

# THE LIVING CHURCH

May 21, 1978  
35 cents



"The Trinity," woodcut by Albrecht Dürer

1517



**O**n Trinity Sunday this year, both the old Prayer Book and the new offer us the opening of Genesis as the Old Testament lesson. So we come once more to the Spirit hovering over the waters, the creation of light, the forming of the earth, the imparting of life, the shaping of humans in the image of God, and God's sabbath rest. However long it has been since we last heard this passage, there is always a sense of once more having come full circle, a sense of returning again to the starting point. It is hoped that the readers of this column, like the writer of it, return once more to the

beginning of the Bible with a fuller and richer vision of its meaning.

This sense of returning home, this coming around again to the foundations, this hearing once more of the old, old story, is an inevitable part of devout and reflective Bible reading and of informed Christian meditation. This is an aspect of what meditation is. In the course of life everyday, a thousand sights, sounds, and thoughts pour into our minds. All sorts of things parade across the internal television screen of our brain, some hurriedly, some jostling each other for space, some coming back hauntingly

again and again. Prayer, meditation, and spiritual reflection, on the other hand, are efforts to turn away from the grip of this passing parade and return to fundamentals. It is the measure of our spiritual life whether we keep returning with richer or with poorer perception. If the transient attachments and diversions of life are uppermost in our thoughts and hearts, it becomes harder and harder to perceive God, either in the world around us or in the sanctuary of our prayers. If on the other hand, he is uppermost, we can begin to perceive hints, traces, and flashes of his presence everywhere.

Correspondents have asked whether, after perhaps a year, this column will move to the Second Article of the Christian faith, then the Third, and so forth. This is not the present expectation. All the articles of the Christian faith, not just the First one, are known and apprehended by us (in so far as we so know and apprehend them) in and through our created natures. Inevitably so, for we have no other natures. Our spirits and souls, no less than our bodies, are creations of God. The image of God in man, perfectly disclosed in the one perfect Man, the New Adam, Jesus Christ, is the only image of himself he has given us.

So we will try in the months ahead to consider a great variety of things, both secular and sacred, in the light of the fact that "the Lord God made them all" (Hymn 311). From time to time, as last week, we will have the pleasure of a guest columnist. We will also welcome poems and pictures which may occasionally appear on this page in conjunction with this column.

During the past months, many readers expressed appreciation for the several times this column was devoted to Thomas Traherne, the seventeenth century poet and spiritual writer. From time to time in the future, we will again spend several weeks with some particular writer who has dealt in a significant fashion with the mystery of creation. Next week we will begin such a series with an Anglican poet of major importance.

THE EDITOR

### Understanding Light, Last

We shall understand the first of God's creation, light, last:  
 Though it flow up from the deep,  
 Though it shine down from on high,  
 Though it inform our every step,  
 We shall understand the first of God's creation, light, last.  
 In the first of God's creation, light, laughs:  
 And calls the sun and moon around,  
 And draws the planting of the tender earth,  
 And seeks of man a song he's made,  
 In the first of God's creation, light, laughs.  
 For the end of God's first creation, light, loves:  
 Closing his eyes in rest,  
 Stretching the deep in darkness,  
 Bowing his head + to open my eyes,  
 For the end of God's first creation, light, loves.  
 In the first of God's creation, light, it is good;  
 In the end of God's creation, light, it is finished;  
 We shall understand the first of God's creation, light, last.

Bert Newton

*Acknowledgement: "When God had created the whole world, he looked at it and—behold, it was very good; when Christ died upon the cross, he said—'It is finished.'"* Journal of Soren Kierkegaard, June 9, 1837.

# The Living Church

Volume 176 Established 1878 Number 21

An independent weekly record of the news of the Church and the views of Episcopalians.

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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## CALENDAR

### May

- 21. First Sunday after Pentecost/Trinity Sunday
- 24. Jackson Kemper
- 25. Bede the Venerable. P. Monk
- 26. Augustine of Canterbury
- 28. Second Sunday after Pentecost/First Sunday after Trinity
- 31. Visitation of the Blessed Virgin Mary

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

PHOTOGRAPHS: *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service.

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

SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

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# LETTERS

We are grateful for letters from readers. To be printed, letters must include correct name and address of the writer, although we will withhold the name if so requested. The name of the parish to which a layperson belongs will be included beneath the name if the writer so indicates. Letters should be devoted to only one topic, and writers are requested to limit themselves to 300 words. The editor reserves the right to abbreviate any letter submitted. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere.

## Chicago Position

Your news story about the refusal of the Standing Committee of the Diocese of Chicago to endorse the Rev. Pamela Mylet for ordination to the priesthood [TLC, April 16] was generally fairly reported.

The issue of the ordination of women to the priesthood has certainly been as controversial in Chicago as elsewhere in the Episcopal Church. I am convinced that it is only the deepest love for God which has enabled our bishops, clergy, and laity here in Chicago, while personally divided on this issue, to nevertheless come closer together in Jesus Christ and agree to disagree in charity and humility while we all seek to discern the will of God for his church.

The same can be said for Deacon Mylet's parish—St. Luke's, Evanston—of which I am a parishioner. Some parishioners, in conscience, still cannot accept women priests. For others, myself included, the process of seeing such ordinations as the continuing revelation of the Holy Spirit in the church has taken some years.

Through it all, the overriding faith, love, and concern of Bishops Montgomery and Primo, Fr. Ray, our rector, and conscientious vestry men and women have sustained and strengthened the parish family in its resolve that Deacon Mylet, herself a life-long parishioner of St. Luke's, does indeed have a vocation to the priesthood. Her fellow clergy in the parish, vestry, and brothers and sisters in Christ stand behind her.

Those members of the Standing Committee of the Diocese of Chicago who voted against Deacon Mylet, on record, because of her sex were not only uncharitable in the extreme, but acting contrary to the legally enacted canons of the Episcopal Church. The previous Standing Committee, with a majority favoring qualified female candidates, recommended two women for ordination

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to the priesthood. Such members are now a minority. Perhaps if we would forget party politics, personal preferences, and individual hangups, we might, just might, hear again that final hope and prayer of Jesus . . . "that they all may be one."

STEPHEN D. CLARKE  
Evanston, Ill.

### Man and the Plant

Many thanks for the excellent and timely "First Article" [TLC, April 9] about the walkers on the Emmaus Road.

May I cite as a fitting footnote the following from *The Ascent of Man* by Jacob Bronowski (Little, Brown and Co., 1973, p. 68):

"... Now we have a beautiful ear of wheat, but one which will never spread in the wind because the ear is too tight to break up. And if I do break it up, why, then the chaff flies off and every grain falls exactly where it grew. Let me remind you, that it is quite different from the wild wheats or from the first, primitive hybrid, Emmer. In those primitive forms the ear is much more open, and if the ear breaks up then you get quite a different effect—you get grains which will fly in the wind. The bread wheats have lost that ability. Suddenly, man and the plant have come together. Man has a wheat that he lives by, but the wheat also thinks that man was made for him because only so can it be propagated. For the bread wheats can only multiply with help; man must harvest the ears and scatter their seeds; and the life of each, man and the plant, depends on each other."

(The Rev.) ROBERT H. SPEER, JR.  
Kitzingen, Germany

*We break our usual rule against extended quotations in order to share this interesting item. Ed.*

### New Attitudes

Your article "How Many Bishops?" [TLC, Feb. 26] greatly interested me. I was a bit surprised, however, that you failed to give, as an example of ordination to the episcopate by one bishop, authorized by the pope to confer such an ordination, the origin of the episcopate in the English church itself. St. Augustine, first Archbishop of Canterbury, was so authorized by Pope Gregory the Great. . . .

I am a bit puzzled by your statement that "in the present century, attitudes have changed. Pius XII affirmed that the co-consecrators, as well as the chief consecrator, are genuine ministers of the act of ordination." What are these "attitudes" that have changed? This is the complete text of Pope Pius XII to which you obviously refer: "Licet ad episcopalis consecrationis *validitatem unus tantummodo requiratur Episcopus idemque*

*sufficiat, cum essentialia ritus perficiat, nihilominus duo Episcopi, qui ex vetere instituto . . . adsunt consecrationi, debent cum eodem Consecratore, et ipsi consecratores effecti proutindeque Consecratores deinceps vocandi, non solum . . . caput Electi tangere . . . sed . . . orationem . . . recitare. . . ." (Pope Pius XII, Bull "Episcopalis consecrationis," Nov. 30, 1944, *Acta Apostolicae Sedis*, xxvii, 131, 132).*

The theological basis for episcopal ordination by *one* bishop is derived from the very nature of the episcopate: any *one* bishop possesses the *fullness* of the power of orders which is neither increased nor diminished by the presence or absence of other bishops.

(The Rev.) CHARLES J. GRADY, C.S.S.  
Church of Our Lady of the Assumption  
White Plains, N.Y.

*We are grateful for our correspondent's references. The revised Roman rite for the ordination of a bishop eloquently expresses positive attitudes toward the collegiality of the episcopate, into which the new bishop is incorporated. In the American provisional text of 1969, we refer to pages 33, 36, 37, 41, and 43. Ed.*

### Reintroducing the Baby

Re "Walking the Streets of the Inner City" [TLC, April 16]:

In the confusion and chaos of the '60s there was heard from time to time the voice of the church, Christ's church, crying out as champion for those toward whom God has a favorable bias, i.e., the widow, the orphan, the oppressed.

In the turning inward once again of the '70s we have, perhaps, thrown out the baby with the bath water.

Bishop Spong reintroduces us to the baby. If we continue to deal primarily with housekeeping (What book shall we use? Shall our priests be male or male and female?) and only a bit with our Christian responsibility of being deeply involved in all the issues of this society which affect the lives of people for whom Christ died, we do so at our real peril.

(The Rev.) WILLIAM A. KOLB  
Barnwell, S.C.

### Correction

Your report [TLC, April 16] of the consecration of the new Bishop Coadjutor of Minnesota refers to "the Rt. Rev. James Allan of Manitoba, Canada." Bishop Allan does not reside in Manitoba, nor is there a diocese of Manitoba as such. Bishop Allan is the ordinary of the Diocese of Keewatin, which includes a large area of northwestern Ontario and eastern Manitoba. His see city is Kenora, Ontario.

(The Rev.) L.J. SATRE  
All Saints' Anglican Church  
Melville, Sask., Canada

# THE LIVING CHURCH

May 21, 1978  
Trinity Sunday

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## WASHINGTON

### **Bishop Walker Honored**

The Rt. Rev. John T. Walker, Bishop of Washington, was honored by the National Capital Area Region of the National Conference of Christians and Jews (NCCJ) with its annual Brotherhood Award.

Other recipients of the award for their contributions in improving human relations were William Cardinal Baum, Roman Catholic Archbishop of Washington, and Rabbi Joshua O. Haberman of Washington Hebrew Congregation.

Bishop Walker was cited for his "leadership and compassion in alerting people to the devastating human and social costs of poverty and discrimination, and his ceaseless efforts to extend opportunity and justice to all people . . . and for his understanding of the crucial importance of interreligious understanding and cooperation. . . ."

The awards were presented by Mr. George Meany, president of the AFL-CIO, and a past recipient.

## COLLEGES AND UNIVERSITIES

### **University of the South Elects New President**

Mr. Robert M. Ayres, Jr., of San Antonio, Texas, has been elected vice-chancellor and president of the University of the South, Sewanee, Tenn.

Mr. Ayres, who is an investment banker, has been serving as vice-chancellor for a year. He is an alumnus of the University of the South, class of 1949, and has served the university as trustee, chairman of the board of regents, and president of the Associated Alumni.

In 1975, Mr. Ayres took a one-year leave of absence from his business to work in relief efforts in Honduras, following Hurricane Fifi. He raised money, gathered large quantities of grain, and arranged for drilling wells at hospitals.

As he neared the end of his leave of absence, the Guatemalan earthquake struck. In Feb., 1976, 30,000 people were killed, and hundreds of thousands were homeless. At the request of the Presiding Bishop, Mr. Ayres went to Guatemala and coordinated the Episcopal relief and rehabilitation activities.

A member of the Executive Council,

Mr. Ayres is also a member of the cabinet for the Venture in Mission program. He is a member of the National and World Mission Committee, and serves on the board of the Presiding Bishop's Fund for World Relief. He is a board member of the Anglican Fellowship of Prayer, and active in a number of community organizations.

He and his wife, the former Patricia Ann Shield, have two children.

The University of the South is owned by 24 southern dioceses of the Episcopal Church, and enrolls about 1,200 students in three divisions—preparatory, college of arts and sciences, and school of theology.

Mr. Ayres' expertise in finance has already begun to strengthen the university; from the start, he advocated an immediate end to the succession of budget deficits that have plagued the university.

## ABORTION

### **Compared with Prohibition**

Dr. H. Leonard Boche, administrator of New Pioneer House in Minneapolis, Minn., and former director of the Department of Social Welfare of the Methodist Church, has written an open letter on the subject of abortion to Archbishop John R. Quinn, chairman of the National Conference of Catholic Bishops.

In his letter, which appeared in the April 26 issue of *Christian Century*, Dr. Boche expresses the fear "that the Roman Catholic Church is making the same mistake with the abortion issue that we Methodists made with alcohol."

Dr. Boche, who is a specialist in drug rehabilitation, writes, "As a United Methodist, I must confess that in 1919 my denomination manipulated the democratic process to impose its standards regarding alcoholic beverages on society. In utter disrespect for other people's traditions and values, we forced our ethic of total abstinence upon the American scene . . . our good intentions to solve a societal problem by the imposition of our ethic on others resulted instead in the rise of organized crime. We are heartily sorry that the living memorial to our misguided zeal—is a network of illegal activity . . . a parasite on our society."

Archbishop Quinn is urged to "reconsider your strategy of seeking a constitutional amendment to ban abortion . . . if you succeed, organized crime will be-

come the primary supplier of pregnancy-termination services. You will have made the same tragic error we made in 1919."

Instead, Dr. Boche asks the archbishop "to use your influence, money and dedicated energy to reach, preach, and care so that unwanted pregnancies may diminish to the point that each conception leads to the birth of a loved and wanted child. . . . The energies that the Roman Catholic Church is expending on efforts to enact coercive controls could be more redemptively used to create the conditions under which abortions would be unneeded and there would be no demand for this procedure."

## EPF

### **Executive Committee Meets**

The Rev. Nathaniel W. Pierce, rector of Grace Church, Nampa, Idaho, was elected national chairman of the Episcopal Peace Fellowship (EPF) at the spring meeting of the EPF executive committee in Washington, D.C.

EPF priorities affirmed by its executive committee include nuclear disarmament, demilitarizing the church's chaplaincy to the armed forces, and ending capital punishment.

The organization is asking Anglican bishops meeting at the Lambeth Conference this summer in Canterbury, England, to adopt a position opposing any possession or use of nuclear weapons by any nation.

In its letter to the bishops, the EPF concludes, "There are risks in nuclear disarmament. But, to be a follower of Jesus Christ means to accept his way of life, even though it bring suffering or death. This means taking risks for peace."

## ECUMENISM

### **EDEO Meeting; National Workshop on Christian Unity**

The Rev. William B. Lawson, rector of St. Stephen's Church, Lynn, Mass., was elected president of the Episcopal Diocesan Ecumenical Officers (EDEO), when the organization met in Tulsa for four days in April. Fr. Lawson has held the position of chairman of resolutions for EDEO, and has been Provincial Coordinator for Province I.

Peter Day, Ecumenical Officer for the

Episcopal Church, pointed out to the gathering that, following Vatican II, there was pressure to engage in more local dialogue with the Roman Catholics. He spoke of those years as "glorious," and recalled covenanting parishes, dialogues with other Christians, including the Lutherans, the attention given to the Anglican-Roman Catholic (ARC) talks, and the "apparent closeness of the several Christian bodies."

"We have come now to the point where we must think of the price tag," he said. Four points are central, according to Mr. Day: papal authority and the Anglican Communion, the role of women in the church and the world, the complicated question of human sexuality, and, "What is required for access to the altars of the Roman Catholic Church?"

Mr. Day said, "It will take a good while to settle all of the problems between us." But, somehow, "We make Jesus Christ known to the world. A time of slow down is not a time to wring our hands but to believe God is leading his church where he wants it to go."

The EDEO approved a collated report from eight regional consultations which states "the visible unity we can accept will not be organizational or governmental."

The 111 ecumenical officers went on to say in their report that "we do not envisage joining in one church body."

"We understand unity to originate in the one Lord Jesus Christ and the people which is his body," the approved report said. "This spiritual dimension is the source of yearning for unity, and when it is not felt or understood, the movement toward unity becomes barren."

The EDEO voted to send the report, product of eight regional consultations between October, 1977 and February, 1978, to the Standing Commission on Ecumenical Relations and to the Executive Council, and then to the 1979 Denver General Convention.

The ecumenical officers met in conjunction with the 15th National Workshop on Christian Unity, and the keynote address to this group was given by Mrs. Cynthia Wedel of the World Council of Churches.

"We all need to go home from here with a new resolution to involve many more of our people—especially the laity—in both the struggle for visible unity and in the celebration of every manifestation of it," Mrs. Wedel told the more than 400 participants at the conference, which had the theme "Visible Unity: Celebration and Struggle."

Mrs. Wedel posed a question to which she gave no direct answer: "Does 'organic' or 'visible' unity necessarily involve structural and organizational unity?" She spoke of two models of unity—the Consultation on Church Union (COCU) and the conciliar model.

In the early centuries, she said, "when

the need arose—and it did several times—a Council of the Church could be called." A characteristic of the early church, she said, was the mutual recognition of all baptized persons as Christians—a position which the 10 churches of COCU have officially accepted.

However, she said, the next step of mutual recognition of ministries "will be far more difficult, because then we begin to deal with our different polities—which are that which caused (or justified) our dividing in the first place."

The originator of the workshop in 1963, the Rev. Richard W. Rousseau, S.J., dean of the Weston School of Theology, Cambridge, Mass., spoke to the gathering. Fr. Rousseau said that the organization had worked for 15 years because of certain balances that had been maintained; of these, he said, "the denominational mix produces the greatest unity." The workshop had succeeded, he said, because "we do actually work together here—by listening hard, unthreatened by building structures, by talking—and even arguing—and by mutually recognizing each other as ministers of the Gospel. Yet we preserve our own integrity as members of a particular church."

Another presentation in a plenary session was an address by the Rev. Jim West, staff person for the Native American Staff Project of the Joint Strategy and Action Committee, National Council of Churches, in which he summarized the history of Native Americans before and after the white man came to this continent. He spoke about the serious problems afflicting Indians today: the \$1,500 average annual income, 40 percent higher alcoholism rate, and an above average suicide rate.

Six general seminars were presented three mornings each. These seminars emphasized current ecumenical concerns.

The next National Workshop on Christian Unity is scheduled for April 23-26, 1979, in Birmingham, Ala.

## ORGANIZATIONS

### **Rural Workers Fellowship**

The annual meeting of the Rural Workers Fellowship (RWF) was held at the Valle Crucis Mission School Conference Center, Valle Crucis, N.C., in April. "Valle Crucis," which translates as "the Valley of the Cross," is named for a similarly cross-shaped valley in Wales, and it is rich in history, particularly in the efforts of the Episcopal Church to minister in the mountains.

The Rural Workers Fellowship, now in its 51st year, is a voluntary group whose members include the Presiding Bishop of the Episcopal Church and the Primate of the Anglican Church of Canada. It is made up of clergy and laypeople, pri-

marily from the U.S. and Canada. RWF's purpose is to work and pray for the strengthening and encouragement of the ministry of the church in the country, towns, and small cities, and to provide means of communication and fellowship to people working in these areas. RWF publishes *Crossroads*, a quarterly newsletter.

The following members were elected to office: The Ven. Thomas Gracie, Bowmanville, Ont., president, the Rt. Rev. Charles Persell, Albany, N.Y., vice-president, the Rev. William Wiedrich, Sault Ste. Marie, Minn., secretary, and the Rev. L. Maxwell Brown, Waukesha, Wis., treasurer. The Rev. Robert F. Cowling was re-appointed membership secretary and editor of *Crossroads*.

The group made plans for a joint booth, emphasizing rural and small church concerns, to be shared with New Directions, the Resource Center for Small Churches, Enablement, Inc., and other groups, at the 1979 Denver General Convention.

## CHURCH PRESS

### **Episcopal Papers Receive ACP Awards**

At the annual convention of the Associated Church Press (ACP) in St. Louis, Mo., the *Virginia Churchman*, published monthly by the Diocese of Virginia, won an award for the best editorial in a general-audience periodical. The winning editorial, by the Rev. Benjamin P. Campbell, editor, was entitled, "Promise you won't tell." The citation said, "The editorial discusses an important and controversial issue with powerful and well reasoned arguments."

The *Colorado Churchman*, monthly paper of the Diocese of Colorado, won a first-place award for an editorial in a special-audience periodical for an untitled, unsigned piece, described as "a gentle, nostalgic push toward acceptance of and cooperation with the church's 'Partners in Mission' program."

The *Canadian Churchman*, national monthly newspaper of the Anglican Church in Canada, received the only newspaper general excellence award. The award was given for the December 1977 issue, and the citation said, "It is meticulously written and edited. It is sensibly designed and laid out. It is professional in all that it does. For all that, one might expect this newspaper to be flat, stuffy or overwhelming. But it isn't. The *Churchman*, in a word, is compellingly legible."

The greatest number of awards was won this year by *Worldview*, published by the Council on Religion and International Affairs, which took three.

After vigorous, and, at times, emotional, debate, the ACP decided not to meet next year as planned with the

Catholic Press Association (CPA) in Fort Lauderdale, Fla., a state which has not ratified the Equal Rights Amendment (ERA). The action by the ACP's board of directors followed a straw vote of the membership, which resulted in a 25-23 advisory vote in favor of meeting with the CPA in Florida, as scheduled.

Despite the edge in favor of the Fort Lauderdale meeting, the board decided to "go on record as meeting in a place where we can all be together and strengthen our bonds of unity and peace," in the words of Donald F. Hetzler, ACP executive secretary. Toronto or San Antonio were mentioned as possible sites for next year's convention.

Reportedly, the board was motivated by the sentiment that meeting with the much larger CPA threatened ACP's identity, as well as the desire not to meet again in a non-ERA state.

## ENGLAND

### Hundreds of Churches Closing

In its annual report for 1975, the Advisory Board for Redundant Churches predicted that between 1960 and 1980, the total number of Church of England churches declared redundant will exceed 1,000. In 1975 and 1976, the Anglican Church Commissioners authorized the demolition of one church every nine days.

In England and Wales, more than 650 non-Anglican churches closed in 1974 and 1975. In the past 40 years, 5,000 Methodist chapels have shut down. United Reformed churches, Quaker meeting houses, Baptist tabernacles, and Congregational churches have also been closed.

According to a new study, "Change and Decay, the Future of Our Churches," British churches are being shut down because of dwindling congregations and soaring costs. The study also noted that some churchmen believe that fine architecture and historic buildings do not contribute necessarily to good worship.

Since 1968, 30 Church of England churches have been converted into living accommodations. Many churches have simply been demolished, while others have suffered conversion into community centers, art museums, post offices, fish-and-chip shops, auction houses, wholesale grocery dealers, and at least one pub.

### Things to Come

July

7-9: Retreat for men and women. St. Raphael's Retreat House, Evergreen, Colo. Also July 18-20 and August 4-6. Sponsored by the Sisters of St. Mary, 3288 N. Lake Drive, Milwaukee, Wis. 53211.

## BRIEFLY . . .

**Pastor Jack Glass**, leader of a tiny Scots fundamentalist group called the Zion Baptist Church, is of the opinion that the Archbishop of Canterbury is a "traitor" because "he has urged Anglicans to accept the pope as spiritual head of a united Anglican-Roman Catholic Church." At a recent British Council of Churches meeting in Edinburgh, Mr. Glass and six followers paraded back and forth in front of Heriot-Watt University, where the delegates were meeting, bearing placards that described Dr. Cogan as "Roman." Mr. Glass then proceeded to enliven the primate's luncheon by shouting, "Traitor!" "Popehead!" and "Hypocrite!" from steps overlooking the dining room.

The Greek Archdiocese of North and South America has advised its members in Salt Lake City, Utah, that the Ecumenical Patriarchate will not permit the blessing of a **marriage taking place between an Orthodox Christian and a Mormon**. Such marriages, says a letter from Bishop Silas of Amphipolis, can be blessed in the Orthodox Church, only "if before the marriage, the person belonging to the Mormon faith is accepted into Orthodoxy through the sacrament of holy baptism." A number of inquiries had been received from Orthodox parishes in areas of heavy membership in the Church of Jesus Christ of Latter-Day Saints.

In 1846, Mrs. Robertson Loynes, an Irish immigrant to Canada, made by hand a **beautiful baptismal gown** for her children. Her great-great-great-great granddaughter wore it recently when she was baptized in St. Andrew's Church, Glendale, Ariz. Roni Lee White was the 19th child to wear the dress, which was exhibited at a New York county fair for years. Present at the baptism was Roni Lee's great-grandmother, Mrs. Henry Denny, who represented the third generation to wear the dress when she was baptized in 1914.

During a trial-run printing of the new Australian Prayer Book, the name of the editor was printed incorrectly as Brother Gilbert *Sniden*, rather than *Sinden*, as it is spelled properly. Concerned that copies of the "**Sniden Prayer Book**" might become collectors' items in the same way that the "Breeches Bible" achieved that status, the Prayer Book

Committee of the General Synod decided to remove all references to editors from the volume. Thus, the second and all future editions have no "Sniden" or "Sinden." The Breeches Bible, also known as the Geneva Bible, was published in 1560. It became a museum piece because of the use of the word "breeches" in Genesis 3:7. The later King James Version, and the RSV employ "aprons."

A new attempt to fix the date of **Easter** has failed in the House of Lords. The Rt. Rev. David Say, Bishop of Rochester (England), demanded to know when the government intended to enact the Easter Act of 1928. At that time, Parliament approved the principle of a fixed Easter, but, ever since, successive governments have been awaiting the unanimous acceptance of the idea by all the churches. A government spokesman replied that because Easter is a very important festival, there would be a great deal of hostility to the government acting in the matter unless it had the whole-hearted support of the churches. Without such support, the government is unlikely to implement the act. For his part, Bishop Say claimed that there is virtually full concurrence of all the churches that follow the western calendar.

**Grove Press in New York City** has reportedly refused to publish a book which accounts the alleged sex life of Jesus Christ. The book was offered to the publisher by Jens Thorsen, a Danish film-maker, who has been trying to raise funds and find a country where he can make a film of the book, which many people regard as obscene. The proposed film is titled, *The Many Faces of Jesus*, and it portrays Christ as having been involved in both homosexual and heterosexual relationships. Mr. Thorsen has tried to have the film made in a number of countries, including the U.S. Uniformly, he has been rejected or been unable to find financing. Israeli officials barred the producer from making the film, and earlier he had been forbidden to work in Denmark, Sweden, France, and Italy. Among those who have spoken out against the attempt to film this book are Queen Elizabeth II of England and Prime Minister James Callaghan, the Archbishop of Canterbury, and the Roman Catholic Primate of England. Non-Christian leaders have also denounced Mr. Thorsen's plans to produce the film. Among them are Salem Azzam, secretary general of the Islamic Council of Europe, Harmindar Singh, convener of the Sikh Divine Fellowship, and Bashir Ahmed Maan, president of the Standing Conference of Pakistani Organizations in Britain.

# LAY THEOLOGICAL EDUCATOR

## *A Living Church Interview with Flower Ross*

**D**uring the past three years, Theological Education by Extension, or TEE, has gone from being an odd phrase to being the major force for lay theological education. This has been true within the Episcopal Church and also within some other North American churches. During the previous decade, it was a method of education developed and successfully employed mainly in Latin America and also, to varying degrees, in other Third World areas. It was formally proposed to educators within the Episcopal Church in November, 1973, in a conference at Roanridge, Kansas City. After extensive research and preparation, an effective course of TEE has been developed by the Rev. Professor Charles Winters, Th.D., of the School of Theology of the University of the South at Sewanee, Tenn. We welcome Dr. Winters' colleague and associate to our pages at this time. She has been interviewed in Tennessee by our editor.

*As one of the major practitioners of Theological Education by Extension in North America today, we are privileged to have you, Flower, present it to us. How would you like to begin?*

I would like to speak of it from two points of view. First, how I looked at it before becoming so deeply involved, and secondly how I see it now.

*As many of us do not have very much information about this, to begin with the first will be very helpful.*

When I first heard about TEE, I was serving on the staff of the Diocese of Alabama as associate in Christian Education. What I heard about TEE first filled me with hope in regard to my own personal needs. I felt my own education had been too much in bits and pieces. What I had heard of the new course then being planned at Sewanee suggested that it would provide coherent, continuing, sequential education for a long period. I wanted to take this course to give variety and comprehensiveness to

my own understanding. I was also interested from the point of view of my work in the diocese and the opening of opportunities for further training for the many other lay people who, like myself, wanted something of substance.

*How did you get into it?*

In September of 1975, our bishop [the Rt. Rev. Furman C. Stough of Alabama] arranged for a meeting with Charlie Winters. The bishop urged him to make his course available with the least possible delay. I went to the meeting and was immediately captivated by TEE. I was especially attracted by the way the study material and the process of reflecting on it fitted together. I had felt a lack in my own perception of "salvation history," the full biblical story of our redemption, and here was a way to become versed in it and to relate it to my own knowledge and experience. I went home to Birmingham and formed a TEE study group that Fall. I was the "mentor," the person assigned to lead and coordinate the group. Mentors of course also study all the material like everyone else. I also, in my diocesan staff position, was responsible for liaison with the other groups within Alabama and for coordination with Charles Winters. Emmet Gribbin also worked with me and was a tremendous help in getting it organized in the diocese.

*How did you feel about TEE when you became so deeply involved?*

That is my second reply to your first question. I found the material marvelous, and the program went very well in the diocese. I was excited. Imagine how I felt when early in 1976 I got a telephone call from Dean Urban T. Holmes at Sewanee asking me to come and talk about taking a position with Dr. Winters! I was open to the possibility of a new job at that time, and after coming to Sewanee to talk about it, I felt like I was floating in the air. Later on, when I found how complicated it was going to be

to move, with one daughter in school, and another still living at home, I had to remake my decision a thousand times. But I came up here in July and started work as program coordinator.

*Perhaps this is a good point to say something about what TEE really is.*

Theological Education by Extension is a form of adult education for people who do not live in or at a school and who are not full-time students. It is education in the place where they live and work and worship and carry out their Christian faith. It isn't just in the place, it is in the whole context and framework of their regular daily life. They learn to relate the Bible, church doctrine, and so forth to their ordinary jobs, their families, and their participation in their parish church. Of course most of the people who take TEE do have responsible roles in their local churches.

*How do you teach strong content to people in such a context?*

We don't really "teach" it. We help people learn it for themselves. Remember, these are mature men and women who take this course because they are eager to learn.

*Well then, how is the opportunity for learning arranged?*

Our students study every day at home, using study books prepared especially for TEE, together with the Bible, Prayer Book, and certain reference books which all participants buy. Then once a week they meet for an evening with other members of their local study group—that will be a total of six to ten persons. One of them, the mentor, is responsible for arranging and chairing these meetings. These are the times when the members of the group engage in searching and sometimes painful discussions, struggling to interpret their own real-life experiences in terms of biblical and theological insights.

*How long does your course continue?*

Our full course extends over four





Flower Ross at her desk in Sewanee, Tenn.

years. In that time, we will have gone through the entire Bible, the basic Christian doctrines, the main events of church history, and so forth.

*Are these different topics offered at different times?*

Not as separate courses in our program, although they may be in some other programs. Our course is arranged as one single, continuous, unfolding sequence. We begin with the story of creation and work on through the Old Testament and then the New, with different doctrines of theology, and with ethics, liturgics, and other topics worked in at appropriate points. Then we proceed on through early and medieval church history, and right up to the present, with these other topics woven in. This arrangement is based on the sequential course of theological studies developed by the School of Theology faculty at Sewanee during the past decade.

*This is certainly quite an undertaking.*

It was not until I came up here to Sewanee that I understood what a monumental piece of work Charlie had done. The other members of the faculty had all contributed, but he had been writing all of the material, as well as doing preliminary research, fund-raising, organizing the program, and so forth. Obviously it was impossible for one person to continue doing it all—that is why they hired me.

*What part of it is your special responsibility?*

I have been travelling 75% of the time. I visit the dioceses which contract for our program, and I conduct training conferences for the mentors who are chosen for their study groups. This is a 48 hour

conference. I usually work with about eight new mentors at a time. In addition to the training conferences held in different dioceses, I usually schedule one conference a month here on the mountain. Individual mentors who have not been able to attend a diocesan conference can come here, and most of our seminarians sign up for one of these sessions too. In this way, they will be able to operate as mentors as soon as they graduate.

*Are you the only one who gives this training?*

I was for a year. By 1977 I was so busy I was only in town here at Sewanee 12 days in the entire summer. Now we have five other persons, in different parts of the country, also available to train mentors.

*How far have you gone?*

I've gone north to Alaska and south to Nicaragua. We are arranging for TEE now in British Columbia. I may add that our one individual student, the only one we have allowed to enroll without a study group, is an American woman temporarily living in Saudi Arabia. Our most exciting overseas venture is now in Australia, where Charlie and I have recently been.

*Do tell us about that.*

My first vision of Australia came at sunset on a beautiful Sunday. We flew in over Sydney harbor and there was the marvelous Opera House right at the edge of the harbor. We were met with friendliness from the very moment we arrived in Australia. The customs officer who passed me through had a wonderful joke about the United States which he asked me to share with people when I arrived

back home. He said to me, "Have you heard what your president, Mr. Carter, is up to?" And I replied no, I had not. He said, "He's taken the American Bald Eagle, boiled him in peanut oil, and is selling him for Kentucky fried chicken." He then roared with laughter and I chuckled along. It seems that Kentucky fried chicken has invaded Australia and I saw several familiar red and white striped establishments while there. We were met at the airport by the Rev. George Hearn who is, at present, functioning as manager of the General Board of Religious Education for the Church of England in Australia. The General Board was headed up in the past by the Rev. Alan J. Baxter who spent some time here in the United States back in the 50s, and was here again in 1975. At that time he came to Sewanee and was introduced to the TEE material as it was just off the press. Returning to Australia, he interested the General Board of Religious Education in it and they ultimately decided to sponsor the program throughout the Church of England in Australia and contracted with us to be our licensed agent for the material in that country. It is as a result of this decision that Charles Winters and I went to Australia so that we could both train mentors and train trainers of future mentors. We hope that the program in Australia will in the future be largely self-sustaining.

We enjoyed meeting the Archbishop of Melbourne, the Most Rev. Robert Dan, members of the General Board of Religious Education, and many others. We found that the people we worked with were most receptive and open to the program, and most interested in the theological reflection process. This is a very new style of education and one which seems promising to the people there. The people were warm, friendly, and very welcoming. I was able to visit a pineapple plantation, see the beautiful sunshine coast, view the glass topped mountains (a very strange collection of oddly shaped mountains that are said to be volcano cores), hold a koala, see kangaroos, wallabies, and emus, as well as the duck billed platapus. The vegetation and animal life in Australia is exceptionally fascinating. On our way home, we were able to stop in at Hong Kong and at Tokyo. We flew directly home to San Francisco from Tokyo and had the amazing experience of landing in San Francisco on the morning of the same day that we left Tokyo in the afternoon! After three weeks away I was delighted to come home.

*About how many students do you have?*

We now have over 1,700. We have only offered the course for two and a half years. We have never had a promotion program, because we have had all we could do to respond to requests and contacts which we have had. We now have



Ms. Ross and the Rev. Charles L. Winters (right) meet with (from left) the Rev. Ray Elliott, the Rev. Kenneth Reardon, and the Rt. Rev. David Shand, chairman of the General Board of Religious Education, the Church of England in Australia.

all the problems of success, trying to cope with so much correspondence and so many details.

*I can assure you that you will also hear from many of our readers.*

We will be glad to.

*What about other TEE programs in this country?*

I know about the program of Cook Christian Training School [of Tempe, Arizona] which is specifically designed for Indian people. Also I have talked with faculty members from Fuller Theological Seminary [of Pasadena, California].

*The theological approach of the latter is somewhat different from that of Episcopalians, but they are doing some outstanding things. Tell me, are your constituents all Episcopalians?*

No. A number of people in local study groups in different areas are members of other churches. We are just beginning to get requests to train mentors for entire groups of other backgrounds.

*Has this raised problems?*

Not so far. Our material is written from a generally Anglican orientation, but much of it is biblical and would be acceptable to many other Christians. For specific material in the fourth year dealing with church government and so forth, we may use some other text books for members of other churches. We have not been going long enough for anyone to have reached our fourth year yet.

*I have heard a number of people ask about the relation of TEE to the training of candidates for ordination. How do you respond to that?*

Our material is primarily designed to educate people for ministry as baptized Christians. Some of the people who have taken our course will indeed be called in the future to ordination. If a particular diocese chooses to use our course as a

means of preparing candidates for ordination, that is entirely up to them.

*Do you work with dioceses in helping such persons arrange for ordination?*

No. We do not see that as our function. We cooperate with dioceses which wish to have their ordinands take TEE, but the dioceses set their own standards and make their own decisions about any additional training their people must have prior to ordination.

*I think this is a wise policy. Let's go back to your point about the ministry of people as baptized Christians.*

Our program reflects a definite philosophy and theology of ministry. We see three modes of Christian ministry. First there is the ministry to the church. This includes worship, teaching, administration, leadership, and other functions necessary for the congregation, the diocese, and the wider church. The ordained clergy, but also lay church workers, and ordinary church members carry this out in various ways. Then there is ministry in the church. This is the Christian life in action, characterized by Christian love. All Christians alike are called to exercise this. The clergy exercise this ministry by virtue of their baptism, as does everyone else. Thirdly there is the ministry of the church to the world. This is where the missionary thrust of Christianity is expressed, both in terms of proclaiming the message of Christ and of acting out its meaning in the world. Again, all baptized people are called to share in some part of this. TEE is intended to make people aware of all three of these modes of ministry as inescapable dimensions of the Christian life, and to equip people with an understanding that will help them to exercise ministry in terms of the reality of their own life, in the circumstances within which they themselves live and work.

Every Christian can learn to perceive this dimension of their own existence, and it will be illuminated by a growing understanding of the Christian faith and the traditions of the church. It is in this way that we hope the effects of our work will be seen in local congregations and in local communities in the years ahead.

*This is indeed a great vision. I don't see how anyone's life could fail to be affected by four years of such study, or how the church as a whole can fail to be affected as it comes, in the future, to have thousands of persons within it who have had such a theological education. What part of all of this do you especially enjoy?*

I love working with the mentors. They are all different. We have no "average mentor." They all bring something unique to their groups. They have generally done very fine jobs. It may be pointed out that in addition to the training they have, all our mentors have a contractual relation with our office and receive remuneration for their work. It is a job which has to be taken seriously.

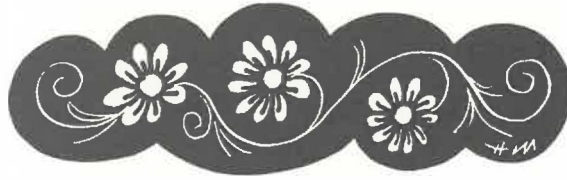
*In addition to your work with the mentors, do you have contact with the rank and file of your students?*

In many cases yes. Many of them write wonderful letters. In my previous work I learned that even when you are working at a desk with pieces of paper, administration can be carried out to people and for people. People feel the difference. I am also myself upheld by what they are doing in these study groups.

*Does TEE appeal primarily to some particular type of person, or those of some distinctive background?*

No. We seem to have churchpeople of every sort. That is one of the wonderful things about TEE. It meets many kinds of needs. The person who has a heavy background in personal relations and leadership training needs emphasis on the content of the tradition, the knowledge of the "lore" as we often call it, the material which is in the Bible and in the history of the church. Likewise the content-centered person needs to become more sensitive to experience and the opportunity to learn from the events of one's own life. In the study groups, we try to take all of this into account. We try to bring together our history, worship, beliefs, and personal experiences. When one is in a group, one sees that these are not all individual matters, but things which we share in various ways. One sees the reality of the church emerge before one's eyes. I have been very much impressed by some of the things that members of study groups have done, on their own initiative, to assist and support one another in various ways.

*I am sure that the human warmth and concern which you yourself have brought to the TEE system has been a very important factor in it. Thank you very much for sharing this warmth and concern with THE LIVING CHURCH and its readers.*



# A MEXICAN EPISCOPAL FIESTA

By SERGIO CARRANZA

**D**awn was still far off in the tropical night when domestic sounds, which came from the surrounding bush, began to alternate with the strident noises of death: 10, 20 or 30 pigs were losing their lives amidst shrill cries and spent grunts. Afterwards, there remained only the murmur of voices while the meat for the banquet was dressed.

We arrived the evening before the Eve of the Feast of St. Peter the Apostle and were lodged in a house under construction, so that it was necessary to improvise doors: on one side, boards, on the other, the Brasilia of Padre Fonseca. Curtains were sheets fixed over window openings in the adobe walls. The furniture consisted of two creaky cots, a chair, a bucket, and a small gourd bowl. The room that separated us from the director of Christian education, Maestra Elena, served as a storeroom.

The people have trouble expressing themselves in Spanish but take great pride in speaking "idiomas" (their native languages): Chinantec and Zapotec. They are clean, both with their persons and with their homes. They are hospitable and enjoy conversing.

The church is rectangular with walls of sticks, a dirt floor and thatched roof. Against the far wall is a wooden cross, in front of which extends a long slab on which rest St. Peter and the Virgin

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*The Rev. Sergio Carranza-Gomez teaches on the faculty of Seminario de San Andres in Mexico City, and is an assistant to the Bishop of Central and South Mexico.*

Mary, hierarchical figures resplendent with several coats of paint. In order to celebrate the eucharist, it is necessary to put a rustic table in place of the even more rustic one coated with wax from the candles which popular devotion lights in order to express its faith. The baptismal font is an enamel basin on a forked support.

The fiscal, who is in charge of the church, rings the bells, and children appear from amidst the thatched-roof huts and hurry to receive religious instruction. They sing, they listen to Bible stories and, with tense fingers, they make drawings which will later hang beside pictures on out-of-date calendars on the walls of their homes. While this is going on, we visit the adults who tell us of their lives, their work, of Padre X who charges them a lot for each mass, and of how they tell him that now they are Anglicans and free, and that they are content because they are instructed and they understand what the mass is, and that their bishop is going to come from Mexico City to be with them for the Fiesta of St. Peter. They also tell us of how Padre X and the catechists have resorted to witchcraft in order to drive Padre Fonseca and Maestra Elena away.

That afternoon, 28 June, we celebrated the Eve of the Feast with the holy eucharist. I preached on St. Peter, and I don't think that I have ever used so many synonyms to help the congregation understand what I was saying.

The Great Day of the people dawned about 5:30. Crowds were anxious to be registered either for baptism, or for con-

firmation, or so that they could be joined in holy matrimony. In front of the fiscal's house, at the entrance to the village, paper streamers were hung. It was to this place that I directed myself with the village band to receive the bishop, while Padre Fonseca, in the church, baptized the children.

Nervousness was reflected on all the faces because Padre X had told them that not only would the Anglican bishop not come, but that such a bishop did not exist and that Padre Fonseca had deceived them and was a charlatan.

The bishop arrived, was vested and, preceded by the band of music and surrounded by a good group of men, women and children, walked to the church. Bells rang, fireworks deafened the atmosphere and the people who were awaiting him surged forward to greet him, to touch his vestments, to kiss him, to clumsily embrace him in their arms with tears and smiles. Something seemed caught in my throat in this moment vibrant with emotion and love as these simple people paid homage to their bishop who had come from afar to be with his people.

With his face bathed in perspiration from the debilitating heat, the bishop celebrated the eucharist, preached, confirmed, and blessed the sick. We were in the sanctuary for several hours, and no one moved.

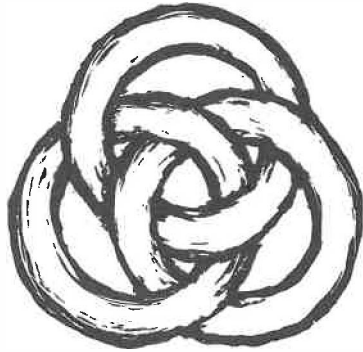
After dinner, the village authorities showed the bishop the land which has been given for the site of the church; they gave him "raspadas" (tortillas of great size) and they bid him farewell amidst sharp bursts of firecrackers.

The fiesta was over. We returned to the city, and the people of Arroyo Zacate, Veracruz, returned to the fields to sow corn, to gather barbasco, and to remember the Feast of St. Peter the Apostle when their bishop came and celebrated with them.

# EDITORIALS

## Trinity Sunday

**O**n this feast of the Most Holy and Blessed Trinity, we celebrate the revelation of Almighty God as Father, Son, and Holy Ghost. This Triune Name was stamped upon us in our baptism. In this Name, we assemble for the holy eucharist. In this Name, Christians pray daily. Because the doctrine of the Holy Trinity is about God, it exceeds our comprehension and un-



derstanding. It is susceptible to different interpretations and emphases. It has shed light on different things for different people at different times and places. Efforts to nail down a comprehensive and detailed definition of it fail. So too do efforts to refute or displace it. This doctrine has lived, and continues to live, in the faith and practice of Christian believers. It is with pride and joy, this Sunday and every Sunday, that we stand at attention to proclaim our Christian belief in the words of the creed. Even though we cannot understand everything in the creed, we affirm our belief in the spiritual heritage of previous generations of catholic Christians.

The magnificent representations of the Holy Trinity on the cover this week is the last of the series of woodcuts by the German 16th century artist Albrecht Dürer which we have reproduced from time to time during the past two months. We hope our readers have benefited from these striking depictions of the mysteries of the Christian faith.

On this Trinity Sunday we say to all of our readers: The grace of Our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all evermore.

## Theological Education by Extension

**F**rom time to time in the past months, Theological Education by Extension has been mentioned in THE LIVING CHURCH. This week, in our interview of Flower Ross, this subject comes very much to the fore. Although it has proceeded quietly, without fanfare, and with little encouragement from the national leadership of our church, Theological Education by Extension has gradually emerged as one of the most significant current developments in the Episcopal Church. It will cer-

tainly be talked of in the years ahead. It is generally agreed that the effective pursuit of the mission of the church in the future will depend on informed and responsible lay leadership; here is a practical way of translating that pious hope into a pious reality.

## Raise in Price

**T**he board of The Living Church Foundation, the publisher of this magazine, has long been committed to the principle that THE LIVING CHURCH should be inexpensive enough so that the average church member, clerical or lay, can afford to buy it. This principle is still very much in effect. At the same time, the fact of inflation cannot be ignored. For a year it has been recognized that the cost of producing and distributing this magazine has been exceeding the total income from subscriptions, advertising, and donations. Hence the board, at its spring meeting, has decided to raise the one-year subscription price to \$19.50 beginning July 1. The price for single copies, introductory subscriptions, subscriptions for two or more years, etc., will also be raised at that time. Readers whose subscriptions are coming due will be advised of the desirability of renewing promptly. The wisdom of subscribing now for two or three years will also be noted. At this same time, all of our advertising rates will be increased by 20%—still a bargain as compared with prevailing market rates.

### Morning and Evening Prayer

Most Holy God  
With thanks I greet this day,  
Its life and light;  
May all its hours be bright  
With love and patient service,  
So I may  
At night find rest, at peace  
With man and thee.

Lord God, tonight  
I thank thee for this day  
Now past and gone;  
For all that I have done  
According to thy will  
To thee the praise.  
Forgive what went amiss,  
And grant me still  
Thy blessing and thy peace  
On all my days.

Lucy Mason Nuesse

# BOOKS

## Guide to the Cults

**ALL GOD'S CHILDREN.** By Carroll Stoner and Jo Anne Parke. Chilton Books (Radnor, Pa.). Pp. 325. \$8.95.

One of the most challenging religious fields to write about is the area of cults such as the Rev. Moon's Unification Church and Dr. Wierwille's the Way International. The problem in responding to the challenge is that authors tend to become hysterical while betraying a religious fanaticism which is often as offensive as what the cults themselves offer.

Several good books have emerged, including Enroth's *Youth, Brainwashing, and Extremist Cults* (Zondervan, 1977); but Stoner and Parke's work is by far the best of cult books published to date.

The authors approach the overall phenomenon rather than the minute details of individual groups. They have assembled a thorough overview which avoids Bible-waving as the only possible answer to the dilemma which cult members find themselves in. They also have

avoided the trap of narrowing the cult problem to focusing only on the problem of either poor or blatantly un-Christian theology.

At the same time, there are many broad generalizations which, while quite accurate, are drawn from a small sampling of groups. Too many examples and conclusions seem to come primarily from the Unification Church; but this concerted approach through the Unification experience may be unavoidable because so many ex-Moonies are willing to be interviewed. Certainly, most of their conclusions have broad application to other groups. However, people working with cult victims must remember that broad similarities between cults are often only superficial.

The authors' choice of groups to survey is noteworthy, because of inclusion and omission. There are very few good reports on the Church of Scientology available aside from Evan's *Cults of Unreason*. But Stoner and Parke have shown a great deal of courage in reporting on the internal structure of Scientology and its effects on certain members. Scientology has not always responded charitably to criticism in other books. On the other hand, Wierwille's

the Way International is seen by many authorities to be both a major cult and a pseudo-Christian group, yet these authors pay them no heed.

Clergy and youth workers will appreciate this book because it does attempt to answer some pressing questions, including the tension between being a new religion and a religious fraud, the alleged instances of brainwashing, and the responsibility which parents play in such conversion experiences. All in all, this is a responsible book which is well worth reading.

(The Rev.) JOEL A. MACCOLLAM  
St. Stephen's Church  
Schuylerville, N.Y.

## Personal Testimony

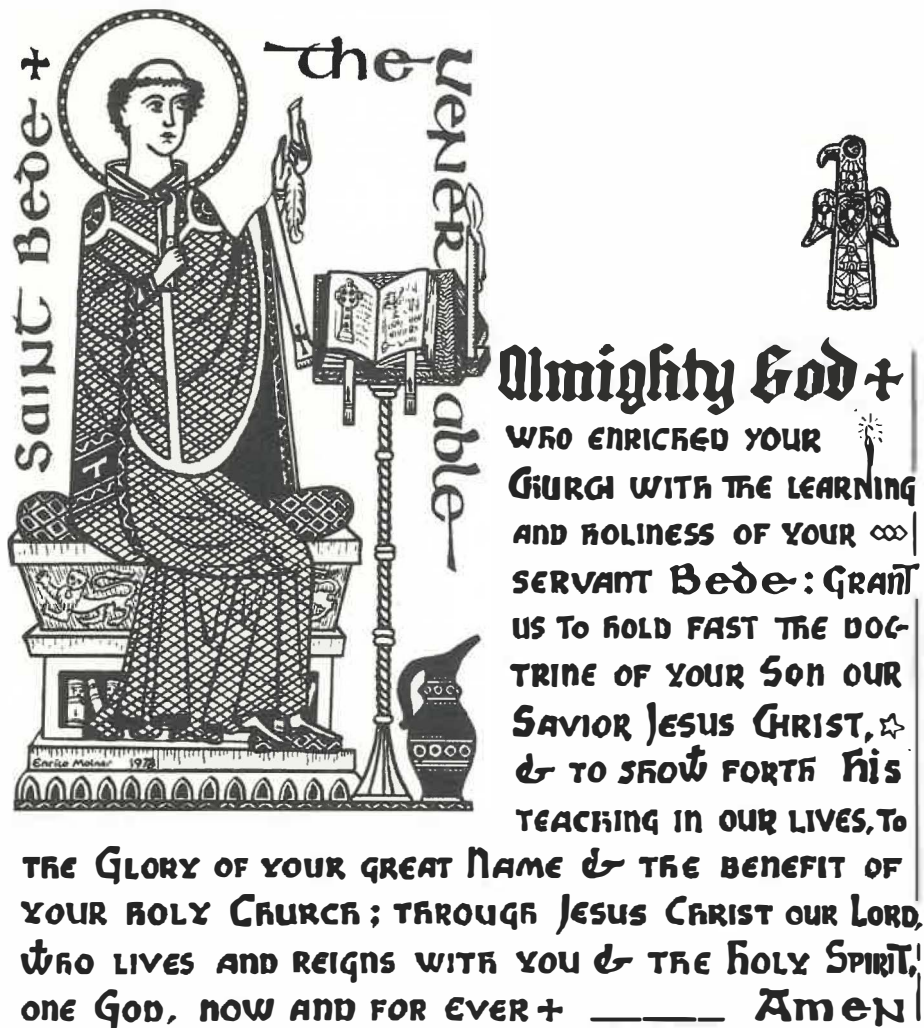
**GOD'S PLAN FOR MARRIAGE.** By Stanley C. Brown. Westminster. Pp. 163. \$4.95, paper.

*God's Plan for Marriage* gives a good case for the traditional view of marriage. It is in a very large sense the personal testimony of the deep happiness that the author has found in his own marriage. He believes that in God's plan, marriage and the family relationships which a good marriage lead to are the answer to the basic problem of loneliness and the desire for complete fulfillment.

In chapters under the general title of "Working at Marriage," the author discusses major problems to realizing the full potential of marriage. His approach is always practical. Beyond that, there is a great hopefulness. Broken marriages can be mended and can become even stronger after a successful facing of the causes of the strain.

There is also a great deal said about children and parenthood. In an excellent chapter called "Graduation Day," the author uses the experience of Christ as a boy of 12 in the temple to illustrate the ideal growing-up process. Then, in speaking of his own son's leaving home for marriage and looking forward to the new relationship when his son returns, he says, "We know that we shall have him back in a way richer than ever before—as a man. Like Mary, we will keep all the things of his childhood in our hearts. No one can take those from us. We have given him all we can. We shall stand back now, as we have been learning to do, and watch him grow in wisdom and stature and favor with God and man. When he returns to the family circle with his bride, the love and respect for each other will be greater than ever; love and joy will increase."

The book has several weaknesses. It is essentially a series of separate lectures. The result is unnecessary repetition from chapter to chapter. Furthermore, material not basically relevant to the subject takes quite a bit of space. Well written as they are, I did not welcome two chapters on the smoking of mari-



The Collect for St. Bede's Day (May 27) illuminated by the Rev. Canon Enrico Molnar

juana. Publishers ought to explain more honestly what a book is really meant to include. These difficulties aside, many people looking for an improvement in marriage and family relationships could benefit from the wise and practical counsel in this book.

(The Rev.) WILLIAM H. BAAR  
Emmanuel Church  
La Grange, Ill.

### Inadequate Communication

**TEAM: THEORY AND PRACTICE OF TEAM MINISTRY.** By Dody Donnelly, C.S.J. Paulist Press. Pp. 155. \$4.95, paper.

Dody Donnelly has written a book I find perplexing and somewhat misleading. He is not talking about what most people mean when they say "team ministry" — some sort of an arrangement whereby a group of clergy and/or lay people contract together to address a task of ministry, usually related to a parish but not necessarily limited to that. Donnelly is talking about what used to be called "cell groups" of high commitment and energy, addressing some need for ministry but related only occasionally or incidentally to more formal structures like parishes. He doesn't describe them well enough for me to compare them to "house church" concepts as they have

been worked out in some places, but I think he means more of that than of what I'm accustomed to calling team ministry.

Another problem I had was wanting to learn about the "practice" of team ministry. The book really does not get beyond theory. He gives much helpful theory of group life, and grounds it carefully in biblical images and also in the work of theologians from Paul and Augustine to John XXIII and Andrew Greeley. At times the book feels like an apologetic for the use of human and social sciences within Catholic religious organizations, attempting to do for Roman Catholics what Bob Worley's *Change in the Church* did for other traditions. That is indeed an important task.



The book is passionate, but not wholly convincing. Donnelly used images and symbols of great meaning for himself (terms such as "See-Level" and the "Fourth Human Basic") but they do not fully communicate to the reader.

What struck me was how I *wanted* to understand what he was getting at. I believe working with, talking to, and learning from Donnelly would be exciting in a face-to-face situation. There it would be possible to dig into the symbols and get in touch with important concepts. But for me, the book inadequately communicates them.

(The Rev.) LOREN B. MEAD  
The Alban Institute  
Washington, D.C.

### Informative and Innovative

**THE LIVING COMMANDMENTS.** By John Shelby Spong. Seabury. Pp. 129. \$6.95.

This is a rather surprising book. Usually, writing about the Decalogue is from the stance of a rigid legalism. However, this author, due to his pastoral experience, is a situationist. He denies this because he accepts law as the storehouse of the moral wisdom of the race—but that is precisely the situationist approach to law. His basic, situationist attitude is brought out in the illustrating anecdote of a suicide which he approved. Nevertheless, Spong has other strings to his ethical bow. He mentions quite frequently the ethic of fulfillment, which goes back to Aristotle's potentiality and act, but which has been embraced by Existentialism. He speaks of the development of the fullness of life as the ultimate standard.

If one is to be strict about categories, this is really a work of ascetic theology rather than morals, for all of the commandments seem to lead in this work to an individual relationship with God, much as Augustine of Hippo made the Stoic cardinal virtues ways of loving God.

The author has sufficiently mastered the scholarly debates of biblical criticism to attack the source problems of Exodus 19; but he seems to favor a theory that the Decalogue grew up subsequently to the exodus in the life of Israel and Judah, and the Mosaic mythos came late to introduce the Decalogue in a mystery of fire, smoke, cloud and the fearful presence of Yahweh establishing covenant. He pours scorn on a literal fundamentalism that would make Yahweh's finger a lithodril.

To one who cut his theological teeth in Thomism, Spong's claim that the Jewish covenant and law are binding upon Christians is as shocking as being told to eat Kosher and be circumcised. Aquinas felt we were free from the Torah save as it participates in Natural Law. However, despite Spong's Reformation attitude, and some preachy language, the interpretation is informative, innovative and profoundly spiritual. This is a genuinely worthwhile book.

(The Rev.) WILFORD O. CROSS  
Madison, Conn.

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# PEOPLE and PLACES

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The Rev. **Robert D. Askren**, formerly rector of St. Agnes, Sebring, Fla., is now rector of St. Patrick's, Ocala, Fla.

The Rev. **Martin Campbell** is vicar of St. Francis', Box 566, Bushnell, Fla. 33513.

The Rev. **Curtis L. Cowell** is vicar of St. Luke's, Welch, W. Va., and of St. Mark's, War, W. Va. Add: 191 Maple Ave., Welch, W. Va. 24801.

The Rev. **M. Ellwood Cridlin** is interim vicar of All Saints', South Charleston, W. Va., Add: 2835 N. Staunton Rd., Huntington, W. Va. 25702.

The Rev. **Hugh E. Cuthbertson** is vicar of St. Philip's, Charles Town, and director of the Mountain Community Center, Mannings. Add: 114 Orange Blossom Lane, Ranson, W. Va. 25434.

The Rev. **Dennis J. Dunlap** is assistant to the dean, St. Paul's Cathedral. Add: P.O. Box 347, Fond du Lac, Wis. 54935.

The Rev. **Allen W. Farabee** is rector of St. Paul's, Marinette, Wis., and priest-in-charge of St. Paul's, Beaver, Wis. Add: 917 Church St., Marinette, Wis. 54143.

The Rev. **C. Walton Fitch** is vicar of St. Paul's, Suamico, Wis., and St. Mark's, Oconto, Wis. Add: 1320 Velp Ave., Suamico, Wis. 54173.

The Rev. **Robert Harris** is rector of the Church of the Redeemer, Avon Park, Fla.

The Rev. **Patricia Handloss**, deacon, is now assistant of St. Mark's Church. Add: 116 South St., Foxboro, Mass., 02035.

The Rev. **John A. Harms** is executive director of Venture in Mission (VIM), Diocese of New York. Add: 2 East 90th St., New York, N.Y., 10028.

The Rev. **Larry E. Harrelson** is vicar of St. John's Church, Box 212, Woodward, Okla., 73801; and vicar of the Family of the Good Shepherd, Western State Hospital, Fort Supply, Okla.

The Rev. **Harry W. Henning** is chaplain to Bishop Gray Inn for Older People. Add: P.O. Box 668, Davenport, Fla. 33837.

The Rev. **Robert W. Horner** is engaged in work in industry in St. Louis, Missouri, and is assistant at St. Timothy's Church, Creve Coeur, Mo. Add: Box 12508, St. Louis, Mo., 63141.

The Rev. **W. Gammon Jarrell**, is now research associate at the University of Missouri Medical School, Columbia, Mo., and is serving as assistant of Calvary Church, Columbia. Add: 123 South Ninth St., Columbia, Mo., 65201.

The Rev. **James A. Johnson** is rector of St. Thomas', Weirton, W. Va., Add: P.O. Box 2232, Weirton, W. Va. 26062.

The Rev. **David C. Jones** is rector of the Church of the Good Shepherd. Add: 9350 Braddock Rd., Burke, Va. 22015.

The Rev. Dr. **John Thomas Koenig** was elected as professor of New Testament for a four-year term at the General Theological Seminary. Add: Chelsea Square, New York, N.Y., 10011.

The Rev. **R. James Larsen** is now vicar of Trinity Church, River Falls, Wis., and Calvary Church, Prescott, Wis.

The Rev. **James Manning** is rector of St. Augustine's Church. Add: 2425 W. 10th Avenue, Gary, Ind., 46404.

The Rev. **Larry McMahan** is rector of St. Mary's, Plainfield, Ind.

The Rev. **George D. Moses** is to be interim priest-in-charge of Grace Church, Ravenswood, W. Va. Add: 2309 Claridge Circle, South Charleston, W. Va. 25303.

The Rev. **Kenneth H. Okkerse** is assistant at St. Thomas, Neenah-Menasha, Wis. Add: 226 Washington St., Menasha, Wis. 54962.

The Rev. **Margaret Phillimore** is interim rector of Trinity Church, Shepherdstown, W. Va. Add: P.O. Box 308, Shepherdstown, W. Va. 25443.

## Deaths

**Floy Mallory Day**, mother of Peter Day, ecumenical officer of the Episcopal Church and former editor of THE LIVING CHURCH, died March 7 at St. John's Home, Milwaukee, at the age of 93. She was the widow of the Rev. Canon Marshall M. Day, one of the founders of Christ Church, Whitefish Bay, Wis. A teacher of music until her retirement in 1970, she was for over 50 years an associate of the Sisters of the Holy Nativity. Her ashes were interred by those of her husband beneath the sanctuary floor of Christ Church. She is survived by her son, two grandchildren, and three great-grandchildren.

**Sister Veronica**, SHN, 86, died at the Convent of the Holy Nativity, Fond du Lac, Wis., March 22 in the 46th year of her life profession. She had been stationed in Holy Nativity Mission House in Bay Shore, Long Island, N.Y., Newport and Providence, R.I., and Philadelphia, Pa.

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**THEOLOGICAL BOOKS.** Used, new, antiquarian, reduced price. All Subjects. Request list LC. **Pax House, Box 47, Ipswich, England.**

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### ORGANIZATIONS

**RECENTLY** formed "League of Historical Anglican Evangelicals." For information write: **Michael Keulemans (Hon. Sec.), Viggin, Cyfronydd, Welshpool, Polys, Wales.**

May 21, 1978

### POSITIONS OFFERED

**ORGANIST-CHOIRMASTER** to lead and develop music program at Episcopal church. Twenty to 25 hours per week. Reply: **Music Committee, P.O. Drawer 10057, Clearwater, Fla. 33517.**

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### POSITIONS WANTED

**ORGANIST-CHOIRMASTER**, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply **Box J-370.\***

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

### WANTED

**ARMY** or Navy Chaplain's "Mass Kit" for use aboard U.S.S. *Constitution* ["Old Ironsides"]. Reply: **The Rev. Alexander Daley, 390 Main, North Andover, Mass. 01845.**

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**1928 BOOK OF COMMON PRAYER** and Hymnal, with leather binding, in mint condition—chancel size Seabury No. 8862. State price. **The Vicarage, Benson Hill Rd., Dover Plains, N.Y. 12522.**

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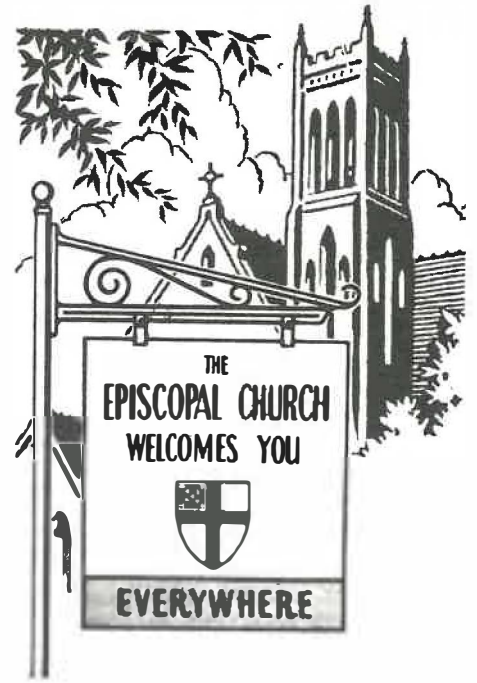
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The Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

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**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 6; Mass 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 except Wed; Wed 8; C  
Sat 4:30

## 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 &  
Fri 7:30, 7:30. C Sat 5

## CHICAGO, ILL.

**GRACE** 33 W. Jackson Blvd. — 5th Floor  
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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

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35 Bowdoin St., near Mass. Gen. Hospital  
Served by the Cowley Fathers  
Sun Sol Eu 10:30; Wed & Fri Eu 12:10

## 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

## 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

**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-am, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers, v, vicar; YPF, Young People's Fellowship.

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. Smith, D.D., r  
Sun HC 8, 9, 11; Thurs HC 10

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
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. Terence J. Finlay, D.D., r  
Sun 8 & 9:30 HC, 9:30 Ch S, 11 MP & Ser (HC 1S); 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

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
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**EPIPHANY** 1393 York Ave., at E. 74th St.  
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper  
Sun 8, 9:15, 11, 12:15, 6 HC

**ST. IGNATIUS** 87th St. & West End Ave.  
The Rev. Howard T. W. Stowe, r; the Rev. Charles A. Weatherby, r-em; the Rev. Brad H. Pfaff, c; the Rev. Jan A. Maas; the Rev. Richard A. Norris, Jr.; the Rev. Lyle Redelinghuys  
Sun Masses 8:30, 11 Sol; Tues-Fri 8; Mon-Thurs 6; Sat 10

**ST. MARY THE VIRGIN** 46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
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  
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the Rev. Douglas Ousley, the Rev. Gary Fertig, the Rev. Leslie Lang  
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC 8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10, HC 5:30; Church open daily to 6

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St. Ezekiel's Congregation Sun Eu 1

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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  
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## CHARLESTON, S.C.

**HOLY COMMUNION** Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

## BROWNWOOD, TEXAS

**ST. JOHN'S** 700 Main St., 76801  
The Rev. Thomas G. Keithly, Jr., r  
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.  
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7 Sat; 10:30 Wed with Healing

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## SAN ANTONIO, TEXAS

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Fr. John F. Daniels, r  
Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11:12

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. Jacques Paul Bossiere, Ph.D.  
Sun 8 HC, 11 MP (1S HC)

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

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