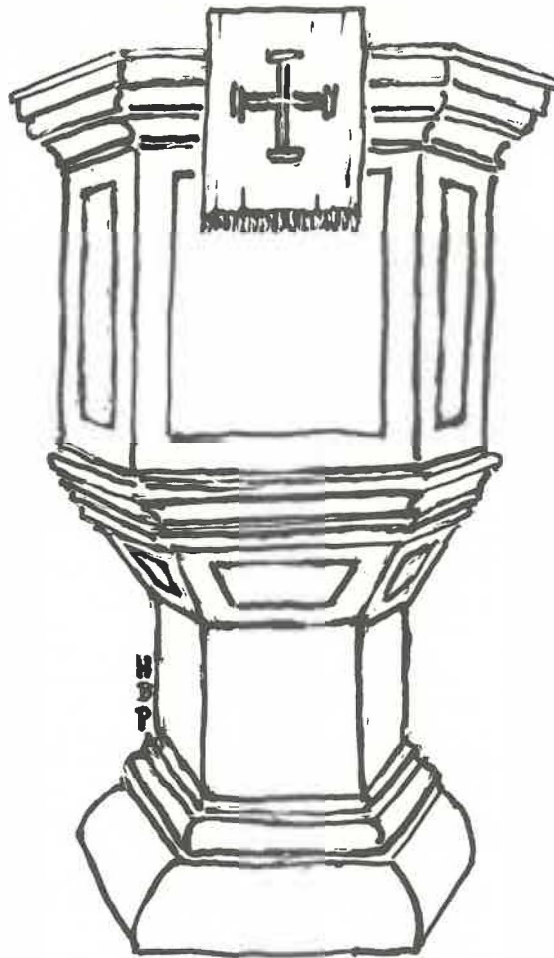


WHO OCCUPIES THE PULPIT?



The church might be healthier if more priests were also preachers [see page 11].

The First Article

THE LIVING CHURCH

Volume 177 Established 1878 Number 25

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DEPARTMENTS

| | |
|-------------------|----|
| Books | 13 |
| Editorials | 11 |
| The First Article | 2 |
| From the Past | 12 |
| Letters | 3 |
| News | 5 |

ARTICLE

| | |
|-----------------------------------|---|
| Missionary Needs in Today's World | |
| A Living Church Interview | 8 |

CALENDAR

| | |
|----------------|--|
| December | |
| 17. Advent 3 | |
| 20. Ember Day | |
| 21. St. Thomas | |
| 22. Ember Day | |
| 23. Ember Day | |

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Advent is the season that points to time, to history, to the mysterious flow of life, through which and in which the Lord God chose to come among us. Last week we thought about time as a cycle. When we experience Advent and once more prepare for Christmas, as we perhaps have on many previous years, we are of course aware of this repetition.

Yet, the content of the Advent message itself is very different. The Book of Isaiah which the church reads in this season, John the Baptist the Lord's



Forerunner, or the Angel Gabriel who came to Mary, these did not come to announce repetition. They came as spokesmen of the God who makes new, who does what has not been done before. As one of our Advent readings puts it,

For behold, I create new heavens and a new earth; and the former things shall not be remembered or come to mind.

(Isaiah 65:17)

This passage goes on to speak of the blessedness to be experienced in the reestablished Jerusalem. To express the drastic quality of redemption, the author

poetically describes nature itself becoming a "peaceable kingdom."

The wolf and the lamb shall feed together, the lion shall eat straw like the ox; and dust shall be the serpent's food.

They shall not hurt or destroy in all my holy mountain, says the Lord.

(Isaiah 65:25)

These words, like others in the last part of this book, are not believed to have been written by the historical prophet Isaiah (who lived in the eighth century before Christ), but by other Hebrew authors living at later periods. The last eleven chapters (including this chapter 65) may have been written as late as 400 B.C. This chapter clearly reflects, however, the prophet Isaiah's own chapter 11, another passage which, in the liturgical tradition of our church, is associated with Advent. The "peaceable kingdom" is also described in this earlier chapter:

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them.

The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox.

The sucking child shall play over the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain;

for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

(Isaiah 11:6-9)

Such predictions clearly fall outside the ordinary course of nature, as well as outside the ordinary course of history. Yet they testify most eloquently to the God who created all things and who can, in his good time, recreate them, the God who can "save both man and beast" (Psalm 36:6/7). God calls us to move toward his kingdom in this life, although it will only be fulfilled in the life to come. Jesus Christ came to be born among us both as our Lord here and now, and as the Good Shepherd who will lead us to that better land.

THE EDITOR

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

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LETTERS

Concern and Confidence

As a concerned Episcopalian I have been much troubled by the various changes and proposed reforms in the liturgy of our services. I feel that I cannot accept some changes and yet to fight against them and cause more dissension seems wrong, too.

In my search for an answer, I recently read *Christ's Life: Our Life* by John B. Coburn, Bishop of Massachusetts. Bishop Coburn has an acute understanding of the church as it is today and equates it with the same type of situation in Christ's time on earth. In chapter nine one section is particularly comforting. "Jesus said, 'No religious institution is an end to itself; Only God is. Put your trust in him. Put your institutions in his hands. Then you will survive, your institutions will survive.'"

As Christ was put on trial in his time, so are we put on trial in our troubled times. But, to again quote Bishop Coburn, "Forms are not canonized in tablets of stone. They are not God, they are forms. Man was not made for the Sabbath. Ritual is made to serve man."

While many of us are upset and disagree with the changes, let us "Put our church and trust in God's hands" and the church will survive long after these troubled times are past history. I urge everyone to read Bishop Coburn's book for understanding and comfort and assurance.

JUNE GOYNE

Palmyra, N.J.

Power of the Spirit

I am sorry that Mr. Knox [TLC, Oct. 22] is so distressed about the Charismatic Renewal. He is certainly far afield to equate us with Moonies, Hare Krishna, et al.

He doesn't realize that the saints of the church were charismatic in their faith and in their lives even if they did not know or use that name. As Fr. Dennis Bennett has said, "A charismatic Christian is one who is moving in the power of the Holy Spirit."

Let us pray that all Christians may go with Jesus in the power of Pentecost.

RAYMOND MUNDT, M.D.

Santa Clara, Calif.

Robert B. Knox asks why charismatics don't "join a real pentecostal church and leave the troubled Episcopal Church alone" [TLC, Oct. 22]. In my own case I find that my charismatic involvement has made me a much more committed catholic than I was before (and much less a spike!). After my initial en-



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thusiasm had subsided I found myself stopping and reassessing where I stood and discovered that my appreciation of the truths and riches of the catholic faith had been immeasurably deepened. Catholic teaching has always stressed the mystical; my charismatic experience has fortified that as a living and powerful reality. I have also found myself enabled to discern between the good and the not so good in charismatic renewal. I honestly don't believe I *could* join a "real pentecostal church" because there is so much lacking in classical pentecostalism in the way of the sacramental life, proper historical perspective, and apostolic order. Many other Episcopal charismatics have very likely found the same true for them.

In renewal movements of any kind "birth pangs" will be experienced and it's inevitable that there will be misdirected zeal, indiscretion, spiritual pride, and lack of love. Those of us in charismatic renewal or whatever need to be careful in these areas and repent when we err, seeking forgiveness from those we offend. Time and time alone will separate the good and bad. But I really am persuaded that the "troubled Episcopal Church" is troubled because of years of theological fence-straddling, poor teaching, and comfortable respectability. Unless we are a church truly *catholic*, truly *evangelical*, and truly *charismatic*—in the *best* sense of those words—we will never be the church that

God has for all eternity planned for us to be. We *are* a "real pentecostal church" if we are really seeking to live in the light of the Resurrection and the power of Pentecost. I hope none of us consciously seeks to live otherwise.

(The Rev.) JOHN B. PAHLS, JR.
St. Andrew's Church
Brewster, N.Y.

Purpose of ROTC?

The photo [TLC, Oct 22] and story on the Howe Military School winning the Army's "Honor Unit with Distinction" is yet another reminder of how we prepare our children for war. It is so easy for parents and teachers to want summer camps, educational opportunities, etc., for their children and to forget that the purpose of Army Junior ROTC is to train children to kill one another in war.

The way of the world is not the way of Christ. In our baptism we promise to "renounce the evil powers which corrupt and destroy the creatures of God."

DANA S. GRUBB
Vice Chairman
Episcopal Peace Fellowship
Washington, D.C.

Mockery of Islam

The announcement [TLC, Sept. 17] of an Episcopal priest's selection as Imperial Chaplain for the Shriners prompts me to record a conviction I have had since childhood—that it is at least ques-

tionable whether a clergyman can be an active Mason without danger of confusing the faithful. It is a simple fact that the lodge is for many a substitute for the church.

However that may be, I feel especially strongly about priests as active Shriners because much of what *they* do ceremonially is in deliberate mockery of Islam. I can recall in the long ago being shocked, before I really knew why, when I saw my rector marching in a Shriners' parade wearing simultaneously a fez and a clerical collar.

I am not unaware or unappreciative of the good works done by Shriners, but of course this is utterly irrelevant to my point.

(The Rev.) ALFRED TRAVERSE
St. John's Church
Huntingdon, Pa.

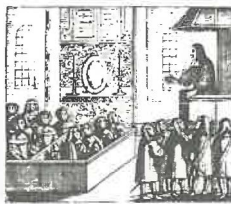
Anglican Catholic Church

To me one of the high points of the Dallas Synod occurred while the one group was out of the meeting. A ten minute period of silent prayer to the Holy Spirit was called for. During this period several hundred people were on their knees. There was absolute silence in the room. No whispering, no shuffling of papers, no moving of the body, just prayer that all differences might be settled and the work of the synod continued. I have never seen anything like it before at any convention or synod. A recess for lunch was called following this. After lunch the entire synod came together again and a spirit of give and take remained through the rest of the meetings. Several times shorter periods of prayer were called for. I believe that the Holy Spirit was at work helping to smooth all differences and allowing the synod to work together as a family.

The number of days allowed was not enough for a monumental task of this sort without any difficulty at the start. The day started with Morning Prayer and Mass at 7:00 a.m.; at 10:30 p.m. evening prayers were offered and then the work continued until almost midnight. A number of articles were approved and the balance conditionally accepted until the next synod. The voting on the name brought out the fact that there were many people all over the world who wished to remain loyal to the traditions and doctrine of the Anglican Catholic Church and were looking for a home.

In closing, I say, let's not build up the organizational differences, that are almost bound to occur in any church, but thank God there were no doctrinal differences, and that the synod was ready to let the Holy Spirit speak and to hear his voice, so they could come together as friends and fellow Christians.

BROTHER JUNIPER, O.S.F.
Hat Rock Valley Retreat Center
Monument Valley, Utah



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THE LIVING CHURCH

December 17, 1978
Third Sunday of Advent

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Margaret Mead Dies in New York

Dr. Margaret Mead, noted anthropologist, social critic, and Episcopal laywoman, died in New York City on November 15. She was 76.

Dr. Mead was a frequent participant in World Council of Churches (WCC) activities as a speaker and advisor. Over the years, she lectured before many different religious bodies on such diverse subjects as family life, nuclear war, and the spiritual hunger of youth. She possessed wide expertise in many fields beside that of anthropology—family life, ecology, education, mental health, and international relations were among her many interests.

Dr. Keith Bridson, director of the WCC's New York office, said Dr. Mead's "straightforward, articulate, and emotionally charged contributions to the worldwide ecumenical conversation will be deeply missed in the World Council of Churches."

He added that because of her distinction in the scholarly world and in the public arena, "Margaret Mead's commitment to and involvement with the church over the years has not gained the attention it deserves. She represented the Episcopal Church in many ecumenical conferences and committees. She was a member of the WCC's working committee on Church and Society and was frequently the one to present the program



Margaret Mead

RNS

of that unit to the WCC's General Committee."

Dr. Mead's affiliation with the Episcopal Church "was far from nominal," said Dr. Bridson. "On one occasion she demanded that provisions be made for services of Holy Communion at an ecumenical conference in Italy, or she would refuse to attend. As often, she had her way."

In 1972, Dr. Mead told the National Council of Churches General Assembly that the ecological crisis offered the church the greatest opportunity it ever had to practice what it preaches. In 1971, she told a campus clergy conference that suburban churches and synagogues unwittingly were causing youth to turn away from organized religion by becoming "social institutions" devoid of real spiritual presence. In their attempts to build a religion with meaning, she said modern youth are creating a "mish-mash from every religion that ever existed," which she said reminded her of what primitive people do when they first encounter civilization.

The dynamics of family life concerned Dr. Mead; in 1969 she shocked many people by declaring that the so-called "nuclear" family was one of the worst forms ever invented. She favored clusters of 20 people or more, including couples with children, single adults, and elderly people. Recently, she told an NCC consultation that couples who have children should accept more responsibility in carrying out their marital commitment. She referred to the 9 million single-parent homes in the U.S., and said we can't go on with marriage and divorce practices "which present us with a mass of children from broken homes."

Margaret Mead was born in Philadelphia, Pa., the eldest in a family of four girls and a boy. Her father, Edward S. Mead, was a teacher at the University of Pennsylvania, and her mother, Emily, was a sociologist.

Her first book, *Coming of Age in Samoa*, brought her immediate fame when it was published in 1928, and it is regarded as a classic work in the field of anthropology. She was affiliated with the American Museum of Natural History in New York since 1928, and held several college teaching posts. Her latest book, *Letters from the Field*, is reviewed in this issue.

Dr. Mead was married three times, and leaves a daughter, Mary Catherine

Kassarjian, now dean of social sciences at Raza Shah Civar University in Iran, and one granddaughter. A memorial service was held at St. Paul's Chapel, Columbia University.

Dean: Church Does too Much Pontificating

The Rev. Krister Stendahl, biblical scholar and Dean of Harvard Divinity School, said that the church has too long pontificated upon issues on which it might be wrong.

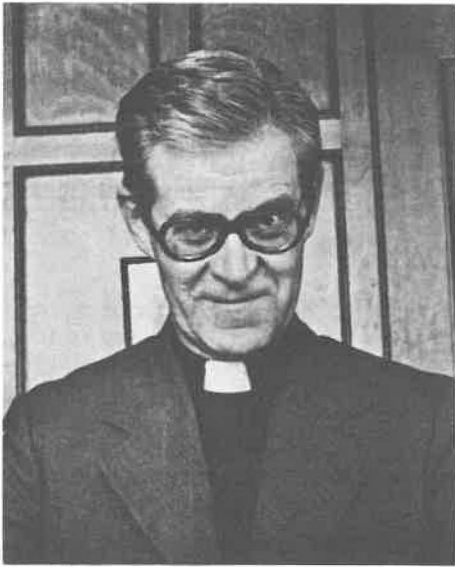
Dr. Stendahl was the keynote speaker at the Family Life Conference in Denver, Colo., sponsored by the Committee on Social and Specialized Ministries of the Episcopal Church's Church in Society office.

Areas in which the church has pontificated too much, Dr. Stendahl believes, are sex, marriage, and divorce. He said that when St. Paul discussed marriage and divorce in I Corinthians 7 he "distinguished between what had come from the Lord and what hadn't. The church would be wiser to make that distinction also."

In a speech and later in an interview, Dr. Stendahl said that contemporary contraceptive devices have meant "the liberation of women, whether we like it or not." The argument parents have always used against pre-marital sex—pregnancy—"doesn't carry so much weight anymore ... now, they have vulgarized that argument into one about fear of VD (venereal disease)," he said. "But they don't want to deal with that because they believe that VD just shouldn't exist."

The Christian attitude toward pre-marital sex actually "sexualized" marriage, in Dr. Stendahl's opinion. Now that birth control is available, marriage is become desexualized, and young people aren't marrying solely for sex. He sees this as good, since marriages based solely on sex have caused considerable problems, he said.

Dr. Stendahl said the church must face the challenge of new factors and said it should actually be "a lab in which Christians trust one another to experiment in the realm where there is no word from the Lord. It's a risky business. It presupposes trust and a church with diversity," he said. "We haven't yet understood we are guinea pigs in God's



Dr. Stendahl: "We are guinea pigs in God's Kingdom."

kingdom in finding out the truth," he said. "Love means to be able to allow the experiment to go on and leave the judgement to God. He'll sort it out."

The church can be a laboratory, for instance, in lifestyles, in the issue of homosexuality, and in the sexuality of the handicapped and retarded.

Dr. Stendahl said he is not recommending an "anything goes" attitude, "but the point is we musn't pontificate." If such an approach is adopted, he said, "I have the feeling we can work on it slowly and in the right way and a lot of lay people will be much more prepared than we think they will be."

Born in Stockholm, Sweden, in 1921, Dr. Stendahl is a graduate of Uppsala University. He studied in Cambridge, England, Paris, and was the recipient of a Guggenheim Fellowship. He was ordained a priest of the Church of Sweden in 1944. Dr. Stendahl has taught at Harvard Divinity School since 1954. He is the author of a number of books on biblical subjects, and has published articles and essays in Swedish, German, and American journals and encyclopedias.

The Family Life Conference was designed originally so that it would be able to provide a channel for the church to participate in the planned White House conference on family life. When that conference was postponed, the Episcopal planners decided to make their gathering reflective, liturgical and educational, with an aim of involving the entire church rather than of affecting immediate public policy.

God and Country Award

Jack H. Pullium, III, was recently awarded the national Boy Scout God and Country award. After a year and a half of work, he was presented the award at a

service at Christ Church, Warren, Ohio, by the Rev. C. Joseph Sitts, rector.

Jack, 15, is a member of Troop #161, a troop for the handicapped sponsored by the Warren Rotary Club. The troop meets under the direction of Mr. Earl Freet, scoutmaster. Jack has been ill with muscular dystrophy since he was six years old, and is the Trumbull County poster child for the Muscular Dystrophy Association for 1978.

Although he is totally confined to a wheelchair and is able to write with only one hand, Jack entered into a rigorous course of study about his church. His sponsor and advisor in the program was Mr. John I. Ganard, senior warden of Christ Church. Jack completed a ten-hour service project to the parish by addressing envelopes to shut-ins. He is active in both the Christian Education program and the Episcopal Young Churchmen at Christ Church.

As a part of his study, he observed the church at the diocesan level with a visit to Trinity Cathedral in Cleveland, coupled with an interview with the Rt. Rev. John Burt, Bishop of Ohio. On a national level, Jack, with his family and his advisor, visited the National Cathedral in Washington, D.C., and the National Shrine of the Immaculate Conception.

He lives with his parents, Mr. and Mrs. Jack (Betty) Pullium, Jr., and his brother, Daniel, in Warren.

New International Bible Published

After 10 years of work, the New International Version of the Bible (NIV) was published late in October. The Zondervan Corporation, which is printing the

commercial edition, reported sales of over 1,060,000 copies before the date of publication.

The concept of the NIV originated in the 1950s when the Christian Reformed Church and the National Association of Evangelicals appointed committees to study the need for and the feasibility of producing a new translation of the Bible. In 1965, an ad hoc committee of scholars was formed and a conference was held the following year in Chicago, at which time 100 Christian leaders and Bible scholars agreed on a translation that would be both modern in idiom and faithful to the original languages.

New York Bible Society International took sponsorship of the project in 1967, and established a 15-member Committee on Bible Translation. Work began in 1968, and in 1969, the NIV Gospel of John was published. The NIV New Testament appeared first in 1973, and separate editions of Isaiah, Daniel, Proverbs, and Ecclesiastes were issued in subsequent years until the complete NIV Bible was ready.

Dr. Edwin H. Palmer, executive secretary of the NIV translation committee, said it is different from the Revised Standard Version (RSV) in that the RSV is a revision of previous translations but not a new translation. Comparing the work of his committee and that of the RSV committee, he said, "Our goal was to produce the best translation possible. Their goal was to produce the best revision possible."

A brochure describes the NIV as "a Bible for all occasions—for private as well as for liturgical use, for devotions as well as Bible study, for edifying the church member as well as for teaching the unchurched, for preaching as well as for memorizing."



Jack H. Pullium, III, and the Rev. C. Joseph Sitts.

CONVENTIONS

Two major resolutions were voted on at the Diocese of **Eastern Oregon's** eighth annual convention held the first weekend in November. The first reaffirmed the position taken by the General Conventions of 1958 and 1969 opposing capital punishment. The second opposed proposed congressional legislation designed to abrogate existing Indian treaties and to terminate existing Indian reservations.

Stewardship and Christian education were high on the list of priorities set by the convention for diocesan council, and participation in Venture in Mission was commended, with emphasis on prayer and study of mission. Other business included the election of deputies to the 1979 General Convention and members to the standing committee and diocesan council.

• • •

The **Colorado** diocesan convention authorized raising \$2 million as its part in the Venture in Mission program, \$775,000 to be expended outside the diocese and the remainder for local projects. The convention petitioned General Convention to permit deacons to sit in clerical deputations but rejected a memorial which would have asked the Standing Liturgical Commission to suggest authorization for continued use of the 1928 Prayer Book after the proposed book receives final approval. In an unusual action, the convention refused even to permit discussion of a series of memorials challenging positions taken by the church on ordination of women, remarriage of divorced persons, and homosexuality. A 1979 budget of \$550,000, slightly larger than for the current year, was adopted with \$110,000 designated for the national church.

• • •

Convention of the Diocese of **Erie** was held October 28, at the Cathedral Church of St. Paul, Erie, Pa. The main thrust of the convention was the restructuring of the diocese, on a trial period basis, whereby the principal modification was to form a diocesan council composed of elected representatives from each deanery, plus additional members elected by convention, with the deans, treasurer, and chancellor, ex officio. The bishop is the president of the council, which will have five subcommittees: program, budget, financial management, personnel, and executive committee. A memorial to the General Convention asks that the "conscience clauses" subscribed to by Lambeth Con-

ference and the House of Bishops be reaffirmed by resolution of General Convention, "so that autonomy of provinces, dioceses, parishes, and individual lay persons and clergy, and their consciences" in the matter of the ordination of women "can be preserved without prejudice to their right to accept or reject the concept and ministry of women priests of this church." Other resolutions were directed toward the future of St. Barnabas House, youth ministry, and evangelism. The Rev. Canon H. Michael Harmuth, the bishop's deputy, was appointed Archdeacon of Erie by the bishop, the Rt. Rev. Donald James Davis, whose fifth anniversary as bishop was gratefully acknowledged by a standing ovation. Bishop Davis' charge to the convention included a report on the Lambeth Conference.

• • •

The 193rd convention of the Diocese of **Massachusetts**, meeting in Boston on November 3 and 4, opened with a banquet at which the speaker was the Rt. Rev. John E. Hines, former Presiding Bishop, who called the church to be truly itself in reaching out to those crying out in need in this world. Convention business included the first complete audit of diocesan resources in many years, and a vote of thanks to retiring treasurer Timothy Hunt, under whose aegis the audit was accomplished. In his address to the convention, the Rt. Rev. John B. Coburn, Bishop of Massachusetts, called the diocese to search for the will of God for its mission, and commented on signs of life to be seen in the diocese. Resolutions urging permission for continued use of the 1928 Prayer Book, urging attention to the hunger problem, suggesting that the 1982 General Convention meet in a state which has ratified the ERA, and urging the placement of ordained and lay women in positions of leadership were all passed. Resolutions on the attaining of peace in the Middle East and suggesting a way thereto, and the suggestion that there be no canonical bar to ordination of homosexuals (but rather affirming the jurisdiction of bishops and standing committees in this matter) were defeated. Two canons on the filling of vacant cures and the dissolution of pastoral relation were referred to General Convention. A measure of the better spirit in the diocese was the fact that this convention finished its business and did not have to adjourn for lack of a quorum.

• • •

Delegates in **Western Massachusetts** defeated a resolution that would have called into question an \$85,000 World Council of Churches grant to Rho-

desian guerrilla forces, and tabled another that would have provided for continued, but limited, use of the 1928 Book of Common Prayer. The decisions were made at the 77th annual convention of the Diocese of Western Massachusetts, held at St. Stephen's Church in Pittsfield. The theme of the convention was "Venture in Mission." Delegates elected clerical and lay delegates to the next General Convention. In addition, they adopted a \$995,275 budget for the coming year which is five percent higher than this year's and gave unanimous approval to VIM among other business in the day-long session. The Rt. Rev. Alexander D. Stewart, bishop of the diocese and presiding officer at the convention, said the resolution on the Rhodesian grant was turned down because the delegates found it inappropriately directed toward the Episcopal Church instead of the World Council. "The key thing that should be made clear," he said, "was that the convention was not voting in favor of Rhodesian guerrilla action, but was merely saying the resolution was not the appropriate way to handle the matter." The national church had no share in the grant. During the convention's Festival Eucharist, Bishop Stewart presented surprise citations to three diocesan clergymen, the Rev. Robert S.S. Whitman, rector of Trinity Church; the Rev. Philip Steinmetz, retired vicar of the United Parish of Ashfield; and the Rev. Rush Smith, former canon on the diocesan staff. The convention also adopted a resolution commending long-time diocesan treasurer Robert Adolphson of Springfield, who retired this year after 32 years.

• • •

Rhode Island Episcopalians favor retention of the 1928 Prayer Book as an alternate form or worship. A resolution on the use of the Book had the backing of the Rt. Rev. Frederick H. Belden, Bishop of Rhode Island, who was a member of the commission which drafted the Proposed Prayer Book. Use of the 1928 Book is "still possible" because the Proposed Book incorporated many of the liturgical prayers found in the older one, Bishop Belden told delegates to the annual convention of the Diocese of **Rhode Island**. Permitting use of the 1928 Prayer Book would also be an act of "Christian charity" toward those who have not been able to adapt to the revised book, he said. In other action, a proposal condemning abortion as the "premeditated taking of human life" was tabled in a 90 to 65 vote after considerable debate. Another resolution reaffirming stands taken by the national church in 1967 and 1976, permitting abortion in cases of rape, incest, fetal deformity or when the physical or mental health of the mother is threatened, was also tabled.



The Hannums outside the U.S. Center for World Mission.

MISSIONARY IN TODAY'S WORLD

*To overcome
of distance, language,
and cultural differences,
specialized knowledge*

A Living Church interview

A longtime friend, the Rev. Walter Hannum, was interviewed by our editor when he visited Wisconsin on a speaking tour this year.

It is a great personal pleasure for me to welcome you to the pages of THE LIVING CHURCH, Walter. As you know, we do not have many people nowadays who see themselves primarily as missionaries. Many people think that being a missionary has gone out of date.

I am glad to respond to that, for Christian missionaries were never more needed than they are today. There are 2.8 billion non-Christians in the world today. Five out of six of these will live their life and die without ever having known Jesus Christ. Approximately two billion of these live in areas (such as China) where no existing church, missionary organization, source of Christian literature, or Christian community can easily reach them or communicate with them. Distance, language, nationality and cultures have created tremendous barriers. To overcome these barriers requires both specialized knowledge and

skill as well as the necessary commitment to the service of our Lord. This is why I believe we need large numbers of trained, professional missionaries who see this as their life-long vocation. To speak realistically about missionary work in today's world requires a whole new vision which the Episcopal Church has hardly glimpsed.

How did you yourself come to see missionary work in global contemporary terms?

I didn't see it all at once. I served three years in the Navy in World War II, finished college and prepared for the priesthood at Philadelphia Divinity School. During seminary, I spent one summer in the Town and Country Church Program at Roanridge and one summer in Alaska. After graduation in 1953, I went straight to Alaska, was ordained, and served two years in Tanana, an Athabascan Indian village in North-

ern Alaska. I enjoyed the work and thought I was doing well. It was during those years that a lady in Fairbanks asked me what it was I was trying to accomplish. This question returned to my mind many times. I later served nearly a decade in the larger community of Fort Yukon, just below the Arctic Circle on the Yukon River. This was a good congregation of Athabascans and some settlers from the "lower 48 states." I was also priest in charge of missions in half a dozen surrounding villages, over an area half the size of the State of Pennsylvania. I traveled by river boat in summer, and by bush planes—the small aircraft flown by skilled pilots in the Alaskan interior. I went by dog sled to visit those natives and old timers who lived away from villages. I believe it was at Fort Yukon that you and I first met.

Yes, and I remember vividly the little city of Fort Yukon, with its log cabins nestled in the snow and the clumps of fir trees pointing up like fingers toward the sparkling stars in the dark Arctic sky. It was in 1960, and I don't think you were married yet.

I married two years later. My wife Louise, as you know, is very much of a teacher and missionary in her own right. Before going to Alaska, she taught near Philadelphia and had extensive experience both with disadvantaged and exceptional children. She also did rural mission work for the Diocese of Central New York. In Alaska her educational skills were constantly being utilized.

Y NEEDS DAY'S RLD

*ve barriers
ge, nationality
requires
ged and skill.*

Where did you go after Fort Yukon?

We were in Juneau in southern Alaska for two years, where I was associate rector of the large parish there in the state capitol. I was particularly interested in legislation involving the native peoples. In 1966 we went to Point Hope, an Eskimo community situated on a strip of sand jutting out into the Bering Sea. About 400 people live there. It is said to be the oldest continuously inhabited city in North America. This was quite a change for us, as the Eskimo people, or Inuit, as they call themselves, have a rich culture of their own and are quite different from the American Indians.

What were your particular interests there?

In the Upper Yukon area, I had trained and presented for ordination several Athabaskan Indians: David Salmon, Isaac Tritt, Phillip Peter, and Titus Peter. My most immediate objective in Point Hope was to train for ordination a leading man in the community, Donald Oktuluk. We already had an Eskimo priest in another village, the Rev. Milton Swan—he was the first ordained. Donald was to be the second. He was actually elected by the people of Point Hope to be ordained in the way advocated by Roland Allen [TLC, Feb. 12]. During these years I was asked by Bishop William Gordon to be Archdeacon of the Arctic with responsibility for Eskimo work. After Donald was ordained and had taken over the church in Point Hope, I was given responsibility for

all the villages in the North. Going back to when I was still in Point Hope, it was in 1967, you remember, that we planned with Bishop Gordon the conference on missionary strategy for the villages of the North.

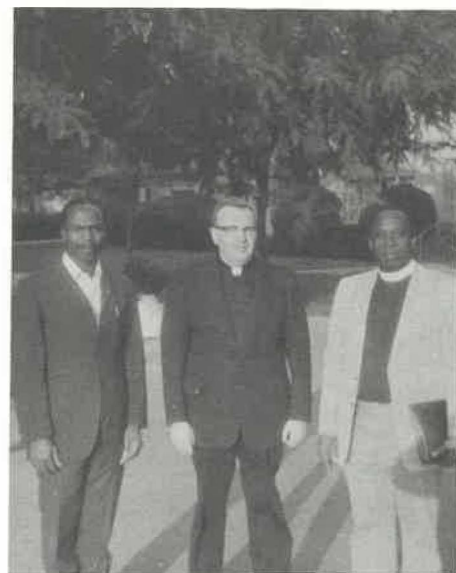
I will never forget that, as it was perhaps the most important point in my own ministry.

You went to Fort Yukon, with David Cochran as your assistant, and we spent day after day in the parish house, with all the clergy and principal lay readers of the village churches going over our problem again and again until a new strategy of training indigenous leadership began to emerge. In the years that followed, Bishop Gordon and I, in our various ways, worked to carry out that strategy. An increasing number of Indian and Eskimo ordinands were prepared, as were some settlers of English-speaking backgrounds and many changes were made. I was still not satisfied, however, with our methods of teaching. I especially did not feel we had yet entirely crossed the barriers of communication with the Eskimo and Indian people.

Peoples of other cultures, such as Indians or Eskimos, to name two distinct and quite different groups, have their own distinct and different feelings and attitudes about life and death, about their belongings, about the land they occupy, and so forth. All this affects their religious outlook too.

Could you give any specifics of the latter?

Two brief anecdotes relate to the Christmas season. An old Indian lady was shut in, and I went to visit her on Christmas Eve. Many relatives were present. I held her hand, wished her Merry Christmas, and said Jesus had come so that we could be with him. She said "Thank you, I knew you would come," and she died at once in peace. The body

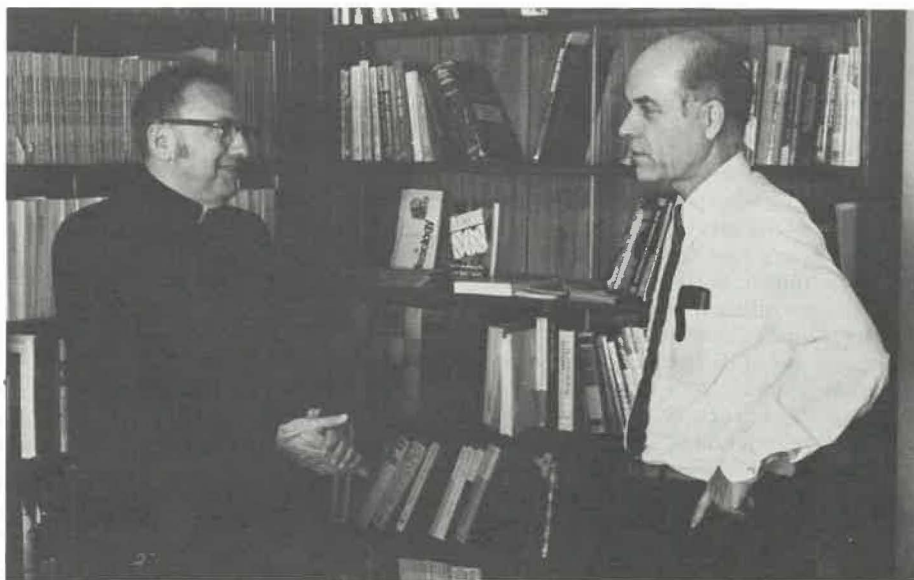


Fr. Hannum (center) visits with Epharim Mugisha (left) and the Ven. Livingston Sewananda, students at the School of World Mission—Fuller.

was put away and the whole family went to the Christmas Midnight Service. Another time, an old Indian trapper from Fort Yukon was away from home at Christmas time and felt very lonely. He saw a star in the sky which was above Fort Yukon, and felt united with his family through that star. The Indian feeling about Jesus was reflected by an old lady who took care of one of the village churches. To return home at night she had to cross the graveyard. A visitor asked her if she was afraid. She replied, "The only one who has power over the dead is Jesus, and he is my friend."

Those are fascinating glimpses.

As Louise and I became more interested in the way people of different cultures learn and express their faith, we looked for opportunities to study and



Fr. Hannum (left) and Dr. Ralph Winter, in the latter's office across the street from ECMC.



Dr. Donald MacGavran (left), founder of the Church Growth Movement, and Fr. Hannum.

found ourselves at Fuller Theological Seminary in 1973.

Tell us something about Fuller.

Fuller Theological Seminary is a remarkable institution located in South Pasadena, California. It contains three distinct schools—the theological school with the usual three-year course, a school of psychology, and the school of world mission. In background, Fuller has been conservative evangelical. The school of world mission, however, has come to be recognized as a unique educational center serving missionaries and indigenous leaders of every denomination and from every part of the world. Asian, African, Latin American church leaders and others are constantly arriving for conferences and periods of study or research, or for extended graduate programs.

Why do they come?

First of all, the breadth and depth of the courses and seminars offered in missions is amazing. Every aspect of evangelism, Christian education, and intercultural communication is taught, and they are taught in respect to particular kinds of cultures, linguistic groups, and backgrounds. They show how religious education can best work in one way for primitive nomadic peoples, in another way for matriarchal agricultural societies, and so forth. Factors of language, music, native symbolism and so forth, are all considered. There are vast reference files on all of this, and at Fuller you are in daily touch with actual Christian leaders from these different cultures. The faculty, furthermore, regularly serve as consultants for different churches and are constantly bringing back reports of missionary activities. I was fortunate in that the director of my studies was Dr. Ralph Winter, an historian and mission strategist of extraordinary knowledge, ability, and energy.

He was one of those who had an important part in introducing Theological Education by Extension into the Episcopal Church. (Not to be confused with Dr. Charles Winters, director of the TEE program at Sewanee, TLC, May 21.)

I had the privilege of associating with Dean Emeritus Donald MacGavran, founder of the Church Growth Movement, Dr. Alan Tippett, missionary anthropologist, Dr. Peter Wagner, Dean Arthur Glasser and others. When I began at the school of World Mission, I had expected to return to Alaska and continue work under David Cochran who had become bishop in 1974. I gradually felt, however, that I should pursue the broader principles of missiology and intercultural communication to which I had been introduced and which have hitherto been almost totally unknown in the Episcopal Church.

You are quite right that this highly sophisticated approach has been far beyond our usual frame of reference. I guess you are saying that for the church to undertake missionary work in these terms, the missionaries will have to convert the church itself to a new vision.

In 1974 I was in contact with John Taylor, now the Bishop of Winchester in England, but then the General Secretary of the Church Missions Society. He taught me the need for voluntary mission organization. In the Episcopal Church, every member automatically belongs to the Domestic and Foreign Missionary Society. That is a good principle. But because we all automatically belong, few are aware of it. Membership in it does not offer a way for people who really believe in missions to stand up and be counted. That same year I was able to go to Europe to the International Con-

ference on World Evangelization with a grant from the Evangelical Education Society and I visited different missionary societies in England. I also talked with many people in this country including Presiding Bishop John Allin. Louise and I, with the assistance of friends in different parts of the country, finally decided to commit ourselves to the founding of a new kind of missionary society within the Episcopal Church.

Would you tell us specifically about this society?

It is called the Episcopal Church Missionary Community. We have a board of directors, of which the Rev. Wayne Williamson of St. Mark's, Glendale, Calif., is president. I am general secretary. My wife and I are providing the nucleus of what we hope will be a larger residential community. We have rented a home in Pasadena where we live, have our office, and have the Anglican Missionary and Fellowship Center. We are across the street from the United States Center for World Missions [TLC, Aug. 20] and two miles from Fuller. We provide a place for fellowship and contact with Episcopalians for Anglican students at these institutions who come from all over the world and who, in some cases, would have no other local contact with the Episcopal Church. We are also gradually finding our way into a variety of other activities.

Would you care to mention some of these?

I am available to give lectures and to lead seminars and conferences in Episcopal churches. At first these were mostly on church growth—the systematic approach to the extension of the church. At present I usually offer “Days of Mission” and days of prayer for world evangelism. At the last General Convention we had a booth at which we gave out information about our work and the missionary needs of the world. We have undertaken a number of particular projects. For instance, when an Anglican priest from Nigeria was recently studying at Fuller, we secured funds and made arrangements for his wife to take a course in counseling. She secured a master's degree in this field and thus they returned to Africa with an added skill to share with their people at home.

We give a two-week orientation to our national church's appointees and Volunteer for Mission candidates. In 1978 we trained persons going to Ruanda, Zaire, Kenya, Jerusalem, Okinawa and Ecuador. Next year we will also give training to some missionaries being sent by the Episcopal Church's South American Missionary Society of the United States (a newly formed society). The trainees live in community with us. The overflow are housed in the U.S. Center for World Mission dormitories.

Louise gives guidance for all persons of any denomination taking the corres-

Continued on page 15

Meditation On Strange Angels

(John 1:6-8, 19-28)

Strange angel, John,
Messenger of the coming,
Camel clothed and wild food fed,
Leather girdled cry:
Who I am is what I'm not.

I, John, kneel at a sandal strap,
I hold holy my kinsman's shoe;
With water I wash,
With water I cool,
Hot heads for feet of fire.

I am John, a voice,
Who lost my head in the dance;
And drying his eyes,
And washing your feet,
He stooped to loose your strap.

Bert Newton

EDITORIALS

Who Occupies the Pulpit?

Is the speaker in the pulpit a priest who has spent hours during the previous week praying, studying, planning, writing and rewriting, and rehearsing for this precious quarter hour? Or is the speaker an earnest but unprepared priest who knows an appropriate witticism, who makes one or two interesting observations about the Epistle or Gospel, complains that the world is not as righteous as it used to be, and then rambles off into some comments about current activities in the parish?

The pulpit used to be regarded as not only one of the most conspicuous, but also one of the most holy things in a church. Perhaps American Christianity of several generations ago was too sermon-centered. Yet if Episcopalians were once so, we swung to the other extreme

ADVENT

Proud city center of God's people
Built and rebuilt
lost and gained
through ages
Fickle monument to the steadfast
God
of promise
Strong city center of God's people
Walled and fortified
Jerusalem
High-gated to greet Messiah
When he comes — triumphant
to the central height of Zion
planting there the torch of David
beacon to the nations of the earth.
Gabriel, busy messenger of God,
Announces other arrangements
for the entrance of the anointed one
into our life.
Mary, nurturing
in the garden of her womb
the new Adam,
Rejoices
in the secret
proud and mighty
cannot hear.
At Bethlehem in quiet darkness
(off center)
She bears the fruit of promise
to those who, in their poverty,
are open to
God's power to save —
shepherds, magi,
all those whose skies have room for extra stars
Hosts of heaven.

Thomas F. Stoll

many years ago. When your editor was in seminary, if anyone asked him or his classmates if they "were studying to be preachers," we all immediately retorted with a resounding *No!* We were studying to be priests!

As it happened, we all did become priests. It was too bad that we did not also all become preachers. It is also too bad that several thousand other Episcopal priests of our generation did not become preachers either. If they had, the church might be in far healthier condition today.

Perhaps many Episcopalians do not realize how bad much of our preaching is! Our horizon of expectations has sunk very low. Some churchpeople have even convinced themselves that an ill-prepared and poorly delivered set of comments is "more spiritual." People who regularly attend the Episcopal Church do not usually do so primarily for the sermon. On the other hand, some of those thousands of people who do *not* regularly attend the Episcopal Church might do so if word got around the neighborhood that the Episcopal rector was the best preacher in town.

We do not lay all the blame on the clergy. A good preacher needs an interested, responsive, and occasionally critical congregation. When a priest has regularly preached to the same congregation for several years, they have a responsibility for the fact that his sermons have become deeper, more penetrating, and wider in vision, or else have become repetitious, rambling, and merely clever. He needs the feedback of people who express interest, talk, and argue about what was said from the pulpit. He also needs people who will try not to bother him if he spends Wednesdays working on the next Sunday's sermon. Great sermons cannot be preached week after week without prayer, study, and hard work. Priest and people alike should understand this and expect it.

A fine pulpit need not be the monopoly of one speaker. Where preaching is taken seriously, guest preachers, or pulpit exchanges, can be arranged from time to time. Some parishes have a curate or deacon who preaches periodically. Where there are two or more clergy, they can work together to develop their skills. Lay persons too can sometimes preach—some do it well. The bishop is expected to preach when he comes, and he will prepare a good sermon when he knows he is going to a parish accustomed to fine preaching. Yet should not a bishop hear his clergy preach too? Perhaps every third year on his visitation he could have the rector preach. Priests need to know that their bishops, as well as their parishioners, are concerned about the quality of their preaching.

Last but not least, is not God concerned about the quality of preaching? It is normally the function of the sermon on Sunday morning to relate the message of the Bible readings to prayer, praise, sacrament, and all of life. Is a second-rate sermon an acceptable tool for trying to do this?

We do not wish to close without making some practical suggestions. First, more efforts can be made to secure top quality preachers for conferences and meetings, thus raising our standards. Clergy who need help

can be encouraged to avail themselves of the College of Preachers or other opportunities for further training. Preaching workshops can be held locally in any diocese from time to time. Bishops and commissions on ministry can demand that both theological seminaries and diocesan training programs place greater emphasis on homiletics (the study of preaching) and withhold graduation from students who fail to give adequate attention to this crucial field of competence.

ERA and Church Meetings

The uncertainty of the Equal Rights Amendment of the U.S. Constitution has encouraged its advocates to be unwilling to hold national meetings and conferences in states which have withheld ratification. This is now being mentioned as a reason why church meetings should not be held in certain localities. This is a complex issue.

Naturally organizations specifically concerned with the rights of women will wish to express their disapproval of the states that have not supported ERA—although they might gain more converts if they did meet in those states. On the other hand, this is not the primary agenda of the church. Many churchpeople are indeed ardent supporters of this cause, but others are more or less neutral, and many are sincerely opposed. Agreement on this issue is not a criterion for church membership.

The picture is complicated by the fact that many churchmen are also concerned over many other issues—capital punishment, gun control, environmental questions, open housing, and the use of Spanish in the public schools, just to name a few. If national agen-

cies of churches should have to restrict their choice of meeting sites with regard to all of these causes, it might prove to be impossible to meet anywhere. Single-issue politics is a conspicuous phenomenon in our time. There is reason to believe that it hampers the consensus-building necessary for the development of sound general policies on a broad basis.

Another problem is in the very ambiguity of the ERA boycott. If advocates of ERA refused to do business with firms in the non-ERA states, or if the national church refused to accept financial contributions from dioceses in these states, that would of course command attention. The trouble with an ambiguous boycott is not only that its impact is diffused and dissipated, but that it dissipates the position of those supporting it. When a decisive spiritual or moral issue arises for which the church as a whole does desire to make a united public witness, it is harder to do after the church's record has been blurred by earlier ambiguous efforts.

The Long Search

The appearance of religion on television often leaves much to be desired. It has, therefore, been a pleasure this fall to watch *The Long Search*. The installments which your editor has seen have been interesting, sensitive, and thought-provoking. Unusual aspects of the life of the followers of different faiths have been shown which are not normally illustrated in conventional books on these subjects. The narrator, Ronald Eyre, has shown to us that a well-informed Christian, without disguising or minimizing his own faith, can approach those of other faiths with dignity, respect and friendliness.

From the Past



An Extraordinary Report (1896)

An extraordinary report is in circulation to the effect that a plan is on foot in Roman Catholic quarters for the purchase of the city of Rome. The project, as stated, is that two hundred millions of pounds shall be raised by the faithful all over the world, and be placed in the hands of the Pope to enable him to treat with the Italian government for Rome, and a strip of territory including a seaport, in consideration of the relief which such a sum would give to the embarrassed Italian treasury.

Tall Story from England (1888)

An English paper tells this whopper: "An Englishman who was spending his summer holidays in America last year,

happening to take up a little book on geography 'for the use of schools,' saw the following question and answer. 'Where is London? It is the chief town of a small island off the coast of France.' "

Now, this is clearly a lie made from out of whole cloth; but the statement about London is, at the same time undoubtedly true.

Sidelight on Lambeth (1888)

Bishop Crowther, the black Bishop of the Niger, was as welcome a guest as any among the bishops who attended the Lambeth Conference. At the house of the Bishop of Dover, at Canterbury, he was entertained with honor, and there was no suggestion of incongruity in his being there. The form of address "my lord" seemed just as appropriate to him as to

any of his brethren of the episcopate. At the lord mayor's banquet in London he was received without condescension. At the missionary conference in Exeter Hall his venerable presence stirred the enthusiasm of the audience, and his quaint and telling illustration of woman's work in his mission was greeted with the heartiest applause. South Carolina papers please copy.

On the Roman Cathedral in New York (1879)

The Roman Catholic Cathedral was blessed last Sunday with much pomp and parade. . . . While the cathedral has been so long in building, a portion of it has been in use, and the same is true of the Cathedral which is in process of erection in Brooklyn. The Romanists build with their own money and are not ashamed of an unfinished building when their poverty requires. In New York, the Church is richer than in Rome, but while their Cathedral is nearly done and has been blessed, we have not yet begun really to talk of ours. It is a marked difference and we can not give any good reason for it.

BOOKS

Fifty Years in the Field

LETTERS FROM THE FIELD, 1925-1975. By Margaret Mead. Harper and Row. Pp. 343. \$12.95.

Here is a rather candid view of one of the most renowned anthropologists and prolific writers of the twentieth century, Margaret Mead. Her better known books include *Coming of Age in Samoa*; *Sex and Temperament in Three Primitive Societies*; and more recently, the autobiographical *Blackberry Winter*. Over the past 50 years, Dr. Mead has also described her eventual research in letters to friends and colleagues back home. Those letters selected for this volume were written for the most part from places her studies made famous—Samoa, the Admiralty Islands, and New Guinea. Some of these locations were revisited 30 years later, and her accounts of the inhabitants now facing both “the visible presence of the Stone Age and the Electronic Age” are also included.

Dr. Mead introduces these *Letters from the Field* in a rather intellectual fashion. Field work, she explains, is “the unique, but also cumulative, experience of immersing oneself in the ongoing life of an-

other people, suspending for the time both one's beliefs and disbeliefs” in order to understand another culture's version of reality. In contrast, letter-writing “can be a way of occasionally righting the balance—of relating for an hour or two “to people who are part of one's other world.”

These letters also reveal Dr. Mead's sense of humor about her work as well. Writing from Bali on Christmas Eve of 1936, she summarized her role in a cremation ceremony, “Seven hours of sitting on one's feet, smoking cinnamon cigarettes and drinking horseradish-ade—you should try that!” Needless to say, not many did, and it was with particular pride in 1965 that she could claim: “Very few field workers have written for the people whom they have studied. Yet, today, the books I have written are becoming part of the consciousness of the Manus People.”

Readers of THE LIVING CHURCH will find particularly thought-provoking those letters occasioned by a return to New Guinea in 1971. After an evening spent with missionaries, she felt distressed that they seemed to lack “the idea that they are expanding the spiritual universe of the people.” “You can take a lesser belief—or a human situation—and work up to a phrasing about God, but you can't work down without downgrading the more complex

Advent Autobiography: John

I was born in lowly peasantry.
It marked my station in society
which Heaven and the stars
and the prophets destined for me
wherein I was clearly told
to learn and labour truly
to get mind own meagre living
and to do my bounden duty
like the catechism firmly says
and the establishment demands
and never to covet another's booty.

I spent a wilderness servitude.
My lords bestowed no gratitude
for desert byways straightened
for bleeding shoulders festering
for calloused dangling broken hands
for eyes ablaze with fiery tears
for shivering nights upon the sands
for teeth lost in the shifting dunes
for planting a rare red sahara rose
when My Lord came to kneel with me
and share His Great Humility.

Ray Holder

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religion." Several days later, she "woke up after a series of vivid dreams more convinced than ever that the church should bring more art, more celebration, into the lives of the people . . . opportunity for ritual input."

In an era when few write letters, readers with very different tastes will find much to enjoy in this selection—not the least of which will be Dr. Mead's observations of her own culture. She writes of changing professional attitudes: "Only during World War II did we begin to learn that anyone, anywhere in the world, might be listening. And from that time on the anthropologist had to assume a new responsibility to speak—and of course write—about every people in the world, however remote, in ways that they, their friends and their descendants would find bearable and intelligible." Despite the deliberate self-consciousness of many of these letters, this Volume Fifty-Two of World Perspectives (Ruth Nanda Anshen, editor) bears out this commitment admirably.

CHARLOTTE M. PORTER
American Museum of Natural History
New York City

Looking Beyond Externals

SCOTT: A Meditation on Suffering and Helplessness. By Christopher Jones, O.M. Templegate. Pp. 94. \$3.95, paper.

Dom Christopher Jones has subtitled his short but powerful book, a meditation on suffering and helplessness. Drawing from his own life experience, he introduces Scott, a 19 year old boy who is mentally retarded and dying of muscular dystrophy.

The world, Dom Christopher maintains, would have us pity Scott and wish to see him healed. But we are asked to look beyond the externals into the mystery of helplessness. He calls us to see that in an age when our whole culture seeks to prolong life and deny death, when our contemporary world judges worth by productivity, each "helpless" person presents to us a challenge—to accept Scott as he really is means to accept and face our own helplessness.

Quoting considerably from Thomas Merton, Christopher suggests that to fail to see the power of Scott's weakness is to miss the whole point of his ministry, and we are asked the question—is Scott the cripple, or are we?

JEAN M. GOODWIN
Milwaukee, Wis.

Books Received

HOMOSEXUALITY AND THE CHURCH by Richard F. Lovelace. Revell. Pp. 158. \$6.95.

VISIONS OF GLORY by Barbara G. Harrison. Simon & Schuster. Pp. 413. \$12.95.

REVIVAL PRAYING by Leonard Ravenhill. Bethany Fellowship. Pp. 176. \$2.95.

MISSIONARY NEEDS

Continued from page 10

pondence course "Understanding World Evangelization"—a course written by competent missiologists and accredited through the efforts of the U.S. Center for World Mission. The course introduces the theology of world missions, history of the Christian movement, missionary anthropology, and cross-culture church planting. I make presentations at the U.S. Center for World Mission from time to time as students of many denominations gather to catch a missionary vision.

What are some of your future plans and hopes?

First of all, we hope ECMC can establish local prayer and study groups and mission committees in different parishes, or clusters of parishes, all over the country. These can not only provide grass roots support for wider missionary efforts, but can participate directly in

their own local areas.

I should think many of our readers might be interested in this. I hope some of them will contact you.

We hope to sponsor some missionaries, either to cooperate with, or supplement, the missionary program of the national church—especially to plant churches among non-Christian people. The national church recognizes that our autonomous missionary society can pioneer in special areas. They see the value of the missionary training center in Pasadena where we are in contact with world mission leaders coming to Fuller and to the U.S. Center for World Mission. As the latter expands, so will our work. They will ultimately have research departments in Islamics, Hinduism, Buddhism, Chinese culture, and so forth. Every aspect of world mission will be represented by specialists. We provide a channel for Episcopalians to take advantage of all this. We also wish to en-

courage Episcopal seminaries to resume the teaching of courses on missions. One of our needs is for up-to-date Anglican textbooks in this field. Other traditions have them; we do not. ECMC would like to stimulate the production of such resources. Above all, we seek to be catalysts, waking the church up to its missionary opportunity, getting it to recognize and use its resources, and showing how obstacles can be overcome. Because we are an independent organization within the church, and members have a high commitment to missions, it is possible to provide needed services not being offered at present by the national church.

Walter, you have certainly expanded my understanding and vision of missionary opportunities in the world today, and I am sure you have done the same for our readers. We wish for every blessing on you and Louise and the Episcopal Church Missionary Community.

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

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WANTED

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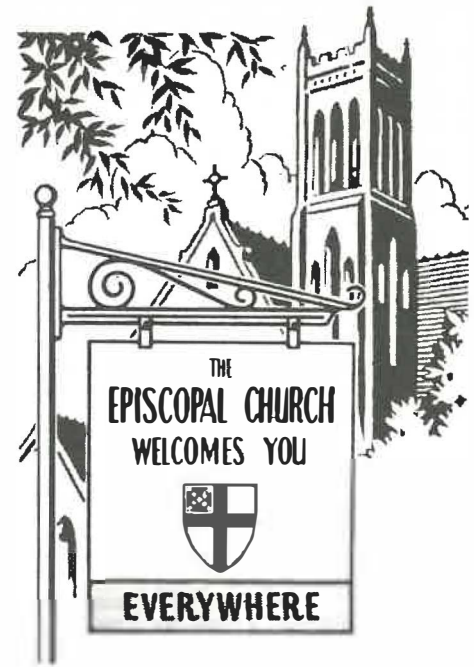
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ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price
Sun H Eu 8 & 10. Wed 11 & 7:30

SANTA CLARA, CALIF.

(and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
the Rev. Maurice Campbell, the Rev. Richard Leslie
Sun HC 8 & 10; Wed HC & Healing 10. HC 7:30

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol, D.D., S.T.D., r
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S). Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15. Sol Ev & B 8; Masses Daily 7; also
Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45,
EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10; Mon 5:15

LAS VEGAS, NEV.

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

KEY — Light face type denotes AM, black face PM; add. address; anno, announced; AC, 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.

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing, LOH & Eu

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

NEW YORK, N.Y.

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112th St. and Amsterdam Ave.
Sun 8 HC: 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC & HS, Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 & 9:30 HC, 9:30 Ch S, 11 MP & Ser (HC 1S) 4 Ev-Special Music. Wkdy HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

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ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6. Sat 2-3, 5-6, Sun 8:40-9

ST. THOMAS 5th Avenue & 53rd Street
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Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM 12:10. Church open daily to 6.

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

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

TROY, N.Y.

ST. PAUL'S Third and State St.
The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh Wilkes, d
Sun H Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu 12:05. HD anno

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
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BROWNWOOD, TEXAS

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ALL SAINTS' 5001 Crestline Rd. 76107
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