deacon **Vincent Paul Young** was received into the Episcopal Church. Deacon Young serves St. Luke's, Eastchester, N.Y.

Renunciations

The Rt. Rev. **William Louis Stevens**, Bishop of Fond du Lac, formally accepted the renunciation and resignation of the ministry of **John Bernard Pahls, Jr.** on Nov. 10. This action is for reasons which do not affect his moral character.

Deaths

The Rev. **Herbert Brooke Morris**, retired priest of the Diocese of West Texas, died of heart disease at the age of 93 in Temple, Texas.

The former secretary of the Diocese of West Texas (1944-1963), Fr. Morris was a graduate of the University of the South and Episcopal Theological Seminary. After his ordination as priest in 1924, he served churches in Oklahoma and Minnesota prior to his going to Texas. From 1943 to 1948 he was rector of St. Paul's and vicar of St. Philip's, San Antonio, continuing at St. Philip's until 1958 while also serving as city missionary. A decorated veteran of World War I, Fr. Morris is survived by two sons, the Rev. Mack M. Morris and John H. Morris, and three grandchildren.

CLASSIFIED

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BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 558 Church St., Saratoga Springs, N.Y. 12866. (518) 587-7470.

CONTINUING EDUCATION

THE CHURCH YEAR AND THE DAILY OFFICE. A study of the historical development of the Daily Office and of the Church Year with attention to theological, liturgical, musical and pastoral aspects. June 26-July 7, 1989. Leaders: Dr. Marion Hatchett and Mr. James Litton. 3 hours academic credit. Tuition — \$450.00. Double room and meals — \$199.20. Single room and meals — \$235.70. Contact: **Connie Ensley, School of Theology, Sewanee, Tenn. 37375-4001. (615) 598-5931, Ext. 282.**

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, Fla. 32303. (904) 562-1595.

ORGANIZATIONS

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **Br. Stephen Storen, BSC, Director of Vocations, 42-27 164th St., Flushing, N.Y. 11357.**

TO BEAR WITNESS against novel doctrines or eccentric interpretations of the Gospel join others in the Evangelical and Catholic Mission. Write **ECM, 1206 Buchanan St., McLean, VA 22101.** To subscribe to our newsletter, send \$20.00.

POSITIONS OFFERED

TRINITY EPISCOPAL SCHOOL FOR MINISTRY seeks a professor of Pastoral Theology with experience in missions/evangelism, homiletics and pastoral care. Send resumé to: **Dr. Stephen F. Noll, TESM, 311 Eleventh St., Ambridge, Pa. 15003.**

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ORGANIST/DIRECTOR OF MUSIC. Half-time position, adult choir, contemporary youth choir, handbell choir, concert series. Steere 2 manual Tracker organ, pianos. Traditional and contemporary music. Services broadcast on Sundays. Parish membership of 700. Salary in the region of \$13,000 depending on qualifications and experience. Contact: **The Rev. Frank Howard, Trinity Episcopal Church, Church Street, Tariffville, Conn. 06081, telephone (203) 651-0201.**

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EPISCOPAL/UNION CHURCH with English and Spanish services needs bilingual priest. Write: **Search Committee, P.O. Box 935, Santo Domingo, Dominican Republic.**

POSITION OPEN January 1, 1990: Executive Secretary, General Board of Examining Chaplains and Administrator of the General Ordination Examinations. One-half time. GBEC Office will be relocated to suit new applicant. Applicant should be seminary trained, pastoral, attentive to detail. For full position description and application write: **The Rt. Rev. O'Kelley Whitaker, Chair of the Search Committee, 310 Montgomery St., Suite 200, Syracuse, N.Y. 13202-2093.** Completed applications must be received by March 15, 1989.

EPISCOPAL WORLD MISSION, INC. welcomes spiritually-mature lay and ordained applicants for difficult, long-term service in the Middle East, Africa, Spain, the Pacific. Write: **Missionary Personnel Coordinator, Box 490, Forest City, N.C. 28043.**

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BULLETIN INSERTS with Sunday readings from the New English Bible. — **FREE SAMPLES** — *The Propers*, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.

VACATION/RENTAL

CUERNAVACA, MEXICO. Vacation, Spanish study, sabbaticals. Apartment rental information: **Hawkins Properties, 4308 Lambeth, Fort Worth, Texas 76103. (817) 534-4925/534-0233.**

WANTED

MATERIALS (copies of minutes, photographs, programs, letters) for forthcoming publication of "The History of The Guild of All Souls in America." The history is being written to commemorate the centenary of the Guild in America. Please send materials or any anecdotes of the Guild to: **Steven A. Haws, c/o S. Clement's Clergy House, 2013 Appletree St., Philadelphia, Pa. 19103** not later than 15th March 1989.

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The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Mass 8 (Low), 10 (Sol)

WASHINGTON, D.C.

WASHINGTON CATHEDRAL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:3-15, Sun 12:30-2:45. Hours 10:4-3:00 Mon-Fri, 10:4:30 Sat & Sun

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

CLEARWATER, FLA.

ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Paul Dickson, assoc emeritus; the Rev. Louise Muenz, pastoral d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
William H. Folwell, bishop; Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Manning, Ashmun N. Brown, deacons
H Eu 7:30, 9, 11:15, 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30, Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill, Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

ST. PETERSBURG, FLA.

ST. VINCENT'S 5441 Ninth Ave., No.
Fr. Michael H. Day, r; Fr. Carroll Hall, ass't; Barbara Watson Day, DRE
Sun Eu & Service 8 & 10, Ch S, Adult Ed 9. Wed Eu & LOH 10, Youth Club & EYC 4-8

INDIANAPOLIS, IND.

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Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun 8 & weekdays — Christ Church undercroft.
Sun 9:30 Christian Ed; 10:30 Cho Eu — St. Mary's Church, 317 No. New Jersey

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.

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry Sts.
The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

BALTIMORE, MD.

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The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. George G. Merrill, MD., Ph.D., the Rev. Gibson J. Wells, MD., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BOSTON, MASS.

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

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

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

NORTH ADAMS, MASS.

ST. JOHN'S 59 Summer St.
The Rev. Lawrence C. Provenzano, r
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu 12:10

ST. LOUIS, MO.

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13th and Locust Sts. — Downtown
Sun 8, 9, 11 & 4. Mon-Fri 12:10

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The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee, the Rev. William K. Christian, III, the Rev. Steven W. Lawler, assoc; Virginia L. Bennett, sem; the Rt. Rev. Michael Marshall, Anglican Institute
Sun Services: 8, 9:15, 11:15, 12:30, 5:30. Ch S 9:15 & 11:15. MP, HC, EP daily

OMAHA, NEB.

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Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9, Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

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Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

NEWARK, N.J.

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

ALBUQUERQUE, N.M.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPIPHANY 1393 York Ave. at 74th St.
J. K. Johannson, c; J. Fisher, 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.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, a
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. 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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS 12:30. 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 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun 11. Reconciliation Sun 9

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Andrew A. Barasda, Jr., r
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-April, 5. C 1st Sat 4-5

DALLAS, TEXAS

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5100 Ross Avenue 75206 823-8135
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-Jimenez, canon missionary; the Rev. Stephen Weston, canon to the ordinary; the Rev. Donald Johnson, c; the Rev. Francis Craig, ass't;
Sun services: 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdys Wed & Holy Day 10 H Eu. Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

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

FORT WORTH, TEXAS

ALL SAINTS' CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:45 (Sat 7:45), Wed & HD 10, 5:45. EP daily 6. C Sat 12-1

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor
Sun 7:30 & 9 H Eu, 11:15 MP (1S, 3S & 5S HC). (512) 226-2426

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 4. Daily as anno

A Church Services listing is a sound investment in the promotion of church attendance by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.