

THE LIVING CHURCH



The Most Rev. Donald Coggan, Archbishop of Canterbury (left) and Pope Paul VI, as they meet at the Vatican in 1977: The world mourns a great Christian statesman and champion of peace [see p. 16]. RNS

The First Article



When we think of creation, as we do in this column on the First Article of the Christian Faith, different people think in different terms. For many, the vision of creation, seeing the world as the ordered world of a loving God, is strongly associated with the idea of *nature*, the natural world as we experience it walking in a park on Sunday afternoon, or working in a garden in the evening, or on a visit to the seashore or a waterfall, or hiking in the mountains, fishing on a lake, or hunting in a forest. In other words, we see the wonder and order of the universe in our free time, holidays, or vacations. When we can step aside from the busy world of work, routine, and daily duties, then it is that we can perceive meaning, value, and beauty around us.

For other people, or perhaps for all of us at certain times, it is the brick and mortar world of workaday life which is the real world, where important matters are pursued and where the significance of life is found.

How do you feel about it? However you may react to this question, it is certainly an interesting query. Even to pose the question is to learn something about ourselves, and the world of which we are a part. In any case, it seems that the two concepts of *leisure* and *work* have a great deal to do with our view of life. During the next two weeks this column will attempt to explore this. We will try to see some of the ways in which work and play, leisure and duty, affect our understanding of the Christian doctrine of creation.

As with so much that we discuss in "The First Article," where can we begin except with the beginning of the Book of Genesis? One of the basic ideas which it puts before us is precisely a distinction between work and leisure. The seventh day or Sabbath (that is Saturday) is a day of rest. Not simply physical recovery, for one sleeps every night, but an entire span of 24 hours in which one is free from the burden and harassment of work in its many forms! And the Lord God

wills that it be so (Genesis 2:3). Later on, the books of Exodus, Leviticus, and Deuteronomy, with their strong humanitarian, social, and ecological concerns, extend the principle of the Sabbath to everyone living in the Hebrew kingdoms, to domestic animals (Exodus 20:8-11 and Deuteronomy 5:12-15), to cultivated plants, and even to the land itself (Leviticus 25:2-7, 19-22).

As has been suggested in this column before, we learn a great deal by comparing ourselves with animals. Do they have leisure? Yes and no. Certainly they enjoy rest and freedom from want or coercion.

On the other hand, only humans can interpret rest with their minds. Just as we can see meaning and significance in our work, so we can see meaning and significance in our times of leisure. While our body rests, our minds can reflect. We can perceive values. Above all, we can use our times of freedom to recognize and honor God. Leisure in this reflective sense, free time as a time for thought, perception, and worship, is apparently a uniquely human privilege, at least on this earth.

Indeed we may say that the things we do with our leisure are in a special way what marks us off from the beasts. To tell a story or to read a book, to sing a song or to dance, to look at or to paint a picture, to breed goldfish or roses, to ride a horse or a sailboat, to meditate, to pray, or go to church—these are all distinctively human activities. Not only are they things which people, rather than animals do, but they are things which make us more fully human; they humanize us—both in the Greek sense of experiencing the glory of the human race and in the Hebrew sense of living in the image of God.

To those who feel that the world of work is the only real world, it may seem a waste of time to philosophize about leisure. Yet those who work longest and hardest to acquire power and money usually in the end devote some of their assets and much of their time to such things as travel, education for themselves or their children, an enjoyment of the arts, sports, or various social activities. These of course are in the leisure sector.

Participation in politics, or community or charitable activities, or involvement in the church all belong, for most people, in the sphere of leisure as contrasted with work. Leisure cannot be brushed aside. For many of us the most desirable activities of life, the most admired honors, the most sacred occasions are all bounded within the mysterious confines of leisure. To explore its territory is to learn about our own inmost desires and commitments, and also to learn about the God who has both made us and commanded us to rest in his name.

THE EDITOR

Even as the Bees' Golden Provision

Your visitations, Holy Spirit,
evoke no visible stir?
no alterations in the air?
We, if spirit-eyed, might well perceive
aspects of Your arrivals!
here, a soft winging near,
and there, a bright sting to pierce
our world's gross barrier.
Your wounding and caress—
both for our survival, bless.
We are beggars until we find
Your honey stored
in the deep cells of the mind.

Elizabeth Randall-Mills

LETTERS

Golden Jubilee

This year the Diocese of Eau Claire is celebrating its Golden Jubilee. The highlight of our 50th anniversary will be a Jubilee mass on November 10 in Christ Church Cathedral, followed by a luncheon at the Eau Claire Civic Center at which the Rt. Rev. John Allin, Presiding Bishop, will be the speaker.

A call is going out now to all priests and deacons who have ever served in the Diocese of Eau Claire, encouraging them to come and participate in our diocesan birthday party. We are a young diocese and a small one, and we would enjoy having our clergy "alumni" return for this joyous homecoming.

(The Rev.) DONALD H. LANGLOIS
Jubilee Committee
Grace Church

Rice Lake, Wis.

God's Will?

I have a grudge against the Episcopal Church in that it tolerates religious orders but does not police them. I was in trouble, and an order took me in. For five years I wore its novice dress. I worked for the order from early morning until late at night. I was a cook, a teacher of children and adults, a librarian, a waitress and short order cook in a small cafe, a clerical worker, and several other things. I gave to the order what money I had.

Then I ran out of money, also was told that I was too old to change, and that, "as long as we don't profess you we are not responsible for you."

So I was dismissed under traumatic circumstances. I went out into the secular world with no references, no more secular background than if I had been in prison. All my books, personal letters and keepsakes were lost. I had no clothes. I was regarded with suspicion by other religious organizations. And all seemed to have what I call "the Brother Lawrence syndrome": anyone who needs rehabilitation should be a cook or a servant.

I appealed to the bishop of the diocese where I was a novice. He ignored me. I talked to priests and most of them told me how obstinate I was not to accept God's will. But I am not convinced that what happened *was* God's will.

NAME WITHHELD

Not Just England

I have been reading your magazine for some years now, with increasing interest and pleasure.

One thing I do wish, though, is that you and your correspondents would stop referring to "Queen Elizabeth of *England*," "Princess Margaret of *England*," and so on.

Elizabeth II is Queen not just of England but of the whole United Kingdom, Canada, Australia, and several other countries. We her loyal subjects are delighted to have it so; but we are not delighted by expressions that suggest

that we are subject to England, or that the royal family somehow belongs to England more than to us.

I think if you simply referred to British royalty (living and recent) as "Queen Elizabeth," "Prince Andrew," "King George VI" and so on, all your readers would still know whom you meant, and you would avoid giving false impressions of how the British Commonwealth works.

WILLIAM COOKE (Ph.D.)

Toronto, Canada

No Special Corner

Haven Bradford Gow [TLC, July 23] complains that in the contemporary view, if a young man "has the moral courage to practice courtesy and kindness, then he may be called a 'homosexual.'"

Although this reversal of stereotypes is flattering to gay male Christians, I doubt that we deserve a reputation for a monopoly on righteousness any more than we deserve our reputation for a special corner on sin. Thankfully it is Christ's righteousness by which we shall all stand at the last judgment.

LOUIS CREW

Fort Valley, Ga.

No Announcement

In the "Briefly" section [TLC, July 23] you reported that I had "announced" that I am leaving the Episcopal Church.

I recall making no such "announcement," either from the pulpit of St.

Man, Woman, & Priesthood

PETER MOORE Editor
E.L. MASCALL
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ROGER BECKWITH
LOUIS BOUYER
KALLISTOS WARE
GILBERT RUSSELL
MARGARET DEWEY
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WOMEN PRIESTS YES OR NO?

The current debate about the ordination of women priests has so far concentrated on superficial aspects. This book gets behind the war of the pamphlets and correspondence columns to explore the fundamental issues of the controversy . . . the question is not, 'Do women have a role of leadership in the Church?', but, 'What is the nature of that role?'

Man, Woman and Priesthood is essential reading for all. The subject will be discussed at the Lambeth Conference in July and at the General Synod of the Church of England in November.

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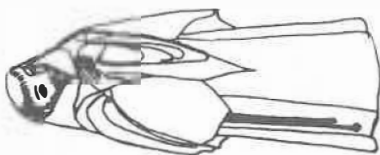
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As a Familian monk. . . .

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Thomas' or by press release. More accurately, I admitted, when asked by reporters, that I have withdrawn from the jurisdiction of the Diocese of California and the Episcopal Church—because in all honesty that is what seems required by the canons in order to minister elsewhere.

This is quite different from my "announcing" that I am leaving the Episcopal Church. In point of fact it might be said that the Episcopal Church left me, in that after serving one of the missions of the Diocese of Virginia (with no complaints of which I am aware) I waited for three years for the suffragan bishop to make good on his assurance that he would call me—to supply anywhere in the diocese, as I had volunteered to do.

Now I have been called to minister to a congregation of people who I have found to be as dedicated and loving as any of the seven missions and one parish which I served in the course of 14 years, which included five building campaigns.

If the Diocese of California opts to accept my voluntary withdrawal for causes not affecting my moral character, fine, provided they do not in any way suggest that I will no longer be a priest. For in such case, I doubt very much that the secular courts would regard me as more deserving of deposition than the late Bishop Joseph Minnis, who violated the terms laid down by the ecclesiastical court which banished him from Colorado for unquestionably good cause.

I doubt also that the secular courts would regard me as being equally deserving of deposition as the Rev. Claude (Bud) Vermilye, whose second deposition, for operating a sodomy farm for young boys in Tennessee, you reported right along with your story about me, with equal space.

If you are pleased with yourself, and suppose you have defended the True Church with this clever editorial juxtaposition, I suggest that you are in desperate need of some Christian education from Joseph McGucken, the retired Roman Catholic Archbishop of San Francisco. For within one period of 18 months he lost three of his best known priests to the sacrament of matrimony. One of them had been secretly married for eight years, and had a son named for Pope Paul. But the archbishop wished them Godspeed in their new lives and thanked them for their years of service. I suppose I should have known better than to expect any such Christian charity from either Boone Porter or Kilmer Myers.

(The Rev.) LESTER KINSOLVING
Washington, D.C.

There was no "juxtaposition" on page 7 of TLC, July 23. Any "clever editorial juxtaposition" is in this letter. Nevertheless, we wish Fr. Kinsolving well in his new ministry. Ed.

THE LIVING CHURCH

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CALENDAR

August

- 27. Fifteenth Sunday after Pentecost/Fourteenth Sunday after Trinity
- 28. Augustine of Hippo
- 31. Aidan, B.

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

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THE LIVING CHURCH

August 27, 1978
Pentecost 25 / Trinity 14

For 99 Years
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Diocese of Indianapolis Opens Women's Half-Way House

The only half-way house in Indiana for women just out of prison is being opened in the Diocese of Indianapolis. Since 1974 the Rev. Jacqueline Means, chaplain at the Indiana Women's Prison, has been seeking to make her idea for such a house into reality.

The house—a nine-bedroom, seven-bathroom house in an older part of Indianapolis—has been named John P. Craine House in honor of the late Bishop of Indianapolis who was a source of inspiration and encouragement to Mrs. Means' ministry in the prison and in her struggle to become a priest.

The home, which can accommodate 15 women, is being run by Episcopal Community Services. St. Paul's Church and Christ Church Cathedral contributed most of the money for renovation of the house. Individuals and church groups have provided other essentials.

Mrs. Lena Harris, the home's director, and Mrs. Means will select the women to live in the house. A staff of four will help Mrs. Harris, and the women will have counselors available. They will clean their own rooms and take turns with the cleaning and cooking. Probation officers will check their progress.

It is hoped that volunteers will take the women to programs for cultural enrichment and recreation. Mrs. Harris also hopes to place the women, many of them unskilled, into vocational training programs and to find jobs for them. No one wants them to become too dependent upon living at John P. Craine House.

Hospice of Marin Awarded Kaiser Foundation Grant

Hospice of Marin, San Rafael, Calif., has been awarded a two-year grant in the amount of \$100,000 by the Henry J. Kaiser Family Foundation. The money will be used to establish an education, training and resource center for health professionals interested in providing hospice care. A similar award was given to Hospice, Inc., of New Haven, Conn., also for educational purposes.

In making the award to Hospice of Marin the foundation's trustees stated that while they are "impressed by the hospice approach to meeting the special needs of terminally ill patients and their families, and are heartened by the rapid

proliferation of hospice programs throughout the country, [they] recognize the need for carefully planned training programs in order to assure appropriate orientation toward care of the terminally ill."

Serving as training coordinator and chaplain for the new center is the Rev. Trever Hoy who comes to the post after 11 years as executive director of the Berkeley Center for Human Interaction and, before that, six years as director of education for the Diocese of California. A graduate of Williams College and the Episcopal Divinity School, Cambridge, Mass., he has served as interim rector of St. John's Church, Ross, Calif., for the past nine months.

The Hospice of Marin is the first hospice in the country to offer specialized training for hospice care team professionals. The first training seminar, held in January, drew 22 physicians and nurses from 10 states. The intensive five-day course covered such subjects as awareness of death, needs of the dying, pain and symptom control, nursing care, emotional support for the patient and family, bereavement problems, training a hospice staff, and developing a hospice program. A similar seminar was held in June. The Kaiser Foundation grant will enable the hospice to provide training for administrative personnel and the other members of the patient care team (therapists, home health aides, etc.) in addition to nurses and physicians.

Charismatic Anglicans Pray for Lambeth Conference

Some 350 Anglicans, including 30 bishops, met in Canterbury for a conference on spiritual renewal as a prelude to the Lambeth Conference. The conference was planned by an English group led by the Rev. Michael Harper and by the Episcopal Charismatic Fellowship of the United States.

Twenty-five countries were represented, including a contingent of 50 members of American Episcopal renewal groups. Among the bishops were the Most Rev. Bill Burnett, Archbishop of Capetown, South Africa, and the Rt. Rev. Festo Kivengere, in exile from Uganda.

Archbishop Burnett spoke on how the church can demonstrate the love of Christ in the midst of racial tension. "The problem of Anglicans with re-

newal," he said, "is that we remain prisoners of our history. The clergy are passive, keepers of sheep pens. They are not good as evangelists. But if we don't evangelize, there will soon be no sheep to shepherd."

More than half of the time at the conference was devoted to prayer and worship, including personal prayer for each bishop attending the Lambeth Conference.

C of E Synod to Debate Women's Ordination Issue

No matter what the Lambeth Conference decides about the ordination of women to the priesthood, the issue will be resolved in Britain by the General Synod of the Church of England at its November meeting.

Protagonists in the Synod debate have been named. The Rt. Rev. Hugh Montefiore, Bishop of Birmingham, will propose the removal of barriers to the ordination of women. The chief speaker in opposition will be the Rt. Rev. Graham Leonard, Bishop of Truro.

The Standing Committee, or Cabinet, of the Synod has proposed that the resolution should read as follows: "That this Synod asks the Standing Committee to prepare and bring forward legislation to remove the barriers to the ordination of women to the priesthood and their consecration to the episcopate."

The Rt. Rev. Gerald Ellison, Bishop of London, in a paper distributed to priests and parishioners, claims that hardening attitudes in the controversy are making nonsense of synodical government and of prayers for the guidance of the Holy Spirit. He says that even if the decision at the November meeting is in favor of the ordination of women, there will still be a long period before any action can be taken because of the legislative changes required to open the priesthood to women. Bishop Ellison, who believes there are no fundamental objections to women's ordination, feels that the militancy of those in favor—especially in the United States—has had "unfortunate effects" in England, leading to defiance of canon law and a hardening of attitudes.

The Church Society, an evangelical body, has announced the results of a survey which it conducted to determine the opinion of evangelicals on the question. According to the survey, it appears

that there is no clear-cut consensus either for or against the proposition. The Anglo-Catholic organization, Ecclesia, however, declared in a statement that the bishops meeting at Lambeth must recognize that the creation of women priests, unless checked now, would lead to a split of the Anglican Communion "without hope of reconciliation."

St. Mark's-in-the-Bowery Damaged by Fire

A three alarm fire, apparently touched off by a restoration worker's acetylene torch, swept through New York's historic St. Mark's-in-the-Bowery Church, causing extensive damages. The church, dedicated in 1799, is built on the site of Peter Stuyvesant's farm, known as "The Bouwerie." St. Mark's is the second oldest church building in Manhattan, replacing a succession of churches that had stood on the same site since the early 1600s. After examination, architects and officials claim the building to be structurally sound. Damages, according to a *New York Times* report, have been initially estimated to cost as much as \$1 million. The Rev. David Garcia, rector of the church, held a service outside the building and called upon parishioners to restore the church, as the prophets had restored life to men. Fund raising efforts for the landmark church are underway.

Clergy Conference in Guatemala

A Continuing Education for Clergy Conference was held June 26-July 8 in Guatemala City, Guatemala, under the direction of the Very Rev. Gordon T. Charlton, Jr., dean of the Episcopal Theological Seminary of the Southwest, Austin, Texas.

Funded by the Council of Province IX, the conference was given in the Spanish language and was attended by 10 Guatemalan and two Honduran priests. It was planned as a response to a request from the Rt. Rev. Anselmo Carral of the Missionary Diocese of Guatemala.

Dean Charlton was assisted by the Rev. Hilmer Krause, ETSS visiting professor of Hispanic ministry, and the Rev. Louis Weil, professor of liturgics at Nashotah House.

Courses taught at the conference were liturgics, expository preaching, and pastoral care.

Dean Charlton reported that, with the assistance of a number of generous Episcopalians in the United States, the Episcopal Church in Guatemala has recovered completely from the destructive effects of the recent earthquake there and is now stronger than before.

"There is a new spirit of partnership and enthusiasm among the able, young clergy and their lay collaborators," he

said. "As a result, the Episcopal Church in Guatemala is attracting much favorable public attention, as well as a number of new members."

Dean Charlton said that ETSS intends to continue providing conferences for the dioceses of Latin America involving Spanish speaking teachers from other seminary faculties as well as from its own.

"We intend, also," he said, "to continue to encourage the regular attendance in Austin of selected clergy from these same countries, in order that strong ties of mutually supportive fellowship can be supported and maintained. It is to be expected that such interchange—so useful in itself to the church in Latin America—will serve also to strengthen the Seminary of the Southwest in its ability to lead the Episcopal Church into a truly effective mission among Hispanic-Americans in our own country."

Two of the 12 clergy who attended the conference in Guatemala City are graduates of ETSS. They are the Rev. E. Albert Brooks of Honduras and the Rev. Armando Roman Guerra of Guatemala.

Westminster Cathedral Names Anglican Music Master

A practicing Anglican, Stephen Cleobury, has been appointed master of music at Roman Catholic Westminster Cathedral in London.

Mr. Cleobury, who has been sub-organist at Westminster Abbey since 1974, has given many public organ recitals, broadcast frequently for the BBC, and has made a number of commercial recordings. The Rev. Canon Oliver Kelly, Westminster Cathedral administrator, said he hoped the appointment of Mr. Cleobury would bring a new ecumenical dimension to the cathedral. He said competition for the post had been very keen and the quality of applicants was very high.

Mr. Cleobury's appointment, however, has stirred anger among some of the parents of pupils at Westminster Cathedral Choir School. Some parents feel that no matter how accomplished a musician he is, Mr. Cleobury, as an Anglican, will not be able to interpret the liturgy of the Roman Catholic Church adequately. Some of them believe that the appointment of an Anglican is a "slap in the face for many of the well-known [Roman] Catholic musicians."

Said one parent, "The cardinal [Archbishop George Basil Hume] and his bishops have recently stressed the importance of [Roman] Catholic education and [Roman] Catholic teachers and we find it astonishing that in one of the church's only choir schools there should be non-Catholic staff followed by the appointment of a non-Catholic master of music."

BRIEFLY . . .

Fairleigh Dickinson University, Rutherford, N.J., acting upon suggestions from local clergy, has developed a continuing education program for clergy assistants called "Para-Cleric Studies for the Para-Professional in Religious Services." Dr. Leonard Grob, chairman of the humanities department, said, "the apparent need is two-fold: not only do the clergy in all traditions recognize the necessity for assistance as they become all things to all men and women, but laypersons, in turn, desire more and more to become involved in religious work of their hospitals, churches, and synagogues." The program is scheduled to begin this fall, with courses in pastoral counseling, comparative religion, contemporary moral issues, group leadership techniques, and other relevant topics. No degree is offered.

For the first time a woman has been appointed head of a college in which Anglican men are prepared for ordination. She is **Miss D. R. Etchells**, currently vice-principal of Trevelyan College in Durham [England] who has been appointed principal of St. John's College in that city. She will succeed the Rev. John C. Cockerton. Miss Etchells is also senior lecturer in English at Durham University.

The Greek government has agreed to build museums for the **Orthodox Church of Greece** to centralize and safeguard Byzantine icons and other historical church treasures in the different diocesan seats.

Danger from robbery, damage, fire and other threats were cited as the reason for the plan, developed by George Plytas, minister for science and civilization, and Archbishop Seraphim, of Athens and All Greece.

Mrs. Graham M. Dowell, wife of the vicar of St. John's, Hampstead, has informed the press that an "**Ecumenical Feminist Trust**" is being launched nationwide in Britain to help train church women. The trust was begun because its organizers maintain that church women, for far too long, have been denied adequate financial support. One of the aims of the trust is to divert donations from church people away from exclusively male training programs. It is devised to help women attend more conferences, undertake studies, travel, and publish their own feminist magazine and books, and eventually attain full equality.

LAMBETH LETTER

from Canterbury



Dear American Friends,

A crowded gallery of pressmen, and the battery of television lights and cameras provided the only real excitement in the "hearing" on Monday afternoon (July 31) on the ordination of women. If there are resolutions to be debated, that will be in the last week: meanwhile here was an opportunity, not to rehearse the arguments, but to express opinions about what the implications of what has already happened in some provinces are, and what the next step should or should not be.

Fifty bishops and observers had signified that they wished to speak, of whom twenty-five had an opportunity to address the assembly for not more than five minutes each. And at the end an overwhelming majority indicated that they did not want another meeting to hear the others! Professor John Macquarrie in his introductory paper said that while he himself favoured the ordination of women, he thought it would have been wiser if individual churches had waited for this Lambeth Conference to give guidance to the whole Communion. "I do not think that a 1,900-year-old tradition can be overturned by a simple majority vote at perhaps a single meeting of the governing body of one part of the church." But what constitutes consensus? "It cannot mean everyone thinking alike. Not only is that a state of affairs which will never in fact come about, least of all in Anglicanism, it would also be the death of theology as a living exploration into truth."

Archbishop Edward W. Scott, Primate of Canada, argued that the experience of those churches that had ordained women priests could contribute positively to that exploration. Opposition came principally from those deeply involved in relations with the Orthodox and Roman Catholic Churches, who felt deeply that this new factor prejudiced much that had lovingly and painfully been achieved. The observers from these churches issued like warnings.

This subject illustrates another profound question implicitly raised in the hearing two days later on relations between Anglicans and other churches. The traditions of Anglicanism are so broad and inclusive that it is possible in discussions to go almost all the way to meet other churches which themselves may be very far apart in the Christian spectrum. Consensus may be all but achieved for example with the Orthodox on the one hand and Lutherans on the other, but what happens then to consensus within the Anglican Communion itself? This question and the future of the Communion is now very much at stake.

And yet the manifest unity of feeling and fellowship among the assembled bishops is a living reality that goes even deeper. It is perhaps still this positive side of the often decried Anglican "compromise" that we have to contribute to Christianity as a whole. Are not all differences between the followers of Jesus Christ best lived with and worked out inside one organic fellowship?

These considerations also came to the fore in the presentations on the future of the Anglican Communion which were made at the beginning of the hearing on Friday afternoon. Bishop Jabez Bryce, of Poly-

nesia, underlined the importance of the Lambeth Conferences as providing occasions for the bishops from the younger churches to meet together and gain a wider experience of Christendom. He spoke from his own experience in the Pacific Council of Churches, of the way in which Anglicans were still called to act as bridgebuilders, maintaining contacts with Protestants and Roman Catholics alike. He suggested some of the things which the churches of the Third World could provide to the Anglican Communion as a whole, not least simplicity and directness of faith, and a strong awareness of the life of an extended family.

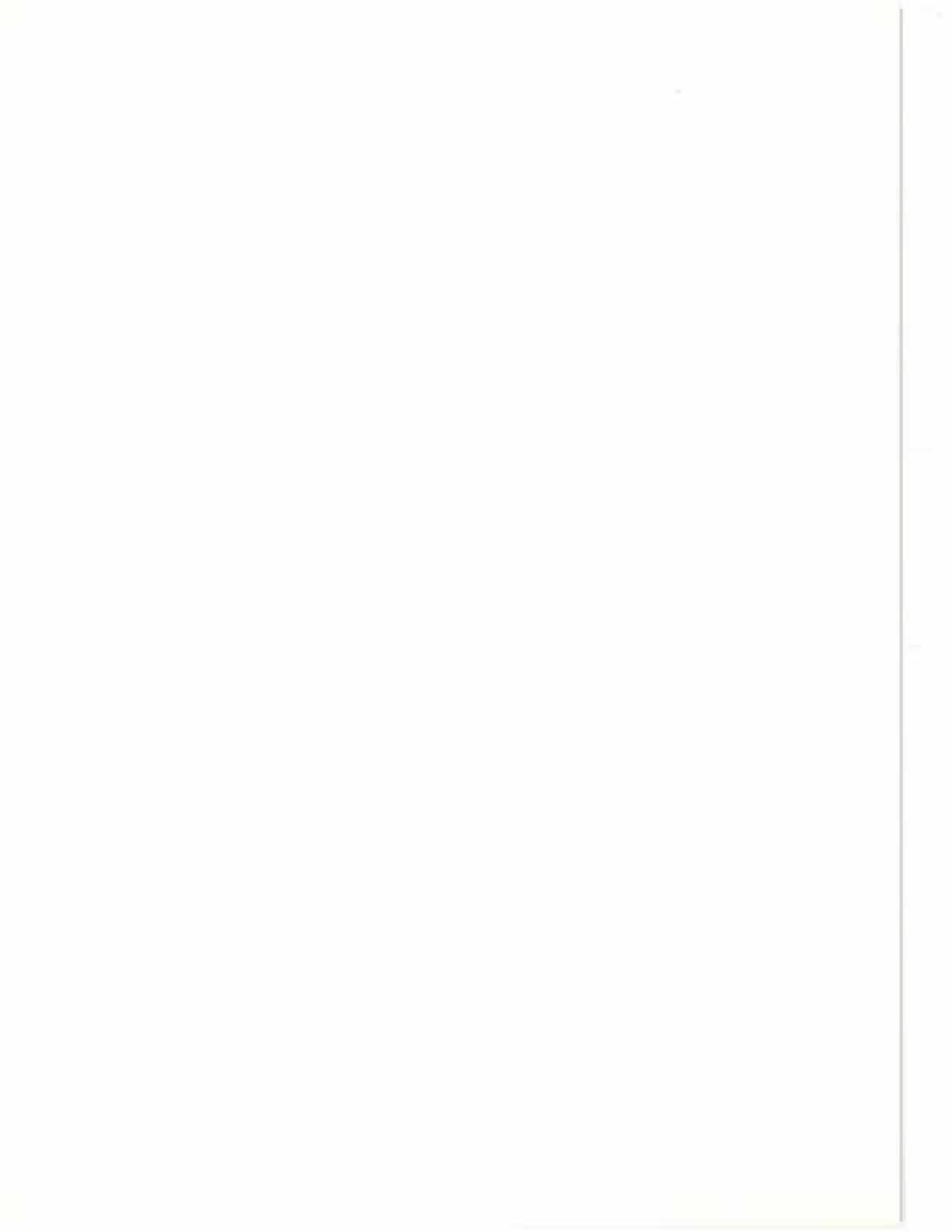
During the week the bishops have been getting down to discussions in their groups and sections and I have the impression that the conference has become very busy. Even so, last week was not all work. Tuesday was taken as a day off in order to visit London. In a fleet of coaches, the bishops went first to Lambeth Palace where they had a buffet lunch, then to Westminster Abbey for an early Evensong. At this service Archbishop Moses Scott of West Africa was the preacher. From there, the bishops went on to Buckingham Palace for a royal garden party. Queen Elizabeth, being in Canada, at the Commonwealth Games, was represented by the Queen Mother, Princess Margaret and the Duchess of Kent. For once, the rain stopped, the sun shone and the lawns of the Palace Garden looked at their best. Purple and green go very well together and the sight of so many bishops and their wives strolling under the trees was a memorable one.

The last days of the Conference are upon us and there seems to be a good deal of reorganising of the programme in order to get in all the discussions necessary. The next days will obviously be crucial ones. One thing is certain, the atmosphere of friendship and informality which has developed throughout the conference will help the bishops find their way through the questions which divide them.

Yours very sincerely,

Victor de Waal

Victor de Waal







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ENCOUNTER IN SALAMANCA

Carlos Castro's The Healing Power of Meditation and Faith

translated and edited by Paul T. Coke

When you take the train from Madrid for the three-hour journey to the ancient university town of Salamanca, you seem to travel backwards through time as well as upwards through the spectacular Sierra de Guadarrama mountains. Madrid itself is a splendid example of cosmopolitan life and modern technology: most Madrilenos spend at least an hour over dinner sometime between 8 and 11 p.m. with plenty of time to enjoy conversation with family and friends; and every kind of public transportation in Madrid is faster, cheaper, and cleaner than in London, Paris, or New York.

Yet a few miles outside Madrid you see to the right of your train the vast monastery retreat, El Escorial, built in 1563 by King Philip II for his private meditations. Later on to the left you see the exquisitely beautiful walls of Avila, a medieval town still surrounded by the towers and walls that have defended it since the twelfth century. And finally we reach Salamanca, the greatest university center of the Spanish-speaking world, where in the sixteenth century the doctor of the church, San Juan de la Cruz, studied before he went on to Avila to assist St. Teresa in her reform and deepening of the monastic life of the church.

The traditions of prayer and meditation, so fundamental for St. John of the Cross, St. Teresa, and the Carmelite orders to which they belonged, are still to be seen in the many churches and convents of Salamanca, perhaps most vividly in the two cathedrals standing side by side. For

The Rev. Paul T. Coke is associate professor of New Testament at the Episcopal Theological Seminary of the Southwest, Austin, Texas.

Anglicans Salamanca is especially significant as it is here that the first church was ever dedicated to Thomas Becket, Archbishop of Canterbury. The Pontifical University in Salamanca continues the centuries-old instruction in theology that has made Salamanca famous since the university was founded by King Alfonso IX in 1218.

Fr. Carlos Castro teaches at the Pontifical University and has been concerned to relate his special studies in religious phenomenology, psychology, and philosophy to the distinguished tradition of prayer and theological reflection Salamanca has represented through the years. In the following meditation Castro begins with some words by a Carmelite nun, Edith Stein, who was converted to Christianity through her study of St. Teresa of Avila, and who later died at Auschwitz because of her Jewish background. Castro has translated the writings of Edith Stein into Spanish, and has found in her thought a catalyst for his own reflection upon the meaning of meditation and faith as they bring healing to us all. I spent a very memorable afternoon in conversation with Professor Castro, and he generously gave me this manuscript for editing and translation into English.

The Healing Power of Meditation and Faith.

"The essential security, which I feel in my being, implies that I am securely anchored in the ultimate support and foundation of my being—all this is admittedly a very obscure awareness, hardly to be called knowledge.' My life begins anew every morning and ends every evening. Plans and intentions beyond each day have I none; that is to

say, thinking ahead can naturally belong to each day's work, but "cares" for the coming day are never allowed.' It has always been very far from my thought that God's compassion should be bound to the visible church. The Lord can also bestow his grace upon those who stand outside the church. But no one should invoke this possibility and take himself out of the church.' The mystical bestowal of grace gives the experience of what faith teaches: God's dwelling in the soul.'

"These words of Edith Stein, selected from her different writings, led us from her contemplative silence to our theme, the healing power of meditation and faith. To think and speak about meditation and faith is a difficult task. Our thought and speech pattern is rectilinear, typical of western logic, and it is unable to comprehend and plumb the depths of the meaning and the essence of the experience of meditation and faith. This has been well-known to the mystics of every age, who have suffered the consequences of this insuperable difficulty. For that reason they have expressed the sequence of their words and images with a characteristic movement . . . like the great and balanced circular movements of an eagle in flight. Thus the eagle is the symbol of John, who presents in his Gospel his mystical experiences with Jesus in such circular movements. Speaking about religious experiences has taken place in all religions by means of the circle and not the straight line.

"Also phenomenology, the science of describing things as they actually appear to us, attempts a circular description in order to lay open the living experience, the thing itself, 'the way it really is.' Edith Stein, who is perhaps the best

describer of such experiences from a phenomenological point of view, expresses such a circular movement in the quotations we have begun with from her work.

"From this living experience, which is a perception of essential security, transcending rational discernment, Edith Stein comes to a fundamental trust, which allows her to overcome every 'care.' Such experience is in its depths universal and goes beyond the visible boundaries of the church. And, to close the circle, the living experience of Being, of God, becomes an experience of 'God's dwelling in the soul.'

"We wish to walk through this circle in order to attempt to comprehend something of the healing power of meditation and faith. But before we begin we must call attention to the fact that there is a presupposition in our theme—that is, that people need salvation, healing, and redemption; that they are sick and cannot bear their sickness, but live with longing and nostalgia for a healthy, whole, saved life. They seek means to attain that fullness of life—and these are, it would appear to us, meditation and faith.

"Faith is a very difficult concept to define. We must make a few circles around this word in order to get nearer to its profound and vitally important meaning. Faith is not only a conviction. It is not only the intellectual acceptance of a dogma. It is not knowing something. It is an experience, an event, something that takes place, a situation. I am not speaking here from a theological point of view, but from a phenomenological description of the event of faith, of the living experience of faith. Faith is the experience of Being. It is the exercise of our top priority, what Paul Tillich has called 'our ultimate concern.'

"Christian faith is the experience that Being, God, has manifested himself in Christ, who embraces in himself the entire cosmos. Thus faith is a transformation of our being, a deification, as the Eastern Orthodox Christians describe it. It is a coming to be Godlike by participation. Christian faith, in its perfection as an event, is the living experience of the presence of the Holy Spirit in the depths of the soul. 'O Holy Spirit, thou soul of my soul, I worship you.' That is, of course, as Edith Stein put it, 'a very obscure awareness, hardly to be called knowledge.'

"Now we must face the question: admitted that people are sick, lost, and in sin. . . , how can they save themselves? This question is as old as mankind. We wish to approach it from the viewpoint of experience. People have the experience of dying and of being sick, of suffering rivalry, confrontation, and the shattering of their plans. From the beginning onward man has felt himself lost in the world and abandoned like a ship-

wrecked sailor. Culture is nothing else than a waving of our arms in the ocean, lest we go under and drown. Culture is born out of the pain and necessity to create a symbolical living-space. It is a quest for security.

"Man has always sought to overcome transitoriness, poverty, and pain. The experience of death and pain has produced a cry for salvation. From oriental mystics—Chinese, Japanese, and Indian—to Greek thinkers, Egyptian priests, and even modern scientists, all have sought security and salvation. But the answer to the question of ultimate salvation has been given at all times by religion. Religion is the final instance of culture, for it seeks to resolve the ultimate question man has, who experiences his perdition and his danger.

"Man today—and basically at all times—cannot settle the urgent problem of experience, resolving it with the help of a logical reply to a chain of reasoning. If I experience anxiety in living, and life as pain, as hemmed in, I cannot cure myself by means of an idea, a concept, or a logical argument. Experience requires experience. Darkness requires illumination. If I am suffering because I am conditioned and limited, then only the experience of the Unconditioned and Absolute can heal my pain. 'But the Unconditioned does not let itself be proved,' as Balthasar Staehlin has put it. And from another point of view Teresa of Avila has said, 'Nostalgia and longing for love is only healed by presence and appearance.' Only experience can heal the pain which is produced by the limitation of our life. But we must ask ourselves: does such an experience really exist? Can we have it?

"The answer to this question depends upon the inner attitude we have towards life. Man needs a healing which goes beyond the physical. On the other hand, man suffers sicknesses or moral aberrations which are nothing more than a visible sign of the need for radical healing. But is man ready to let himself be healed? The initial readiness and longing for healing is a symptom of health; nostalgia for salvation is also nostalgia for liberation.

"Among those experiences which indicate that there is nostalgia and longing for salvation or liberation belongs first of all the living experience of time. Let's look at a man who passionately seeks sensual pleasure. Let's look at another who seeks success above all. Let's look at a man who seeks to make a utopia for himself. Let's look at a man who clings onto past formalities, no matter what the cost. In none of these cases do we find a serious and profound experience of time. As a result these men do not live either in the present nor in the mystery of the past which makes possible an experience of the eternal. In none of these cases is death faced seriously.

"In second place nostalgia and longing for salvation reveals itself in the experience of pain, the pain one feels in himself or the pain of another person. But salvation does not mean the disappearance of pain but rather its acceptance and overcoming.

"Thirdly we have the experience of our need, which reveals itself in solitude, in the necessity of living together with others and sharing in their physical presence and intellectual stimulus, in the necessity of friendship and understanding. Our ultimate need is only satisfied and fulfilled in the encounter with the eternal *Thou*. But for that we must have achieved an emptying of our own small *I*.

"Finally nostalgia and longing for salvation is shown in the dependent state of our existence. The adverbs *here* and *now* preside over our life. But we are at the same time "hyperbolic" beings, who seek the *everywhere* and *always*, briefly put, to satisfy our longing for love, power, knowledge, and life.

"All that brings us in a circular manner back to the circle of our life, to the ages of our life, our growth, maturity, and passing away. It brings us to our lost paradise or to our paradise sought in an earthly utopia. Only when suddenly, or by means of the appropriate spiritual exercise, there appears to us the 'All and Nothing' or the *Memento mori*—remember death,' when the living presence of 'living beyond time' appears to us, only then is true meditation to be had.

"Meditation begins with the fundamental experience, which Edith Stein described as 'the essential security, which I feel in my transitory being.' It is sensitive mental reflection and a feeling that moves beyond one's soul and suggests that direct anchoring 'in the ultimate support and foundation of my being.' It is clear that this is no straightforward fact of knowledge but rather is obscure awareness.

"This essential security produces wonder, peace, deep joy, and above all unity with ourselves, with the cosmos, and with the divine. Wonder over Being is the beginning of every meditative attitude, of every religious attitude. When we reach the depths we become aware that we are already saved. *Being* is to be saved, healed, made whole. We become aware of our transitory life as Being, Being there, Existence. And the drama of our life consists in this alternative—of flowing into Being.

"As a result of this, Edith Stein could say, 'My life begins anew every morning and ends every evening.' That means living in the present moment as the connecting-point between time and eternity. Eternity is not unlimited time. The eternal, in the language of the Bible and of the orient, is simply the real. Daily life is a constant experience of what we are: not in the superficial sense of *joie de*

vivre—having a good time—but in profound wonder over Being. As John XXIII said: 'God knows that I am here. That's good enough for me.'

"Having wonder over Being, being oneself, opens for us the door for the being of others, for friendship, for empathy. The entire autobiography of Edith Stein, 'Out of the Life of a Jewish Family,' is nothing else than a description of this experience. 'But cares for the coming day are never allowed.' Where there are no cares, when one is anchored in Being, then the dust and the nothingness of our time produce no anxiety for us, but rather hope. The Spanish poet Quevedo put it this way: 'My body will be dust, but dust that has been loved, and has loved.'

"The roots of love are found in the experience of reality in the transitoriness of time. Love is abiding in Being. For those who love, love exists in itself before them. So Jesus said: 'Abide in my love.' With the experience of Being in the meditative act of sinking into the depths of Being and in illumination, history is not abolished nor is it converted into an endless repetition, but we are saved from history.

"In times of change—or in changing times—there has always developed a meditative and contemplative movement. Today we stand in such a time. Today we have no other medicine, no other way save to accept the call to meditation. It is the call of Being, the call to meaningfulness, a vocation to God Himself—and no mere occasional remedy.

"We find ourselves at the threshold of a profoundly religious though less denominational epoch. This affirmation ought to cause no one anxiety. It is neither a doctrine nor an intellectual declaration. It means simply that we must pay attention to facts and listen to what people are saying. That is to say, to hear God on the lips of our brothers, to see God in the eyes of other people.

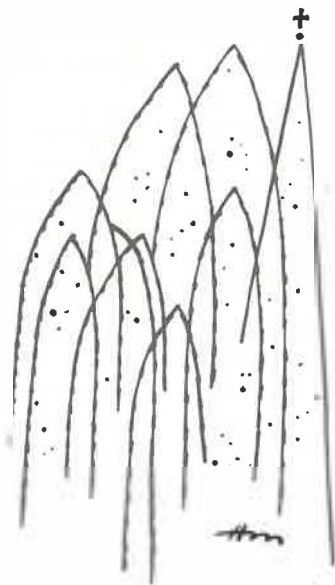
"And Edith Stein had that experience: 'It has always been very far from my thought that God's mercy should be bound to the visible church.' 'But no one should invoke this possibility and take himself out of the church.' This must be stressed with full force and clarity.

"And finally, faith. Jewish-Christian faith is a strange fact in the history of religion. Faith, considered as a religious phenomenon, is the experience of the self-manifestation of God. God can be known insofar as he appears to me, insofar as he emerges in the stream of my experience. Christian faith has experienced that God is inexpressible and inaccessible. He it is who comes to us by his act of expansive love we call creation. And then he comes to our consciousness by the act of revelation. God is the environment or the 'aura' of our existence.

"This is no theology; rather it is the phenomenological experience of Chris-

tian mysticism. Again to cite Edith Stein: 'The mystical bestowal of grace gives the experience of what faith teaches—the dwelling of God in the soul.' In order to comprehend the breadth and depth of these words we must speak of the central point of Christian faith—that is, we must speak of Christ himself. Christ is the definitive presence of God in humanity, in creation. Creation and mankind are not merely 'thrown into existence,' but rather are loving radiation of God, as a place of his presence. And this fact is experienced in the mysterious encounter with the person, Jesus Christ. Christ has made possible the experience of the transcendence and presence of God with us in the cosmos.

"I am not a Christian because I accept the existence of God, nor because I believe intellectually and historically in Christ. I am a Christian because the



Spirit of Christ dwells in me. This is the peculiarity of Christian faith. The Christian faith as a personal experience of the presence of Christ's Spirit in me is that which places me in the full reality of my existence.

"The practice of Christian faith through meditation has three stages, which were the way taken by Christ and are also for us a transformation in Christ. The first practice of meditation consists in a lively pursuit and recognition of the reality that man is sent from eternity into time. As Jesus said: 'My food is to do the will of him who sent me.' Secondly this being sent is the work of the Spirit. Meditative practice consists here in pursuit and recognition of the Spirit in me and in fidelity to him. Thirdly, the transitoriness of time and death are only a part of the greater unity which is the way of life—death—resurrection. Unity with the cosmos as a positive situation has as its ultimate goal our deification and eternal illumination. The meditative practice in this stage is

reflection upon and response to the Cross, and a growing illumination which comes from the mystical life.

"The mystical bestowal of grace gives the experience of what faith teaches—the dwelling of God in the soul.' The dramatic situation of the world and the autumn of western culture are not reasons for pessimism, but on the contrary are a call and a mission. We must discover Christianity anew as that what it truly is—a mystical life, hidden in Christ: 'It is not I who live, but Christ who lives in me.'

"The joy of the Holy Spirit is only known by the humble and straightforward who break open their 'I' and enter into 'Being.' It is a difficult and lengthy task, but one already begun through the power of the Spirit in an epoch that is very religious and mystical, but less denominational. We stand at the beginning of an epoch in which there are once more protagonists, pioneers, 'the friends of God,' who are achieving an eternal springtime in the joy of the Holy Spirit."¹

It was a particular delight for me as an Anglican priest from Texas to have this encounter in Salamanca, since much of the centuries-old culture of the southwestern United States comes from the time of the Spanish explorers and Franciscan missionaries to our land; a visit to Spain was in part a kind of homecoming, just as a trip to Canterbury and Oxford can mean so much for Episcopalians in quest of their own self-image and history. Edith Stein was a Jewish scholar who also found self-identity and a Christian vocation through an encounter with St. Teresa of Avila and St. John of the Cross, the greatest mystics and reformers of the Spanish church. Indeed Edith Stein was, to the last days of her life, at work on the final stages of the manuscript of her greatest book, a study of the life and teaching of St. John of the Cross, which she intended to complete in 1942, the 400th anniversary of the birth of San Juan de la Cruz. She was, however, arrested by the Gestapo on August 2, 1942 and taken from her Carmelite convent in Holland for deportation to Auschwitz, where she was gassed and incinerated on August 10.

An encounter with Carlos Castro in Salamanca was also an introduction to Edith Stein, her life, her witness, and her work. They both open for us a door into the wealth of religious insight and mystical depth experienced by John of the Cross and Teresa of Avila. Indeed we do live in an epoch that is profoundly religious and sincerely seeking to understand and experience the riches of mystical union with God—where denominational differences seem less important as we discover fellow pioneers, amigos de Dios—"friends of God" in the joy of the Holy Spirit.

¹ I am indebted not only to Professor Castro for the original Spanish manuscript of his address, but also to Verlag Christianopolis, which published a German edition of it in *Meditation*, 4:1976.

EDITORIALS

The Effects of Lambeth

Whenever the Lambeth Conference is held, many of us experience certain frustrations. We wish certain legislative decisions had been made; we regret that it has not offered practical solutions to various problems. This of course is not the purpose of Lambeth. It is intended to build up friendship, mutual understanding, and insight among the participating bishops. It is to renew their vision, their commitment, and their grasp of their own role. These are purposes of the highest priority.

For bishops, as for others in crucial positions of leadership, *vision* is perhaps the most precious asset. Anything which can give broader, deeper, or more far-reaching vision to our Fathers in God is well worth every pound, dollar, peso, or yen that Anglicans have spent on it. Ordinary seminars, workshops, and continuing education courses can give a bishop greater skill, and knowledge of various sorts. What it really takes to be a bishop, however, is not this or that ability or expertise—valuable as every form of knowledge can be. What is ultimately required of bishops, as we see it, is the capacity to speak here and now for the living Catholic Christian tradition as a whole, as it has been, as it is, and as it will be, here and everywhere. This, we hope, is what Lambeth was all about.

We especially applaud Archbishop Coggan's emphasis on the spiritual life of the conference and the spiritual lives of the participating prelates. Bishops do not need to worry about upholding either their authority in the church nor their image in the world if it is clearly known that they are men of prayer, constantly nurtured by the study of Scripture, and constantly looking to the guidance of God's Spirit. We are glad that our English correspondents have given due attention to the spiritual aspects of this Lambeth Conference.

Living Church Centerfold

We hope you like the poster which appears at the center of this issue. The purpose of this poster is to be a resource for THE LIVING CHURCH "Word-of-Mouth Month" campaign in September, when we are asking all of our readers to help us gain new subscribers.

To remove the poster, open the magazine at the middle and lay it flat. Take a nail file, pocket knife, or other pointed implement, and pry open the two staples which hold the magazine together. You can then remove the poster with little or no tearing. You can then push the staples back together to keep the rest of the magazine intact.

Please try to put up this poster in a conspicuous place in your church or parish house. If you are a lay person, call your rector, vicar, or minister-in-charge, and ask his approval. If he is also a subscriber, decide with him the best place to put two posters. We suggest the following locations: in the vestibule, narthex, porch, or entrance area of the church; in the main room of the parish house or undercroft where coffee is served and

people gather; in the Sunday school area or on the Christian education bulletin board; on the staff bulletin board or at the entrance of the parish office; in the parish library or by any table or rack for church literature; on the door of the rector's study. Choose the places you think are best. If you belong to one of those wonderful parishes where a considerable number of people subscribe, get posters up at *all* of these locations. That in itself will be a very effective witness. If your church has more than enough of these posters, try calling some other Episcopal church nearby. Maybe they could use one or two extra. Whatever you do, please get them up *before* the first service next Sunday.

Next week we will offer some suggestions about persuading the clergy and church staff members to subscribe. The following week, we will say something about selling the magazine to members of the vestry and other officers and lay leaders of the parish. The week after that, we will talk about presenting the magazine to fellow parishioners, and the last week of September we will urge presenting THE LIVING CHURCH to friends and relatives.

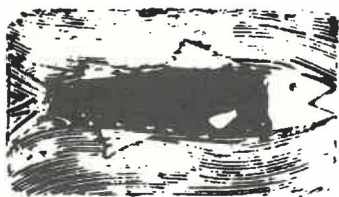
World Mourns Paul VI

When, on the Feast of the Transfiguration, death came to Paul VI, the world lost one of the great spiritual leaders of our time. When he ascended the papal throne in 1963, Giovanni Montini faced the superhuman assignment of succeeding John XXIII and of carrying out, in a constructive and orderly fashion, the epoch-making reforms inaugurated by the second Vatican Council. Anglicans will remember him gratefully as the pope under whom the present cordial ecumenical relations between our two churches developed. He supported causes of peace and justice everywhere as the first Bishop of Rome to travel to every continent. Although his views have often been challenged, there has never been any question as to the integrity and courage of the stands he has taken. We are sure our readers join with our bishops in Lambeth, and with Christian leaders everywhere, in the respect that has been expressed for this great Christian statesman and champion of peace.

The Faces of Late August

The latter part of August has many faces. For some there is a mood of sadness as an occasional clear but cooler day reminds us that summer is coming to an end. For others, there is a sense of relief that hot weather will soon be over. For still others, it is a time of hope and anticipation, as young people look forward to school or college and as some older people look ahead to new jobs or new projects, or living in new communities. For many people, late August is not a time to look forward to anything, but rather it is a last remainder of summer to be enjoyed for what it is worth.

And what about our Christian faith? Is it one more item to cope with? Perhaps we often see it as such. Yet our faith should be something which sheds light on all our moods, all our hopes, and all of our fears. As Christians, we can look to our Lord for a fuller understanding of ourselves and of others, at this season, and in all seasons.



LET'S GO FISHING

By GILBERT RUNKEL

Good Fishermen Have Great Patience

Some six-year-olds were asked to draw a picture of something in the Bible. One child drew a picture of Moses on the mountain, one a picture of David and Goliath, one a picture of the Wise Men. And the teacher, curious about a little boy who was working very carefully, asked him what he was drawing. "A picture of God," he said. And she replied, "But nobody knows what God looks like." To which he answered, "They will after I get done."

That, in a sense, is what we must try to do: make those we would evangelize know "what God looks like"—so they will see him as their Father, and want to please him as his children.

However, if we would "make disciples," we must discover how the first disciples *became* disciples: because those we would evangelize do not stand on *this* side of the Resurrection, but on the *other* side of the Crucifixion.

Initially, Christ's first disciples knew him as a man—a human being like themselves: a person familiar with the art of fishing, building houses, and tending sheep. They knew him as a friend who could be cold and hungry, tired and exhausted, peaceful and angry. And only after they began to understand how different his type of manhood was from theirs did they begin to think of him in other than human terms.

They were "religious" before they met him—devoted to the God of Abraham, Isaac, and Jacob. But they conceived of God as an unbending deity who demanded that his earthly children obey ordinances no human being could possibly obey: an impersonal Creator whose only road map to keep people from getting lost was a set of rules Moses had been given on Mount Sinai.

But this Jesus seemed to understand God in a way no one had ever understood him before. It was as though they thought alike, saw things alike, were somehow related. If we may say so, he seemed to be "a chip off the old block"—"the spitting image" of the Father (that Creator whose will the disciples were trying to understand). And ultimately, they came to know what he meant when he said, "He who hath seen me hath seen the Father" (John 14:9).

We can hardly hope that those we might seek to evangelize will accept our Lord as "the Son of God" merely because we claim him to be such.

If we are to interest them in the faith, we must begin in a historical way: talking about the historical Jesus—what he said, what he did, the insights he had about life in general, and what happened to him. Only if they can understand this "side" of him will they be able to see the reason for the Christian claim regarding his relationship to the Creator.

Christianity is not a very spiritual religion. It is not announced by a voice from the clouds (or even a voice echoing from the mountain). It's a materialistic religion—built from the stuff of a feeding-trough in a Bethlehem stable, the human life of a person who grew up in Nazareth, some bread and wine, a wooden Cross, and some grave clothes folded inside a tomb near Jerusalem. Its focus is on a Person—a real flesh and blood kind of man—who went on picnics with his friends, to a wedding where there was music and dancing, to "church" on the Sabbath: a person who was concerned with helping people see themselves as they were (so they might change, and get the most out of life). And he really wasn't very "spiritual." People were drawn to him (initially) because he spoke their language, loved them as they were, and did not condemn them for being as they were (but only said, "You can be better than you are—if you will leave all the unimportant baggage of life behind, and follow me").

What I'm trying to say is that Jesus Christ is all we have to offer those we would evangelize—and that those to whom we offer him are as children: materialistic, attracted by what they can see and feel—not impressed by "spiritual" concepts. So, we must appeal to them in terms they can understand. Later, they may understand the implications of what they "see" materially. But, for the moment, we must be satisfied with helping them accept as much of Christ as they can understand—and pray that they may grow into the kind of disciples that God would have them be.

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

LINENS & VESTMENTS

CREATED OUT of a Love for Excellence, Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the Yard. Write **Mary Moore, Box 3394-L, Davenport, Iowa 52808.**

OPPORTUNITY

TRINITY Episcopal Church, Fort Wayne, Ind., is seeking non-stipendiary clergy to live in Fort Wayne. Parish will help find jobs in upper management and professions. Needed now a corporate lawyer and heat-treat engineer. Call **Fr. Randall at (219) 423-1693.**

POSITIONS OFFERED

WANTED: Rector for small northeast Michigan community. Most important strengths, Bible study, adults, prayer life, recruit and select leaders, and youth groups. Church membership 114 families. Community population 10,000. Reply: **St. John's Episcopal Church, Glen C. Highfield, Warden, Oscoda, Mich. 48750.**

POSITIONS WANTED

PRIEST, 38, desires position as rector. Strong emphasis on worship, Christian education, lay leadership and outreach. **Fr. Donne Puckle, 111 North 9th, La Crosse, Wis. 54601.**

PROVERS

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

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.**

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

SERVICES OFFERED

LEW TOWLER, author of "Planned Continuing Christian Education for Clergy and Laity," will conduct on site sessions in your Diocese, Convocation, Deanery, Parish, Mission, Community to help clergy and/or laity plan their own growth in Christian/Continuing Education for the coming year. For brochure write: **Lew Towler, 1705 Gay Lane, Lansing, MI 48912.**

STAINED/LEADED GLASS

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

TRACTS

NATIONAL GUILD OF CHURCHMEN Tracts #25 thru #65—some numbers sold out—dating through portions of the 1950s and '60s final close out. 5¢ each plus handling and postage—200 for \$7.00 assorted, 300 assorted only \$10 both postage and handling paid. Pre-Vatican Anglo-Catholic, wide range topics. Offer good until September 30, 1978 after which the copyrighted material will not be available again. **P.O. Box 100, Sandy, OR 97055. #66 through #86, 100 copies \$8.00 plus postage and handling. Catholic and moderate. This section remains in print, singles 5¢.**

WANTED

COPIES of "Ritual Notes." **Archbishop W. Brown, 2436 N. 50th Street, Milwaukee, Wis. 53210. (414) 442-5990.**

COURAGEOUS young Christian women 18 and over. To give up every person, place, and thing for the sake of Jesus Christ and His broken Church and to become a Sister in Religion to every person. We offer a choice of three life styles, lived under one Rule and one roof: Active, Mixed, Enclosed. On behalf of God we call you. Jesus said, "Go out into the highways and hedges and compel them to come in that my house may be filled" (Luke 14:23). Requirements: Physical, mental, and emotional health. Your reward will be: Self-emptying here; complete fulfillment thereafter. **Mother Superior, CWC, The Community of the Way of the Cross, 4588 South Park Ave., Buffalo, N.Y. 14219. Telephone: (716) 823-8877.**

NEW MISSION needs liturgical vessels and furnishings. Especially interested in chalice and paten. **Earl Collom, Jr., Rte #3, Box 167-B, Crossville, Tenn. 38555.**

INQUIRER is trying to locate representations of St. George in stained glass in the United States, and will appreciate replies from persons who know of such windows. Reply: **P.O. Box 113, Millersville, Pa. 17551.**

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- (A) 29 Cts. a word for one insertion; 26 cts. a word an insertion for 3 to 12 insertions; 24 cts. a word an insertion for 13 to 25 insertions; and 22 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.00.
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- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

preaching at Notre Dame. And, in the course of the sermon, he told a story about two street urchins who, some 50 years before, were playing one day on the steps of that very cathedral—with one of them betting his companion that he was afraid to make a false confession to a priest: a bet the other accepted, with the wager set at two small coins.

So the child searched out a priest, and let his confession unfold as his imagination led him. And when he was done, the priest said, "I have heard your confession. And now I must give you your penance. Go into the cathedral, and stand beneath the giant crucifix at the chancel-crossing. Look up into the face of our Lord. And when you have watched him for a few moments, say, 'Lord Jesus, for all that thou hast done for me, I don't give a damn.'"

The boy left the confessional. And tripping down the aisle joyfully, he emerged into the sunlight outside, and (triumphantly) demanded that his friend pay the bet. But on learning that he had not yet completed his penance, his friend refused to pay. He would, first, have to do his penance.

So he entered the cathedral again, and took his place beneath the crucifix. Looking up into the face of the Lord, he began to speak. "Lord Jesus," he said, "for all that thou hast done for me"—and he stopped. Gulping, he began again: "Lord Jesus, for all that thou hast done." And, again, he stopped. A third time he began, "Lord Jesus, for all that"—and he choked. And with tears streaming down his face, he turned and ran from the cathedral.

And then the archbishop revealed to the congregation at Notre Dame that their preacher was the little boy who, 50 years before, had been unable to look Christ squarely in the face—and say that he "didn't care."

Nobody can look Christ squarely in the face without having his life changed.

And yet, we must not get over-anxious—"put the cart before the horse." We must help those we would evangelize first see the Lord as a man—as the old priest helped a little boy to see him (first) with a wooden face.

The initial question we ask should not be, "Are you saved?"—or "Have you been baptized by the Holy Spirit?" Maybe the initial question should be, "Have you ever stopped to think about the way Jesus dealt with the problems of life that trouble most of us?"

If we don't approach them properly to begin with, we may scare them off. Good fishermen have great patience.

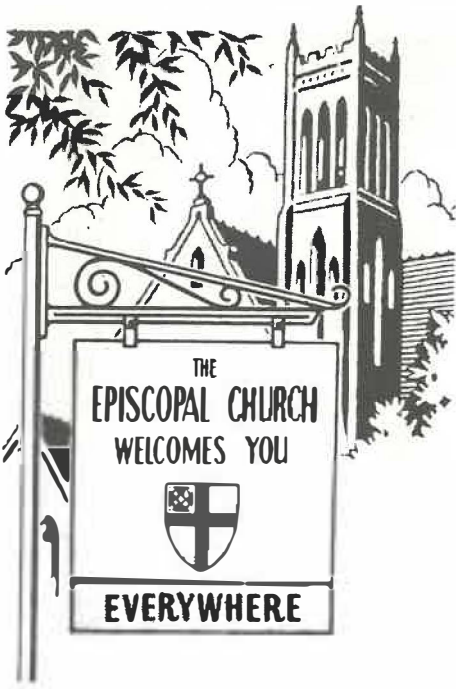
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SUMMER CHURCH SERVICES

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 Warner, 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.

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 7:30, 7:30. Prayers & Praise Fri 7:30. C-Sat 8

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

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

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

Beacon Hill

CHATHAM, CAPE COD, MASS.

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

Main St.

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

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

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.

Continued on next page

SUMMER CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y. (Cont'd.)

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.
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
48th 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

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.

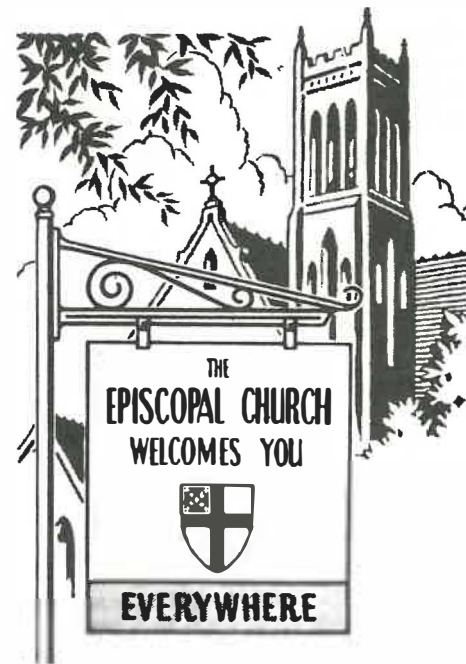
HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. Dr. H. G. Cook, r; the Rev. L. P. Gahagan, Jr.,
ass't
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S);
Thurs HC 1; HD as anno

BROWNWOOD, TEXAS

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



DALLAS, TEXAS

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

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

HOT SPRINGS, VA.

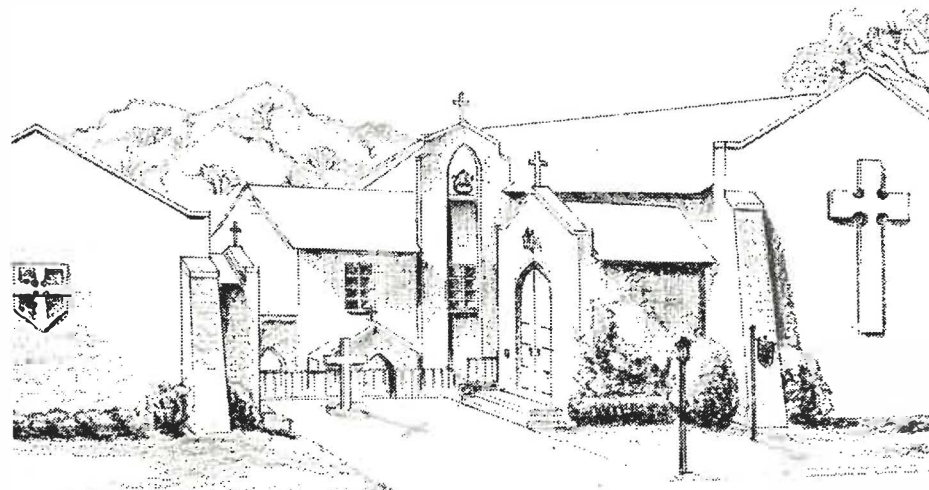
ST. LUKE'S
The Rev. Jacques Paul Bossiere, Ph.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

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

SEATTLE, WASH.

HENRY CHAPEL, The Highlands (N.W. 155th St.)
The Rev. W. Robert Webb, the Rev. John P. Shiveley
Services: 7:30 & 11 (1928 Book of Common Prayer used
exclusively)



Church of Our Saviour, Atlanta, Ga.

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