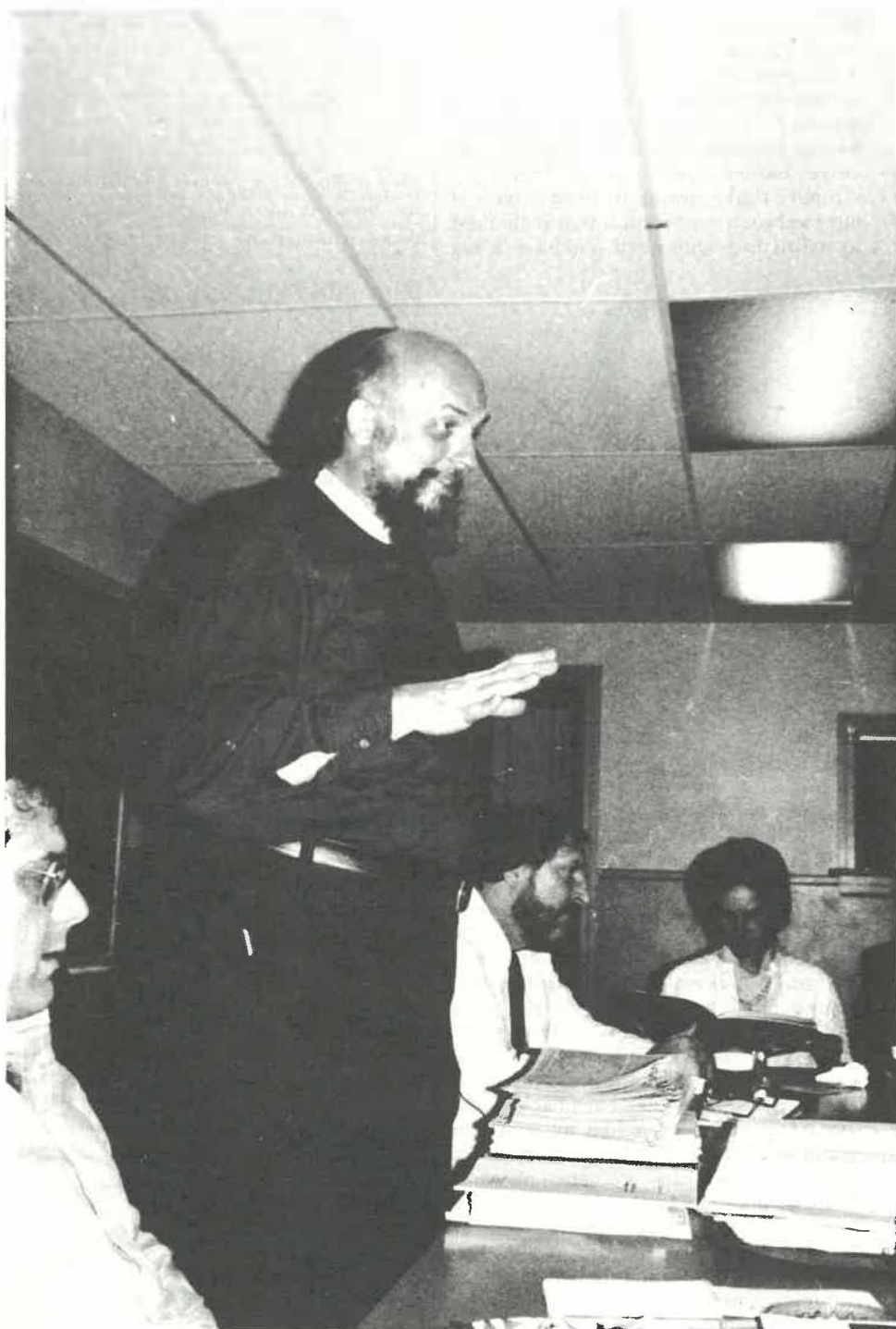


THE LIVING CHURCH



A Ministry of Regional Leadership

• pages 8 and 10

The Ven. Robert Willing of the Mid-Hudson Region of the Diocese of New York addresses a seminar [see page 8].

The First Article

These July days are warm. Sometimes they are sweltering. Yet all things considered, the summer time is a good time. It certainly has been for me and my family. Especially during those years we spent in Western Missouri living at Roanridge Farm. If the summer days were not always good, at least the evenings were.

When I left work at my office at Roanridge Conference Center (the National Town and Country Church Institute of the Episcopal Church) the hottest part of the day was nearly past. When I got home, a mile up the road, I usually cast off some of my clothes and worked in the vegetable garden for half an hour or so. Our two large dogs would lie in the grass and watch me; sometimes one or more other members of the family would help work. Everything had to be watered, for the ground had become as dry as the Sahara Desert. Of course that had not stopped the weeds: they had always grown, even since yesterday, and they daily appeared in the best of form. On some years I did the most careful mulching, heaping the space between the rows of vegetables with old leaves, or with grass mowed from the lawn, so there would be a thick layer of material making it difficult for weeds to grow between the rows. Some always did though, and those were always some rows that had not been mulched. There were always weeds that needed pulling. Be that as it may, the garden was very rewarding. Every day we had scallions and lettuce for salad. About every other day this time of year we had green beans. Often we had zucchini squash, or swiss chard, or young beets—greens and little roots all together. By this time we would be getting a few tomatoes.

Other people wonder why some of us persist in growing a little bit of our food, for a few months each year, with so much sweat of our brow, when every supermarket is ready to sell us all these things, either in their natural state or frozen, or canned, or even precooked and frozen. Why do we continue to regard our radishes, our lettuces, or our bean vines as sublimely beautiful? Why do we think there is something especially delicious about our tomatoes, or something especially nutritious for the young in our spinach?

For some, planting, tending, and harvesting a garden is an important activity, expressing our ties with a rural childhood, or links with an agricultural past, or refusal (even in the 1970s) to be totally shut off from the land. For others, it is something new, an exploration into the kind of childhood they did not have, a discovery of a new experience, an assertion of an inheritance they did not perceive before. Some of us feel very strongly that growing at least a part of our food each year is an integral element in a full life. One need not have a big



garden, nor need one spend too much time in it. Yet to have a garden, any kind of garden, is a privilege.

When we garden, we care for things and mold the earth. In another sense, we ourselves are cared for, we are molded. We become attuned to the patient rhythm of growing things, the perennial flowering and reflowering of life. It is one thing to know intellectually, with the mind, that we are nourished by food compounded by sunlight, water, clay, dung, and decaying leaves. It is something else to feel and smell the good earth as one kneels in it and handles it; to feel the sun on ones bare back as one works; or to be drenched by a sudden summer shower. Little gardens do not do much to solve the problems of world hunger, but they can do a great deal to help human beings be calmer, wiser, and more perceptive inhabitants of this larger garden of which our Creator has made us a part.

THE EDITOR

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CALENDAR

July

23. Tenth Sunday after Pentecost/Ninth Sunday after Trinity

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.

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LETTERS

The Clergy Placement Problem

I found TLC of June 4 particularly good, and your editorial on ordinands by far the most helpful and constructive statement on the subject I have seen for a long time. I will be interested to know if there is any response from the seminaries to the hard-hitting final paragraph. Is the American Association of Theological Schools ultimately responsible for the system of accreditation which encourages the *Wissenschaft* model of European theological education, thus rewarding those schools that produce "maintainers" while failing to set any standards for the preparation of "church planters"?

(The Rev.) CHARLES H. LONG
Director and Editor

Forward Movement Publications
Cincinnati, Ohio

• • •

I wanted to say "Bravo!" and thank you for your editorial on the clergy placement problem.

I have been told that Bishop Hosea of Lexington has often observed that the problem in the church is not a clergy oversupply, but an undersupply of cures. I do not doubt this based on my, admittedly superficial, observations of recent history in our church.

Every member of the Episcopal Church is a member of the Domestic and Foreign Mission Society and therefore charged with personal responsibility for the missionary activity of the church. It has been my observation, however, that missionary activity is equated with notions like providing "sustaining funding" and "seed money." However worthy these undertakings might be, they are more the realm of foundations than of the church. Mission is a personal undertaking, the telling of the Good News (to be found in The Book, not the Check Book).

The diocese must provide leadership in promoting the Christian work of mission. Most of the people I have met at this level are, unfortunately, too much concerned with institutional survival and trying to keep up with funding to be truly creative in mission leadership. This throws the ball into the court of the people of God at large. I have some suggestions, some of which might be practical.

1. It has been my experience as an interim minister that worship, sound preaching and pastoral care provided professionally are very important in creating healthy growing parishes. The problem with unfilled cures is that they tend to feed their own decay until only a few members are left. If affluent parishes would like to help they might

adopt a vacant cure and provide a subsidy so that a priest might be engaged full time, for a limited period, to try to build the community to independent status. This adoption could extend far beyond a salary. Sending a children's choir on festivals and providing guests to fill a few empty seats can improve morale greatly.

2. Rectors should try to promote geographic participation in parishes. I know that this is not our custom. However, if we were to attend church by geography, with some exceptions, some struggling congregations might have increases in membership and pockets of churchmen in distant areas might take the risk of establishing missions.

3. Finally it might be necessary for us to give up some of our treasured congregationalism and put clergy placement firmly in the hands of the bishop. The Methodists have a good, although imperfect, method of assignment. This would have to include a limit on tenure. I believe the effect would be more fluidity and less "burn out" and therefore more creative leadership.

No matter what we do we will have to learn to appreciate the priesthood as necessary for the life of the church and the ministry of the laity as important in its own right and not as a substitute for the priesthood.

Thank you for an interesting weekly. I hope you will hit this problem head on in further numbers. I have a feeling that the solution to this problem will be tied up with very basic questions in the life of our church. Any contribution to the necessary solutions will be a contribution to the life of the church itself.

(The Rev.) MICHAEL FORBES
Rochester, Minn.

English Churches

Concerning a news item [TLC, May 21] "England—Hundreds of Churches Closing," referring to C. of E. churches declared redundant: the item gives the distinct impression that the English Church is on its last legs and about to collapse. I wish that I knew more about the origin and intent of these reports, which are complete with statistics and which emerge from England itself.

I have just returned from five weeks of visiting and preaching in England. What I saw and heard hardly coincided with the above-mentioned news item.

In fact, I have had two parishes (on an exchange basis) in England in the last 12 years and never have I been worked so hard in my life. At parish, deanery, and diocesan levels there was a plethora of activities all of the time. In our cathedral (Salisbury) special diocesan services were a constant fact of life, while daily services there were extraordinarily well attended.

The reason for the closing of "redun-

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dant churches," reported in the article, is simply the fact that there are a great many Medieval churches from which population centers have moved. There are also a great many attached to private estates. (I had two such in each of my Dorset parishes.) In larger communities some churches have been closed because the automobile has rendered them unnecessary. Further, one has to remember that some churches were built for the evident purpose of having masses said for the souls of the donors, and with no regard for parochial necessities.

But the fact remains that the C. of E. is very much alive, thank you. The remark that "some churchmen believe that fine architecture and historic buildings do not contribute necessarily to good worship," is gratuitous. Fact is, they do. The pride which communities take in their ancient churches is a very large factor in the maintenance of worship in them. I am constantly amazed at the amount of effort (and joyful effort) put into these marvelous old buildings, and at the enormous numbers of them that are kept in superb condition. All this and millions for "Christian Aid" too! Further, the parishes are increasingly responsible for the total expense of staying alive. The old endowments have been largely rendered utterly inadequate by inflation.

Contrary to published reports, therefore, I would like to suggest that our Mother Church is not busily turning its churches into fish-and-chip shops and pubs. Her reporters may be self-deprecating, but her pastors and people have much to teach us.

(The Rev.) **GEORGE W. WICKERSHAM II**
Rockbridge Baths, Va.

Masculinity

Our society's popular view of masculinity shunts aside the truth that those most assured of their masculinity are those unafraid of displaying courtesy and kindness. The popular view identifies manliness with physical strength, aggressiveness, moral and intellectual arrogance, and the number of sexual conquests a man has made.

If a young man doesn't engage in premarital sex, then he, according to the popular view, is "effeminate." If he enjoys listening to Bach rather than to the Rolling Stones, or if he doesn't make the football or basketball team during high school, then he, according to this view, "isn't masculine." And if he has the moral courage to practice courtesy and kindness, then he may be called a "homosexual."

Unhappily, many insecure men and sexually frustrated women nowadays measure masculinity not by such virtues as moral courage, decency, courtesy, kindness and self-discipline, but rather by the number of sexual conquests a man has made. For them, sex—instead

of being the meeting place for life and love, the supreme occasion for giving both within the sacrament of marriage—is an act of selfish gratification and a tool to prove "masculinity."

In sharp contrast to our society's popular view of masculinity is the Christian view, as personified by the example of Christ, who in word and deed delicately balanced the virtues that make a man a man. When the prostitute came to him seeking forgiveness, he showed compassion. When he encountered the poor, sick and the helpless, he was tender and gentle.

But Christ also displayed virtues that should impress Hugh Hefner and Norman Mailer. He demonstrated what Hemingway termed "grace under pressure." He was firm; he showed that quality in the manner in which he dealt with two-faced religious hypocrites and corrupt money-changers in the Temple. He was heroic and courageous; he demonstrated that by his endurance of physical and emotional pain, by his willingness to fight for unpopular but worthy causes, by his endurance of unmerited persecution, ridicule, ostracism, scorn, pain and, ultimately, death on the Cross for those he loved.

True, the Christian view of masculinity is unpopular nowadays, and considered "effeminate," especially by those, including married men with children, most doubtful of their own masculinity. Consequently, it seems that only a miracle could cause our society to adopt a religious conception of masculinity that so many "sophisticated" persons consider "effeminate." Yet, who are we to doubt the possibility of a miracle when there are so many precedents?

HAVEN BRADFORD GOW
Arlington Heights, Ill.

Who Absolves Whom

A.D. Wallace [TLC, May 28] suggests in his letter on absolution that it be modified by replacing "us" and "ours" for "you" and "yours." But this would be redundant in the extreme for the absolution would then do no more than has already been done in the confession. The priest *as a person* makes his confession with the people and, with them, receives the same absolution which he *in his office* pronounces. Christ uses the office of the priesthood which is borne by a man who is no more worthy to bear it than any other member of the congregation. Christ, through the priesthood, pronounces forgiveness to the priest as well as to all those committed to his charge. This, at least, is what I have always believed. The idea that *I* am forgiving anyone is quite abhorrent to me and if that is all that I am called to do then my office is useless.

(The Rev.) **R.S.S. WHITMAN**
Trinity Parish
Lenox, Mass.

THE LIVING CHURCH

July 23, 1978
Pentecost 10 / Trinity 9

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Fifteen Bishops File Charges Against Bishop Chambers

Fifteen bishops of the Episcopal Church—all from Province IV—have filed charges against the Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, for having taken part in the ceremony to consecrate four bishops in the breakaway Anglican Church of North America (ACNA). He is accused of having violated the canons and constitution of the church.

This action will, in part, answer Bishop Chambers' repeated queries to the Presiding Bishop, the Rt. Rev. John M. Allin, as to which bishops joined with Bishop Allin in requesting that Bishop Chambers resign from the Episcopal Church.

The charges which the 15 bishops—from 14 of the 18 dioceses of Province IV, located in the southeastern U.S.—presented to the Presiding Bishop are as follows:

That he participated in the consecration service without the Presiding Bishop or the President of Province VI, where the service took place, taking orders for the consecrations, and without the consents of the diocesan standing committees and other bishops of the church (Canons: Title III, Canon 14, Section 1(b) and (c));

That his episcopal act was done without the consent of the Rt. Rev. William C. Frey, Bishop of Colorado, and without authorization of the House of Bishops or the Presiding Bishop (Canons: Title III, Can 18, Section 9 (a) and (b), and the Constitution: Article II, Section 3);

That he "flagrantly breached" his own consecration vows to "conform to the doctrine, discipline and worship" of the Episcopal Church by participating in these "illegal episcopal acts" (Canons: Title IV, Canon 1, Section 1(4) and (6)).

According to the Canons, after the Presiding Bishop reviews the charges, they will be turned over to a committee of three to seven bishops who decide whether a Board of Inquiry should be appointed to investigate the charges, and determine whether there is sufficient

grounds to put the accused on trial. If it is decided that such a board be appointed, it will consist of five priests and five lay persons.

If the majority of the Board of Inquiry decides the charges are sufficient to recommend that the accused bishop be tried, a presentment is prepared. The trial would take place before a nine-member court for the Trial of a Bishop.

If a bishop is found guilty of an offense, he may then appeal the decision to a Court of Review.

The bishops who filed the charges with the Presiding Bishop are: the Rt. Rev. George M. Alexander, Bishop of Upper South Carolina; the Rt. Rev. Frank S. Cerveney, Bishop of Florida; the Rt. Rev. Charles Judson Child, Jr., Suffragan Bishop of Atlanta; the Rt. Rev. James L. Duncan, Bishop of Southeast Florida; the Rt. Rev. Hunley A. Elebash, Bishop of East Carolina; the Rt. Rev. William H. Folwell, Bishop of Central Florida; the Rt. Rev. Thomas A. Fraser, Bishop of North Carolina; the Rt. Rev. Duncan M. Gray, Bishop of Mississippi; the Rt. Rev. Emerson Paul Haynes, Bishop of Southwest Florida; the Rt. Rev. George M. Murray, Bishop of Central Gulf Coast; the Rt. Rev. David B. Reed, Bishop of Kentucky; the Rt. Rev. William Sanders, Bishop of Tennessee; the Rt. Rev. Bennett J. Sims, Bishop of Atlanta; the Rt. Rev. Furman C. Stough, Bishop of Alabama; and the Rt. Rev. Gray Temple, Bishop of South Carolina.

The other four dioceses in Province IV are Georgia, Lexington, Louisiana, and Western North Carolina.

Missionaries Slain in Rhodesia — By Whom?

Eight missionaries and four of their children were murdered at the Elim Mission Emmanuel School in the Vumba Mountains along the Mozambique border in Rhodesia late in June. Ages of the dead ranged from 50 years to three weeks.

The killings were attributed at first to members of the Zimbabwe African National Union (ZANU), but the leader of the guerrilla force, Mr. Robert Mugabe, has denied vehemently that this is so.

He called the raid, "a bloody diversionary tactic, horrible in the extreme," and blamed it on the Selous Scouts, a secret commando unit of the Rhodesian Army.

Last year, *One World* magazine, which is published by the World Council of Churches, reported evidence that the Selous Scouts had been responsible for several murders of civilians originally attributed to black guerrillas.

The magazine's report was based on interviews with Rhodesian army deserters, and said that "the Selous Scouts is a special army unit largely manned by black soldiers who dress, arm, and operate exactly as guerrilla units of the liberation movements, even to the point of the few white soldiers disguising themselves as blacks."

Black students at the school, which is operated by a Pentecostal group based in Cheltenham, England, said the terrorists carried rifles and wore knitted caps. One said the gunmen identified themselves as ZANU "freedom fighters." The students were unharmed.

Zimbabwe is the nationalists' name for Rhodesia.

Why Your April Anglican Theological Review Hasn't Arrived (Yet)

Because the Evanston, Ill., garbage collectors are frighteningly efficient, and surely an uncomplaining bunch. They made only one plaintive query to a busy kitchen crew at Seabury-Western Theological Seminary: "Should we take everything?" The crew, busy preparing a graduation luncheon for 400-plus people, said, "Sure, take it all." And they did.

As Stephen L. Brehe, writing from Seabury-Western, tells it, the timetable is worthy of the more demanding sort of English mystery story:

9:30 a.m. graduation day. The seminary community trooped off en masse to nearby St. Luke's Church for the ceremonies.

10:15 a.m. The long-awaited and overdue April issue of the *Review* arrived from the printers in Spain. There were 2,700 copies in 47 cartons. Someone signed for them and placed them atop the ramp leading to the shipping room.

11:00 a.m. The sanitation brigade arrived and headed for the trash dumpsters used by the seminary. These, unfortunately, are located next to the shipping room ramp.

You know the rest.

When the Rev. W. Taylor Stevenson, editor of the journal and subdean and

Things To Come

July-August

31-Aug. 3: The Festival on Religion and Rural Life, Indianapolis, Ind.

professor of theology at Seabury-Western arrived back on the campus, he discovered the loss.

"Months of work and \$3,000 had disappeared in little over three hours. The timing was too perfect to be a coincidence," he mused. "Surely, it was a miracle."

Mr. Brehe observes that, miracle or not, some dump near Evanston has never had such high class reading material. A hobo who happens upon the journals can spend the evening reading about mysticism, radical catholicity, the eucharist, the resurrection, and the future.

Dr. Stevenson said that the lost April issue is being reprinted, and will be mailed to subscribers this summer.

Churchmen in Namibia Charge Police Bias

The Rev. E. Morrow, vicar general of the Diocese of Damaraland, has joined with representatives of five other churches in writing a letter to Justice M.T. Steyn, Administrator General of Namibia, which criticizes what they called "the biased way police actions and investigations are carried out in the case of riots and disturbances" and the "superficial way" in which the Administrator General has handled documentation of torture in Namibia.

They charged that when police investigate violent outbreaks, "against obvious evidence, the blame is always put on one and the same side. Terror actions of groups belonging to the existing power block . . . are easily condoned by the law and order enforcing squads."

The churchmen expressed deep concern to Justice Steyn about the results of his April 18 proclamation which provides for the detention of persons "in order to prevent political violence and intimidation," and asserted that provisions for safeguarding the individual rights of detainees were unsatisfactory. "The law of absolute secrecy and the positive exclusion of any court intervention make . . . well-worded safeguards a mockery, a very saddening mockery for anybody who knows the dramatic situation of political detainees in our country." They concluded with an appeal to Justice Steyn "to set free the victims" of the April 18 proclamation.

In a related story, a telegram sent to South African Prime Minister John Vorster by Lutheran World Federation (LWF) General Secretary Carl H. Mau, Jr., was returned to Dr. Mau with the sarcastic suggestion that it must have been intended for SWAPO, the South West African People's Organization.

In the message to Prime Minister Vorster, Dr. Mau said, "Our member church in Namibia, the Lutheran Ovambokavango Church, has informed us of the killing and wounding of hundreds of Namibians, among them women and children, that took place on Ascension Day, May 4, in southern Angola. Our worldwide community is shocked and grieved by this report. We join our member church in condemning this action by South African troops."

The reply which Dr. Mau received was signed by the Prime Minister's private secretary, and read: "This office has received your telegram dated May 11, 1978, a copy of which is enclosed, as we

are certain that the telegram was intended for SWAPO and wrongly addressed to this office. I am instructed to return it to you for forwarding to SWAPO after you have made the necessary corrections."

Dr. Mau said that he was greatly perturbed by the apparently cynical manner in which his telegram was received by Mr. Vorster's office.

South Africa has claimed that the Angolan camp was a military base for SWAPO guerrillas, a charge refuted by SWAPO and Angolan authorities.

First Bishop for Honduras

In a colorful, bilingual ceremony, the Rt. Rev. Hugo Luis Pina was consecrated the first Episcopal Bishop of Honduras. The service was held June 11 in the Chapel of the Sacred Heart of the Honduran air force in Tegucigalpa. The first Episcopal church building in Honduras has not yet been completed.

The Rt. Rev. John M. Allin, Presiding Bishop, served as chief consecrator. He was assisted by the Rt. Rev. Lemuel B. Shirley, Bishop of Panama and the Canal Zone, the Rt. Rev. Anselmo Carral, Bishop of Guatemala, and the Rt. Rev. William H. Folwell, Bishop of Central Florida, whose diocese has a companion relationship with Honduras. Also present were the bishops of Costa Rica, Belize, the Dominican Republic, and Southeast Florida.

During the service the new bishop was presented with a gold pectoral cross, the gift of Cuban Episcopalians now living around the world. The British ambassador to Honduras attended the ceremony, and the U.S. ambassador, Mrs. Mari-Lucy Jaramillo, read from the Old Testament during the ceremony. The choir from the cathedral in Guatemala City sang.

At a reception following the service, a congratulatory telegram from former President Gerald Ford was read. Mr. Ford said, "Your ordination as bishop speaks eloquently of the dedicated Christian service you have given to the people of Honduras as well as the vitality of the church in that country." The Rt. Rev. James L. Duncan, Bishop of Southeast Florida, led a delegation that brought a monetary gift from the Cursillo movement in his diocese. A similar gift was presented by Bishop Folwell on behalf of the people of Central Florida.

Bishop Pina was born in Camaguey, Cuba in 1938. He studied at Union Seminary, Matanzas, Cuba, and was ordained deacon and priest in 1964. He served parishes in Santa Clara and Havana until 1967 when he arrived in the U.S. He went to Honduras as a missionary in 1975.

The Episcopal Church in Honduras began last century when Anglican immigrants from the West Indies settled



The Rt. Rev. Elliott Sorge of Executive Council and Mrs. Thomas J. Collings, chairman of the board of the National Institute for Lay Training, enjoy conversation after a ceremony at General Theological Seminary, at which the students of the 1978 training class of the National Institute for Lay Training received certificates for completion of the nine month resident portion of the program. The graduates will go on to 12 to 18 month supervised field internships. Bishop Sorge was the speaker at the board meeting of the Institute.

there. For many years, the region was under the jurisdiction of the Bishop of British Honduras (now Belize). In 1957, the Episcopal Church in the U.S. took over, and in 1967 the present diocese was organized and placed under the Bishop of Guatemala.

At the present time there are seven organized missions: three among the descendants of Anglicans who immigrated from the West Indies, two among Honduran Indians, one serving foreigners and other Hondurans in Tegucigalpa and one in a very poor section of the capital. The diocese operates two schools and a medical clinic which serves about 2,000 people in 12 isolated communities. The 1,400 Episcopalians are served by five priests.

Honduras is considered to be the second poorest country in Latin America. Bolivia is thought to be first.

For Use After Abortion

"Heavenly Father, you are the giver of life and you share with us the care of the life that is given. Into your hands we commit in trust the developing life that we have cut short. Look in kindly judgment on the decision that we have made and assure us in all our uncertainty that your love for us can never change. Amen."

The *Church Times* (England) reports that the Rt. Rev. John V. Taylor, Bishop of Winchester, failed recently in an attempt to have this prayer included in the Series 3 Initiation Service.

The prayer, however, has been included in the report of the Revision Committee which has been considering services before they are returned to General Synod for provisional approval.

Some of the committee members expressed the fear that "a moral issue of great importance was being introduced by a side door," and others felt that such a situation was better handled pastorally than liturgically.

According to the *Church Times*, Bishop Taylor has "put down a private member's motion for the Synod, seeking inclusion of a set of prayers for optional use on such an occasion in the Alternate Service Book."

In his submission to the committee, the bishop said, "The prayer need not treat the abortive foetus as though it were the equal of a fully-human birth, but . . . it would be a recognition of the element of humanity . . . and a refusal to treat it merely as an organic growth.

"The basis of such a prayer should be the recognition that abortion may sometimes be justified but can only be spiritually 'healthy' if 'we know what we do.' And this can best be expressed by some act in which we commit both the incipient life and the action which we have taken, into the hands of a merciful God."

BRIEFLY . . .

The Most Rev. Ted Scott, Primate of the Anglican Church of Canada, reported in Sydney, Australia, that **21 women have been ordained to the priesthood in Canada** during the past year. Fifteen are serving as rectors, he said. The archbishop acknowledged that there has been some protest—two male priests have resigned from the ministry, another has joined the Orthodox Church, and three are considering affiliation with the Anglican Church of North America (ACNA). Archbishop Scott said he does not regard these protests as serious, adding that he feels the American schismatic churches and dioceses will fade away within a few years.

The bulletin of the **Society of St. John the Evangelist**, Cambridge, Mass., reports that the Rev. Paul Wessinger, Father Superior of the order, has appointed a committee to work on the revision of the Office Book. The present book, *The Hours of Prayer*, is now out of print. The committee hopes to produce an Office Book more in keeping with the psalter and calendar of the Proposed Book of Common Prayer, yet including much of the traditional musical material of the present Office.

The Rev. Lester Kinsolving, White House correspondent and syndicated columnist, has announced that he is leaving the Episcopal Church. He said that he is "deeply disturbed about many things in the Episcopal Church today . . . I have also waited three years, while living in Virginia, for a supply assignment and none has been forthcoming." He plans to serve St. Thomas the Apostle Church, Silver Spring, Md., as rector. He says this is not a parish of the Anglican Church of North America (ACNA), but rather an independent parish of people who are dissatisfied by current trends in the Episcopal Church.

Two great locomotives, the "Flying Scotsman" and the "Evening Star," are to come out of semi-retirement on September 30 to haul trains to a memorial service for the **Rt. Rev. Eric Treacy, former Bishop of Wakefield**, who died in May [TLC, June 25], according to an account in the *Church Times* (England). Over 1,000 people, churchmen and steam engine lovers are expected to travel to Appleby Station, Cumbria, where the service will be held. "As a tribute to the bishop (who was one of the

best-known and most highly-regarded railway enthusiasts in Britain)," says the paper, "the two engines will be re-named for the day. They will go to the memorial service as 'The Lord Bishop' and 'The Bishop Treacy,' standing by at the station which is only a few miles from the house at Applethwaite, near Keswick, where Bishop Treacy retired after resigning as Bishop of Wakefield in 1976."

The Rev. **Claudius I. (Bud) Vermilye** was deposed from the priesthood May 16 by the Rt. Rev. G. Paul Reeves, Bishop of Georgia. In June, 1977, a civil court in Winchester, Tenn., found Mr. Vermilye guilty of homosexual acts at Boys Farm in Alto, a purported rehabilitation home for teen-age boys which he owned and operated. He is currently free on \$20,000 bond, pending an appeal. Mr. Vermilye has formally renounced his holy orders, which made it possible for Bishop Reeves, with the consent of the diocesan standing committee, to depose him without a church trial.

According to the *Minneapolis Tribune's Minnesota Poll*, almost all Minnesotans would want to be told they were dying, if their doctors knew this to be true. Nearly as many people (89 percent) said they would rather die than be kept alive by artificial means if irreversible brain damage was diagnosed. Two of every three respondents stressed the real need for hospices, places where dying people can receive medical care.

The obstetrics and gynecology departments of Roman Catholic-affiliated **St. John's Mercy Medical Center**, St. Louis, Mo., and the nearby **Missouri Baptist Hospital** were merged as of July 1. Sr. Mary Roch Rocklage, R.S.M., president of the board of St. John's, said Missouri Baptist Hospital will support the Roman Catholic facility's policy against abortions and sterilization.

From Dublin, Ireland, comes news of a massive service, held on the grounds of the Royal Dublin Society, which closed the **1978 International Conference on the Charismatic Renewal** in the Roman Catholic Church. Leon-Joseph Cardinal Suenens led 1,500 priests in a concelebrated mass attended by 25,000 charismatics from various parts of the world. The conference participants had gathered in Dublin for three days of worship, Bible study, prayer, and discussions on evangelization under the general theme, "You shall be my witnesses" (Acts 1:8).

A MINISTRY OF REGIONAL LEADERSHIP

*The Living Church Interviews the
Ven. Canon Robert N. Willing*

Many people today are asking how leadership in the church should be exercised. They are asking also how to bridge the gap between the local parish on the one hand, and the diocese and the national church on the other hand. Archdeacon Willing of the Diocese of New York is a priest who has worked directly with these problems, and who has achieved effective results in rural areas, in residential communities, and in the inner city. He has been interviewed by our editor, who was a guest in the Willing home in Boiceville, N.Y., and has visited several churches within the area of the archdeacon's responsibility.

In behalf of our readers, welcome to the pages of THE LIVING CHURCH! You are a churchman of so many accomplishments that I scarcely know where to begin. Perhaps if you could first tell us, Bob, what you yourself are trying to do in your work at this time, we could then move into specific topics.

Yes, I am trying to give help to the clergy and people in the region I serve. At the same time, I want to support my bishop and uphold the policies of the diocese. There are many things which it is hard for people in the parishes to do. Even in a metropolitan diocese like this many are isolated by distance and other factors. Likewise the diocesan office is far away and the people there cannot know what is going on in every town and village. I want to enable them all to carry out the work of the church.

With that frame of reference, please tell us what is the physical and geographic frame within which you work. The office of archdeacon, and its impressive title "The Venerable," mean different things in different dioceses, and in some places the office isn't known at all. Just where do you function?

You are right. Different dioceses need to do things in different ways. Here in New York we have a very large diocese in terms of people and different circumstances, stretching from downtown New York City to the farms and forests of the Catskills, and including 200 congregations and 450 resident clergy. The entire diocese is divided, like all Gaul, into three parts. In the North, there is the Mid-Hudson Region, an organized subdivision of the diocese for which I am the staff officer. Just south of us is the West-

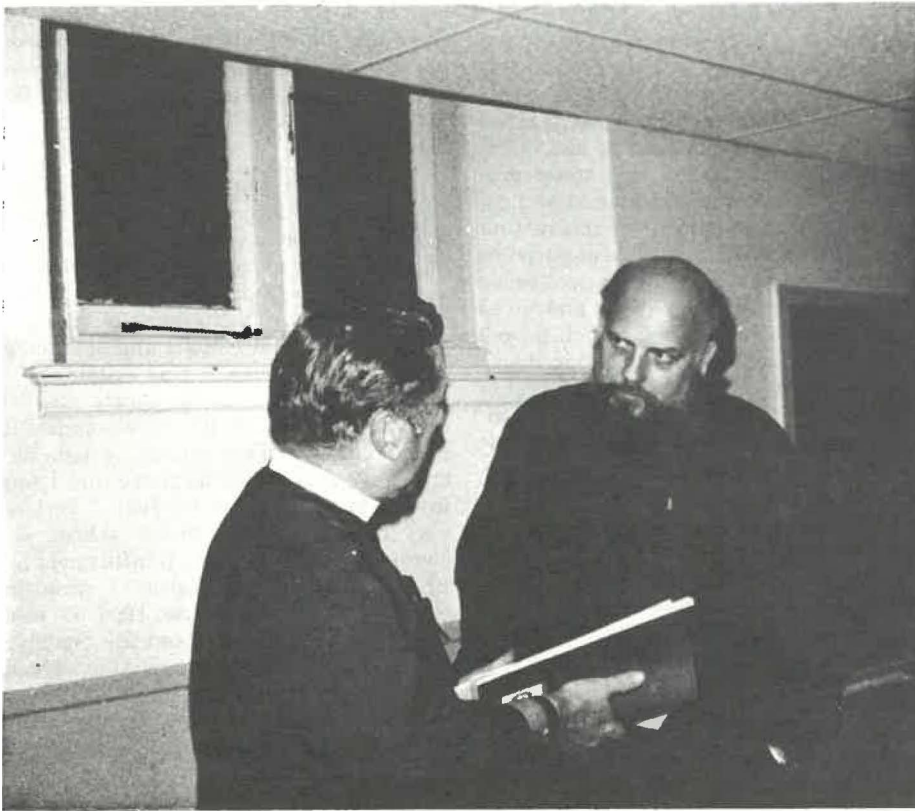
chester-Rockland-Putnam Region which goes to the edge of New York City. Thirdly, there are the churches in three of the five boroughs of the city. They operate in the diocese without a regional organization. All three areas are served by resident archdeacons.

How big is your area?

The Mid-Hudson Region stretches across the Hudson Valley from the Connecticut border on the east to the edge of Pennsylvania on the west and New Jersey to the south. North and South Poughkeepsie is close to our center. We have 59 parishes and other congregations. These churches are staffed by over 40 clergy. Among these, over half a dozen are working on a non-stipendiary or part-time basis. We have several colleges in our territory, including Vassar, Marist, and the U.S. Military Academy at West Point. We also have the motherhouses of the Order of the Holy Cross and the Order of St. Helena at West Park and Newburgh, respectively. These communities take an active part in the life of our region. Primarily, of course, our region is made up of parish churches.

Parishes, and even small missions, often like to go their own way. How do you pull this area together so that you can work with it?

Perhaps I can first say something about the formal organization, and with that out of the way, go on to talk about what we actually do in the region. Within our diocese, parishes are clustered on a geographic basis for local cooperation. Usually there are between eight and a dozen congregations in a cluster. Each cluster is organized as an Inter-Parish Council (IPC). In the Mid-Hudson Region, our 59 congregational units form 6 IPC's. Each of these elects two representatives to the Regional Council. The latter is related to me not unlike a vestry to a rector. We meet monthly. The bishop meets with the Regional Council once a year. These bodies not only provide for



Much of Archdeacon Willing's (right) time is spent in individual consultation with clergy.

the exchange of ideas, but are also tied into the diocesan finances and funding process.

Now tell us, at a more human level, how you operate within the region.

As I said before, I try to serve these congregations and also the diocese of which we are a part. I have certain duties in the diocese for which I go in town about every other week. Within this region I help the clergy and people deal with crises, of which we have our share. I also try to problem-solve issues which face the region. A major portion of my work with local churches lies in the area of vacancy consultations when congregations need a new rector or vicar. Frequently, parish self-studies are indicated requiring extended periods of time and energy. I try to be available whenever a congregation calls on me for help.

These important activities are all necessary in response to sudden difficulties or crises, but what do you do before problems arise, or possibly even to prevent them? I believe that these are major questions for which dioceses everywhere are groping for answers.

In this region we do a number of things to give spiritual, personal, and practical support to people in the field. I personally try to know all of the clergy. We have had annual picnics for them and their families. I try to arrange time we can have fun together and get to know each other better. That is a way to build mutual trust. Then we have a number of specific programs.

You mean programs within this region in which you work as archdeacon?

Yes. These are sponsored by the Mid-Hudson Regional Council in order to meet needs felt in the congregations of our area.

This is interesting and unusual. Tell us about them.

One of the most important is our annual Vestry Training School. This has been held now for six years. We call it "a program of education for wardens, vestry and advisory board members." It's primarily to acquaint newly elected ones with their duties and responsibilities, but vestrypersons who have not been before can enroll too, if we have room for them. Often it is oversubscribed. One year we had to hold the school twice because of the numbers. The school meets on three successive Sunday nights in a centrally located church. The program goes for about three hours per session, and we close with compline and some refreshments. We introduce the vestrymembers to national and diocesan canons relating to the local church, explain the diocesan funding arrangements, and we go over what happens when there is a priestly vacancy so that they can be prepared for it when sooner or later it occurs. We also spend some time on the spiritual and devotional dimensions of their responsibilities as lay leaders in their congregations. Part of each evening is organized as a workshop in which they deal with real-life problems that vestries in our region have had to tackle—things like insurance

problems, unusual bequests, questions relating to real estate, and so forth.

I have heard you lead such discussions and I know how useful it is. What sort of response do you get?

Attendance at the school is voluntary, but over the years about two thirds of our 59 congregations have participated. A total of over 500 people have been through the program.

Who pays for the cost of this school?

Each parish pays a small registration fee for persons attending. This is not actually enough to cover the cost of arrangements, books and leaflets distributed, and refreshments. The school is supported in large part by regional funds to which parishes may contribute, and which are budgeted by the Regional Council.

What are some other programs in your region?

We have an unusual Program of Stewardship Education. This is a one-day session, held from 10 to 4 on a Saturday. Experienced and recognized leaders give instruction on the theology of stewardship, on the development of parish stewardship programs, and on the "do's and don't's" of parish calling. Parishes who send teams of three or four persons have found this very helpful and it is well attended. It gives parish stewardship leaders strength and confidence to do the job well for it includes continuing consultation with experienced leaders.

Another program each year is our Lay Readers' Training School. This meets on eight consecutive Sunday evenings. We deal with the Old Testament, New Testament, church history, theology, liturgics, the spiritual life, and a practicum in the conduct of public worship. We engage a different instructor for each evening, and our faculty is of seminary calibre. The primary purpose is to provide training for individuals to qualify as licensed lay readers. A take-home examination is given each week and later reviewed by our faculty. Later their papers are sent to their own rectors or vicars, who of course must approve them for licensing.

Another important program is an annual one-day Music Workshop for church musicians and clergy. About twenty usually come. We concentrate on a different topic or speciality each year. We also have, for Sunday school teachers, the Teachers Training School. It meets in the spring on two consecutive Thursday nights and again in the fall—each with a different emphasis. Most years we have an Acolytes' Festival held in cooperation with St. Vincent's Guild [TLC, June 11].

You say "most years." Do you change your programs from time to time?

Yes, but mostly in terms of new additions. This year we have begun a one-day Altar Guild Training Workshop. We also are scheduling two weekend Youth Retreats, and a Workshop for Adult

Youth Workers. In this area, we are now employing a layman on a full-time basis to develop our youth work. Some years we also have educational events for the clergy with a visiting speaker. We are ready to try to take on other activities if there is a need for them.

I am very impressed by the number and variety of these programs for clergy and laity. Many dioceses do not have anything comparable. Do you yourself have to plan and organize all of these?

Not exactly. We have a Regional Program Committee that does much of the work. For the past four years our chairman has been Mrs. Samuel Im of Poughkeepsie. Louise has an extensive knowledge of the church. Her husband, Sam, is also active in the Asian Ministries Committee of the Episcopal Church [TLC, June 18]. Louise co-opts persons or committees for different regional projects as necessary. We have many lay people and clergy with distinctive talents to call upon. Of course I work with them and I very much enjoy teaching in some of these schools. For several years I did graduate work in Christian Education at New York University.

How do you publicize these different programs and maintain what must be very extensive mailings?

It happens that Dallas—that's my wife, not a city in Texas—has a business which she operates from our home. She provides duplicating and mailing services. She has all the equipment. We contract with her to get out a great deal of material each year at minimal cost. We have, for instance, a convenient sized booklet that describes all of these regional programs each year, together with times, places, and costs.

Do you have a periodical?

We have *Flame*, our mimeographed regional magazine, which comes out about every six weeks. A volunteer editor puts it together and Dallas reproduces it and mails it. It has information about regional and local programs, human interest material and information people submit, and interesting excerpts from weekly leaflets of parishes within our region. This builds up a sense of cooperation in the region, and gives recognition to good things which people are doing on the local level. I should also mention that our Mid-Hudson Region also cooperates with certain local community and ecumenical activities, as for instance the program for migrant agricultural workers.

If I understand you correctly, Bob, you and the youth work director are the only staff persons for this great variety of activities, and these activities are supported by funds generated within the region.

Yes, you could say that. Of course we benefit from the diocese in various ways too, and our staff salaries are provided by the diocese.

It sounds to me as if they are getting their money's worth! I think you people in this area have offered the whole Episcopal Church a wonderful example of how congregations in small cities, towns, and villages can work together to do things which are helpful to them, both practically and spiritually. It is also interesting that such creative "town and country" work is going on in what we think of as a highly urban diocese.

Of course different diocese are organized differently, with districts, deaneries, or other subdivisions, and local needs vary. But many of the things we do

can be done in other places. Some of them are. I love to share ideas with people in other dioceses, and I have enjoyed doing so as a faculty member of the Leadership Academy for New Directions [TLC, Feb. 19].

So far we have been talking mostly about the church in this predominantly small town and rural area. Let's switch now to the other end of the scale. You used to be an inner city man, didn't you?

Yes, I grew up in Yonkers, N.Y. After going to college at Hobart and seminary at Nashotah House, I was ordained in 1960 and served as a curate in St. Margaret's in South Bronx, a wonderful predominantly West Indian parish. We still have many friends there and I am invited back to visit every year. I worked very hard with the Sunday school. At seminary I was very much influenced by Fr. John Mount [professor of pastoral theology, Nashotah House, 1957-61] and I learned a great deal from the Seabury Series. In three years our Sunday school went from 35 to 300+. What I did was work with the teachers, constantly meeting with all of them and helping them to be effective.

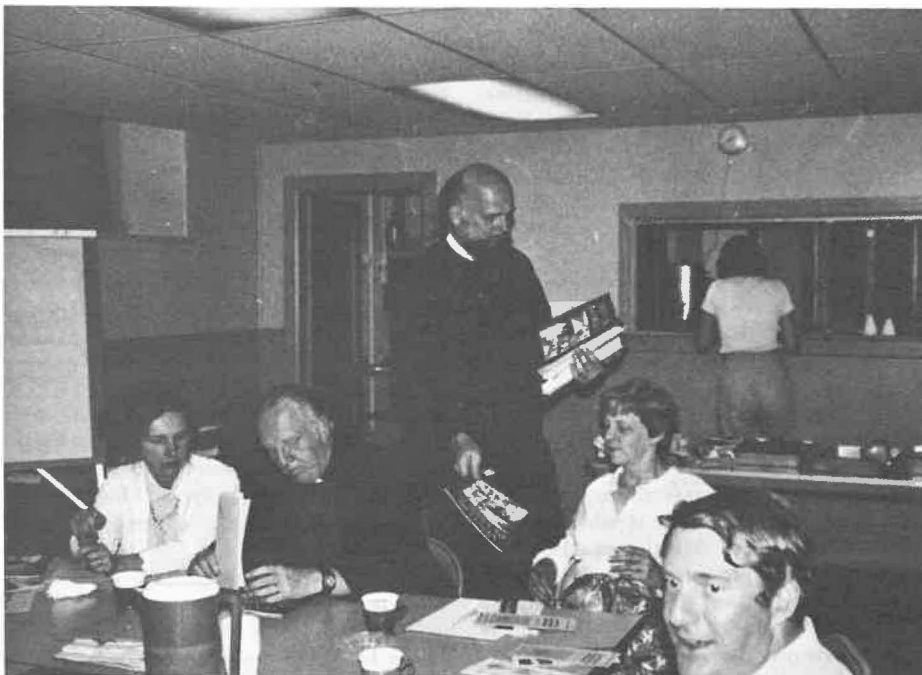
Where did you go next?

After I felt my work at St. Margaret's was done, I was called to become rector of Trinity Church, Mt. Vernon, N.Y. This later developed into a team ministry serving four congregations. As you know, the late '60s saw many painful conflicts, and I am deeply grateful to my bishop for his support and backing of my family and myself in that period. In 1970 I was asked to undertake my present job. My family and I had some previous contacts in this area. Among the younger clergy here, there were also some whom I had supervised when they were doing field work as seminarians, and so I was glad to be working with old friends. Our children went into schools here; Dallas started her business; and we enjoy the wonderful people in the area. Like everyone else, I have experienced some very discouraging moments, but I thank God things have worked out. It has meant a lot to me to be associated in the New Direction Program [TLC, Mar. 12] with other people who share the theological vision of what we are trying to do.

Has this kind of approach also caught on in other parts of this great diocese?

In the adjoining region, the new archdeacon (the Ven. Mark Sisk) is a good friend, a former chairman of an Inter-Parish Council here in this region, and a fellow LAND graduate. Their situation is somewhat different from ours, but I am sure we will share many things.

Thank you, Bob, for sharing so much with our readers. You have given us a vision of how a priest working for a large diocese can share his pastoral gifts with many others and can give to many people a real sense of belonging to the body of Christ.



Archdeacon Willing gives a Venture in Mission Casebook to Louise Im of Poughkeepsie at a regional meeting.

EDITORIALS

Regions

Most Episcopalians, both lay and ordained, are aware of the church operating at the level of the local congregation and at the level of the diocese. Occasionally there may be some regional meeting or get-together, but usually there is nothing significant between the parish at the local level and the diocese at the higher level.

The interview with Archdeacon Willing, contained in this issue [page 8], calls our attention to the great potential of the region, a subdivision of the diocese containing parishes bound together by geography and common concerns. As Archdeacon Willing has demonstrated, such an area within a diocese can carry out a



great variety of useful programs, training courses, and cooperative activities, all of which directly strengthen and assist the local congregations, their people, and their clergy. There are things they can do together which would be very difficult for them to do alone.

We are not arguing here for any particular size of region, or for any one structure of regionalization. Different dioceses may have different preferences in dividing themselves into deaneries, districts, archdeacons, or units of whatever name. Archdeacon Willing's area of responsibility includes a large number of churches. In some ways that is an advantage; in other ways it is a disadvantage. Any area has its own distinctive problems and opportunities. What we are arguing for is the use of the region as an effective field for enhancing the work of mission and ministry. Because the region does not have the weekly commitments of the parish, nor the administrative commitments of the diocese, it is a freer area in which new enterprises can be undertaken. It offers a promising field for creative activity by local clergy and lay people. We applaud dioceses which have the vision to employ full-time regional executives like Archdeacon Willing, who can bring this creativity to birth.

Regionalization is of direct interest to small congregations, since without it they are unable to have training programs for vestrymen and so forth. Large

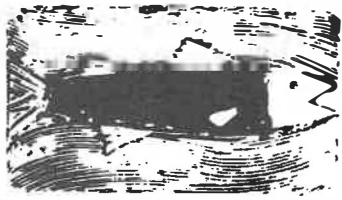
congregations may be able to have such programs for themselves. Yet they too have a stake in regionalization. Certain persons in the large parish may have gifts which deserve wider fields of application. For instance, the woman who is skilled at teaching other women how to do altar guild work can exercise this talent only so many times each year in her own parish: in a region she may share it with many others. The vestrymember who has devised an effective way of solving a certain problem may have only one opportunity in a lifetime to do it in his own parish: there may be many opportunities in a region. Larger parishes have another reason to support regional association. The large parish contributes a considerable amount of its income to the diocese, and the major item in the diocesan budget is usually support for missions and aided parishes. Because of this heavy financial investment in the small congregations of the diocese, the larger parishes have good cause to support developments which will strengthen small congregations. Last but not least, regionalization can assist the bishop to function more effectively since many matters can be usefully handled at a regional level. All of this, of course, presupposes some authority at the regional level to undertake programs and activities, and the presence of an experienced and knowledgeable official, whether he be called archdeacon, rural dean, canon missionary, regional coordinator, or whatever, who can enable decisions to be carried out.

The Bible in Summer

As has been said in this magazine before, many good things can happen in churches during the summer. Here are some reflections on a Vacation Bible School for children from a parish in Western Kansas, a country where both the thermometers and the wild sunflowers reach very high during these months. Spirits can reach high too!

"Forty kids sitting three-deep in a big half circle, 37 singing exuberantly, waving their arms, clapping their hands in a rhythm of praise, the *other* three glued to their seats, hands folded, looking bored, bewildered or hostile (Which?). All kinds of possible explanations spring to my mind—but the next day these three sing and two others *don't!* Give up and forget it. Behind the screen is the craft room, where Emilie and Lydia preside over strange rites I never could understand (memories of my own Bible School teachers valiantly trying to say something nice about my miserable attempt at handwork)! But these children are really at it! Lynn helps a little boy zip up his trousers, and says, 'Can you do the top button?' 'Of course,' he said, 'I am five, you know!' Norabell has strained her shoulder in a near-accident; her class lays hands on her and asks Jesus to heal. (How wonderful to be with *young* Christians!) . . . Three or four children come running up to ask, 'Can't we have Bible School *all summer?*' Several teachers roll their eyes (in petition or thanksgiving?)."

—From bulletin of ST. JOHN'S CHURCH
Ulysses, Kansas



LET'S GO FISHING

By GILBERT RUNKEL

Fish Don't Wear Watches

It's easy for us to live ("snug as a bug in a rug") in our own little world. Perhaps our lives are full, and very interesting. And maybe it seems as though there aren't enough hours in the day to get everything done that we want to do. And further, if we are fairly successful in the attainment of our own personal goals, it is understandable that we might be prone to think that we are the best judge as to how our time can be used most profitably.

But if we are sensitive to our Lord's command that we "make disciples," we must realize that we cannot always be the judge as to the use of our time—make the decision about where and when we will try to win people to his fold.

If we are to make disciples, we must be willing to work—when the opportunity presents itself—and not only when it won't interfere with our schedule and routine. A fisherman doesn't make an appointment with a trout to meet him at a certain bend in the stream "next Thursday afternoon at four o'clock." He has to go out and angle for him—laying the fly on the water time after time, until the trout shows an interest. And maybe he will find it necessary to change fly patterns several times before the fish becomes curious.

As fishers of men, we must realize that we cannot name the time and place when we will take our Lord's command "to fish" seriously—cannot choose where or when conversions will take place: because those whom we would catch for the Lord are where they are—and not where we might wish them to be. Peter, James, and Andrew were washing their nets. Matthew was sitting at the receipt of customs. Zaccheus was up in a tree. And the woman of Samaria was loitering beside a well.

If the man at the next milling-machine says, "Will you come and have a beer with me when the whistle blows? I've got something I need to get off my chest"—or if the girl at the next desk says, "There's something that kept me awake all last night, and I need help"—or if a neighbor calls on the phone, and says, "I'm glad you're home. I just had to talk to someone"—the sensitive Christian won't say, "I'll talk to you later."

Perhaps he is too busy at the moment

to drop what he's doing for "just any old thing." But he'd better take the time to find out if the requests of such people are of real urgency: because, as we all know, man's extremity is often God's opportunity.

Maybe the problems these types of people claim to have are unimportant. Or maybe they are problems that one is incapable of dealing with. But unless one is willing to take the time to listen, and to draw them out, he will never know if the problems are real. So, one must be willing to listen, and to ask questions—in the same way that, long ago, someone we all know went about his Father's business among people he scarcely knew, "both hearing them, and asking them questions."

If we are to fulfill our commitment toward making disciples, we must realize that we bear witness to the faith (either positively or negatively) by our sensitivity to people's needs—whoever they are, and wherever they are: at a well in Samaria (or a cocktail lounge in

America), by the pool at Bethesda (or at a beach resort), on the road to Jericho (or at an interstate highway rest stop). "At all times, and in all places," we must be about our Father's business.

And that is true of all of us—clergy and laity alike. Lay people sometimes put off their obligation to minister to a stranger (or even to a friend) who may be in desperate need to have someone do nothing more than listen. And clergy sometimes find that they don't have a moment to spare—because they've wasted so much time at "being busy being busy."

But did not God give us ears to listen? And is not the time we use being busy for ourselves God's time?

We would all do well to review what we think about God: because our sense of obligation to his children (to our friends and neighbors, to the people with whom we work or work for, and to the strangers we meet by happenstance) depends on our conception of God—and the kind of obligation we feel toward him just because he created us.

We're always "on call"—all of us. And by our attitudes and actions, by our willingness to be available (at least to the point of discovering how important our availability might be)—or by our refusal to be available except on our own terms—we bear witness to how seriously we take our calling.

But, one thing we must remember. We must remember (if we are serious about being fishers of men) that fish don't wear watches. We have to angle for them—where they are, and when they are receptive to what we have to offer.

Travel Advertisement

Have you seen the other side of where you live?"
Said a card on my plastic airline luncheon tray.
Bearing my plastic airline luncheon.
Beneath that eschatological slogan,
It coyly said "Hawaii,"
But that must be
Some minor ploy
To avoid persecution
Or the refusal of a fare increase—
Which may be the same thing.
I have seen Hawaii and it is not
The other side of where I live
But side by side with all the neon
And chromium that keeps me where I live.
If this airline feels it incumbent on them
To show me the other side
I trust my heirs will sue them.
This is definitely not
The only
Way to fly.

James P. Lodge, Jr.

BOOKS

Contagious Zeal

TEN STEPS FOR CHURCH GROWTH. By Donald A. McGavran and Winfield C. Arn. Harper & Row. Pp. 138. \$3.95.

This is an important book about effective evangelism. It comes out of the authors' long-time dedication to Christian mission.

Dr. McGavran is widely known for his work in developing techniques for evangelizing tribal and peasant societies in "Latfricasia," but church growth principles are the same everywhere, and the authors ask us to look at another wide-open mission field where more than one hundred million people are unchurched—America.

Real church growth, they insist, is possible and can be planned for rationally and according to known church growth principles. They cover their subject clearly and concisely, slashing away ruthlessly at our favorite excuses and rationalizations. More important, their zeal is contagious and their confidence both encouraging and challenging. Every Episcopal congregation should study this book.

(The Rev.) BENJAMIN P. FORD
St. Matthew's Church
Indianapolis, Ind.

Christian Meditation

HIDDEN IN PLAIN SIGHT. By Avery Brooke. Seabury. Pp. 143. \$5.95, paper.

This beautiful book, with illustrations by Carol Aymar Armstrong, was greatly needed. We have had an avalanche of books on meditation, many of them narrowly focused. This one is different. While it never attempts to tear down what may have been learned from other forms of meditation, it reveals treasures often missed, those which are "hidden in plain sight" in the breadth and depth of Christian faith and life. It holds them up to the light and shows how they are an integral part of the whole.

Much practical help is given, but there is a great deal more for those who are seeking a deeper spirituality and a fuller life. It gives a clear perspective, because it shows Christian meditation rooted in the bible yet related to modern life. It draws examples from many different forms of worship, using psalms, Bible verses, poetry, liturgy and story.

The six chapter headings describe the contents clearly: Natural Meditation and Christian Prayer, Christian Mantras, Meaning Beyond Meanings (The Use of Christian Mantras), From An-

cient Roots (Meditation and Christian Worship), Music and Meditation, Known by Heart.

The book will show the over-awed seeker that meditation is a normal part of every Christian's life and growth. It removes the vague and almost magical element suggested by some writers and teachers, while it keeps a sense of the grandeur and mystery of God. It will be used by individuals and will also provide fine material for study groups.

It ends on this note:

"I think of three sentences from a modern liturgy:

Christ has died

Christ is risen

Christ will come again.

These words speak of past, present, and future, but like so many Christian sentences, they have related meanings. One of these meanings is that to some extent all of us are dead to Christ. Yet Christ is not dead. And if we learn to listen to him, and are open to him, he will come again, and more fully into our lives."

DORA P. CHAPLIN
Church of the Ascension
Staten Island, N.Y.

Conversations with God

MAY I HAVE A WORD WITH YOU, LORD? By Lennart Karstorp. SPCK, London. Pp. 53. £1.25, paper.

Lennart Karstorp's *May I Have a Word with You, Lord?* is a recent addition to a growing number of small books which contain information conversations with God in the midst of stressful situations. Karstorp's little book is subtitled *Prayers When You Are Ill* and consists of thoughts, feelings and prayers offered to God either by two women or by one who faces a double trauma—terminal cancer and the death of a newborn child.

Many of the pieces in this book have a ring of honesty and reality about them; others seemed to me a little strained. Perhaps the book's greatest value is stated in the author's preface—to show us how easy it is to carry on simple and honest conversations with God. The funny picture on the front cover does not do justice to the book's contents.

(The Rev.) LEWIS TOWLER
Episcopal University Center
East Lansing, Mich.

Books Received

MIRACLES AND MYSTERIES IN THE BIBLE by Bruce Kaye and John Rogerson. Westminster. Pp. 144. \$3.95 paper.

THE WITNESSING COMMUNITY: The Biblical Record of God's Purpose by Suzanne De Dietrich. Westminster. Pp. 180. \$3.95 paper.

THE FAITH ONCE GIVEN by George Ricker. Westminster. Pp. 107. \$4.95 paper.

EZEKIEL, SECOND ISAIAH by James L. Mays. Fortress. Pp. 96. \$2.95 paper.

PEOPLE and places

Ordinations

Priests

Alabama—The Rev. Patrick E. Genereaux, curate, Trinity Church, Mobile, Ala. Add: 14 Emogene Place, Mobile, Ala., 36606. The Rev. Timothy Hunter Murphy, curate, St. John's Church, Decatur, Ala. The Rev. Paul Eugene Stricklin, curate, St. Paul's Church, Selma, Ala.

Los Angeles—The Rev. David Gregory McMannes, St. Nicholas Church, Encino, Calif. The Rev. Van Guelder Waring, St. Peter's Church, San Pedro, Calif.

North Carolina—The Rev. Luis Leon, St. Peter's Church, Charlotte, N.C. The Rev. Robert H. Malm, St. Mary's Church, High Point, N.C.

Northern Indiana—The Rev. Arnold Hoffman, St. Paul's Church, Gas City, Ind.

Deacons

Alabama—Bryan Massey Gentry, deacon in charge of Trinity Church, Wetumpka, Ala.

Arizona—Richard W. Meyers, Christ Church, Shrewsbury, N.J.

Central New Jersey—William P. Tally, firefighter, assistant in parish ministry, Grace Church, Cortland, N.Y.; Richard F. Kuenkler, Shared Community Pastor, Aurora, N.Y.; Chalmers MacCormick, assistant in parish ministry, Christ Church, Sackets Harbor, N.Y., Wells College faculty member; Byron C. Tindall, printer, assistant in parish ministry.

Los Angeles—Linda Harrell Bruno; Richard Warren Graves; Emily Stevens Hall; James Augustus Maronde; Donald Louis Rohe.

Nebraska—Ronald Clingenpeel, curate, Trinity Cathedral, Omaha, Neb.

New Jersey—Mark H. Chattin, curate, Holy Cross, North Plainfield, N.J. Add: Holy Cross, Washington and Mercer Sts., North Plainfield, N.J., 07060; William H. Coyne, curate, Church of the Atonement, Westfield, Mass., Add: 40 Court St., Westfield, Mass., 01085; William C. Lutz, curate, Grace Church, Merchantville, N.J., Add: 9 E. Maple St., Merchantville, N.J., 08109; Daniel J. Riggall, curate, Christ Church, New Brunswick, N.J., Add: 26 Hardenbergh St., New Brunswick, N.J., 08901; Laughton D. Thomas, curate, St. Mark's Church, Plainsfield, N.J., 07060; Peter K. Turner, assistant, All Saints' Church, Scotch Plains, N.J., Add: 1526 Lamberts Mill Road, Westfield, N.J., 07090; Bruce M. Webber, assistant, St. Mary's Church, Point Pleasant, N.J., Add: St. Mary's Church, Bay and Atlantic Aves., Point Pleasant, N.J., 08742.

North Carolina—Michael A. Bullock, add: Kent School, Kent, Conn. 06757.

Rhode Island—Edward Charles Boucher, curate, Church of the Transfiguration, Cranston, R.I., Add: 1064 Central Ave., Pawtucket, R.I., 02861; James Munro Clarke, assistant chaplain, Episcopal High School, Alexandria, Va., Add: 874 Hill St., Hamden, Conn., 06514; Stephen Abbott Fales, curate, St. Michael's Church, Bristol, R.I., Add: 399 Hope St., Bristol, R.I., 02809; Lance Keith Giuffrida, curate, St. Paul's Church, North Kingstown, R.I., Add: 47 Church Lane, North Kingstown, R.I., 02852.

Resignations

The Rev. Randall Chase, Jr., has resigned as chaplain of Manatee Junior College, Bradenton, Fla., to be a candidate for the doctor of ministry degree at Boston University. Add: School of Theology, Boston University, 745 Commonwealth Ave., Boston, Mass., 02215.

The Rev. Frank Cleveland has resigned as rector of the Church of the Redeemer in Avon Park, Fla., to

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

CHURCH MUSIC

ST. MICHAEL'S MASS Rite II, Proposed BCP with revised Proper Prefaces, etc., by Benjamin Harrison. Send \$1.25 for complete Packet of Priest / Organist / Pew editions: **Music for Eucharist, 6630 Nall Ave., Mission, KS. 66202.**

FOR SALE

NAVY BLUE neckties with embroidered Episcopal Church shield, custom woven in England. \$10 each plus \$1.00 mailing. Exclusive Distributor: **Church Ties, Box 1455, Tryon, N.C. 28782.**

TWO MANUAL, 24 stop Möller 1957, including 3 rank positiv. Photos, specifications, and layout upon request. Can be seen and played. Purchaser to remove. Contact: **Burness Assoc., 1907 Susquehanna Ave., Abington, Pa. 19001, or Ed Borer, (215) 972-5411.** Bids by September 30.

ORDER OF ST. VINCENT

THE ORDER OF ST. VINCENT change of address effective immediately. The new address for the Order of St. Vincent will be: **P.O. Box 697, Oconomowoc, Wis. 53066.** **ACOLYTE MASTERS' TRAINING WEEKEND:** August 25-26, \$25 for the weekend includes Friday night lodging, Saturday breakfast and lunch. Registration begins at 8 p.m. Friday, August 25, at Zion Episcopal Church, Oconomowoc, Wis. For further information contact Fr. Rudd at the above new address.

POSITIONS OFFERED

PART-TIME position for a retired or partially stipended priest. Midwest diocese seeking priest to serve two congregations. Up to \$4,500 salary plus housing, travel, insurance provided. Send reply with references to **Box R-384.***

POSITIONS WANTED

EPISCOPAL organist-choirmaster seeks an Episcopal Church to both work and worship. Reply **Box A-383.***

CLERGY team, priest and religious brother living approved community life seeks parish ministry. Featuring prayer-centered traditional ministry. Accent on worship and teaching the faith. City, suburban, or town preferred. Reply **Box B-380.***

PRIEST, early 50s, desires rectorship. Presently assistant rector and organist-choirmaster. Will accept similar position. Former D.R.E., and youth worker. **The Rev. Richard M. Babcock, 4202 East Sixth St., Tucson, Ariz. 85711.**

POSTAL CARDS

SUMMER SALE—Christmas Postal Card Assortment at 60% off! Religious Designs. 100 for \$4.25 postpaid. New York State residents add sales tax. **Media Access, 301 Lake St., Chittenango, N.Y. 13037.**

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

PROPER

NEW SUNDAY LECTIONARY, beautifully printed, containing three lessons with full Psalm and Antiphon plus collect and prefaces. New English Bible or contemporary editions. May we send you free samples? **The Propers, 6062 E. 129th St., Grandview, MO 64030, (816) 765-1163.**

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INSERT for Altar Service Book. Large print, fits loose leaf Altar-Service Book. Contains all Rite I and Rite II, all Prayers of Consecration and six intercession forms. Send \$7.50 (post-paid) to **St. Bartholomew's, 1608 North Davis Dr., Arlington, Texas 76012.** Reprinted by permission of the Rev. Canon Charles M. Guilbert, Custodian of the Standard Book of Common Prayer. All rights reserved.

STAINED/LEADED GLASS

WALTER W. PYMN worker in stained and leaded glass, church or residence. **Studio, 488 Frank, Benton Harbor, Mich. 49022.** Since 1938.

WANTED

SANCTUARY gong. Rector, **St. Michael's Church, 2025 Bellefonte Dr., Lexington, Ky. 40502.**

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- (B) Keyed advertisements. same rate as (A) above, add three words (for box number) plus \$2.00 service charge for first insertion and \$1.00 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 22 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

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take advanced studies at the University of Florida.

The Rev. **Allan Davidson** has resigned as assistant at St. Andrew's Church, Mentor, Ohio.

The Rev. **G. Stackley Hurst** has resigned as canon missionary of the Diocese of Southwest Florida due to failing health. Add: C/o P.O. Drawer 20899, St. Petersburg, Fla., 33742.

The Rev. **Terence Kelsay** has resigned as vicar of St. Francis Church, Bushnell, Fla.

The Rev. **George C.L. Ross** has resigned as rector of St. Paul's Church, San Diego, Calif.

Retirements

The Rev. Canon **F.W. Brownell**, rector of St. Paul's Church, Jackson, Mich., and chaplain at the State Prison of southern Michigan, has retired from the active ministry of the church. He will continue as part-time chaplain at the State Prison. Add: 2139 Cascades Dr., Jackson, Mich., 49203.

Religious Orders

Order of St. Benedict—Br. **Andrew Marr** made his life profession on April 4 at St. Gregory's Abbey, Three Rivers, Mich. Br. Andrew is a native of Grosse Pointe, Mich., and an alumnus of Kalamazoo College.

Deaths

The Rev. Canon **Benjamin F. Miller**, 72, retired priest of the Diocese of Fond du Lac, died April 9th in Green Bay, Wis. Fr. Miller was born in Quincy, Ill. He was ordained to the priesthood in 1936 and served as rector of St. Anne's Church, De Pere, Wis., from 1936 until his retirement in 1971. During this time he also served St. Mary's Church, Duval, Wis., in 1938, and Christ Church, Sturgeon Bay, Wis., in 1942. He was made an honorary canon of St. Paul's Cathedral, Fond du Lac, in 1960.

The Rev. **Arthur O. Phinney**, retired priest of the Diocese of Massachusetts, died May 14th in a Jamaica Plain hospital after a brief illness. Fr. Phinney was born in Lynn, Mass., in 1892. He was a graduate of Harvard University, received the B.D. degree from the Episcopal Theological School in 1921, and was ordained to the priesthood the same year. He served parishes in Lawrence, Mass., Boston, and Concord, N.H., before becoming rector of St. Stephen's Church, Lynn, Mass., in 1931. From 1938 until his retirement in 1962, he served both the national church and the diocese in the field of Christian education promoting new methods and establishing a structure of communication with the dioceses throughout the country. Fr. Phinney, whose wife, the former Lucille Flagg Phinney, died in 1973, leaves three sons, the Very Rev. Frederick W. Phinney, Lake Forest, Ill., Dr. Arthur O. Phinney, Jr., Farmington, Conn., and William F. Phinney, Brookline, Mass.

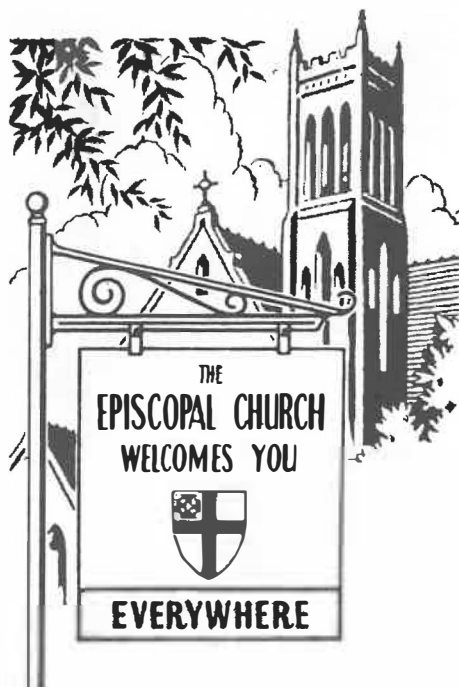
The Rev. **Allan Ray Sisson**, deacon assistant of St. Michael's Church, Barrington, Ill., since 1974, died on May 28th. He was born in Cape Girardeau, Mo., in 1940. He was a graduate of St. Louis University and the University of Chicago, and was ordained deacon in 1974. He was a deacon assistant at St. James Cathedral, Chicago, before going to St. Michael's Church, Barrington.

Mr. **Paul Batcheller**, 69, active layman of the Diocese of South Dakota, died on June 7th. He was instrumental in the organization of Good Shepherd Church, Sioux Falls, and served as senior warden and on the vestry. Mr. Batcheller also served on many diocesan committees, and in the spring of 1977 headed the capital funds drive for the diocese, which exceeded its goal. He was founder and president of Zip Feed Co., and at the time of his death was chairman of the board. Services were held at Good Shepherd Church.

Mrs. **Gwendolyn C. Page**, widow of the late Rt. Rev. Herman R. Page, former Bishop of Northern Michigan, died June 23d in Marinette, Wis. Mrs. Page died of complications from surgery for a broken hip she suffered in a fall. Bishop Page, who was Bishop of Northern Michigan from 1942 to 1964, died last November. Mrs. Page was born in Chicago, living there until her marriage to Bishop Page. She is survived by one son, the Rev. Herman Page, of Liberal, Kan.

SUMMER CHURCH SERVICES

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



DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
The Rev. Donald Warner, M.S.M., M.Div., r
Masses: Sun 7:9; Tues 5:30; Wed 9:30; Thurs 6:30

DANBURY, CONN.

ST. JAMES' CANDLEWOOD LAKE
Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8. Informal HC 9:15, Service & Ser 10:30; Daily 10, HC
Wed, HD, 10, 1S & 3S 10:30

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 except Wed; Wed 6; 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
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

BAR HARBOR, MAINE

ST. SAVIOUR'S Mt. Desert St.
The Rev. Michael H. Dugan
Sat Eu 5 (July & August); Sun Eu 7:30; 10 Eu (1S & 3S), MP
others

BALTIMORE, MD.

CHRIST'S CHURCH St. Paul & Chase
The Rev. Dr. Winthrop Brainerd, r
June & July: Sun HC 9, HC or MP 11, EP 5. Daily HC 12 noon
August: Sun HC 10

BOSTON, MASS.

ADVENT 30 Brimmer St.
The Rev. G. Harris Collingwood, D.D., r
Sun Masses 8, 9, 11; Daily EP 5:30, Mass 6

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

CHATHAM, CAPE COD, MASS.

ST. CHRISTOPHER'S Main St.
The Rev. Carl G. Carlozzi, D., Min., r
Sun 8 HC, 10 HC & Ser (MP & Ser 2S & 4S)

DETROIT, MICH.

MARINERS' 170 E. Jefferson
In Civic and Renaissance Centers
Sun HC 8:30 & 11; Thurs 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

HACKENSACK, N.J.

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

MORRIS PLAINS, N.J.

ST. PAUL'S Hillview Ave. at Mt. Way
The Rev. Dr. David Hamilton, the Rev. Abby Painter, the
Rev. Don McEwan
Sun 8 & 10; Thurs 10

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

VENTNOR, N.J.

EPIPHANY 6500 Atlantic Ave.
The Rev. Fr. Ronald L. Conklin, r
Sun Masses: 8, 10 (Sung), 12 noon. Serving the greater
Atlantic City area

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver SW
Sun 8, 9:15, 11 Eu; Mon, Wed, Fri, Sat 12:05 Eu; Tues, Thurs
10 Eu

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

GENEVA, N.Y. (Finger Lakes Area)

ST. PETER'S Cor. Lewis & Genessee
The Rev. Smith L. Lain, r
Sun Masses 8 & 10

Continued on next page

HARRISON, ARK.

ST. JOHN'S 704 W. Stephenson
The Rev. Stuart H. Hoke, r
Sun H Eu 8 & 10; Wed H Eu 12

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th and Spring
The Very Rev. Joel Pugh, dean
Sun 7:30, 9:25, 11

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

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
Ev Sun-Fri 5:30; Comp Sun-Sat 9

EPISCOPAL CENTER

1300 Washington
HC Mon-Fri 12:10

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.

SUMMER CHURCH SERVICES

(Continued from previous page)

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 Very Rev. Sturgis L. Riddle, D.D., priest-in-charge
Sun 8 & 9:30 HC, 11 MP & Ser (HC 1S), Wkdy HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10 & Saints Days 8EP Tues & Thurs 5:15. Church open daily 8 to 6

EPIPHANY

1393 York Ave., at E. 74th St.

Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun HC 8, 10:30, 12:15, Wed 6

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

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. PETER'S (Chelsea)

340 W. 20th St.

The Rev. William D. Stickney
Sun H Eu 10

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 10 to 6

PROTESTANT/ECUMENICAL CHAPEL

J.F.K. Airport

The Rev. Marlin L. Bowman, chaplain/pastor
St. Ezekiel's Congregation. Sun Ch S 12:30, Eu 1. Chapel open daily 9:30-4:30

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

SHELTER ISLAND, N.Y.

ST. MARY'S

The Rev. Peter D. MacLean
Sun 8 & 10; Wed HC 10

TROY, N.Y.

ST. PAUL'S

Third and State Sts.

The Rev. Robert H. Pursel, Th.D., r
Summer Services: Sun H Eu 8; 9:30 (1S & 3S); MP 9:30 (2S, 4S, 5S); Wed H Eu 12:05

UTICA, N.Y.

GRACE CHURCH

Downtown

The Rev. S. P. Gasek, S.T.D., r; the Rev. R. P. Flocken, c; the Rev. L. C. Butler
Sun H Eu 8, H Eu & Ser 10; Int daily 12:10

BLOWING ROCK, (Western) N.C.

ST. MARY'S OF THE HILLS Main St. (nr. Bl. Rdg. Pkwy)

The Rev. Robert J. McCloskey, Jr., r
Sun Eu 8:30, 11 (Sung), Ch S 10, Wed Eu 12 noon; Mon, Wed MP 9; Tues, Thurs EP 5:30; Fri 12 noonday P

HERSHEY, PA.

ALL SAINTS'

Elm and Valley Road

The Rev. H. B. Kishpaugh, r; the Rev. W. L. Hess, assoc
Sun H Eu 7:30 & 10; Wed 10

PITTSBURGH, PA.

GOOD SHEPHERD

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Sun Masses 8:30 & 9:30

MYRTLE BEACH, S.C.

TRINITY

Kings Hwy. & 30th Ave., N.

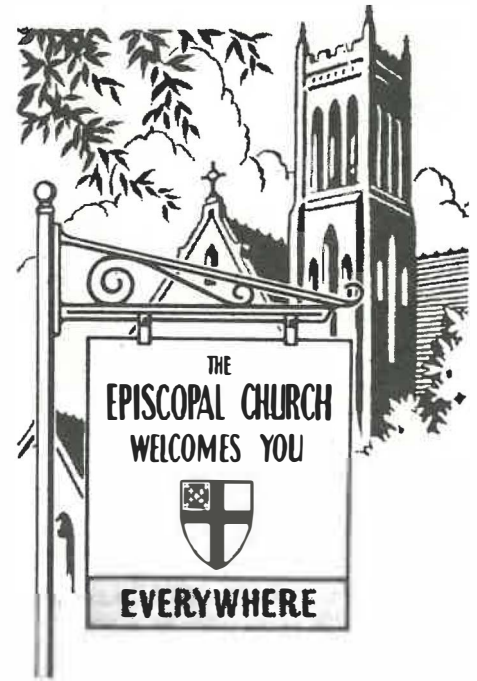
The Rev. Dr. H. G. Cook, r; the Rev. L. P. Gahagan, Jr., ass't
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST)

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

ST. GEORGE'S

1729 S. Beckley Ave.

Fr. Patric L. Hutton, Fr. John G. Moser
Sun Masses 7:30, 9:30 (Sol), Mass daily, Sat C 4-5

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

FAIRFAX, VA.

APOSTLES'

Fairhill Elementary School

Chicester Lane, off Rte 50, 2 miles W. of #495
Fr. Renny Scott, r; Sun HC 10

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

SEATTLE, WASH.

HENRY CHAPEL, The Highlands

(N.W. 155th St.)

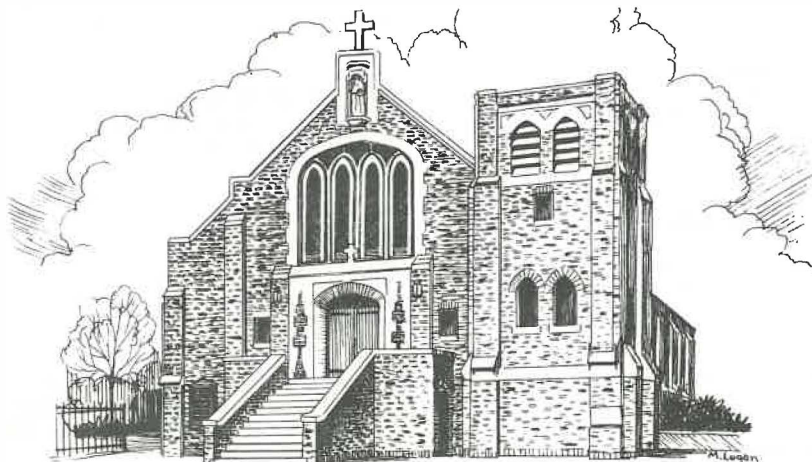
The Rev. W. Robert Webb, the Rev. John P. Shiveley
Services: 7:30 & 11 (1928 Book of Common Prayer used exclusively)

PRAIRIE DU CHIEN, WIS.

HOLY TRINITY

Michigan at Iowa

The Rev. E. Raymond Sims
Sun Mass at 11



St. Anthony of Padua Church, Hackensack, N.J.

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