

THE LIVING CHURCH

Letter to Lambeth

• page 5

Denial in the Church

• page 8



In Crawley, England, three Anglican vicars—the Rev. Eric Passingham, the Rev. Bob Stammers, and the Rev. Henry Pearson—join in a skip-in to help raise funds for Christain Aid Week.

The First Article

Swimming is not usually considered a farmer's sport, but when our family lived on a farm in western Missouri, swimming was an important activity before dinner every evening in the summer. After finishing the long hot day's work, after attending to the garden and some other chores, nothing was more delicious than to get into the water.

We did not have a pool, or lake, or seashore. We just had a farm pond, three quarters of an acre of muddy water, perhaps eight feet at the deepest point. It was not an ordinary pond: to us it was a very special pond, the only one of its kind. It was a rambling irregular shape, with bays and gulfs to which the younger members of our family gave names—New Amsterdam, the Witch's Palace, Sioux Falls (where there was an inlet). It was for the most part surrounded by bushes and trees, some of which hung out over the water. On the south east, however, open green land extended from the edge of the pond, rising up into a rolling pasture. When there was a breeze, the ripples moved over the face of the tall grass and out onto the water. A small peninsula extended out into the middle of the pond, making a private, detached place, literally almost an island. There we had our little homemade dock, and a ladder to climb into the water, and there we pulled our row boat ashore. On this pond we rowed and paddled in warm weather. From this pond my youngest son (our only successful angler) occasionally brought a fish home to the dinner table. Along the shore we sawed up dead limbs for our fireplace in the fall and winter. On the pond we

skated on those few coldest days (usually in early January) when there was strong smooth ice not yet ruined by the snow. In it we spent many an hour at the end of torrid days in July and August. It was not exactly cool, unless you swam deep under water, but after spending half an hour or more in it you would not again feel too hot that evening. On Sundays we sometimes went there after church in the middle of the day and, after swimming, had a picnic lunch under a parasol on the peninsula. Our dogs enjoyed swimming too, and occasionally we took the exciting step of riding horses out into the water.

A country pond is not like a swimming pool. We had no concrete edges, no bright blue painted bottom, or chlorinated water. Here the edge, sides, and bottom were all honest brown mud, and the water had the healthy aroma of the earth. But what an advantage this was! Along the edge a variety of aquatic plants flourished, bearing blooms each in their season. Among these plants there were at least two muskrat holes tunneling into the bank, and occasionally we saw the muskrats, but they would go under water and underground as soon as they saw us. In the shade of these plants on the water's edge sat frogs, staring out on us with their gleaming black and gold eyes. Some attained heroic size, and could sing with extraordinary *basso profundo* voices. Birds moved in the bushes and trees. Very rarely we had a visit from a kingfisher. Sometimes, a green heron was at the pond. One summer a mother heron raised a baby there. Far overhead, a hawk sometimes circled.

The swimmer in a concrete pool could never, as we did, look at the whole world of miniature life which we saw at the edge of the dock. Long-limbed waterstriders, like tiny oarsmen, moved nimbly hither and thither over the unbroken surface of the water. Water beetles sped like motor boats over the surface or, carrying a bubble of air with them for breathing, dived rapidly into the obscure

depths. The cadaverous looking insects known as water scorpions swam beneath the surface, occasionally sticking up their tales, as snorkles, to draw a fresh supply of air. On the wooden side of the dock, were little suits of scaly armor cast off by water dragons as they climbed up and became transformed into dragonflies, or into the smaller damselflies.

Wherever there is fresh water and warmth, the dragonfly, or darning needle, is fun to watch. There are several species, varying in size and color. Its body is straight, and held in a rigidly horizontal position, as its fanning wings, extending out each side, propel it about with great rapidity. Periodically it



perches and rests, with its four silvery wings spread out flat. Dragonflies eat mosquitos and should be welcomed by us. The smaller cousins of the dragonfly, the damselflies, are the most romantic of insects. Country people call them "snake doctors," but I don't know why. The large common damselfly is over two inches long, with a thin gleaming body of dark metallic blue or green, and four black wings. Its wings flutter more slowly, and are held up vertically on the back when the creature is resting, as opposed to the dragonfly which holds its wings horizontally. There is a common smaller model, a little over an inch long, with a pale blue body and transparent wings

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touched with blue. There are few sights more graceful than this gossamer little being, in its dancing flight, moving here and there over the water and perching from time to time on a twig or green leaf. Sometimes we would see ten or twenty at once. Here and there one sees a mating pair, flying together in tandem. Sometimes a couple gets too close to the water, crashes, and cannot continue flight. It is the remarkable but often observed fact, that when a couple has fallen into the water, another couple will usually hover down over them, like a helicopter, grab them, and lift them up until they can shake free of the water and resume flight. One need not be an allegorist to consider how rarely such solicitude is exhibited to floundering human husbands and wives—at least in our modern Western (and supposedly Christian) civilization. Be that as it may, such conduct seems becoming in so beautiful a little creature.

Of course fish are afflicted with no such considerations of sentiment, and are as glad to gobble down a pair of damselflies as they are to gobble down bachelor or spinster ones. Here and there, now and then, there would be a little stir on the surface as a fish seized something. Beneath the water, no doubt much else was stirring. There were turtles, but we never ever saw one when swimming. Near shore, we sometimes saw a crawfish; undoubtedly there were thousands more farther down out of sight. In fresh water, the crawfish, crayfish, or "crawdaddy," is a greenish colored crustacean shaped exactly like a lobster, but much smaller. They are commonly about three inches in length. In Louisiana they are both more numerous and larger, and are commonly served as a delicacy in the New Orleans restaurants. In Missouri, one had to work for hours to get enough to cook a small serving. We never bothered to fish for them in our pond. They live on the bottom and burrow holes into the bank. These holes come up on shore into "chimneys," little constructions of dried mud rising two or three inches above the surface of the ground. I have never seen a crawfish emerge from these. Is there a time in the dead of night, when they all come up and parade around the shore? I do not know. Perhaps the raccoons know, however. A good-sized crawfish is to a coon as a small, tender Maine lobster would be to you or me, and no doubt equally as delicious. Many fresh coon tracks from the preceding night were regularly visible on the muddy shore. Such tracks were a little evidence of the far more active life that goes on around a pond at night. We see but a little of it. Even something so commonplace as a country swimming hole points to the vastness of the mystery of life, a mystery of which we too are a part.

THE EDITOR

LETTERS

Two Prayer Books?

The coincidence of two items coming across my desk at the same moment prompts the following thoughts. The first was a full-page two-colored ad in *THE LIVING CHURCH* for the Society for the Preservation of the Book of Common Prayer, asking that, "May we be granted this one small thing—that the 1928 Prayer Book be permitted as a continued alternative service assuming the Proposed Book becomes the Book of Common Prayer at General Convention in 1979." That the Society assumes that this will happen is significant. The other item was a letter from a dear friend inviting me, as well as other clergy of this diocese, to attend Evensong and a discussion in his church to promote a diocesan memorial to General Convention asking precisely the same thing.

I decided to go. Much as I am commit-

ted to the integrity of the new Prayer Book, I value the peace and unity of the church more. My thought was, "If this will accomplish that, I shall support it."

I came away from that evening convinced that such a step would do no such thing—and much as I love and respect the leadership of Presiding Bishop Allin, I hope he too will think through the implications of this move.

First, these people allowed only their side to be heard—and they argued not for the old Book as an alternative in their parish, but as a subterfuge to *avoid completely* the new book in their parishes as long as humanly possible. All the arguments were *not* for pluriformity in worship, but why the new book is a hideous plot to destroy the theology and worship of the church. I heard things that simply were not true—that this new book *permits* the omission of the confession at Morning and Evening Prayer, and removed the absolution from Morning Prayer with its marvelous theology. (He was an Englishman, and he was really arguing against revising 1662! The changes he speaks of were made in

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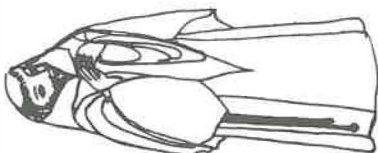
THE ORDER OF THE HOLY FAMILY

You only have one life
to give. . . .
Perhaps you should give it
As a Familian monk. . . .



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America in 1892 and 1928—and his ab-
solution is preserved in a most appropri-
ate place—Ash Wednesday, where it
must be said. I strongly suspect the long
Absolution has long since disappeared
from regular usage in American Church
life, since a short alternative was pro-
vided.)

I find the argument of the SPBCP peo-
ple incomprehensible when they claim in
their ad that they were "not heard." I
know, having worked with the Commis-
sion many years, that they were "heard"
time and time again. How else do they
think we have gotten the conservative
revisions of Rite I? Are they not respon-
sible for the Eucharistic Prayer in Rite I
being totally unchanged, while almost
everyone this writer talks to would
prefer that Prayer II be the one in the
text of the service because it is both
more inclusive and much shorter at the
same time?

Which leads to the final argument
that these people use—namely that in
England and Australia and a few other
places the old book is coexisting side by
side with the new. That is true, but their
new books are "Contemporary Services"
only. Way back "when," this might have
been an option for us. Why did not these
people suggest it instead of fighting the
whole process? The "American" solution
was to contain the old and the new with-
in one book.

My final reason for being unable to
support the seemingly reasonable ap-
proach of this society is that it will con-
tinue to cast parish against parish, as
the Rev. Dr. Benjamin Minifie suggested
in his letter [TLC, June 11]. So long as
some parishes use one book, and one
book only, people are going to continue to
tramp from parish to parish trying to
find a service they "like." The traffic, in-
cidentally, goes in both directions, but to
me it is denial of the parish being a place
which ministers to "all sorts and condi-
tions of men" and puts the proclamation
of the Gospel and the celebration of the
new life in Christ above the book, which
is meant to be, not an end in itself, but a
tool to do the work of the church. Let's
put this behind us and get on with our
work.

(The Rev.) J. ROBERT ZIMMERMAN
St. Mark's Church

Philadelphia, Pa.

Hearty Plaudits

In TLC of June 25 you published
Bishop Chambers' reply to the Presiding
Bishop's request that he resign. Dr.
Chambers' reply is a signally courageous
one, indeed; and the entire House of
Bishops would be well advised to note
carefully what this good man has to say.
That letter should be read by every mem-
ber of the Episcopal Church; and it
deserves the hearty plaudits of us all.

Continued on page 12

THE LIVING CHURCH

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DEPARTMENTS

Books	10
Deaths	14
Editorials	10
The First Article	2
Letters	3
News	5
People and Places	13

ARTICLE

Denial in the Church	8
Eugene D. Geromel, Jr.	

CALENDAR

July	
30. Eleventh Sunday after Pentecost/Tenth Sunday after Trinity	
31. Joseph of Arimathea	

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and a number in foreign countries, are *The Living Church's*
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THE LIVING CHURCH

July 30, 1978
Pentecost 11 / Trinity 10

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Property Belongs to Diocese, Judge Rules

Superior Court Judge J. Wesley Reed has ruled in favor of the Diocese of Los Angeles in a case involving ownership and control of the buildings used by four parishes which have separated themselves from the Episcopal Church.

In his ruling the judge said the property used by the Church of St. Mary of the Angels, Hollywood, the Church of Our Saviour, Los Angeles, St. Matthias Church, Sun Valley, and the Church of the Holy Apostles, Glendale, is "impressed with an implied charitable trust" requiring its use for the benefit of members or congregations of the Episcopal Church.

He declared that the parishes are "members of a much larger and more important religious organization, under its government and control and bound by its orders and judgments."

The Rt. Rev. Robert C. Rusack, Bishop of Los Angeles, commenting on the decision, said, "I am, of course, gratified to have our position upheld by the court. It has been extremely difficult for us to have to go to court to settle this matter of property ownership. However, we had no choice, given the responsibility of the resources of the Episcopal Church in this diocese.

"When there is schism, all suffer, and neither side can rejoice. It is the constant hope of the bishop and the diocese that those who have left our fellowship will return. . . ."

The Rev. George Clendenin, rector of Holy Apostles, and the Rev. John D. Barker, rector of St. Mary of the Angels, indicated that they intended to appeal.

In Boulder City, Nev., dissident members of St. Christopher's Church have voted to continue their litigation with the Diocese of Nevada. St. Christopher's recently lost a decision over its right to break away and still retain church property. The Rev. Clark Tea said his parishioners have voted to appeal the decision to Nevada's Supreme Court.

The Rev. William F. Burns, Bishop-elect of the Diocese of the Resurrection (ACNA), has denounced what he calls "the attempt to seize St. Mark's Anglican Church, West Orange, by the Episcopal Diocese of Newark."

The former Episcopal priest, who was deposed June 19 by the Rt. Rev. George E. Rath, Bishop of Newark, charged that the bishop had sent an Episcopal minis-

ter "into St. Mark's to try to take over its services."

Bishop Rath told Religious News Service that he has named the Rev. Sydney E. Grant as priest-in-charge of the parish. He said Fr. Grant has gone to the church and asked permission to celebrate the eucharist on several occasions, but he has always been refused by Bishop-elect Burns, who continues to insist that he is the rector of St. Mark's.

Bishop Rath said the Diocese of Newark is contemplating legal action against St. Mark's.

Letter Addressed to Lambeth

The following letter has been sent to the secretary of the Lambeth Conference, and to most of the archbishops and primates of the Anglican Communion, including the Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church. The Rev. Cyril E. Pocknee, chairman of the Anglican Society, points out that the signatories "represent every kind of churchmanship within the Anglican Communion."

We, the undersigned, being members of the Church of England, and other Churches of the Anglican Communion, address this letter to the Bishops of the Lambeth Conference, since as chief Pastors of the Church of God they bear a serious and heavy responsibility to God and his people, as they are the focus of unity and the guardians of Christian truth.

We ask our Fathers in God for a definite commitment to the Faith attested in Holy Scripture, and the historic and Catholic Creeds, that Jesus of Nazareth is Saviour, Lord, and God, and that this is the foundation truth upon which Christianity rests. Without this faith there can be no Gospel and no reconciliation between God and man. We suggest too, that the fashionable discussion in academic and philosophical circles, that the New Testament evidence, which implies that Jesus Christ is God Incarnate is to be treated as a myth or fable, shall be rejected, because this is a denial of Christianity. Such a view of Jesus is Unitarian rather than Trinitarian, and it denies the reality of sin and of the need of a mediator between God and sinful humanity. Jesus Christ reconciles God to man and man to God, because He is true God and true man, in all points as we are, sin excepted.

We urge our Bishops for an affirmation of the divine inspiration of Holy

Scripture in the Bible, of its authority and sufficiency, and of its peculiar witness to God's dealings with His people, both in the Old and New Covenants.

We feel it would be a mistake for the Conference to make pronouncements on the question of the Ordination of Women, since opinion is so sharply divided at the present time in our Church. Such pronouncements would only exacerbate dissension and lead to further disunity amongst Anglicans, and nullify our efforts for unity with other Christian Churches. In our opinion the issue of female ordination is so radical a departure from Scriptural, Apostolic and historic order, that it can only be resolved by reference to an Oecumenical Council embracing the whole of Christendom.

We express our grave concern that the philosophy behind much of our Western society today is directed to the view that the chief end of man is his material well-being and the acquisition of money as a means to that end. We believe this has encouraged the cardinal sins of greed and envy, as well as fostering a false ethic regarding physical satisfaction as an end in itself. The Sacraments of the Church clearly testify to the reality of material things as good since they are part of God's creation; but they are not an end in themselves but the means to an end. We ask for a renewal of the Christian philosophy and ethic which sees the chief end of man as the Vision of God, both in this world and in the life of the world to come.

Finally, we are keenly aware that not only in England, but elsewhere, the Church is no longer a pastoral institution in a Christian community, but rather a minority in a secularized society, and that we face a missionary situation. We, therefore, call upon our chief Pastors for a renewed commitment to evangelism, and to obey our Lord's great commission: 'Go forth and make disciples of all peoples;' and of bringing to our confused age the good news of Jesus Christ who died for our sins and rose again for our justification.

The signatories are: the Rt. Rev. the Lord Bishop of Chester; the Rt. Hon. the Lord Sudeley; the Earl of Waldegrave, K.G., G.C.V.O.; Francis D. Moss, President of the Anglican Association; Cyril E. Pocknee, Chairman of the Anglican Society; A.T. John Salter, General Secretary of the Anglican & Eastern Churches Association; Bernard Smith, Secre-

tary of the Christian Affirmation Campaign; Francis Bown, Chairman of Ecclesia; D.R. Irving, Secretary of the Church Society; R.J.R. Trefusis, Chairman of the Prayer Book Society; I.R. Thompson, Editor of *Faith & Worship*; Eric Price, Editor of *Veritas*.

106th Niobrara Convocation

Robert Two Bulls, in charge of Christ Church, Red Shirt Table, Pine Ridge, was ordained deacon by the Rt. Rev. Walter H. Jones, Bishop of South Dakota, at the 106th annual Niobrara Convocation at St. Luke's, Porcupine, Pine Ridge Reservation, South Dakota, late in June. More than 40 members of Mr. Two Bulls' family sat in the front of the pine-bough shaded outdoor booth, while an overflow crowd of more than 1,000 spilled out into the hot sunshine.

Niobrara Deanery Convocation has been held each year since the church began work in the Dakota Territory. The deanery includes all congregations in South Dakota with a significant Indian membership, plus some from the neighboring states of Wyoming, North Dakota, Nebraska, Iowa, and Minnesota. People no longer arrive by team and wagon, but tents still fill the prairie around the host chapel.

All but one of the Dakota Indian clergy ordained since 1971 were there. Most of them received a substantial part of their training through the Dakota Leadership Program. They include the Rev. Messrs. Charles Apple, LaVerne La-Pointe, Innocent Goodhouse, Lyle Noisy Hawk, Vincent Two Lance, Dan Makes Good, Leslie Campbell, Leslie Bobtail Bear, Francis Cutt, and Morris Bull Bear.

The Rt. Rev. Elliot Sorge, Field Officer for the Development of Ministry, was a special guest and the preacher on Sunday. He is also diocesan "linkage person" between South Dakota and national headquarters.

In a stormy session, delegates voiced their concern, hope, and hurt over the closing of Hare Home for Boys, Mission, S.D. [TLC, May 7]. A Christian residence for Indian boys attending Todd County schools, it was founded more than 50 years ago. In recent years both the number of boys and available financial support has declined sharply. The consensus was to support Hare Home's temporary closing for a year while the Dakota people explore their need for and willingness to support Hare Home.

A resolution requesting a Dakota Indian suffragan bishop was passed unanimously. He would take the place of the Rt. Rev. Harold S. Jones, first Indian Bishop in the Episcopal Church, now retired. The feeling was strong that, with the best will in the world, communication between the Indian and non-Indian cultures is imperfect; that a leader who

shares the people's culture, language, and roots can best know their needs and reveal to them the grace of Christ.

Approximately 1,000 years accumulative convocation attendance was recognized when 21 elderly Dakota Christians were honored for their long service to the church. They received certificates of honor during Sunset Prayers on Saturday, June 24, and the entire gathering shook hands with them in the traditional Dakota way. Their names have been inscribed on a plaque to hang in the diocesan office in Sioux Falls. Each year more people will be added to the honor roll.

There is a Dakota custom to "speak a word of encouragement" at gatherings. Usually it is given by a senior member of the group. Niobrara Convocation is a vital "word of encouragement" for the folk gathered from tiny isolated communities and congregations in a vast and beautiful land. They testify to each other and listen to the Spirit testifying to them.

MARY HOBBS, Editor
South Dakota Churchman

Ulster Brutality Probe Called For

Mr. Giles S. Ecclestone, secretary to the Board for Social Responsibility of the Church of England, commented in London on a recent Amnesty International report alleging police brutality in Northern Ireland.

"It must be taken absolutely seriously and not made the football of party politics . . . the conclusion to be drawn from the report," said Mr. Ecclestone, "is that physical and psychological intimidation and assault are now standard practice among plainclothes policemen of the Royal Ulster Constabulary [R.U.C.] when interrogating people suspected of terrorist activity in the province."

Amnesty International said that maltreatment of suspects had taken place with sufficient frequency to warrant a public inquiry, but Mr. Ecclestone said the Board of Social Responsibility felt that the inquiry should be private.

"The British army and police in Northern Ireland are engaged on our behalf in the attempt to reduce the level of violence and to bring to justice those who are responsible for crimes of terrorism," he said. "This is dangerous work; many members of the R.U.C. have been murdered and others have been subject to threats to themselves and their families. . . ."

"For that reason, we welcome the Secretary of State's [Northern Ireland's Roy Mason] decision that the judicial inquiry into the Amnesty allegations should sit in private . . . the abuses described by Amnesty are degrading and an offense to human rights." Any attempt to justify the methods used should

be firmly resisted, said the secretary.

"We in this country," said Mr. Ecclestone, "can only consistently demonstrate our concern for human rights elsewhere in the world if we are scrupulous in our regard for them where we have responsibility."

The Board for Social Responsibility consists of a chairman, currently the Rt. Rev. Graham Leonard, Bishop of Truro, and 18 other members. There are observers from other British churches and the British Council of Churches. According to the *Church of England Yearbook*, its constitution requires it to promote and coordinate the thought and action of the church in matters affecting man's life in society. It publishes the journal *Crucible* quarterly, a monthly *Newsletter*, and a wide range of books and pamphlets on matters of public concern.

Ohio Ecumenical Coalition Influences Government

Attorney General Griffin B. Bell, acknowledged that the Justice Department decision to allow a merger of two large but struggling steel companies was influenced by the Mahoning Valley Ecumenical Coalition's efforts to reopen a steel plant in Youngstown, Ohio.

Last September, Youngstown Steel and Tube Co., and its parent corporation, Lykes Corp., shut down the Campbell works because outmoded equipment had made profitable operation impossible. The move left nearly 5,000 people jobless in an already economically depressed area [TLC, Jan. 15, Mar. 5].

Church leaders in the area, including the Rt. Rev. John H. Burt, Bishop of Ohio, formed the Mahoning Valley Ecumenical Coalition and Mahoning Valley Development Committee and launched a "Save Our Valley" campaign.

A study showed that the plant could be reopened and run profitably on a community worker ownership basis, and coalition leaders appealed to various religious groups to deposit funds in special "Save Our Valley" accounts in Youngstown banks as "faith money."

Initially, the coalition asked for a delay of Lykes' merger with L.T.V., a steel and aerospace conglomerate. However, in May, the 212-member coalition, fearing Lykes' failure should the merger not go through, reversed its opinion and asked the Department of Justice anti-trust division to rule favorably on the merger, contingent upon an equitable sale of one of the plants for worker/community operation.

The Attorney General said that the Justice Department anticipated that the corporation will "bargain in good faith" with the Ecumenical Coalition. The coalition said it welcomed government involvement in the valley: ". . . we know this situation is of vital concern to the

federal government. We, therefore, look to the federal government to support a new, competitive steel company in the Mahoning Valley among the lines proposed by the Ecumenical Coalition."

Vice President Walter Mondale cited the coalition's work recently when he addressed the U.S. Conference of Mayors in Atlanta, Ga.

The *National Catholic Reporter* devoted much of its June 2 issue to the coalition and its implications. In conclusion, it noted: "In this situation the clergy are still exploring their power to influence the socio-economic equations that touch the lives of their people. Neither they nor their people nor the Youngstown equation can ever be the same again.

"The Youngstown clergy have changed people's expectations—people now think things can and should be different."

Australian Bishop Bans Three New Zealand Bishops

In an address to his diocesan synod in May, the Rt. Rev. John Hazlewood, Bishop of Ballarat (Province of Victoria), announced that he would not allow any ordained women priests or three New Zealand bishops who had ordained women to the priesthood to minister in his diocese.

Gerald Davis, writing in *Church Scene*, Australia's national Anglican newspaper, says that a formal protest is expected as a result from the Most Rev. Allen H. Johnston, Archbishop of New Zealand, to the Most Rev. Marcus Loane, Primate of Australia.

Bishop Hazlewood is quoted as stating, "In this Diocese of Ballarat, let it be perfectly clear . . . No woman who has been through the process of what is claimed to be ordination to either the priesthood or the episcopate will be permitted to preach, speak, teach, or celebrate any sacraments.

"I would also add that (the Rt. Rev.) Eric Austin Gowing, Bishop of Auckland, (the Rt. Rev.) William Allan Pyatt, Bishop of Christ Church, (the Rt. Rev.) Paul Alfred Reeves, Bishop of Waiapu, will not be permitted to officiate in this diocese."

Bishop Hazlewood noted that some 33 dioceses in the U.S. and Canada "had ordained or purported to have ordained" almost 100 women to the priesthood.

"This unfortunate ceremony has been initiated by the Dioceses of Auckland, Christ Church, and Waiapu in New Zealand."

He said he couldn't help wondering if the claims of about 100 women in North America, Hong Kong, and New Zealand were sufficient to jeopardize links with "the kind of Christian communities to which we have always claimed to belong."

BRIEFLY . . .

At St. Andrew's Church, Ojai, Calif., on June 18, the celebrant was **the Rev. Mark H. Hall**. At his side was his mother, **the Rev. Emily Stevens Hall**, who had been ordained a deacon the day before. The Rev. Mrs. Hall is the daughter of the Rt. Rev. William Bertrand Stevens, the second Bishop of Los Angeles, and the great-granddaughter of the Rt. Rev. Charles P. McIlvaine, the second Bishop of Ohio. The Rev. James B. Corbett, rector of St. Andrew's, writes that he believes this to be the first instance in the modern history of the church that an ordained mother and son were at the same altar.

The Rt. Rev. George M. Murray, Bishop of the Central Gulf Coast, and the **Rt. Rev. Furman C. Stough**, Bishop of Alabama, joined six other Christian leaders in issuing a joint pastoral letter in opposition to capital punishment. The churchmen said they oppose capital punishment because there is no evidence that it is an effective deterrent to crime, it affects the impoverished and obscure more than the influential, the church believes that the taking of human life falls within the providence of God, and is not the right of man, and the fact that the penalty is irreversible, thus cutting off the possibility of repentance and forgiveness in this life. Citing similar reasons, the Rt. Rev. Wilbur E. Hogg, Bishop of Albany, took a stand in opposition to the reinstatement of the death penalty in New York State in March [TLC, Apr. 16].

The U.S. Episcopal Peace Fellowship plans to join the Anglican Pacifist Fellowship and other church groups from around the world for a Pilgrimage of the New Covenant from Southwark Cathedral to Canterbury from July 30-Aug. 2 while the bishops of the Anglican Communion are assembled for the Lambeth Conference.

The Rt. Rev. Herbert da Costa Edmondson, Bishop of Jamaica, in a recent address at Kingston College, gave his audience a stern warning as to the consequences of irresponsibility in public and private life today. He said, "We see before our eyes [society] like a rudderless ship heading for the rocks if we continue on the path of economic bungling and mismanagement, on the path of social and political tribalism, the escalation of criminal violence in our

midst, the lowering of moral and ethical standards, the manipulation of truth in areas where one would not expect this, the fragmentation and disunity of society and the discontinuance of things spiritual and of God."

An Ethiopian radio broadcast, monitored in London, reported that up to a million people are starving in the **Wallo Province of Ethiopia**. The report was confirmed by the World Food Program, a Rome-based United Nations agency. WFP officials said Ethiopia is facing a famine "far, far worse" than in 1973-74 when some 200,000 persons died. Drought, made worse by deforestation and soil erosion in the province's western highlands, and problems of food distribution are blamed for the famine. Locust swarms in May have swept farther inland to ravage crops, also.

When a dirt-encrusted vagrant in need of medical attention was brought to a hospital in **Johannesburg, South Africa** recently, the first order of business was to wash him. Since he was so dirty that no one at the "Whites Only" hospital could tell whether he was black, white, "coloured," or Asian, this was considered to be of primary importance. As it turned out, he was white, and admitted for treatment.

The three southern deaneries of the Diocese of California—the five counties of Santa Clara, Santa Cruz, Monterey, San Benito, and San Luis Obispo—have been studying and discussing the possibility of forming themselves as a new diocese. A new southern diocese in California would be made up of 42 churches with 50 stipendiary clergy, 45 volunteer clergy, and about 17,000 parishioners. The income currently available for the new diocese would be approximately \$250,000 per year. National church criteria suggest a minimum of 30 churches and 30 clerics to form a viable diocese. This arrangement would leave 83 churches in the Diocese of California. Some of the values perceived as forthcoming from a new diocese would be a sense of closeness and better communication, a more visible and felt presence of a bishop, and better representation and involvement by a larger proportion of the church in its life and work.

Things to Come

August

17-20: Integrity National Convention to be held at Gethsemane Church, Minneapolis.



Are we only able to relax and be sociable with a drink in our hand?

DENIAL IN THE

*Until we examine
our attitudes about
and alcoholism,
can be of little use
to its victims.*

By EUGENE

A scholarly friend of mine once went to the dean of his graduate school to change advisors. He explained that he was constantly being given poor advice and had even found that several very important forms were never handed in. It was well known on campus that the professor had a drinking problem. The dean listened carefully and sympathetically to the student's request. Rather than grant the request, the dean asked that the request be withdrawn. He pointed out to the student that the professor was having "problems" and that if it became known that the student asked for a different advisor, the professor would feel rejected and ridiculed. These feelings would only aggravate the professor's problem. The student was forced to tolerate an incompetent advisor until graduation.

Another story was related to me of a priest in a factory town who was greatly concerned over the plight of an alcoholic's family. Week in and week out the

alcoholic would spend the family's income on drink. The priest took it upon himself to speak to the alcoholic's employer. A simple solution was reached. Since the alcoholic was incapable of handling the family's funds, the pay check was given to the priest who saw to it that the bills were paid and that there was food on the table.

There is little doubt that both the dean and the parish priest were men of good intentions and that their ministries showed concern. Many would even believe that in both cases a loving and helpful solution was reached. In the first example the professor was kept from suffering feelings of rejection and ineptitude. In the second, a family was kept from suffering hardship. However, while these solutions may have had the affect of temporarily ameliorating an intolerable situation the basic problem remained unchanged. In both cases the alcoholic was encouraged to remain in the throes of alcoholism. In the first instance, the professor was kept from seeing the problems caused by his drinking. In the second case, not only was the alcoholic prevented from realizing his responsibilities, but his family was kept in a position of dependence.

It should be mentioned that the sec-

ond example happened years ago, long before the concept of crisis precipitation and intervention became known. Yet, the individual who related this story held it up as a pastoral model! One wonders why after so many years of education about alcoholism such models still persist. One of the prime reasons this occurs is because of our own attitudes about drinking. It is our own feelings and attitudes which keep us from dealing knowledgeably and constructively with the victims of alcoholism.

Until recently, whenever I began a talk on alcoholism, I mentioned that whenever four Episcopalians are gathered together there is a fifth. I did this because in the area in which I live a clergyman speaking on alcoholism is perceived as a temperance worker; a perception I wished to dispel. I now omit that opening line. Primarily because it is far too true. In my experience it seems to be given that whenever we gather together the beverage served will contain alcohol. I have been involved in a clergy meeting where debate raged over whether or not a eucharist should be celebrated, but there was no question as to the nature of our refreshments. Two half gallon jugs of wine awaited us after the discussion. Drinking is a basic part

The Rev. Eugene D. Geromel, Jr., of New Milford, Pa., is assistant to the Susquehanna County Episcopal ministry. He is the author of a booklet entitled "Ministering to the Alcoholic," to be published by Claretian Publications.

CHURCH

drinking

ance

ROMEL, JR.

of our culture. The church contends, and rightly so, that in and of itself drinking is neither good nor bad. Yet, what troubles me is the attitudes we have about drinking. We are expected to drink and we expect others to drink. In fact, people who do not drink make us uncomfortable.

It might be theologically sound to contend that alcohol is neither good nor bad, but it is folly to ignore the option of abstinence. We need to explore our attitudes concerning someone who does not want to have a drink when we feel the need of one. Why are we so uncomfortable around the non-drinker? It might be of immense value to question the common use of alcohol at meetings and social gatherings. Are we only able to relax and be sociable with a drink in our hand? Is it so terrible to offer a guest a cup of coffee or tea, or even a glass of water ("which is humble, and pure and clean and very servicable unto us," according to St. Francis)? One certainly wonders how authentic all the rhetoric is about love, acceptance, expression of these feelings, etc., are when the social lubricant is alcohol.

If those who do not drink make us uncomfortable, how can we minister to someone who must abstain? Can we be of any value to an alcoholic when we

believe that everyone should be able to drink "normally"? If our view is that drinking is expected and normal behavior how will we respond to the alcoholic who knocks on our door? Rather than deal with the issue of abstinence, we might try to help him control his drinking so that he can drink "without getting into trouble." Or will we just shrug him off as someone who doesn't know how to drink like a man? Until we are able to explore and evaluate our own attitudes about abstinence we will be of little help to the alcoholic and his family.

There is another factor which influences our attitude about alcoholism. Most of us drink. Most do so in a wholesome manner. Yet statistics indicate that one out of every twelve drinkers is an alcoholic. This means that on a statistical basis one out of every twelve drinking laypersons, one out of twelve priests who drink, and one out of twelve of our drinking bishops, has a serious problem. If a parish priest is having trouble with his own drinking, of what value can he be to other victims of alcoholism? For instance, if the wife of an alcoholic comes to him for help how will he respond? He probably will find himself explaining to her the need men have to unwind after a hard day. He might even suggest that if she were a better wife her husband would not drink. Whatever is said, it is a safe bet that she will have to find help elsewhere.

There is another way in which our attitudes affect our ability to minister to the alcoholic. Psychologists tell us that it is difficult, if not impossible, for a person to hold two conflicting views. If such conflicting views are held the individual seeks ways to deny their incongruity. Biblically we are told that drunkenness is a sin. On the other hand we are told that alcoholism is an illness. It is undoubtedly this second statement that we hear most often. Television and radio blips, journals and newspaper articles speak of the disease of alcoholism. But part of us continues to hold that drunkenness is sinful. We are faced by an incongruity. We could spend hours researching the implications of both statements and resolving this incongruity and arriving at a fuller understanding of this baffling human problem. Unless we spend a lot of time ministering to alcoholics we are not forced to face this inconsistency. Rather we are most likely to ignore the conflict.

Psychologically one of the best ways to ignore the problem is through the defense mechanism of denial. We do not see the problem of alcoholism; therefore we are not forced to deal with our internal conflict. We may say to our friends that alcoholism must be a terrible problem, but fortunately no one in our parish is alcoholic. Or when Mr. Smith comes to us about his wife and her drinking, we immediately assume that she drinks be-

cause of a situation (rather than because she is an alcoholic) and try to help the Smiths with that situation. Unfortunately in using the defense of denial we alienate ourselves from a significant minority of the church. In not perceiving the alcoholic we abdicate our pastoral responsibility. We fail to provide them with spiritual guidance upon which recovery depends. When, and if, they attain sobriety, can we expect them to share with us the gifts of that sobriety, when we originally denied their very existence?

Another mechanism which helps us avoid the internal conflict is that of reaction formation. (A preacher with lust in his heart, who is constantly preaching against lust, might be exhibiting this defense mechanism.) If an underlying belief is held that drunkenness is sinful, this "unacceptable" belief might be denied by an over-acceptance and overly loving attitude toward the alcoholic. We would find ourselves doing everything possible to "help" the alcoholic, while never making demands on him. We would see to it that he is never allowed to feel the consequences of his actions. For example, one of the common ways the wife of an alcoholic reacts is by calling her husband's boss to report another case of the flu rather than the actual hangover. This excuse-making not only affects the wife's self-concept but says to the alcoholic, "If you get drunk, I'll keep you from getting hurt." Yet it is not until the alcoholic assumes responsibility for his behavior that change is possible. The truly loving thing to do would be for the wife to let her husband deal with his own boss, or if called by the boss to honestly reply, "Bill's not at work because he has a hangover." A pastor showing reaction formation would have great difficulty supporting a wife who decided to take this position. Her decision might seem punitive, and punishment smacks of sin. Rather than support her we might find ourselves pointing out all the negative aspects of such a position. She will leave the office feeling that her life is hopeless or go elsewhere, all because we never resolved our feelings about alcoholism.

There are numerous ways in which we can help the victims of alcoholism. But until we examine our attitudes about drinking and alcoholism, we can be of little assistance. Too often good intentions are blocked by attitudes which only encourage the alcoholic's need to continue drinking. A belief that all men should drink and that abstinence is not normal only hampers his quest for sobriety. A denial of the problem only alienates him further from the true source of health, that is, God. A failure to help him see the consequences of his drinking only allows him to continue on a destructive road. We need more than good intentions! We need to examine our own attitudes and change those which hinder our ministry.

EDITORIALS

No Prize

Laymen do not need to be ordained to enter the kingdom of heaven. All baptized people are called to be saints, and members of the laity are as likely as those of the clergy to fulfill the demands of that calling. Prayer, the presence of the Holy Spirit, repentance, the message of the Bible, and the Holy Eucharist are available to all. The ordained ministry, in classical Christian thinking, is not conferred to save the soul of the recipient. Nor is it conferred as a sort of prize. Rather it is conferred on a few persons, in each time and place, who



are needed to carry out necessary functions. Accordingly the church, seeking God's guidance, chooses for ordination such persons as seem best likely to carry out the functions to which they are to be ordained. We fear this is often lost sight of in a period when many people seem to assume that any one who wishes it has a right to be ordained.

One of the functions which the clergy have always been expected to carry out has been to provide a public example of Christian living. Not surprisingly, this is an aspect of the ministry least enthusiastically embraced by candidates for ordination, by their spouses, and by their children. It is also an aspect of our responsibilities that most of us who are ordained do not fulfill very well. Living a Christian life, and assuming visible public responsibility for doing so, are not precisely the same thing. It is a difficult field at best. At least, however,

deacons, priests, and bishops, must be committed to trying. A commitment to a way of life contrary to what the church teaches thus constitutes an obstacle towards ordination.

"Advocating and Practicing"

Current discussions of ordination both in the Episcopal Church and in some other churches, have centered around the question of ordaining homosexuals. Churches have a proper reluctance to be forced to define precise positions in matters dealing with the variables and uncertainties of human nature. When driven to make a definition, it is difficult to see what position can be taken, except a refusal to ordain persons advocating and practicing homosexual relationships. No particular group enjoys being singled out, and no doubt many wish that their church had not been challenged to define what has in fact generally been its customary practice. These discussions have occurred, furthermore, at a time when our society is not marked by a lofty level of heterosexual morality either, even among Christians. When one sinner casts stones against another, the spectacle is not usually edifying.

There are of course a number of conditions of life for which there is a customary and perhaps tacit restriction against ordaining advocates and practitioners. The church has in it many penitent thieves (and some who are not so penitent). No one knows how many suffer from kleptomania. This writer was once a fellow student with one. A man of many gifts, he was a tortured soul who did little harm to others and much harm to himself. Although a postulant, it happens he was never ordained. If driven to define a position, the church would have little choice but to say that it could not ordain those practicing and advocating the way of life to which this man seemed to be driven.

It is not difficult to cite other examples. We have no desire to enumerate them. Many things are better left unsaid—as we all discover to our sorrow later, if not sooner..

BOOKS

The King Who Fleed

JAMES II. By Maurice Ashley. University of Minnesota Press. Pp. 342. \$14.95.

Here is a readable biography of James II, who came to the English throne in 1685 and fled the country in 1688, leaving Parliament to offer the crown to his daughter Mary and her husband and cousin, William of Orange. Mr. Ashley's chief interest appears to be in the problem James has presented to many historians. During the Stuart exile on the continent he proved himself a

courageous and able military commander, earning the admiration of the great Marshal Turenne himself. After the return of the Stuarts in 1660 James demonstrated both personal bravery and considerable skill as a fleet admiral in the Dutch wars. Yet in 1688, when his stubborn and fatal determination to exercise prerogatives that were no longer conceded to the Crown aroused the nation against him, James was overcome by fear and indecision, ignored the army he had built up to support him, and fled ignominiously to the continent. Why?

James, long openly a Roman Catholic, was determined to secure religious freedom and civil rights for his co-religionists. Mr. Ashley maintains that James was a sincere believer in liberty of

conscience for all Christians—hence his attempt to suspend the ecclesiastical laws was for the benefit of dissenters as well as for Romanists. Few historians have believed this, and certainly few of James' subjects could accept it in the face of his arbitrary and unlawful intrusion of Roman Catholics into high positions. What shocked and unnerved the king was the discovery that the Anglican bishops refused to obey him. James had deluded himself, according to Mr. Ashley, into believing that a church devoted to the principle of divine right would remain loyal to the monarchy, however unlawfully the king acted. The verdict of "Not Guilty" in the famous trial of the seven bishops shattered this delusion. However one argues over the

motives behind James' arbitrary acts, only a stupid monarch could have failed to understand that the royal prerogatives in 1688 were not those of a century earlier, and only one insensitive to the point of folly could have ignored the horror that swept through Protestant Europe with the persecution of Huguenots that followed the revocation of the Edict of Nantes in 1685.

Mr. Ashley's somewhat selective interests in aspects of James' career, however, include his one immensely valuable service to his country. As Lord High Admiral in Charles' reign, his administrative reforms and reinvigoration of the navy set England solidly on the road that led to great sea power in later years. In the end perhaps James II is best remembered for the praise given him by the secretary of the Naval Board, the diarist Samuel Pepys.

(The Rev.) POWEL M. DAWLEY
Professor Emeritus
The General Theological Seminary

Introduction to Another World

THREE BYZANTINE SAINTS: Contemporary Biographies of St. Daniel the Stylite, St. Theodore of Sykeon and St. John the Almsgiver. Translated from the Greek by Elizabeth Dawes and Norman H. Baynes. St. Vladimir's Seminary Press. Pp. 275. No price given.

Although the Lives of the Saints are not the sort of literature which would make best sellers these days, they were tremendously popular in the Middle Ages, especially in the Greek-speaking Byzantine world. For the non-specialist who seeks to know something of this literature, very little of it has been translated into English, though French readers are a little better off in this respect. It was therefore a particularly valuable service which Dr. Dawes and Professor Baynes performed for the lay reader when, 30 years ago, they produced these translations of three of the most readable, interesting and influential Lives.

Of the three Lives translated, one is of a "stylite," that is, of one of those saints who embraced the peculiarly eastern discipline of taking up his residence on the top of a high column, this one just outside Constantinople in the middle of the fifth century. The second tells of a monk in Asia Minor who died in 613 whose multitude of miracles made him especially preeminent, whilst the third is the Life of a seventh-century patriarch of Alexandria in the last days before Egypt was conquered by the Moslems. All three Lives are fairly authentic documents, which is by no means always the case with Lives of Saints; in the first two instances, they were written by men who had personally known their saint. The Life of Saint John the Almsgiver is a rather different matter; this was the

work of Leontius, Bishop of Neapolis, who set a new style in hagiography. Many will find his story the most engaging of the three. He did not know the saint himself, but claims to have taken down much of his information verbatim from the lips of one Menas who had enjoyed the doubtful privilege of serving the patriarchal Almsgiver as church treasurer. Such a claim became a common literary convention in later hagiography, but in Leontius' case there is no reason to question it.

The unprepared modern reader will find much that is puzzling, even offensive, in these Lives, which will seem to be very down to earth in some respects, but very farfetched in others. The strange disciplines to which these ascetics subjected themselves, the iron cages, the underground dwellings, the formidable fasts and so forth, are all well beyond our own experience, as are the extraordinary miracles, and the remarkable ways in which these holy men could and did on occasion forsake their retreats to intervene in and alter the course of human history. Theirs was another world, but a world which is an essential part of our common Christian heritage. Read with caution, either for no more than interest's sake by the sceptic, or by the enquirer as demonstrating the ways in which the transcendent power of the *Pantokrator* was then believed to operate in creation, these Lives provide a lively introduction to that world which is beyond imagining. Whilst St. Vladimir's Seminary Press is to be congratulated for reprinting (in cheap format) this book which has been too long out of print, one cannot help regretting that it was not possible to produce a new edition. But the book must not be blamed for what it is not; for 30 years it has been, and may well continue for more years than it ought, to be the best thing available for the English reader who wishes to know something of life and piety of Byzantine saints.

JOHN WORTLEY
University of Manitoba
Winnipeg, Man., Canada

Case Studies

NEW DIRECTIONS FOR THE RURAL CHURCH: Case Studies in Area Ministry. By David Byers and Bernard Quinn. Paulist Press. Pp. 186. \$3.50, paper.

In light of the interest in the Episcopal Church in the "New Directions Program" [TLC, March 12], with a great concern for ministry based on area, it is good to have this brief book from the Roman Catholic point of view. It reflects extensive research carried on by the Glenmary Research Center, by persons well known in the ecumenical rural church movement. The book contains a series of case studies on various ap-

proaches to area (i.e. multi-county and multi-town) ministry. Some are Roman Catholic programs, such as those in southern Iowa or Louisville; others are on an ecumenical basis, such as E.W. Mueller's program of CENCOAD in South Dakota, or the Interchurch Coordinating Council in Missouri.

The authors make a helpful distinction about the nature of area approaches to ministry, describing three types: the support group (often to help area clergy of one or several denominations), the advisory ministries (studying or suggesting programs, possibly including what we would call "advocacy"), and the action ministries, which run programs. Those of us who have been involved in area ministries have not always kept our purpose or function clearly in mind, for ourselves, or others involved. This book helps any area ministry think realistically about purpose.

Some of the studies show a shift from original purpose, such as support, continuing education, or fellowship, to action ministries, or even back again! Few area ministries that are alive and sensitive to their needs will remain the same. Various examples cited also include failures, from which something can be learned.

With continuing emphasis and interest in the rural church, and new tools and ideas available, this book is an important resource. Too often, as I know from personal experience in the Episcopal Church, results of our own experimental ministries have not been saved and made available to those who come after. Therefore periodically a new program comes along and has to re-invent the wheel! Would that the Episcopal Church's programs in rural ministries be as well written up and evaluated as the Glenmary program has done here.

(The Rev.) HERMAN PAGE
Liberal, Kan.

Books Received

TWENTY-FOUR HOURS A DAY FOR EVERYONE compiled by Alan Roeck. Hazelden. \$5.95 paper.

WHAT HAPPENS WHEN YOU MEET YOU by Fred Renich. Tyndale. Pp. 74. \$1.95 paper.

WHY WE HURT AND WHO CAN HEAL by John C. Cooper. Word. Pp. 203. \$7.95.

CAN YOU LOVE YOURSELF? by Jo Berry. Regal. Pp. 159. \$2.95 paper.

THE MID-LIFE CRISES OF A MINISTER by Ray W. Ragsdale. Word. Pp. 106. \$4.95 hb.

CRISIS IN MARRIAGE ed. by George W. Forell & William H. Lazareth. Fortress. Pp. 64. \$1.95 paper.

SEXUAL MORALITY: A Catholic Perspective by Philip S. Keane, S.S. Paulist. Pp. 236. \$5.95 paper.

UNDERSTANDING GAY RELATIVES & FRIENDS by Clinton R. Jones. Seabury. Pp. 133. \$3.95 paper.

STRENGTH TO LOVE by Martin Luther King. Collins World. Pp. 168. \$2.95 paper.

THE WHITE PAGODA by Fay Angus. Tyndale House. Pp. 192. \$3.95 paper.

LETTERS

Continued from page 4

We have had quite enough of "liberals" who speak so glibly out of both sides of their mouths; who plead for an end to the sad disunity for which they have been directly responsible. They seem to forget that they destroy all chances for unity because of their hearty desire to be men-and-women-pleasers.

Thank God for at least one courageous bishop who reverences his sacred vows.

May the dear Lord wonderfully bless and prosper Bishop Chambers; and may he raise up a body of equally courageous bishops ever-ready to protect and defend our church. And above all, may he clear the vision of our House of Bishops, so that the great and sorry divisions they have brought to our beloved church may be healed.

(The Rev.) ARTHUR MCKAY ACKERSON
Clearwater, Fla.

Royal Divorce

In the letter from Fr. H. S. Hane [TLC, June 25], he states (1) that the privilege of divorce should be extended to Princess Margaret of England because said privilege has become quite normative among Episcopal clergymen in the U.S.A., (2) that there are hardly any theological grounds in Anglicanism today against such dissolution of the marriage bonds, and (3) that Anglicanism itself was founded because of a royal divorce.

Although there is or should be preparatory counseling provided by the clergy of the church, both the Anglican and the Roman communions have been forced to accept the fact that the actual process and administration of divorce is a purely civil and secular matter. Notwithstanding this most unfortunate circumstance, the mainstreams of both communions do not condone divorce and maintain theological grounds in support of their position.

Since it concerned a civil and secular matter, the privilege of divorce was extended to Princess Margaret. It was stated that some reporters felt that the Archbishop of Canterbury should comment publicly on this divorce and were unhappy when he failed to do so [TLC, June 11]. In defense of the archbishop, it should be mentioned that he was not and is not required to make any comment. Her divorce was just another matter under the jurisdiction of the civil authorities and not the Church of England. Although Fr. Hane did not remark on the subject, the real problem that does not face the state but faces the constituent churches of the Anglican Communion is that of re-marriage in the church following divorce and the wide views pertaining to annulments to permit same.

Fr. Hane equates the privilege of divorce of Princess Margaret with the

privilege of divorce (being the norm) for clergymen of the Episcopal Church in the U.S.A. Princess Margaret is alleged to be a member of the Church of England and in many ways the Church of England differs from the Episcopal Church. . . .

Fr. Hane also states that Anglicanism itself was founded because of a royal divorce. This is incorrect. . . . The Church of England, as we know it today, was established on the basis of the last several related Parliamentary Acts, circa 1534, that declared that the Bishop of Rome had no authority over the bishops of the Church of England.

(Dr.) ARTHUR WILKINSON
Stroudsburg, Pa.

Confession and Resurrection

Timothy Pickering's thoughtful letter [TLC, April 16] raises an important question: How do we use a 1977 liturgy with minds and hearts still framed and conditioned by a 1928 liturgy whose authoritative and unwavering drumbeats assaulted us steadily across the years with our miserable sin and unworthiness? Of course we are all sinful! But I don't think the problem for us is that we're unaware of that fact. Episcopal rites have been too explicit for that. The problem is that we've come to prefer the old-shoe comfort of a familiar General Confession posture, rather than believing and acting on our redemption.

After a lifetime of faithfulness to the 1928 rites something does seem to be very different in the new words. They are written from the resurrection point of view.

A real transition will take time. By a curious twist in human personality, negatives seem always to be experienced more tellingly than positives. In spite of the Good News we hang on to those negatives with great tenacity. They may even become part of us. Read over again the Confession of the 1928 Eucharistic Rite, and think what it has meant for us to say those same remorseful words week after week, year after year, as a fixed and inflexible part of our devotion. It's as if Mother Church gave us our lines with no real expectation of our lives ever improving. Would any of us speak to our own children with such inflexibility? I believe General Confession is counterproductive. The 1928 Confession is more an evocation of remorseful guilt feelings, than a summation of specific sinful acts. Guilt feelings, unlike facts, are impervious to absolution, and have astounding endurance. Could anything be better designed for quenching the spirit of confident joy in the Lord? Could anything stultify more successfully the raising up of forgiven joyfilled witnesses?

We shape our liturgies and then they shape us. The old shape was not a suitable vehicle for mission. Now, with all that investment of time, energy, brain-

power, love and money poured into revision, we have a right to expect some great things from the new shape. But nothing will happen if we approach it with 1928 expectations. The new Confession is still flawed to the extent it is about feelings rather than facts, and pastors will need to be prepared for that limitation.

My suggestion is for a one-generation moratorium on the use of General Confession in both 1928 and 1977 Prayer Books. For those who really want and need confession we can use the splendid new Reconciliation Rite, asking penitents to stick to the facts of their sin, rather than their feelings about it. Then let's see what kind of witnesses the rest of the new Prayer Book can raise up for the Lord. Perhaps some grief is in order for the old rite now. But then let's have done with the comfort of our guilt feelings, and let's get on with witnessing to the resurrection.

(The Rev.) ROGER W. WOOTTON
Church of the Good Shepherd
Acton, Mass.

Self-Supporting Clergy

There appears in the June 25 edition of TLC as well as other publications from time to time, a term which I should like to question. That is "self-supporting clergy." It refers, of course, to those priests and deacons, the major portion of whose income is derived from some organization other than the institutional church. These persons are certainly to be accorded respect and thanks for their service to the church. My objection is to the implication that the rest of us who are paid by a parish, diocese, church school, or other institution are *ipso facto* not "self-supporting." I have been paid by the church for several years (sometimes well, sometimes poorly) and neither I nor my family have ever thought that I was not self-supporting.

Perhaps there is an assumption here that only those persons who produce *something* are of value to society. If so then teachers, doctors, lawyers, many artists as well as clergymen are not self-supporting.

I realize the problem here is to find some concise way to describe that person in holy orders, "the major portion of whose income is not derived from a church institution." Frankly I have no suggestion along these lines. "Worker-priest" described a particular vocation of some French priests in the 1950s. It borders on the ludicrous to apply that term to priests who earn their living in insurance, real estate or the stock market (all of which are perfectly honorable vocations). "Tent-maker" has some vogue and has the advantage of a biblical ring. It is also a little unreal. I never met a priest who actually made tents. And given the amount of time that St. Paul spent traveling, preaching and

writing, to say nothing of administration, perhaps the number of tents he made is exaggerated in the minds of some.

The priest in secular employment is now more clearly recognized as fulfilling a ministry. This is good. There is no such thing as a second-class priest (or a second-class person for that matter). My point is that those priests who live by the altar they serve are equally "self-supporting."

(The Rev.) KENNETH R. TREAT
St. Alban's Church

El Cajon, Calif.

Bishop Sorge

Many thanks for the good article about Bishop Sorge [TLC, June 25]. As a member-at-large of the Council for the Development of Ministry, I can attest to his "vision and zeal" as staff officer for that group. It was interesting to learn more about his ministry as a missionary bishop.

(Mrs.) DIXIE S. HUTCHINSON
Dallas, Texas

Edward VII Prayer Book

The recent correspondence in TLC re the so-called Prayer Book of Edward VII reminds me that I, too, am the happy possessor of a copy of this volume, inherited from my uncle the Rev. John S. Lightbourn, 1866-1924 (VTS 1893). But what I dare say is less well known is that there was also a pocket edition of the English BCP, with title page before the usual title page, "The Royal Commemorative Prayer Book . . . Oxford 1902." This contains the entire 1662 BCP, plus the Coronation service as used for King Edward VII and Queen Alexandra, plus Hymns Ancient and Modern (638 texts only)—and all within the compass of approximately 3" x 4 1/2" x 7/8".

The illustrations are of the same general style as those of the larger volume but specifically different. Curiously, I inherited this from my aunt, Miss Estelle Lightbourn, 1868-1949.

(The Rev.) FRANCIS C. LIGHTBOURN
Wilmette, Ill.

• • •

I have a beautiful copy of the Book of Common Prayer, Oxford University Press, 1902, issued for the coronation of Edward VII. It is beautifully rubricated and has appended the Form and Order for the Coronation. The leather binding is decorated with a gold border whose corners contain the Tudor rose. With this is a separate volume of Hymns for the Coronation—similarly bound and inscribed "Presented to Captain Fitz [?] Ponsonby, equerry to the King." These, of course, preceded the 1904 book.

(The Rev.) ALFRED J. MILLER
Wyckoff, N.J.

PEOPLE and places

Positions Accepted

The Rev. **George C. Allen II** is assistant rector of Trinity Church, Martinsburg, W. Va. Add: 200 W. King St., Martinsburg, W. Va. 25401.

The Rev. **Alice Thornton Bicking** is assistant minister on the clergy staff of St. John's Church, Charleston, W. Va. Add: 1105 Quarrier St., Charleston, W. Va. 25301.

The Rev. **Carl Cornell Bright** is rector, Grace Church, Sheffield, Ala.

The Rev. **Ronald P. Conner** is vicar of St. Martin's Chapel, Martinsville, N.J., Add: Box 570, Martinsville, N.J., 08836.

The Rev. **Miller M. Cragon, Jr.**, has been appointed to the staff of the Rt. Rev. James W. Montgomery, Bishop of Chicago.

The Rev. **John Cruse** will be chaplain to the Anglican Bishop in Jerusalem, Bishop Haddad, for a two year appointment beginning September 1.

The Rev. **Michael B. Curry**, deacon in charge, St. Stephen's Church, Winston-Salem, N.C.

The Rev. **Robert W. Duncan** is associate to the rector, Chapel of the Cross, Chapel Hill, N.C., and assistant to the dean, General Theological Seminary, N.Y.

The Rev. **Robert B. Graves** is rector of Grace Church, Pomeroy, Ohio. Add: 326 E. Main St., Pomeroy, Ohio 45769.

The Rev. **Peter W. Hawes** is curate of Christ Church, Pensacola, Fla. Add: P.O. Box 12683, Pensacola, Fla. 32501.

The Rev. **Stanley F. Imboden** is rector of St. James' Church, Lancaster, Pa. Add: 115 N. Duke St., Lancaster, Pa.

The Rev. **William H. Kieldsing** is rector of Trinity Church, Shepherdstown, W. Va. Add: P.O. Box 308, Shepherdstown, W. Va. 25443.

The Rev. **T. Edmund Lakeman** is vicar of Immanuel Church, Bay Minette, Ala. Add: 409 Pine Court, Mobile, Ala. 36608.

The Rev. **Robert H. Legnani** is vicar of Holy Trinity, Wenonah, N.J., Add: 24 N. West Ave., Wenonah, N.J., 08090.

The Rev. **Joel A. MacCollam** is assistant rector of St. Mark's Church, Glendale, Calif. Add: 1020 N. Brand Blvd., Glendale, Calif. 91202.

The Rev. **Grafton R. McFadden** is rector of St. John's Church, Wheeling, W. Va. Add: 3 Heiskell Ave., Wheeling, W. Va. 26003.

The Rev. **Donald Milligan** is rector of St. Barnabas' Church, Gary, Ind.

The Rev. **Rodney Moore** is rector of St. Barnabas' Church, Omaha, Neb., Add: 129 N. 40th, Omaha, Neb., 68131.

The Rev. **Thomason L. Newcomb** is assistant of Christ Church, Savannah, Ga. Add: 18 Abercorn St., Savannah, Ga. 31401.

The Rev. **Anthony F. Rasch** is rector of the Church of the Blessed Sacrament, Placentia Calif., to become rector of the Church of St. Mary Magdalene, Anaheim, Calif. Add: 1765 Greenleaf Ave., Anaheim, Calif., 92801.

The Rev. **Stephen M. Rozzelle** is rector of St. Mark's Church, Basking Ridge, N.J., Add: 25 Leives St., Basking Ridge, N.J., 07920.

The Rev. **John T. Salberg** is rector of St. Luke's Church, Coeur d'Alene, Idaho. Add: P.O. Box 338, Coeur d'Alene, Idaho 83814.

The Rev. **Joseph Wesley Sanderson** is rector of St. Luke's Church, Jacksonville, Ala.

The Rev. **George T. Schramm** is assistant rector of Trinity Church, Parkersburg, W. Va. Add: P.O. Box 1642, Parkersburg, W. Va. 26101.

The Rev. **Lloyd Gregory Taylor** is rector of St. Michael and All Angels Church, Robinson Springs, Ala.

The Rev. **James O. Towner** is vicar of St.

Continued on page 14

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NOTICE

AVAILABLE for cost of shipping: About 250 excellent, practically new 1928 Prayer Books. **Chaplain, Annie Wright School, 827 N. Tacoma Ave., Tacoma, Wash. 98403.**

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.***

FUNDRAISER/PROGRAM DEVELOPER required by the Gray Panthers, (Age and Youth in Action) a national volunteer network seeking radical social change and the elimination of discrimination based on chronological age. The Gray Panthers are not a "senior citizens" pressure group. Maggie Kuhn is the founder and national convener. The person sought must have fundraising experience and is needed to secure funds from foundations, corporations, government sources, private individuals, etc. Full time position with a minimum commitment of two years. Salary \$14K to \$18K. Please send letter with resume to: **Edith Geise, Interim Executive Director, The Gray Panthers, 3700 Chestnut St., Philadelphia, Pa. 19104.**

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

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

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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.**

PUBLICATIONS

DO YOU resonate to collegiality, accountability, excellency in clergy ministry, based on tested, tried new approaches? Read the ecumenically encompassing, nationally distributed **NEWSLETTER of Enablement Information Service, 14 Beacon St., Boston, MA 02108. James L. Lowery, Jr., Editor. \$10 year.**

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Andrew's-on-the-Mount, Mountain Mission, W. Va. Add: Box 568, Route 2, Harpers Ferry, W. Va. 25425.

The Rev. **Charles W. Washam, Jr.**, is assistant chaplain at St. Stephen's School, Austin, Texas.

The Rev. **Edward J. Wilson** is rector of St. Mark's Church, Birmingham, Ala.

Ordinations

Deacons

Western Massachusetts—**John Baldwin**, Grace Church, Grand Rapids, Mich. **Robin Flocken**, Grace Church, Utica, N.Y. **James Hurd**, St. John's Church, Northampton, Mass. **Helen McClenahan**, University City, Mo. **Hedley Pearson**, Parish of All Saints, Whalom, Leominster. **Geoffrey Schmit**, ecumenical ministry, Christ Church, Lutheran, Rochester, N.Y. **Alexander Henderson Webb**, coordinator of Vatican Church School Programs for the diocese, then curate, St. Thomas Church, Hanover, N.H.

Degrees

The Rt. Rev. **Bobby Gordon Jones**, Bishop of Wyoming, received the honorary degree of Doctor of Divinity from the Episcopal Theological Seminary of the Southwest.

Anniversaries

The Rt. Rev. **George Mosley Murray** recently celebrated his 25th year as a bishop. He has been Bishop Coadjutor of Alabama, seventh Bishop of Alabama, and first Bishop of the Central Gulf Coast.

Depositions

On June 19, the Bishop of Newark, acting under the provisions of Title VI, Canon 10, deposed the Rev. **William Francis Burns** from the ministry of this church.

Other Changes

The Rev. Deacon **Vincent Two Lance** has been named vice-chairman of the Oglala Sioux Tribe.

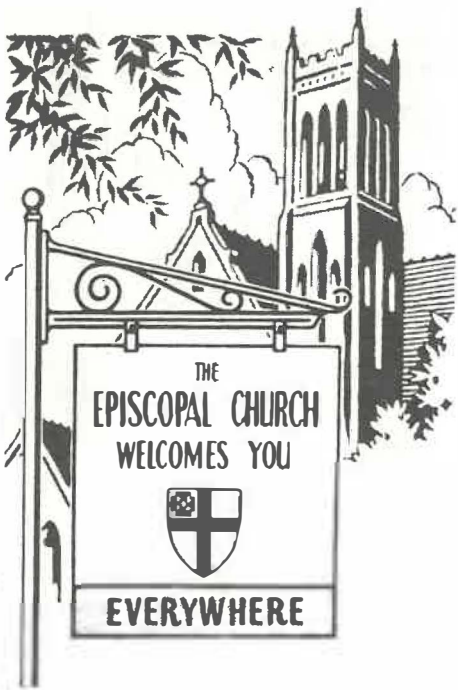
Deaths

The Rev. **Paul L.C. Schwartz**, 68, retired priest of the Diocese of Southern Virginia, died March 18th. Fr. Schwartz was a graduate of Oberlin College and Bexley Hall, and was ordained to the priesthood in 1937. He had served parishes in the Dioceses of Erie, Harrisburg, and Southern Virginia. After retirement he made his home in Courtland, Va. He is survived by his mother, Mrs. Esther Birdell Schwartz.

The Rev. **Edward Kronvall**, rector of Christ and St. Barnabas Church, Troy, N.Y., died on June 5th at the age of 54. Fr. Kronvall was a native of Springfield, Mass., and was a graduate of Amherst College and the General Theological Seminary. He was ordained to the priesthood in 1950, and served as curate of St. Paul's Church, Albany, from 1949 to 1952. Called as rector of Christ Church and St. Barnabas Church, Troy, in 1952, he effected a merger of these two parishes and served as rector for 26 years until his death. Burial was in East Longmeadow, Mass.

Sister **Anne Fidelia**, SHN, died at the Convent of the Holy Nativity, Fond du Lac, Wis., May 7th. She was born in Vancouver, Wash., in 1911. She entered the Sisterhood of the Holy Nativity in 1935 and made her life vows in 1940. She was stationed in mission houses of the Holy Nativity in Oneida, Wis.; Milwaukee, Baltimore, New York City, Newport, R.I.; Philadelphia, Bay Shore, L.I., N.Y.; Providence, R.I.; San Diego, Los Angeles, and Santa Barbara, Calif.

John H. Reineke, 84, died March 6 near Kansas City, Mo. A retired farmer and builder, and a devoted churchman, for many years he took a leading part in building and developing Roanridge Conference Center (located next door to his own farm) as the National Town and Country Church Institute. He is survived by his wife Ameila, two sons, three grandchildren, and three great-grandchildren.



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**

HARRISON, ARK.

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

704 W. Stephenson

LITTLE ROCK, ARK.

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

17th and Spring

ALAMEDA, CALIF.

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

1700 Santa Clara Ave.

SANTA BARBARA, CALIF. (Goleta Valley)

CHRIST THE KING
The Rev. Robert M. Harvey, r
Sun Eu & Ch S 9:30; Wed Eu 7; Thurs Pr Group (Charismatic) 7:30

5073 Hollister Ave.

SANTA CLARA, CALIF. (and West San Jose)

ST. MARK'S
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

1957 Pruneridge, Santa Clara

DURANGO, COLO.

ST. MARK'S
The Rev. Donald Wamer, M.S.M., M.Div., r
Masses: Sun 7:9; Tues 5:30; Wed 9:30; Thurs 6:30

3rd Ave. at 9th St.

DANBURY, CONN.

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

CANDLEWOOD LAKE

Downtown West St.

CHATHAM, CAPE COD, MASS.

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

Main St.

WASHINGTON, D.C.

ALL SAINTS'
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

Chevy Chase Circle

ST. PAUL'S

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

2430 K St., N.W.

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

2750 McFarlane Road

ATLANTA, GA.

OUR SAVIOUR
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues & Fri 7:30, 7:30. C Sat 5

1068 N. Highland Ave., N.E.

CHICAGO, ILL.

GRACE
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

33 W. Jackson Blvd. — 5th Floor

SHREVEPORT, LA.

HOLY CROSS
The Rev. Kenneth W. Paul, r; the Rt. Rev. R. Heber Gooden, S.T.D., Bishop-in-Residence; the Rev. Donald D. Heacock; the Rev. Carington R. Cariss; the Rev. Frank E. Wilson; the Rev. William A. Willcox
Sun 8 and 11

Texas Ave. & Cotton St.

BAR HARBOR, MAINE

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

Mt. Desert St.

BALTIMORE, MD.

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

St. Paul & Chase

BOSTON, MASS.

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

30 Brimmer St.

ALL SAINTS'

Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

At Ashmont Station, Dorchester

ST. JOHN THE EVANGELIST

Sun Sol Eu 10:30; Wed & Fri Eu 12:10

Beacon Hill

GREENFIELD, MASS.

ST. JAMES'
The Rev. Peter Chase, r; the Rev. R.G.P. Kukowski
HC Sat 5:30, Sun 8 & 10:30, Wed 10; Daily MP 8:45

Federal & Church Sts.

DETROIT, MICH.

MARINERS'
In Civic and Renaissance Centers
Sun HC 8:30 & 11; Thurs 12:10

170 E. Jefferson

LAS VEGAS, NEV.

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

2000 Maryland Parkway

ATLANTIC CITY, N.J. 08401

ST. JAMES
The Rev. Russell-Gale
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing, LOH & Eu

Pacific & No. Carolina Aves.

MORRIS PLAINS, N.J.

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

Hillview Ave. at Mt. Way

NEWARK, N.J.

GRACE CHURCH
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

950 Broad St., at Federal Sq.

VENTNOR, N.J.

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

6500 Atlantic Ave.

ALBUQUERQUE, N.M.

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

4th & Silver SW

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
The Rev. Smith L. Lain, r
Sun Masses 8 & 10

Cor. Lewis & Genesee

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; LDH, 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, vican; YPF, Young People's Fellowship.

Continued on next page

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. IGNATIUS 87th St. and West End Ave.
Sun Masses 8:30, 11 Sung; Tues, Thurs. Fri 8; Mon, Wed 6

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 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 "An Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.
— Hazelwood
Sun Masses 8:30 & 9:30

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

MYRTLE BEACH, S.C.

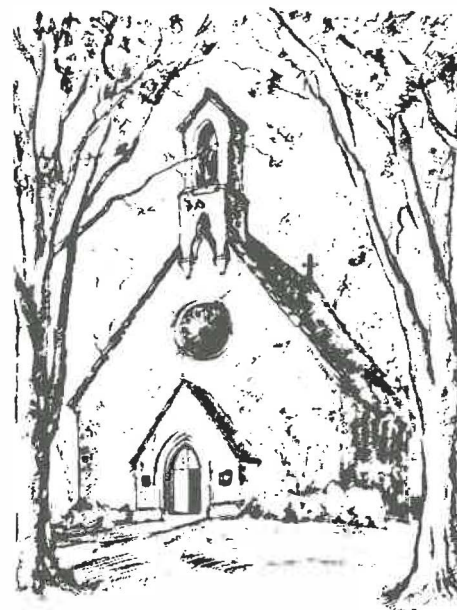
TRINITY Kings Hwy. & 30th Ave., N.
The Rev. Dr. H. G. Cook, r; the Rev. L. P. Gahagan, Jr., asst
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

BROWNWOOD, TEXAS

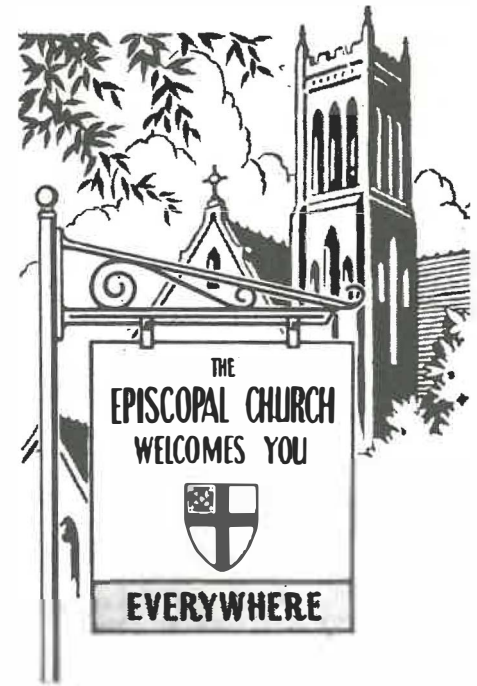
ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keithly, Jr., r
Sun Eu 8, 10 (Cho); Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, 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. James' Church, Greenfield, Mass.



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

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

FAIRFAX, VA.

APOSTLES' Fairhill Elementary School
Chichester 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

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