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THE LIVING CHURCH



Communion at Canterbury Cathedral during the opening service of the Lambeth Conference.

Photo by Robert Miles, *Church Times*



THE LIVING CHURCH

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CALENDAR

August

- 20. Fourteenth Sunday after Pentecost/Thirteenth Sunday after Trinity
- 24. St. Bartholomew the Apostle
- 25. Louis, King of France

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By LEWIS W. TOWLER

A few months ago, my family and I moved from Bloomfield Hills to Lansing, Michigan. In so doing, we entered into an experience shared by most people many times in their lives—one day we were living in familiar surroundings, with friends and neighbors nearby; a day later, we had moved into a home which, by comparison, seemed strange and foreign to us.

Because it was midwinter, we had to plow the snow from our front yard so the mover could drive his van to our front door to unload. By midafternoon, the presence of our familiar furniture and belongings began to help us feel more secure and at home in our new house.

My family and I had moved many times in the past, and often, before the first day was over, the doorbell would ring and a new neighbor would arrive to bring us useful information or perhaps a few tomatoes or a jar of homemade jam. We always felt welcomed when that happened. Someone was reaching out to us in our new situation, and we had tangible evidence that we were surrounded by new friends.

Only on this latest move, no one stopped by. We were too busy to notice at first, but by the end of the first week in our new home, we were aware that no nearby neighbors had been by to call. As time went on, we began to think we had moved into an unfriendly neighborhood. We began to make contrasts between the friendly neighbors in other cities where we had lived with the absence of friendliness in our present neighborhood.

It did occur to me once or twice that I did not need to wait. I could walk across the street, ring the doorbell and say, "Hello ... I'm your new neighbor." Something kept me from doing that. Perhaps I had convinced myself that this

sort of thing just wasn't done here.

Then a little later on, after the snow had melted and the sun was shining, I was out working on the lawn. A young man who lived nearby drove his car into his driveway and got out. Only, instead of walking into his house, he turned, came down the sidewalk toward me. An outstretched hand accompanied his words, "Hi, I live two doors down. Welcome to our neighborhood!" We had a pleasant, cordial visit together, and when he turned to walk back to his house, we both agreed we would like to get together with our families later in the spring or summer.

As I pushed the lawn mower back into the garage, I began to believe there were other friendly people nearby. The young man's reaching out had transformed our neighborhood into a friendly one. We were, after all, surrounded by new friends whom we would meet one by one during the spring and summer.

The cordial meeting with the young man started me thinking of the crucial importance of *one* person's initiative. We so often fall into the trap of thinking that every seat must be filled and every ticket sold in order for the event to have meaning and value. We often inhibit ourselves by a vague feeling of indecision as we wonder what one person, one voice can do in reaching out to act in the direction of something of meaning and value.

If it is possible for an entire neighborhood to become friendly through one person's greeting, what happens on Sunday morning, when one person reaches out to exchange the peace or to greet a newcomer who is present in our church for the first time? In some wonderful, graceful way, the whole church becomes warm and friendly through that person's action. It can also happen as one person represents the friendliness of a town, city, subdivision or even, in a far away place, speaks for an entire nation.

The initiative, the reaching out of one person has more strength and power than we realize. The next time you are hanging between a decision involving action or no action, take the initiative ... reach out, and see for yourself.

The Rev. Lewis W. Towler, our guest columnist, serves with the Episcopal Ministry at Michigan State University in East Lansing, and is also engaged in research and development in the field of continuing education for ministry.

LETTERS

Hospice at St. Luke's

Thank you for your good account [TLC, July 9] of the Jack C. Massey Foundation Award for outstanding achievement in health services made to the Hospice at St. Luke's Hospital Center, New York City.

I was privileged to accept the award, including \$25,000, on behalf of an interdisciplinary committee of key people in St. Luke's who have shared this vision and worked hard to make it a reality, a wonderfully warm and compassionate big city hospital—still true to the spirit of its priest founder, William Augustus Muhlenberg, and on behalf of a dedicated and able Hospice Team of doctors, nurses, social worker and chaplain who in a three-year period have brought a better and fuller life to some 280 patients with terminal disease, their families and loved ones.

It should be of interest to your readers that the Hospice at St. Luke's, which of necessity is presently funded by special grants and gifts apart from the Hospital Center budget, was initially made possible by two generous grants from the United Thank Offering of the Episcopal Churchwomen—\$60,000 in 1974 and \$30,000 in 1976. For this support from the church for a medical program that for me has special Christian significance, we at St. Luke's are deeply grateful.

(The Rev.) CARLETON J. SWEETSER
Chaplain

Chairman, Hospice Committee
St. Luke's Hospital Center
New York City

Errors and Omissions

For a number of years I have been unhappy with some department, somewhere, whose business is statistical. The publication of false statistics has hurt me professionally and personally as well. (I outlined my complaint in a letter published in TLC, Jan. 14, 1973.)

In the 1978 *Episcopal Church Annual* my name appears on page 231 as a resident of Tucson, Arizona. My name does not appear at all in the general clergy list.

I am now in my third year as a resident of La Jolla, California. I have been receiving frequent communications from the Church Pension Fund (and Church Hymnal Corporation) which agency supplies the data for the *Annual*, so my place of residence is well known. For nearly half a century as a member of the Diocese of Pennsylvania, I cherish the belief that no mistakes can emanate from that source. That has been my experience. I receive frequent communications from Pennsylvania also.

Is someone trying to tell me something, a la Boynton-Chambers? Or should I consider this a SNAFU gone wild, a FUBAR? Nothing fits the situation as well as these two World War II expressions we used during my four and one-half years as an infantry and later an air force chaplain, major. Of one thing I am certain: Namely, that no individual in the Episcopal Church, with its high Christian principles, would want to make an old man unhappy by harassment.

(The Rev.) LEWIS SASSE

La Jolla, Calif.

We suggest that information about errors and omissions in the Episcopal Church Annual be sent to the editor: The Rev. Ronald T.C. Lau, Morehouse-Barlow, 78 Danbury Road, Wilton, Conn. 06897. Ed.

Poetry

I write as, I am sure, a minority of one, to say I do not consider T.S. Eliot too much of a poet. His work seems to require an enormous amount of editorial interpretation. If Eliot is a poet, then more so the editor.

In TLC of June 18, page 11, Ray Holder has a poem which has many of the aspects of a sonnet, and is quite good. But it could have been so much better if it had conformed.

On page 12, in the same issue, Joseph Forster Hogben has a sonnet: the 14 lines, iambic pentameter, the rhyming scheme, proper punctuation and capitalization. There is the singing flow of words and meaning, within a framework of tradition and discipline.

Are bishops and conventions, "relevancy"-seeking laymen doing to the Episcopal Church what the world seems to be doing to the arts? Freedom from tradition! Freedom from discipline! Freedom from truth and meaning?

VIRGINIA C. JONES

North East, Md.

Search Committees

Congratulations to my old friend Fr. Page for his editorial on the clergy surplus [TLC, July 16]. As a mid-career clergyman, I would like to add one point. In my several interviews with search committees I have never really found one who knew what to look for in the way of a new rector.

The surest guide to a priest's future performance has to be his past record and training. I personally always came to these interviews armed with information about such things as my experiences in building campaigns, my views about church schools, my philosophy about pastoral problems (especially marital), my methods in dealing with personality conflicts between parishioners, my record in dealing with endowments and every member canvasses, and how much



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time I spent in prayer, Bible reading, and other spiritual exercises. Things like these make up the warp and woof of parish life. But all the search committees I have encountered were more interested in my views on the ordination of women and homosexuals, my likes and dislikes about the new Prayer Book, and my methods in conducting services of worship. Needless to say, no member of any search committee ever told me his views on these matters until the interview was nearly over.

Now from a sheer practical point of view there is little a local parish priest can do about ordination questions or liturgical changes for these are largely determined by General Convention, and no bishop in my diocese is going to nominate a priest for a position where there is likely to be a clash over liturgical practices.

It is now obvious to me that the average member of a parish search committee has little knowledge of what a priest really does and even less knowledge as to how to measure a priest's ability. Indeed, the strangest question I was ever asked came at the end of an interview when one member of the search committee asked me how they should conduct interviews with other candidates!

Therefore, I propose that every bishop

in every diocese make sure that members of these search committees have some training in how to conduct their task. To the search committee interviewing clergy may be a chore, but to me and to others like me a future career is at stake.

(The Rev.) PETER J. SURREY
St. Paul's Church

Savanna, Ill.

W.T. and Capital Punishment

I shall be grateful—even to the point of reimbursing the postage involved—if any of your readers can tell me whether William Temple, Archbishop of Canterbury (1942-1944), believed in capital punishment. I shall be even more grateful for specific references in his works in which he discusses the subject. I regard W.T. as one of the greatest Christian leaders of the present century.

(The Rev.) FRANCIS C. LIGHTBOURN
1436 Forest Ave.

Wilmette, Ill. 60091

No Amendment

Thank you for your summary [TLC, May 21] of Dr. H. Leonard Boche's open letter to Archbishop John R. Quinn, chairman of the National Conference of Catholic Bishops.

I agree with Dr. Boche when he expresses the fear "that the Roman Catholic Church is making the same mistake with the abortion issue that we Methodists made with alcohol" in 1919.

A constitutional amendment is *not* the way to cope with pregnancy-termination services.

We should all read your summary of the letter or the letter itself which you tell us appeared in the April 26 issue of *Christian Century*.

DORIS CULP

Chillicothe, Ohio

1928 BCP

For some time there have been pros and cons on the 1928 BCP as an alternate liturgy. Most of the time I find it unimportant to communicate my feelings on this subject. However, the letter by Emil Oberholzer [TLC, July 2] is really irritating.

If the church does see fit to make an alternate of the 1928 Book, we will be back in the place we were during the trial period when we had all of those paperback liturgies. This would add more confusion than we already have.

The Proposed Book, if used carefully, has plenty of room in it for the traditionalist as well as those of us who are trying to speak the gospel to a generation of people who need to find Christ's words in their common speech. A studied use and intellectual understanding of the PBCP would eliminate a lot of confusion.

Some people who want to continue the old book evidently either have closed their minds to God's words today or have "British Museum Religion."

It is our hope in this parish that all prayerfully, with an open mind, consider the merits of the new Book and not sink in the mire of a culture that has long since ceased to be.

(The Rev.) ROBERT L. LEATHER
St. Paul's Church

Poughkeepsie, N.Y.

• • •

I cannot see any way that Emil Oberholzer's solution to the question of two Prayer Books is workable.

Aside from a multitude of pastoral problems, there exists a legal problem. Title III, Canon 20, Section 1(a) of the 1976 Canons clearly rests the control of worship in parochial life in the hands of the rector. There is no way that, under existing canons, a diocese could designate certain parishes as "Cranmerian Churches." Whether a local congregation might choose such a designation for itself has been a matter for local option, and the matter should continue to be resolved in that manner, at least for the foreseeable future.

(The Rev.) JOEL A. MACCOLLAM
St. Mark's Church

Glendale, Calif.

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Vicar-General of Damaraland Expelled from Namibia

The Rev. Ed Morrow, Vicar-General of the Diocese of Damaraland, has been ordered out of Namibia by South African authorities, according to the *Church Times* (London). He is the fourth Anglican Church leader in ten years to be expelled. The Rt. Rev. Robert Mize was expelled in 1968 and was succeeded by the Rt. Rev. Colin Winter who was deported in 1972. His successor, Suffragan Bishop Richard Wood, was expelled in 1975 when Fr. Morrow took over as Vicar-General.

The diocese will not be left without a leader, however, as the Rt. Rev. James Kauluma, who was consecrated Suffragan Bishop of Damaraland in Westminster Abbey [TLC, March 5 and May 28], returned to Namibia from the United States where he had been studying shortly before the deportation order was issued.

In a telephone interview with the *Church Times*, Fr. Morrow said, "I regard this as just one more example of the continued persecution of the church here." No reason was given for the expulsion. Fr. Morrow and his wife were given a week to leave the country where they are regarded as "undesirables."

Bishop of Costa Rica Elected on First Ballot

The Rev. Cornelius Joshua Wilson, 45, was elected Bishop of Costa Rica on the first ballot at a special diocesan convention held in Siquirres on July 2. The election took place at the Church of St. Mary the Virgin.

Fr. Wilson received 10 out of the 11 votes in the clerical order, and 68 out of 92 in the lay order. The consecration is scheduled for September 15, the Independence Day for Costa Rica and the rest of the Central American republics.

Fr. Wilson received his theological training in Costa Rica at a special training school and was ordained deacon in 1965 and priest in 1967 by the then Bishop of Costa Rica, the Rt. Rev. David Richards. Last May he received a master's degree through Absalom Jones Institute from the Interdenominational Theological Center in Atlanta. He is married to the former Eulalia Cole also of Costa Rica. The Wilsons have five children.

The see of Costa Rica became vacant when the Rt. Rev. J. Antonio Ramos presented his resignation in June to return to his native Puerto Rico, following a carefully designed plan for autonomy and self-support. Bishop Ramos will be studying at the University of Puerto Rico in the area of rehabilitation for the handicapped. He also will help in the affairs of the Diocese of Puerto Rico.

The Diocese of Costa Rica became autonomous when it requested such status from General Convention, which placed it under the metropolitan authority of the House of Bishops of Province IX.

On September 15, Fr. Wilson will become the third Bishop of Costa Rica but the first native son of the republic to be consecrated to that office in the Episcopal Church.

SACC Appeals to Foreign Companies

The South African Council of Churches (SACC) has called on foreign corporations to "radically revise" their investment policies in South Africa. Such practices, said the SACC in a major position statement, have tended to bolster the country's apartheid system.

The SACC, a grouping of Anglican, Protestant, and Orthodox Churches claiming to represent 15 million members, does not include South Africa's most powerful Dutch Reformed Church,

the all-white Nederduitse Gereformeerde Kerk, which supports the government's racial policies.

The SACC statement, issued after a daylong debate at the group's annual conference, asserted that "foreign investments and loans have largely been used to support the prevailing patterns of power and privilege" in the country. In light of this, said the statement, "We urgently call on foreign countries and organizations, for the sake of justice, to revise radically their investment policies and employment practices in regard to South Africa, in such a way as to benefit the total population."

The statement came at a time when foreign investment in South Africa has become a burning issue among the white government's critics.

There has been intense debate in churches in the United States over whether U.S. businesses should pull out of South Africa entirely, make no further investment in the country, or continue business with an eye toward reforming the system from within.

A spokesman who was privy to the SACC debate said that despite strong pressures from some of the 70 delegates, the group decided to rule out a demand for an outright halt to foreign investment in South Africa, on the ground that the issue was a moral one, and should be left to individual nations and corporations to decide.

Anglican Bishop Desmond Tutu, general secretary of the SACC, acknowledged at a press conference that the SACC resolution was influenced by laws barring advocacy of political change by means of economic pressure. If the SACC had advocated suspension of all foreign investment in the country, it would have been liable to severe penalties under the law.

New Bishop of Cork Appointed

On June 20 the House of Bishops of the Church of Ireland appointed the Ven. Samuel Poyntz to the vacant Diocese of Cork, Cloyne and Ross. The Episcopal Electoral College had failed to nominate. This College consists of three bishops (two of them from the other province), 12 lay and 12 clerical electors from the vacant diocese, and in the Province of Dublin the first three electors of each order from the other dioceses. (In the Province of Armagh only two electors sit as there are more dioceses.) The voting



The Rev. Cornelius Joshua Wilson, Bishop-elect of Costa Rica.

in the College is by orders and a two-thirds majority of each order is required. The bishops may vote, but as priests. When the College fails, as in this case, to appoint, the nomination goes to the House of Bishops.

Dr. Poyntz, who was ordained deacon in 1950, is Archdeacon of Dublin and vicar of St. Anne's (a downtown church with an eclectic congregation) in that city. His consecration has been fixed for Sunday, September 17, the eve of St. Finn Barre's Day. St. Finn Barre was the founder of the See of Cork and its first bishop.

Among many other appointments, Dr. Poyntz was until recently secretary of the Tripartate Discussions which are exploring the possibility of union between Irish Anglicans, Presbyterians, and Methodists.

(The Very Rev.) CHARLES GRAY-STACK

Perpetual Deacon, with RC Training, Ordained

On June 17 in Christ Church Cathedral, Springfield, Mass., Mr. Hedley A. Pearson, 55, was ordained a perpetual deacon by the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts. The Rev. Mr. Pearson received his training with 24 Roman Catholic laymen and one Lutheran at the Barlin Acres Training Program of the Diocese of Worcester, under the direction of the Rev. Paul Tougas, a Roman Catholic priest.

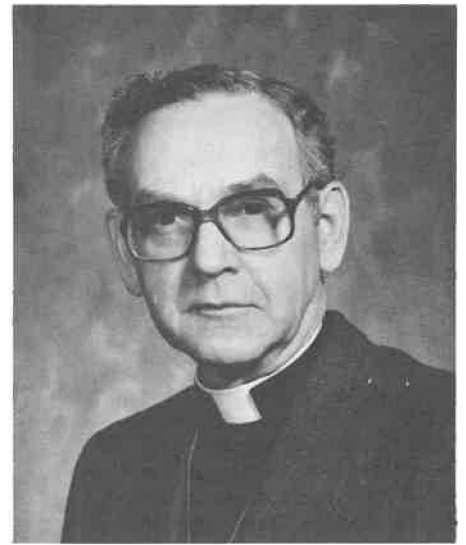
It is believed to be the first time that an Episcopal layman whose training took place in a Roman Catholic center was ordained a permanent deacon. Although the atmosphere of the two-year course was ecumenical, the differences between the two churches were apparent. Mrs. Pearson commented, "It

was very painful for us to bring the elements forth to the altar and then not be able to receive the Holy Communion back. But all of us agree that the way to resolve the differences between the two churches is not by pretending they don't exist. We all needed to feel the pain of division before we could really start to work for unity."

Fr. Tougas was one of those who presented Mr. Pearson for ordination; another was his son, the Rev. Mark A. Pearson, vicar of the Church of the Holy Spirit, York, Pa. The following day Fr. Pearson celebrated a eucharist of thanksgiving at All Saints' Church, Whalom, Mass., the new deacon's home church, and the church to which he has been assigned. Fr. Tougas gave the sermon, and noted, "The seamless robe of Christ, rent by the crucifixions of history, is one step closer to restoration because of what happened in this deacon's training program."

As they had done at his ordination, Mr. Pearson's 24 Roman Catholic classmates were vested in albs and marched in the procession. On June 24, Deacon Hedley A. Pearson served as crucifer at the service in which they were made deacons of the Roman Catholic Church.

According to *The Pastoral Staff*, publication of the Diocese of Western Massachusetts, Bishop Stewart indicated that he sees a continuing increase in permanent deacons serving the church in the future. He emphasized that this should not be thought of as an answer to tight budgets or a limited number of priests, but should be seen as a vital and valuable ministry. He said, "The church has always stressed the threefold ministry of bishops, priests, and deacons, but the diaconate has been merely an interim en route to the priesthood, rather than a separate order of ser-



The Rev. Hedley A. Pearson

vice in the ministry. Reading the history of the early church or the Bible makes clear the role of both men and women as deacons in the life of the apostolic community."

Church Unity Propositions Endorsed by Synod

Following four and one-half hours of debate in which complex amendments were passed, but the fundamentals remained unchanged, the General Synod of the Church of England endorsed the controversial Ten Propositions for unity in a vote of 367-92.

As of now, the Anglican, Methodist, United Reformed, and Moravian Churches have approved the propositions, and the Churches of Christ are expected to do so soon. They have been rejected by the Roman Catholics, Baptists, and the Congregational Federation.

The propositions, published by the Churches' Unity Commission in 1976, ask the major British churches to join in a covenant to seek visible unity, and press for action on intercommunion, agreement on baptism, and mutual recognition of ministries.

All three houses—Bishops, Clergy and Laity—endorsed the propositions overwhelmingly. They must now go back to the Churches' Unity Commission for the formation of a draft covenant that will be discussed in 1980.

In a theologically significant amendment, the General Synod voted that adequate steps be taken to bring the clergy of the covenanting churches into the historic ministry as recognized by the Anglican Church.

The Most Rev. Donald Coggan, Archbishop of Canterbury, moved during the debate to calm the feelings of Anglo-Catholics that endorsement of the propositions would be "a distinct step backward" in Anglican-Roman Catholic rela-



Photo by Dan Duffy Associates

At the ordination of Deacon Pearson's Roman Catholic classmates, the wives of the candidates present to them the stoles and dalmatics which they are to wear.

tions. This is the view which is held by Bishop Basil C. Butler, a Roman Catholic theologian.

Dr. Coggan said, "Diversity of theological opinion is present as much within the Roman Catholic Church as outside it. The wind of the Spirit is blowing in all our churches, and it is our responsibility to respond as faithfully as we can to his promptings.

"I believe that we can discern his influence in the work of the Churches' Unity Commission. I believe we may do so without jeopardizing our growing relationships with the Roman Catholic Church which we value so highly."

The Anglican vote was immediately welcomed by Dr. Kenneth G. Greet, secretary of the Methodist Conference. Although the Methodists approved the propositions several weeks ago, it was done on condition that the Church of England approve them also. Dr. Greet commented that the unwillingness of churches to recognize fully other churches' ministries and members constituted "outmoded irrelevance."

British Methodism will now have to create an episcopate, due to the provisions of Proposition Six, which covers eventual mutual recognition and the acceptance by the Free Churches of the historic episcopate into their organization. Some Methodist concern has been expressed about this aspect of the agreement.

Mission Center Established in Pasadena

Dr. Ralph Winter, widely recognized international and ecumenical missionary leader, is now directing efforts for the newly founded William Carey International University in Pasadena, California. For the past ten years he has been professor at the Fuller School of World Mission in Pasadena, distinguished center for missionary research and planning where Dr. Donald A. McGavran, well known proponent of the study of church growth, is dean. The newly founded university, together with the closely related U.S. Center for World Mission, is located on the seventeen acre campus of the former Nazarene Pasadena College. This is one of several such "Centers for World Mission" in different parts of the world, in the founding of which Dr. Winter is involved. He is particularly concerned with the training of well informed and linguistically competent missionaries to reach the large number of Hindus, Muslims, and Chinese who are presently isolated geographically, culturally, and politically from any contact with existing Christian communities. Episcopal liaison with the Pasadena Center for World Mission is provided for by the Rev. and Mrs. Walter W. Hannum of the Episcopal Missionary Community in Pasadena.

BRIEFLY . . .

Church World Service has requested \$25,000 from its 31 member churches to assist American Indians returning to their homes from "The Longest Walk." \$5,000 has already been sent. "The Longest Walk," which began February 11 in San Francisco and ended July 15 in Washington, D.C., was sponsored by Native American organizations as a demonstration against 11 bills before Congress which would abrogate Indian treaty rights. Church World Service, the international relief arm of the National Council of Churches, provided material aid during the march to Washington at the request of local and regional ecumenical bodies.

In a scalding statement, the Roman Catholic Primate of All Ireland, **Archbishop Tomas O Fiaich**, preaching at the funeral of a postman slain by terrorists, condemned the Irish Republican Army (IRA). "No cause," he said, "is advanced by murder and no Irish cause can receive anything but dishonor from the slaughter of a brother Irishman, whether he be Protestant or Catholic." The Roman Catholic leader cautioned against any view that "this crime had anything to do with patriotism. . . The people here . . . are suffering what are sometimes intolerable situations, as for example, inhuman conditions in which those detained in prisons find themselves. But they know that it is the duty of all patriots to repudiate crime and to prevent the young from being ensnared in organizations which lead to crime. If those responsible for this deed will not listen to me, let them at least listen to the words of the leaders whose cause they sometimes claim to serve, but whose cause they have so foully dishonored."

United Nations Secretary General Kurt Waldheim said that the U.N. was formulating a **special statement** on religious intolerance and discrimination. In an interview in the Italian Roman Catholic daily *Avenire*, he stated, "Religious intolerance and the violation of liberty of faith leads to violence and the rejection of other fundamental values." He noted that during the past 30 years major sections of international opinion have acquired a greater awareness of the human rights problem. In reference to the 30th anniversary of the Universal Declaration of Human Rights (Dec. 10, 1978), he said that this and other acts of the U.N. played an important role in the increased public awareness. On the question of the use of torture and other

such practices in various countries, he said that the U.N. is actively committed to "strengthening and drafting international norms and procedures aimed at eliminating torture and other cruel, inhuman, and degrading practices visited upon detainees and prisoners."

The Rt. Rev. J. Brooke Mosley, Assistant Bishop of the Diocese of Pennsylvania, has accepted the position of chairman of the Policy and Action Committee of the **Urban Bishops Coalition**. The Coalition is an informal group of 55 American bishops who share a common concern for the plight of cities today. At a March meeting in Chicago, the bishops voted to form the Policy and Action Committee to give assistance to Episcopal dioceses in forming urban policies. The committee also plans to distribute public policy information and education materials to the church, and to carry out programs identified by the bishops. The new committee was instructed by the bishops to include lay and ordained Episcopal men and women and knowledgeable non-Episcopalians, in addition to bishops. Future committee members will be announced by Bishop Mosley in the near future.

A new church school curriculum utilizing the common experience of television is being developed by the Media Action Research Center (MARC) under the sponsorship of the Parish of Trinity Church, New York City. According to the Rev. Robert Ray Parks, rector of Trinity Church, the curriculum "will be a five-level study, biblically based, that is being designed to help participants develop a theological understanding of their culture as derived from values." The 12-week course, which will provide material for lower elementary, upper elementary, junior high, high school and adult groups, will explore the development of beliefs, as learned from television and from Christian teaching, about the world, about life styles, about relationships between people, and about self. It is expected to be available for use in September, 1979.

Black Muslim inmates at a Pennsylvania state prison in Graterford, Pa., have built and paid for an arched mosque in the prison's basement. It is thought to be the first mosque in a U.S. prison. Inmates bought or were given concrete, cinder blocks, nails, flooring, etc. A large carpet was donated by Wallace Muhammed, head of the Nation of Islam. About 400 prison inmates worship daily at the mosque, according to their leader, Ameer Abdul Jabbar.

LAMBETH LETTER

from Canterbury



Dear American Friends,

At the end of the first week of the Lambeth Conference, it is already becoming clear how much this conference differs from previous ones. Meeting on the campus of a small modern university there is an informal and relaxed air about the proceedings which would have been unthinkable ten years ago in London. There, the noise and rush of the city and the inevitable security precautions created a much tenser atmosphere. Certainly some of the bishops have felt that this conference has been slow in getting down to business. But I think most have valued the opportunities for common prayer, informal meetings and getting to know one another.

Monday and Tuesday were marked by two remarkable lectures by outside speakers. The first was by Barbara Ward (Lady Jackson), one of the world authorities on the problems of ecology and the conservation of the earth's material resources. She spoke with great clarity and force, underlining the spiritual issues which our present technological developments have made so urgent. On Tuesday, it was the turn of Professor Charles Elliott, a young and distinguished economist, also an Anglican priest, who has worked for some years as an economic advisor in Africa. We were given a clear and frightening picture of the growing economic gulf between the richer and poorer nations of the world; we were challenged to a radical rethinking of the values on which our society is based.

Predictably enough, the Daily Telegraph, the most conservative of our serious dailies, attacked the conference for indulging in trendy activism. The attack was indignantly repudiated by Bishop Colin Winter, who was warmly applauded in a plenary session for defending the conference's right to speak on social and political issues. Indeed, on Friday the 28th of July, the conference held a special session at which a message of support and greeting was sent to the people of Crossroads, a shanty town near Capetown, threatened with demolition by the South African government. This message was proposed by the Archbishop of Capetown, Bill Burnett, well-known as a leading figure in Anglican charismatic renewal. It was seconded by Bishop Desmond Tutu, the black General Secretary of the South African Council of Churches, who has already established himself as one of the outstanding personalities of this year's conference.

That the Telegraph's criticisms were indeed very wide of the mark, was made evident by the conference's appreciative reception of the devotional addresses given throughout the week by Archbishop Antony Bloom, well known leader of the Russian Orthodox Church in England. The Archbishop stressed in his own inimitable way, the God-ward, contemplative aspect of Christian life, challenging us to re-discover something of the wonder and the mystery of the union of God and man in Christ. The different dimensions of Christian life, inward and outward, God-ward and man-ward, need not be at war with one another.

Rather, they should support and complement each other.

Something of this came out in the most notable "fringe" event of the week, a special congregation of the University of Kent at Canterbury at which honorary doctorates were presented to Bishop John Coburn of Massachusetts, Archbishop George Simms of Armagh, Primate of All Ireland, and Bishop Desmond Tutu, three men remarkable for the diversity of their gifts and the situations in which they have lived. In a memorable address, at the end of the ceremony, the University's Vice-Chancellor, Dr. Geoffrey Templeman, spoke of the figure of St. Anselm, theologian and Archbishop of Canterbury 1093-1109, and the way in which "faith and reason, religion and learning, are in a fundamental and intimate sense dependent each upon the other."

Throughout the week, the pattern of daily worship has included Mattins, Eucharist, and Evensong. Each day the rites of different Church Provinces have been used. It has become clear how far the process of liturgical revision has added diversity to Anglican worship, without, at least at present, breaking its underlying unity of structure and approach. Perhaps as an Englishman I may remark that the more I see of liturgical revision, the more I admire the quality of the work of the Liturgical Commission of the Episcopal Church.

There was some speculation as to whether the four Denver bishops would try to put in an appearance at the conference. So far this has not happened. Bishop Watterson has been seen in the streets of Canterbury, and is said to have appeared on the University campus and spoken to some pressmen. Bishop Mote has evidently addressed a small meeting in London. But the Denver schism, however tragic it may be, seems rather peripheral in relation to the work of the Lambeth Conference as a whole. The general impression of this first week can be summed up in the word used by the Presiding Bishop of the Episcopal Church when he spoke with me, "encouraging."

Very sincerely yours,



Donald Allchin

EDITOR'S NOTE

Last week, in the issue of August 13, we placed on our front cover a photograph of Canon Allchin and Dean de Waal of Canterbury. Through an error of the printer, the film was reversed. Canon Allchin is the clean shaven figure on the right of the cover, and the Dean is the bearded priest at the left.

Further information about Bishop Winter and Bishop Tutu, who are spoken of in Canon Allchin's letter, will be found on page 5 of this issue.

MEETING NEEDS IN THE CHURCH

The Living Church interviews Harry C. Griffith

For the past eight or ten years, Harry Griffith has been recognized throughout the Episcopal Church as a leading representative of the ministry which laypeople can exercise in the church. Our editor has interviewed him while attending one of the many meetings in which Mr. Griffith is asked to take part.

I don't need to tell you, Harry, how much interest there is today in the role of laypeople in the church. Countless laypeople are seeking and struggling, sometimes with much pain, to find their ministry. How did you find your way?

It took me a long time. I was born in Memphis, Tenn., attended the University of Mississippi, got married, and was in business in Yazoo City, Miss. We were active members of the Episcopal Church there, but Bible study was not a significant part of my life. Fortunately, my wife Emily belonged to a Bible study group and tried to get me interested in reading the scriptures daily. She urged me to read the Book of Acts. I can remember saying, "Emily, I've read the Book of Acts. It's all about St. Paul on the road to Damascus. If he tells that story once, he tells it a hundred times. I've read it and I don't need to read it again." Not being content with that attitude, Emily and her friends prayed that I would become interested in Bible study, and I finally did. That was eleven years ago. A lot has changed since then, including my going into full-time Christian work. I worked for two years with a church-related organization meeting needs in the church. I spent a great deal of my time trying to determine what those needs really are.

That is a good point. Perhaps too many of us have tried to answer questions which the church was not asking.

I became convinced that a most basic need of the Episcopal Church is for sound, systematic, Bible study. Emily and I had been using together the materials put out by the Bible Reading Fellowship (BRF) of the Church of England and that showed me a way to meet

this need, but there was no American branch of BRF.

Many church-related activities seem to have this problem of "getting off the ground." How did you accomplish this?

Bishop William Folwell of Central Florida knew of my sense of vocation. He employed me as diocesan communications officer in 1971; I edited the diocesan magazine *Diocese* (formerly *Palm Branch*) after Canon Ralph Madison retired [TLC, Feb. 19], and I handled other communications responsibilities. Bishop Folwell thus provided me with a job and with office space, and he encouraged me to organize BRF in the United States. We were able to open an American branch with headquarters in Winter Park, Florida. We started with about 2,000 American subscribers. We now have about 16,000 Americans who subscribe to one or another of our Bible study programs. Ninety-five percent of them are Episcopalians.

I know the BRF is only one of the several church related organizations in which you have played a large part, but perhaps you should take time now to tell us just what BRF is.

The Bible Reading Fellowship is 56 years old. It was founded in England by the Rev. Leslie Mannering, a parish priest who saw the need for the discipline of daily Bible reading among his people, and who also saw the need for the kind of commentary to help them do this. What started in his parish soon spread to others. Today, with its headquarters in London, BRF has a team of editors and a cadre of some 40 writers. The identity of the writers is not publicized, but the Archbishop of Canterbury has been a contributor. He is the president of BRF,

and the Archbishop of York is also on the board. Although Anglican in origin, BRF is ecumenical in its outreach. Its publications are read daily by over 300,000 people in 60 different nations of the world.

This is very impressive. Precisely what is it, however, that they read?

Our basic booklet, published three times a year, which we call Series A Notes, directs the reading of a short biblical passage each day, and a commentary on it is given. This is for adults with some knowledge of the Bible; and, through Series A Notes, they can cover the Bible every five years just by a few minutes of reading each day. Series B prints out a Bible passage for each day with brief notes on it. Series C provides illustrated readings for boys and girls 9-12 years old. Series D is for young people 13-18.

I assume the American BRF simply imports these from England.

Essentially, yes, but the American editions do have some differences. In addition we have also created a considerable amount of material in this country. There is *Compass*, a four-point program for Christian growth, which involves the use of Series A and other material, including our periodical *Salt* and the newsletter *Pepper*. We have also developed BREAD, an eight-month study course in the Bible for group use. Then there are our Study Cassettes. These are also exported from this country for use elsewhere, including England. All the above materials are distributed through our U.S. office in Winter Park, Fla.

This is indeed a substantial undertaking. Surely you could not supervise all of this in addition to your job with the Diocese of Central Florida.

The first year was quite a struggle. Meanwhile, a Naval officer, Capt. Robert B. Pond, was an interested BRF subscriber. When we made plans to organize an American branch, he took early retirement and moved to Orlando. He became the director. With a staff of three others he maintains liaison with England and handles our circulation,



Harry and Emily Griffith: A most basic need of the church is for sound, systematic, Bible study.

billing, and correspondence. I am the president of the organization and the Very Rev. O'Kelley Whitaker, dean of the cathedral at Orlando, is chairman of the board. We are a non-profit corporation in Florida. Our operation is financed almost wholly by the sale of our material.

This is a very interesting case of analyzing a need in the church and finding a methodology for meeting it. Meanwhile, you continue to work for the Diocese of Central Florida?

Yes, I am Program/Planning Officer on the diocesan staff. I coordinate ten different task groups. These include groups for Christian Education, Stewardship, Senior Churchmen, and others. They are all very active.

I know you also are involved in many activities outside of the diocese too. Tell us some of them.

One thing that Bob Pond and I both do is related to BRF and that is to conduct Bible workshops for dioceses. We do several of these a year. Usually one of us will hold a one-day workshop in two or more locations within a diocese. These are designed mainly (but not exclusively) for leaders of Bible study groups in parishes or local areas. Typically such a workshop is attended by 50 or 60 people from several different Episcopal parishes, as well as some people from other churches too. We begin with a talk "A layman looks at the Bible," then tell about resources—those offered by BRF and also by *Forward*, the Bethel Course, Navigators, published commentaries, and so forth. Then we talk about how to study the Bible and how to organize and lead Bible study groups.

What are some of the other things?

Before I came to Florida I was one of several people involved in founding the Faith Alive movement, and I served on

its board for several years. I am on the advisory boards of the Brotherhood of St. Andrew [TLC, June 11] and MORE (Mission for Outreach, Renewal, and Evangelism) which sponsors "Festival Weekends." I also serve on the Presiding Bishop's Commission on Evangelism and Renewal and on the board of the Anglican Fellowship of Prayer.

How do you feel about so many meetings and so many committees?

There are not many laypeople in full-time work for the Episcopal Church. I think that's why I am asked to serve on many of these committees; people feel that I represent a unique viewpoint. So long as I do not get over-committed (should I say "over-committed"), my participation is helpful in fulfilling my diocesan position. The contacts I make and the programs I learn about through these meetings expand our possibilities in Central Florida. At one time, I was chairman of PEWSACTION, an organization coordinating the many groups working for renewal in the church. Bob Pond succeeded me.

In addition to your other publishing activities, you have also written books.

Yes, I had the great pleasure of compiling a book of the writings of Father Andrew years ago that was an Episcopal Book Club selection. Entitled *A Gift of Light*, it was published by Morehouse-Barlow in this country and reprinted by A.R. Mowbray & Co. in England. Then Rosalind Rinker and I did *Sharing God's Love* (Zondervan Publishing Co., 1976), a book on evangelism written specifically with Episcopalians in mind. *Adventure in Discipleship*, a Bible study book primarily for group use, will be published by Zondervan in November. I also did a Bible study guide entitled *Introduction to Bible Principles* for use with William Neil's book *The Difficult Sayings of Jesus* (Wm. B. Eerdmans Publishing Co.,

1976). That shows you what the Lord can do, when you consider that Emily had to pray me into Bible study just eleven years ago.

Harry, here is a harder question. With all your many responsibilities in the church, what sort of reaction do you find among the clergy? Is it difficult for them to understand a layman in such a position of spiritual influence?

Not really. Many priests do assume that I am also a priest because I am in a diocesan staff position. (I have gotten a lot of letters addressed to "The Rev." and at least one addressed to "The Almost Rev.") But when clergy realize I am not a priest, they are just as accepting of me, I feel, as they would be otherwise. I couldn't do my present job effectively without clergy cooperation, and I am very grateful for the cooperation I get.

Let's turn this same question the other way. Most ordinary laypeople are accustomed to clerical leadership in religious activities. How do they react?

Laypeople are sometimes threatened by another layperson in full-time Christian work. They assume that you haven't heard God's call clearly and will go off to seminary someday when you do. Our diocese seems very open to lay ministry, however, so I don't have a real problem of being accepted by laypeople. I try to convince them that I am not a typical lay minister. They are! Every layperson should seek the ministry or ministries to which God calls him—while continuing in full-time secular work. We recently put on a series of lay ministry training workshops in our deaneries and some 420 people received training.

Finally, with all these official church activities, do you yourself have time to be involved as an ordinary parishioner in a parish?

Our family belongs to All Saints' Church in Winter Park. This happens to be the largest parish in the diocese and it usually has a dozen or more Bible study groups in operation. My wife and I have very much enjoyed active participation in this congregation where we lead a Bible study group and serve in various other capacities. For several years Emily was Director of Religious Education in the parish. The Rev. Donis Patterson, our rector, and the staff and people of All Saints' have been open to spiritual renewal and growth. As a result, we have been selected as a model parish to tell about our programs and methods at the forthcoming 1978 National Episcopal Renewal Conference in Pittsburgh.

I certainly am grateful to you, Harry, for telling us so much about your many creative activities in our Lord's service. Many of our readers will be glad to meet you in our pages, and many others who have known you only through one or two of your activities will be interested and impressed to know about the other things you are doing.

EDITORIALS

Living Church Campaign

September will be "Word-of-Mouth Month" for readers of *THE LIVING CHURCH*. During that month we wish to ask all who read this magazine to join in a personal campaign, by word of mouth, to enroll new subscribers. It is our goal to gain at least one thousand new subscriptions during this period. Please help us do it!

Each week in September we will offer some practical suggestions for ways in which readers can spread the word. We also wish you to have some resources to help. A very good resource is to have a subscription form, such as that printed on page 4, mimeographed in your parish bulletin on one or more weeks next month. Ask your rector about it, and urge him to arrange for this. If you are the rector, we hope you can carry through.

Secondly, we will have a *LIVING CHURCH* Poster which will appear as a centerfold next week. Plan to remove this from the magazine and thumb-tack it up in a conspicuous place in your church or parish house. More information about our subscription campaign will follow each week from now until September 24. Readers of *THE LIVING CHURCH* are a very loyal group. We wish to thank you in advance for the help that you can give to this magazine.

One for the Road

During these summer months, many of our readers are on the highways for vacations, long weekends, or visits to relatives. There is no better place to practice the Christian virtues of patience, caution, and courtesy. Disregard for others on the road is not only rude—it is a hazard to life and limb, both for you and for others.

The national speed limit of 55 miles per hour can in fact be adhered to. Admittedly, there are certain highways at certain hours where such a surge of traffic is moving so quickly that it may be safer to go a little faster. Rarely, though. Your editor spends more time on the interstate highways than the average citizen, and he has noticed that with the speedometer set at 55 he reaches his destination as promptly as most others. Those who have CB radios may find it entertaining to pick up truckers' conversations about the presence or absence of "smokey bear." Owning a CB, however, is no excuse for driving 75. It is not a radio you are playing with: it is lives.

The adoption of the 55 mile speed limit has spared the American people countless tragedies during the past few years. The cost of speed is death. Let us not allow this law to become a dead letter.

BOOKS

Guide for Meditation

THE UNFINISHED MYSTERY. By John Walchers, S.J. Seabury. Pp. xiii + 155. \$4.95.

This is not a theological discussion of the concept of "mystery" in Christian theology; it is more like a series of devotional addresses which move on a practical level. The author deals with subjects like silence, meditation, growing old, and a Christian view of the body and its "appetites."

Two themes run through the book. One is that life is a mystery that can only be understood through faith; the other is a rather piece-meal criticism of contemporary society, technocratic *hubris* and the separation of state and religion (p. 48). The climax of this theme forms the final chapter entitled "Humanity in Crisis."

The book is distinctly aphoristic in tone, a feeling emphasized by a large number of quotations from the *Wisdom Literature*, and could, perhaps, best be used as a guide for a daily meditation or as a basis for a private retreat.

(The Rev.) SIMON MEIN
St. Andrew's School
Middletown, Del.

Well-balanced Theology

MEDITATIONS ON FREEDOM AND THE SPIRIT. By Karl Rahner. Seabury/Crossroad. Pp. 115. \$3.95, paper.

In *Meditations on Freedom and the Spirit* Karl Rahner calls for respect, humility, patience, and love in dealing with conflicts in both society as a whole and the church in particular. He speaks of reconciliation and peace in eschatological terms, while realizing, however, that the time for us to respond is *now*. He writes: "A skeptical knowledge that the church can never, in our present history, be the fulfilled church of the end of time cannot justify our leaving everything as it has always been. We cannot, in other words, regard the past as more important than the future."

The faith required for this task of continued renewal is defined by Rahner as "hope full of courage," the hope being for God himself. For the Christian, Rahner sees Jesus as the model, a historical forerunner who did what the Christian himself hopes to do, who died and lives in the "saving freedom of God."

It is obvious, as Rahner points out, that one person's freedom limits another's. The balance between freedom and manipulation is a sensitive one and subject to change and conflict. He emphasizes the need for much "tolera-

tion" as the church strives to maintain the balance between the new and the old. Rahner writes that it is toleration "when human beings and the church leave the final judgment to the eternal Lord of history." And, of course, it is this eternal Lord who will have the final judgment despite us.

I do say "amen" wholeheartedly to Rahner's well-balanced theology. I just wish he could express it more simply with less repetition and wordiness. This timely book should prove invaluable to all who are striving to overcome conflicts in the church today. It is well worth the struggle to read the book.

MARY LOUISE STEVENS
Seminarian in Residence
St. Matthew's Church
Wilton, Conn.

For the Parish Library

FAITH OF OUR FATHERS. Consortium Books. 8 volumes. \$9.50 each, \$5.95 paper.

This eight volume series traces the development of modern America from its roots in Christian history and thought. My friend Sonny Finch describes those people who make foolish investments as having "bought a set of books." It is axiomatic that sets of books are always uneven in quality, and *Faith of Our*

Fathers is no exception to the rule. However, it is an interesting and worthwhile effort that traces the development of this nation from its Christian roots.

Episcopalians will find that the reformation sections, written by J.P. Donneley, S.J., reflect the Roman Catholic attitude toward the English reformation. But Fr. Donneley is an able historian, and handles his material well, and any informed churchman will be able to make the necessary adjustments.

Martin Marty's volume on the Great Awakening and the American Revolution is arresting and opens a window on the role of the Anglican Church in those troubled times. The fact that the book is taken from his lecture notes is clear even before one reads the confession in the introduction; but then it is difficult to find a religious book these days that Dr. Marty has not written or had a hand in writing. Some wag recently suggested that Martin Marty is really a committee.

As a set of books this series offers something that will interest the mid-to-late-teenagers of the parish. It is uneven, as all sets of books are, but its unevenness is on the "high" side of quality, and *Faith of Our Fathers* would provide a source of evaluated historical data in the parish library.

(The Rev.) CHARLES C. LYNCH
St. James Parish
Milwaukee, Wis.

Liturgy Planning

THE EPISCOPAL CHOIRMASTER'S HANDBOOK, 22nd edition. Handbook Foundation. 524 Fourth Street, Sauk Centre, MN 56378. \$7.00 (post-paid).

For those clergy, choirmasters, or laypersons who find themselves with the duty of planning the Sunday Liturgy, this publication will doubtless be invaluable.

The Episcopal Choirmaster's Handbook is primarily a Sunday-by-Sunday calendar in outline form, providing for both the 1928 BCP and the PBCP. The Holy Communion and Daily Offices are outlined in musical order listing the various options now offered in the revised rites. Each Sunday's proper psalms, lessons, and preface are included, as well as suggested hymns from *The Hymnal 1940* and supplement hymnal. Adequate space is also available for listing volunteers, anthems and hymn selections. In addition to the regular Sunday listings, all major Holy Days and the complete Holy Week liturgies are included. The calendar begins with the first Sunday of September and concludes with the last Sunday of August.

Also of value are the directives given for good worship habits. Suggestions for the choir's participation at each point of all services from the respective Prayer

Books are also given attention. Of great benefit to all concerned will be the directives for wedding and funeral services. Guidelines and a brief history are provided for a Festival of Lessons and Carols. Preparations, mechanics for performance, carol suggestions and helpful recordings are also listed. Reference books on church music and a publishers' address list complete this concise manual.

J.A.K.

The Silence of God

THE BETRAYAL OF THE WEST. By Jacques Ellul. Seabury. Pp. 207. \$9.95.


Jacques Ellul is probably one of the most stimulating, provoking, and infuriating of contemporary theological writers. I have chosen those adjectives carefully. He stimulates in us the knowledge and ideas which we already have; he provokes us to reach beyond our own conclusions; and he infuriates us by steadfastly refusing either to be comfortably categorized by us or to allow us to remain comfortable in our own categories.

Every time I begin (even if re-reading) a book of his, it is with a degree of trembling and a sense of impending discomfort. *The Betrayal of the West*, his latest, is no exception. It justified all my trepidation. The jacket blurb quotes a review from *Le Monde* as describing Ellul in this book as a "visionary and a prophet." I would quarrel with this description because the coupling of visionary with prophet confuses rather than enlightens. However, the book affected me as do the great writing prophets of the Old Testament. Even though Ellul's words are not prefaced with the terrifying, "Thus says Yahweh," the passion and intensity of a man who sees what he sees because his whole attention is dominated by God, communicates much the same effect. This is not to say that Ellul's works should be compared with canonical Scriptures but that really to catch his spirit and purpose, we must be prepared to be subject, as he is, to the constant and aware experience of standing within a realm where the Word of the Lord is the sole dynamic.

The Betrayal of the West is divided into three sections and deals with three questions: What is the West? Who is betraying it? What are the consequences of this betrayal?

Ellul analyzes the West to be that unique human discovery and development whereby both freedom and the individual are the focus and goal of life. In this development the spectacular discovery of reason and self-control was fundamental not as that which would include or explain all of human life and experience but that which gives it coherence. In an arresting passage, he thus describes it: "Reason proved a marvellous

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instrument for tirelessly reweaving the fine, exactly patterned, organizing spider's web that is constantly rent asunder by the cyclonic passage of a huge wandering bee."

Ellul's analysis of the betrayal of the West begins with his perceptive insight that the West contains within its development a self-destructive contradiction. Human greatness and potential which were unleashed by the discovery of freedom and the individual also lead to the sin of *hubris*—whereby humans dethrone the gods. Adopting Nygren's distinction between Agape and Eros, he sees the history of Greece and Rome as the progress of the human attempt to fashion first his philosophical and emotional universe and then his geographical and economic universe into his own image. However, as he is successful in this he both denies and abandons the God who reveals himself in the crucified Jesus. Man who has done this no longer

can be the West. He can only pervert and destroy both it and himself.

The chief perpetrators of this betrayal today are those of the Left. Ellul's condemnation of the Left springs not from his support of or membership in the Right but conversely, from his rage at the only people whom he felt could legitimately be the bearers of what the West had discovered. "For clarity's sake I must repeat that I am thus indicting the Left only because the Left was, in my view, the sole legitimate heir of the West and contained in itself the promise of the world's future." He believes that not only has the Left been untrue to itself as the standard bearer of the revolution and defender of the poor by being corrupted by the lust for power but cannot even recognize who the really poor are.

The result of this betrayal of the West is its death, the end of Western history. The dimensions of this doom are twofold: horizontally, as it were, it is total. "All

the peoples of the world are now living on the western heritage and on the impetus received from the West. If either is challenged or denied, if the West is rejected, all the peoples of the world will forfeit their very possibility of existing in the future." And, vertically, as it were, it means the silence of God, of his abandonment of man. God has spoken his last Word to us as people of the West. If we reject ourselves as of the West, God has nothing more that he *can* say to us.

Here is the central message of the book, Ellul's "Word of the Lord" to us. The silence of God is not easy to deal with. It took great courage to write this book. It takes courage to read it. In the depths of the judgment encountered in the abandonment by God, there seems to be mercy. Ellul ends with these words, "The West is at its end—but that does not necessarily mean the end of the world." (The Rev.) GEORGE C. L. ROSS
Berkeley, Calif.

CLASSIFIED

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FREEDOM'S HOLY LIGHT by William J. Wolf, Episcopal Divinity School. Christian patriotism; American holidays; our Founders; our development. \$5.35 from booksellers or Parameter Press, 705 Main, Wakefield, MA 01880.

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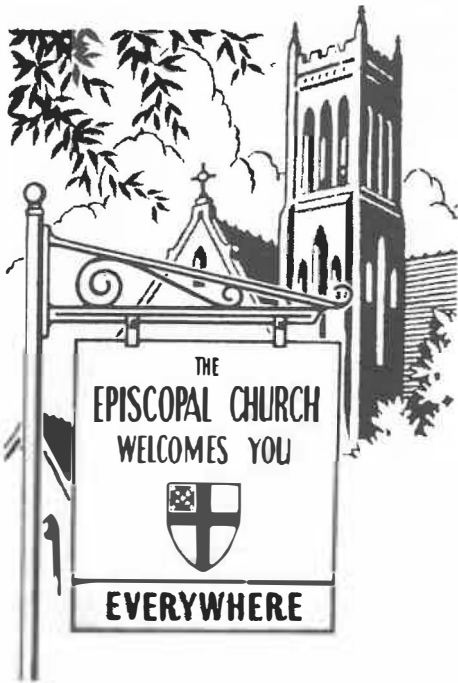
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SUMMER CHURCH SERVICES



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 BARBARA, CALIF. (Goleta Valley)

CHRIST THE KING 5073 Hollister Ave.
The Rev. Robert M. Harvey, r
Sun Eu & Ch S 9:30; Wed Eu 7; Thurs Pr Group (Charismatic) 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

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. CANDLEWOOD LAKE

ST. JAMES' 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; MP6:45,
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,
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. Carozzi, 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

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

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. (Cont'd.)

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.
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff
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

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the
Rev. Gary Fertig, the Rev. Ronald Lafferty, 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 & 5:30, EP 5:15; Tues HS 12:10; Wed SM
12:10. Church open daily to 6.

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

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

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.

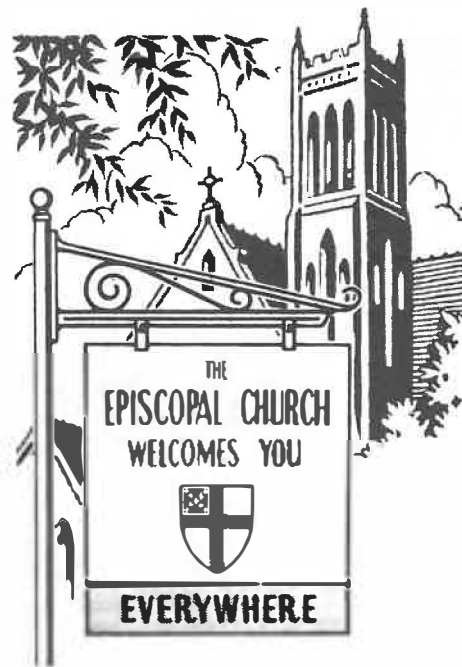
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— Hazelwood
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MYRTLE BEACH, S.C.

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 Wadde# 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.

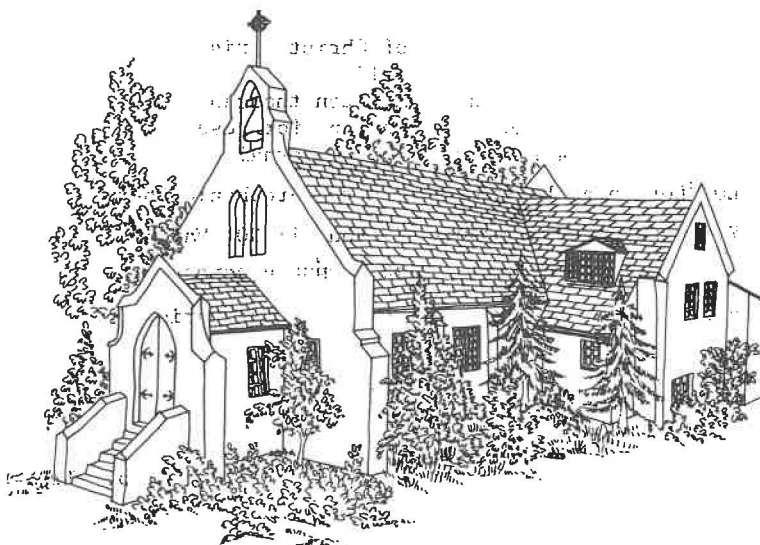
ST. LUKE'S
The Rev. Jacques Paul Bossiere, Ph.D.
Sun 8 HC, 11 MP (1S HC)

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
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St. Paul's Church, Morris Plains, N.J.

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