

THE LIVING CHURCH



The Rev. Edward Murphy, rector of St. Luke's Church, Merced, Calif., and his wife, Lorraine: "We started with prayer. . ." [p. 9].

The First Article

By JANE TOWLER

As all LIVING CHURCH readers know, planting and tending a garden is an important activity for many persons [cf. "The First Article," July 23] but did you ever wonder what you would do if you had a stroke which left you with paralysis on your right side? Could you still plant and care for a garden? How about those house plants? Well, that's where horticultural therapy comes into the picture. It's really a very old concept and was beautifully described by the editor when he wrote "When we garden, we care for things and mold the earth." What's new is that horticulture is now being used as a therapeutic tool in hospitals, schools for retarded children, centers for retarded adults, mental health institutions, with the blind, the deaf, and in some prisons.

For stroke patients, for instance, life can seem pretty grim and they usually feel very dependent on their doctors, nurses, relatives, friends and wheelchairs. When patients come wheeling down to the horticultural therapy program in the lounge area of the hospital wing, we talk about plants for awhile. Some patients may be life-long gardeners who feel the end has come and others may never have planted anything at all. On a wall area in the lounge, there is a three tiered cart with grow lights. This is the mini greenhouse for the therapy program—a little garden. The patients look over many varieties of rooted cuttings and select one for planting. They will plant the cutting, step by step (sometimes with physical assistance from the therapist) and will label pots

with their names. During the hospital stay patients will care for these plants, often learn propagation techniques, and sometimes plant seeds as well. These plants then become *dependent* on the patients for their life, health and growth, and of course go home with the patients. This process is called dependency reversal and is a basic tenet in many horticultural therapy programs.

When children must spend time in the hospital they are fearful, lonely and anxious over being separated from parents and siblings at home. A child whose diagnosis is bronchial pneumonia may have to spend time in an oxygen tent. When the horticultural therapist talks with this child they may talk about what it feels like to be in that tent. During one of the child's rest periods out of the tent, he/she will plant a small terrarium in a plastic glass. To place moss, stones, and very small plants in the soil is fun. When we get ready to put the top on the terrarium (another glass turned upside down) we'll talk about how the tiny plants can breathe better inside where the oxygen cycle is just right (like the

tent). Most children can see that this terrarium is like their oxygen tent. The terrarium will be kept at the bedside and later taken home.

During the past decade horticultural therapy has been gaining in acceptance and number of programs throughout the United States. Civil Service has recently given recognition to this therapy as a profession and several universities are granting a degree in horticulture with the therapy option.

For me, working with living plants and tending gardens is life giving and nurturing. My aging avocado tree (born in a glass of water on a windowsill in New York City) has struggled through four moves in eight years, three re-potting sessions and now measures 5'6" tall. This plant often seems to be saying to me "I'm still growing; you keep on growing too." What better therapy?

Our guest columnist this week, Jane Towler, has professional training in the field of horticultural therapy and has recently initiated such a program in St. Joseph Mercy Hospital in Pontiac, Mich.

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Mrs. Towler works with a patient.

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January

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- 17. St. Antony of Egypt
- 18. Confession of St. Peter

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LETTERS

Preaching

Your editorial "Who Occupies the Pulpit?" [TLC, Dec. 17] provides an occasion to comment on the editorial, but first of all, to give a general appreciation for the positive tone . . . [of] the magazine which for a century has led the church increasingly into a full appreciation of its heritage and its peculiar gifts in the ecumenical spectrum of 20th-century Christendom. Of course, TLC does remain just about the only source, week by week, of both news and feelings being expressed throughout the Episcopal Church.

Your editorial captures my own experience exactly; 25 years ago, we were at pains to deny that we were "preachers" if we were headed toward or had just received priestly ordination. Now that the eucharist has been restored to centrality, we are free to develop and take far more seriously its corollary, good preaching and interpretation of the Scriptures! Surely they should go together! St. Mary's Church on an urban university campus has been fortunate over the years in having a fair number of additional clergy as members and we have developed a collegial style with

respect to altar and pulpit. The results have been stimulating to all of us as preachers and we have a congregation that both expects and takes seriously that 15-minute slot in the eucharist liturgy every Sunday. We expect and get feedback, some of it in the form of good sermons by very capable lay persons who are included in the schedule as well as visitors three or four times a year. We discover that one preacher or one sermon often builds upon another. Your suggestion that bishops on visitation might occasionally listen to the local preacher is a good one; often, I fear that the only sermons bishops hear are preached at ordinations. Somehow that is selling short important feedback within the diocese.

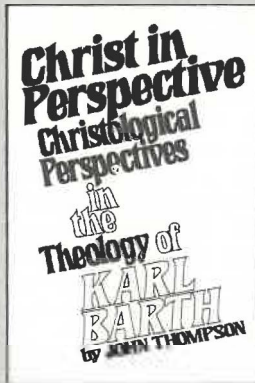
(The Rev.) JOHN M. SCOTT
St. Mary's Church

Philadelphia, Pa.

I want to congratulate you on the editorial entitled, "Who Occupies the Pulpit?" There is little value in attempting to determine who is to blame for the sad state of Episcopal preaching. But it does seem constructive to ask of our seminaries that the importance of good preaching be restored to a place of honor in preparation for the ministry. For years it has been possible for students to graduate and be ordained without ever

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having been required to take a course in homiletics. It is inevitable that the decline in the quality of preaching will be accompanied by a decline in church attendance and membership. The Episcopal Church is a conspicuous case in point. Good preaching has always attracted people and still does, despite the incredible development of communication via "the media." What is more important, good preaching enlightens, converts and makes Christians of people. Good preaching would also do much at this particular time to heal the wounds which are undermining the health of our church. The hypochondriacal obsession with our own illness could be much relieved by well-informed biblical preaching.

Could it be that one reason for the poor quality of Episcopal preaching is the amount of hard work required in its preparation? Or would I be considered too cynical to even ask such a question? (The Rev.) **FREDERICK M. MORRIS**
New Canaan, Conn.

Holy Matrimony

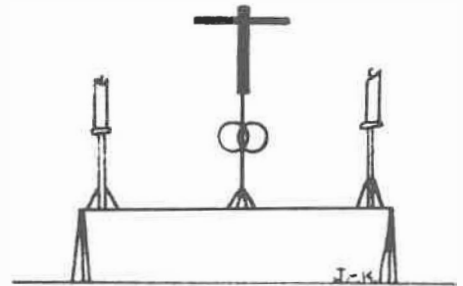
The Rev. Frederick Morris' letter on the sanctity of marriage [TLC, Dec. 10] deserves examination. His question, "Has the church been all wrong on this subject through the ages?", assumes that the church has spoken with a Vincentian consensus on the discipline arising from the breach of the doctrinal norm. The church has not done so. The Eastern churches have followed one course, the Roman church another, and an almost bewildering brew of places, times, personalities and politics have through the ages dictated the severity or otherwise of the church's position. True the Roman position and the policy of some dioceses in the Episcopal Church approached the subject from the standpoint of annulment, yet that term has notoriously covered a multitude of sins. The Church of England's discipline has been the most strict of all, but even there the blind eye has not been unknown.

What now changes the matter for traditionalists is that many Christians now are attacking not just the church's discipline, but its doctrine. For despite the variations in discipline, the church has always taught the Dominical norm that marriage is for keeps, and that divorce and remarriage is therefore sinful. If this is no longer true, there is no need for any kind of discipline at all, however severe or merciful.

At the same time an attempt to enforce dual standards seems to me to be an exercise in rank medievalism, and to ignore the fact that while clergy are in holy orders, there spouses are not.

While the adoption of a situation ethic with respect to the doctrine itself would be a breach of the church's teaching, particular situations and times have always

affected church discipline. It is no good saying that the Early church lived in a secular world and enforced its discipline severely, unless it is recognized that the early Christians lived in tightly "ghetto" situations of a type much closer to monasticism than modern parochial life. For over a thousand years, the law of church and state was identical, and marriages occurred between people who nor-



mally knew each other well, and whose marriages were arranged. Life spans were very short, and, except in puritan societies, infidelity was often either winked upon, or at least regarded as an "ordinary" sin.

I am in no way suggesting that the church return to either proposing arranged marriages or to condoning adultery. I merely wish to point out that although I have great sympathy with Fr. Morris, and deplore the laxity which now prevails in society, the solution is not as clear as his letter might suggest, even for a conservative.

(The Rt. Rev.) **ANTHONY F.M. CLAVIER**
Bishop, American Episcopal Church
Deerfield Beach, Fla.



My deep gratitude to the Rev. Frederick Morris for his letter on holy matrimony. But, not being inarticulate, my very real and deepest gratitude for the caption given his letter. He speaks of "marriage" and of "remarriage." The caption says "Matrimony Still Holy." How deliciously epicurean. Lobster is still lobster be it farci or a la Bechamel. A "joining together of this man and this woman" is still a joining together. Does the caption in the Prayer Book make any difference in the flavor? "The Form of Solemnization of Matrimony" or "The Celebration and Blessing of a Marriage"? Well, "solemnization" has a bit different meaning than "celebration." But to get back to "holy." The holy God did not divorce Adam and Eve just because they had sinned together. And it is still he who makes a union more than mere lobster—so to speak.

MARY ABRAHAMS
Trumansburg, N.Y.



The recent letter by Frederick Morris was refreshing: it is good to know that closed, legalistic heads still exist in the

church. I am divorced. My disrelish of monogamy and my hankering for a new wife must surely cause Dr. Morris grief. But I am an individual child of God, and as a parent I must make loving decisions for my children who also belong to God.

Should my priesthood suffer through the flaws of a marriage strained by 15 years of mental illness, child abuse, and so many turnings of my other cheek that my head spun?

Please, please Dr. Morris, do not treat in such a cavalier manner those priests (and laity) whose pain and effort led God's good Spirit to offer not only solace and release, but healing? And should not a church founded by one who makes all things new, allow me the freedom to make a responsible choice for a loving mate and good co-parent?

When will someone see divorce among the clergy as a painful choosing of a difficult path, taken only when it is a path toward healing? I am not proud of my divorce. But I am proud that my church has not rejected my calling, and proud that from my pain two fine young sons have emerged as whole people. I thank my church for changing: that change allowed my family and vocation to live in God's love.

(The Rev.) EDWARD J. CAMPBELL
St. Andrew's Church

Clawson, Mich.

Shriners and Islam

It was necessary for me to read Fr. Traverse's letter twice ["Mockery of Islam," TLC, Dec. 17] to be sure my eyes were not deceiving me. I have been an Episcopalian for many years, and I have been a Shriner for many years. Strangely, during all this time I have neither heard nor seen anything in the Shrine ceremonials, parades, or otherwise, which I would consider to be a "mockery of Islam." (Incidentally, the chaplain of our temple is Peoria Salvation Army Brigadier Walter C. Kennedy.) I fear Fr. Traverse is not well informed on this subject.

ROBERT J. POORMAN
Bloomington, Ill.

Defining Charismatics

The letters by Mr. Knox [TLC, Oct. 22] and Dr. Mundt and Fr. Pahls [TLC, Dec. 17] concerning the pros and cons of the "charismatic renewal" are unfortunate, because we find the major problem to be one of definitions. I am sure that both of the "charismatic" respondents have experienced the power of the risen Lord in a moving way. I also agree with Fr. Bennett's statement that "a charismatic Christian is one who is moving in the power of the Holy Spirit."

The problem comes when we confuse people involved in one certain kind of renewal/faith experience (ie., "Charismatic") with the rest of the members of

the church who are charismatic, but are not moved in the same way by the power of the Holy Spirit.

The various renewals within the church (all of which need be noted by proper names) have added a great deal to our understanding of God and ourselves. But all of us must beware not to think that the Spirit acts in only one way or with only one faith language. To do that would be to limit God with human limitations. St. Paul notes that the greatest of the spiritual gifts is love. I would suggest that is the definition of a charismatic.

(The Rev.) JAMES A. NEWMAN
St. Christopher's Church
St. Paul, Minn.

Military Schools and Peace

The vice president of the Episcopal Peace Fellowship writes [TLC, Dec. 17] protesting that an earlier article and photograph concerning the Howe Military School [TLC, Oct. 22] is an unwarranted celebration of "how we prepare our children for war." Dana Grubb bases his condemnation of military schools and ROTC on our baptismal promise to "renounce the evil powers which corrupt and destroy the creatures of God." It seems to me that I also remember words from the baptismal office about fighting manfully under Christ's banner against sin, the world, and the devil, and of continuing Christ's faithful *soldier* unto life's end.

While I agree with the Episcopal Peace Fellowship that world peace is a "consummation devoutly to be wished," I would suggest that submission to the forces of oppression and immorality in this world is a far greater evil than warring against them. And I rather believe that the weight of evidence of how the church has traditionally understood the Christian vocation supports this suggestion.

(The Rev.) JACK E. ALTMAN, III
Church of the Incarnation
Dallas, Texas

Celebrant

The pastureland is cold
But I am warm
And know where is a festival
Within the storm
Of winter's sullen mood:
I have made a dance
Upon the frozen earth
And partnered rain.

James Barfoot

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THE LIVING CHURCH

January 14, 1979
Epiphany 2

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The Year in Review

There were many important religious news stories during the past year. It was a year of significant events—both worldwide and within the Episcopal Church. We here-with present a survey of some of the highlights of 1978.

The World

The year 1978 saw three papacies in two months, and the election of the first non-Italian Pope in over 400 years was hailed as an event of almost incalculable significance to the future of the Roman Catholic Church. The year also witnessed the deaths of hundreds in a bizarre case of religion gone sour, and made a household word of a hitherto little-known country. The first "test-tube" baby was born to parents whose joy seemingly was undimmed by the doubts of theologians. A Jew, a Moslem, and a Southern Baptist cooperated in what may turn out to be the most significant ecumenical and political act of the year, although at the time of this writing, the formal agreement to come out of the Camp David summit has yet to be ratified. A controversial World Council of Churches grant to the Zimbabwe (Rhodesia) Patriotic Front focused the ambivalence felt by many in the western world toward a continent struggling painfully into the 20th century.

Thousands of refugees from Southeast Asia were homeless and suffering at year's end, and Amnesty International, in a series of grave indictments, presented evidence of serious human rights violations in all too many countries.

The question of whether to continue investments in South Africa was argued in board rooms and at annual meetings of corporations. A renewed interest in corporate responsibility took the form of boycotts and demands for moral choices by corporations, especially from those that market their products in the Third World.

Five major Christian churches fought against what they felt was a spurious substitute for free elections in the territory of Namibia. A vicious guerrilla war continued in Rhodesia between black nationalists and government forces, and slain missionary families and a downed airplane (with the crash sur-

vivors murdered) were part of the fearsome toll. Simmering civil wars erupted in Nicaragua and Iran.

The Episcopal Church

The determined pioneering effort by the Rt. Rev. John H. Burt, Bishop of Ohio, and Roman Catholic Bishop James W. Malone, of Youngstown, Ohio, to reopen a steel mill under community-worker control surely ranks as one of the most significant events of the year in the church. For their work, the bishops received the 1978 Thomas Merton award, but the real prize, the reopening of the Campbell Works in Youngstown, appears to depend upon the vagaries of government, and eludes them still at year's end.

After having been imprisoned for 10 months on contempt charges, the former executive director, and the secretary of the Episcopal Church's National Commission on Hispanic Affairs were released in January. In August, it was announced that Maria Cueto and Raisa Nemikin would be given \$35,800 from the Presiding Bishop's Discretionary Fund in lieu of full payment for salaries and legal fees.

A growing oversupply of clergy caused the church concern, and some felt that the Roman Catholic Church was casting an envious and acquisitive eye on the comfortably full Episcopal seminaries. Others suggested that the need for more clerics in the Church of England offered an obvious solution.

The Rt. Rev. C. Kilmer Myers, Bishop of California, plagued by poor health and personal problems, called for the election of a coadjutor in August, and made known his intention to resign after the election has been held.

The church was saddened by the death of the Rev. George Tittmann, rector of St. Mark's, Berkeley, Calif., slain by a robber in August. The Rev. Austin Cooper, rector of St. Andrew's, Cleveland, Ohio, and director of the city's NAACP chapter, escaped injury when three shots were fired into his home. Following threats against their lives, the Rev. Joel A. MacCollam whisked his wife and child into hiding after he had written an article about cults for a Los Angeles newspaper.

On January 28, in Denver, Colo., four priests of the Episcopal Church were made bishops of a body (later to be named the Anglican Catholic Church) formed in protest against the revision of the Book of Common Prayer and the ordination of women to the priesthood. For his part as consecrator, the Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, was asked to resign from the Episcopal Church by the Rt. Rev. John M. Allin, Presiding Bishop, and a presentment was filed against Bishop Chambers by 14 bishops in Province IV, which would have been the first step toward an ecclesiastical trial. At the House of Bishops meeting in October in Kansas City, however, it emerged that most of the 14 southern bishops were willing to withdraw the presentment if the House of Bishops would, in some way, assert its authority to take appropriate stands against illegal actions of its members, and a compromise was reached. Bishop Chambers refused to resign, but the Rt. Rev. Charles Boynton, retired Suffragan Bishop of New York, did resign from the House of Bishops.

Fr. James Groppi, excommunicated Roman Catholic priest and civil rights activist, announced in September that he was studying at Virginia Theological Seminary, and would seek admission to the Episcopal priesthood.

The progress of Venture in Mission was a dominant topic at each meeting of the Executive Council. Eighty-two percent of the church's 93 domestic dioceses have indicated that they plan to participate in the program. In 1979, 39 dioceses will begin their VIM campaigns.

In December, the Cathedral of St. John the Divine in New York City announced that it would resume construction after a hiatus of 37 years, and would employ local youths to work the stone and build twin 150-foot towers to finish the cathedral's west front.

Church of England and the Anglican Communion

The Most Rev. Donald Coggan, Archbishop of Canterbury, called his brother bishops to the Lambeth Conference this summer, and they flocked to the University of Kent from around the world. Representatives of 65 million Anglicans from about 100 countries ranging from the U.S. to Japan and Australia, and from Britain to South Africa, met in amity and collegiality. They took home with them a renewed sense of belonging

to a great and glorious communion.

A clergy shortage continued to plague the Church of England (as it does the Roman Catholic Church in the U.S.A.), and the Archbishops of Canterbury and York called for vocations in a plea read from every pulpit. Britain's royal family came under fire for arranging a private baptism for Princess Anne's infant son. Princess Margaret was divorced, and Prince Michael of Kent married a Roman Catholic in a civil ceremony. The question of whether or not the law of succession should be altered to permit Prince Charles to marry a Roman Catholic was raised, and strong opinions were expressed on both sides.

Blasphemy remained a criminal offense in Britain, and the Church of England's Board for Social Responsibility made a noble attempt to define obscenity. Race relations concerned Britons this year, and many clerics spoke out against the racist policies of the National Front political party.

In some important actions this year, the General Synod overwhelmingly endorsed the Ten Propositions for unity proposed by the Churches Unity Commission, rejected the remarriage of divorced persons in the church, and refused to remove the barriers preventing women from ordination to the priesthood or the episcopate.

A thousand people, two-thirds of whom were clergymen, met at Loughborough in the spring for a conference on catholic renewal in the Church of England.

Dr. Coggan reconsecrated the medieval chapel at Leeds Castle, and Liverpool Cathedral was finished after 74 years a building.

The debate on the ordination of women to the priesthood aroused an enormous amount of interest in England this year. The measure that would have permitted women to be so ordained went down to defeat at the November meeting of the General Synod, 272-246. Bishops and laypeople were in favor, but the clergy voted heavily against the resolution.

The vote was a personal disappointment to the Archbishop of Canterbury, who had showed himself to be strongly in favor of women priests. Grave words were heard from the executive officer of the Churches Unity Commission, who warned that the Church of England could make no more progress toward unity with the Free Churches until women ministers were accepted.

The Rev. Canon Mary Michael Simpson, canon residentiary at the Cathedral of St. John the Divine in New York, went to Britain for a month-long speaking tour, and became the first woman priest to preach from the pulpit in Westminster Abbey.

In the U.S., the Rt. Rev. John B. Coburn, Bishop of Massachusetts, or-

dained his son and daughter-in-law to the priesthood late in 1977. It was the first time that a married couple had been ordained together in the Episcopal Church.

The Anglican Church in New Zealand resolved to permit the priesting of women, but in July, the Australian Bishop of Ballarat declared he would not permit the three New Zealand bishops who had ordained women, nor any women priests, to minister in his diocese.

THE LIVING CHURCH

In 1978, THE LIVING CHURCH celebrated its centennial anniversary. Surely, few, if any, national publications can match this magazine's record of publishing weekly, without fail, for one hundred years. With thanks for God's grace and high hopes for the future, we embark upon our second century.

M.E.H.

Smithsonian Exhibit Upheld by Federal Court

A federal district court judge has ruled that an exhibit on evolution at the Smithsonian Institution, Washington, D.C., does not violate Constitutional provisions for church-state separation.

Judge Barrington D. Parker issued the ruling in a suit brought by the National Foundation for Fairness in Education, Inc., based in Falls Church, Va., and the National Bible Knowledge Association, Inc., of Culpepper, Va. The foundation is headed by Dale Crowley, Jr., while the association is headed by his father, Dale Crowley, Sr.

According to Dale Crowley, Jr., "these two groups include members of various denominations who strictly interpret the Bible." He had charged that the Smithsonian "presents evolution as the only credible theory of the origin of life," and that in so doing it was propagating the "religion" of "secular humanism."

But Judge Parker ruled that the museum "does not treat evolution as a religious matter" in its exhibits, and added, "This is not a situation where the Smithsonian has put an unconstitutional condition on plaintiffs' exercise of their belief. The plaintiffs can carry their beliefs into the museum with them, though they risk seeing exhibits contrary to that faith."

The Crowleys will appeal the ruling.

ECF Awards Six Urban Grants

The board of directors of the Episcopal Church Foundation has awarded grants totaling \$30,500 to institutions in six cities.

The largest grant, \$6,500, was awarded to the Haitian Church Community Development Project in New York City. The program will aid newly-arrived

Haitians with language training, vocational counseling, and legal services. A large number in the Haitian community in the U.S. are undocumented and are threatened with deportation. A dispute over the category to be assigned to Haitian refugees is currently going on between divisions of the State and Justice Departments.

A grant of \$6,000 has been authorized for Project Strive, Philadelphia. Sponsored by the Diocese of Pennsylvania, the program offers a meal a day, tutoring, and counseling for young people, aged 10 to 18, who have been in trouble with the law.

The board granted \$5,000 to the Newark, N.J., Episcopal Cooperative for Ministry and Mission for community organization.

A senior citizens program of Grace Cathedral, San Francisco, will get \$4,000 for its work in helping older citizens find available community resources.

In Atlanta, St. Luke's Church will receive a \$4,000 grant to provide counseling services to indigents on the city's streets. The training and counseling center also provides clinical pastoral education opportunities for seminarians.

A residential program for women leaving prison, maintained by St. George's Church, Kansas City, Mo., will receive a grant of \$5,000. The center is located in the parish house on church grounds and offers job-seeking help and 24-hour counseling to women during their three to six-month stays.

Fund Begun for Ministry to Disadvantaged

Berkeley Divinity School at Yale University, New Haven, Conn., is the recipient of \$100,000 from Mr. J.L.C. McFaddin, Beaumont, Texas. Mr. McFaddin's gift is to be used to begin a fund for ministry to the disadvantaged. Part of a larger amount to be received, this gift will create an endowment to finance the recruitment of persons from underprivileged areas of the country to train as deacons and priests and to return to their indigenous areas.

In founding the fund, Mr. McFaddin, many times deputy to General Convention and a communicant of St. Mark's Church, Beaumont, hopes to encourage the church to increase its evangelical outreach to those segments of society who have felt dispossessed by the establishment and abandoned by the church.

After six years on the Program and Budget committee of General Convention and after talking with many missionary bishops and missionary clergy, Mr. McFaddin believes that more impact can be made by indigenous clergy recruited from the depressed areas than from sending missionaries from other places. Deacons and priests trained and returned to their local areas, he feels,

will have many times the impact than otherwise could be hoped for.

Mr. McFaddin had indicated his intention to contribute \$250,000 to this cause and hopes that others will join in this mission to the disadvantaged.

ICCJ Urges Oberammergau to Reconsider Script

The International Council of Christians and Jews (ICCJ), meeting in Madrid, has urged the Oberammergau village council to reconsider its decision to use a script for the 1980 Passion Play that has been criticized as being anti-Semitic. In a letter to the members of the village council, the ICCJ executive committee "noted with regret" that the village has "again voted to ignore the increasingly impressive body of opinion calling for the substitution of the alternative [Rosner] text."

The ICCJ letter "calls upon the members of the Oberammergau council, while there is still time, to reconsider their position in this matter, and pledges itself to do all in its power to help in interpreting to prospective visitors to Oberammergau the nature of, and the reasons for, such changes as may be made in the spirit of the new approach to the story of the Passion as advocated not only by the Vatican Council, but also by repeated declarations of the World Council of Churches."

In recent years, the 1860 script written by Fr. Alois Daisenberger—which blames the crucifixion of Jesus on the Jews—has come under strong attack from many Christians as well as Jews. Critics have recommended the use of a modernized version of a 1750 script by Fr. Ferdinand Rosner which depicts the crucifixion as provoked by the forces of evil led by Lucifer. Oberammergau officials at first appeared willing to use the Rosner text in 1980, but have since voted to retain the controversial Daisenberger version which has been used for the last century.

The National Conference of Christians and Jews (NCCJ), American member of the ICCJ, earlier announced plans to lead a national boycott of the 1980 play if the script used places corporate blame on Jews for the crucifixion.

Referring to the NCCJ's action, the ICCJ letter noted that the "American National Conference of Christians and Jews, which is represented in all the major cities of the United States, had declared its intention, should the call for change go unheeded, to use its powerful influence in discouraging Christians of whatever denomination in the United States from visiting the 1980 performance."

ICCJ executive council members added that they "respect the intentions of the people of Oberammergau in sustain-

ing a tradition which has played so important a part in the life of the community." However, they said, they "deplore the refusal of the majority of those responsible for the forthcoming production to take into consideration the weight of authoritative criticism of an historically unjustified text which appears to place the full responsibility for the crucifixion of Jesus Christ upon 'the Jews' and upon them alone."

Anglican Theologian Challenges Doctrine of the Trinity

One of Britain's leading Anglican theologians, the Rev. Geoffrey Lampe, Regius Professor of Divinity at Cambridge, has challenged the historic doctrine of the Trinity.

Preaching in the chapel of Holy Trinity College, Cambridge, he asserted that the doctrine of the Trinity has "not much future." Many Christian teachers, he holds, are coming to a Jewish view of God, which means that God is seen as one infinite personal being whose infinity cannot be bound by precise doctrinal definitions.

Doctrines, according to Dr. Lampe, always have to be more or less tentative and provisional. "If the model posed in a particular doctrine ceases to illustrate the insights of faith, it loses its value," he said.

"The doctrine of the Trinity is one such model. Under the traditional doctrine of the Trinity, God is simultaneously one Person and three Persons—the Father, Son and Holy Spirit. The son is said to have been 'generated' by the Godhead and the spirit to 'proceed' from the Godhead.

"It is, I think, a sign that the models have been somehow misused that no one has ever ventured to suggest what the difference is between generation and procession."

Prof. Lampe said that although on this basis Christ could no longer be called the Son of God it could certainly be said that God was in him.

Union Seminary to Review South African Holdings

Trustees of Union Theological Seminary, New York City, will consider a student petition to divest the seminary of its holdings in South Africa through multinational corporations. Milton Gatch, Jr., Union's acting president and academic dean, said the board of trustees will consider the divestment issue "very seriously" at its February meeting. "Most faculty are in sympathy, and several board members are in agreement that something must be done," said Dr. Gatch.

A student-sponsored Coalition for

Continued on page 19

BRIEFLY . . .

The Rev. Carl R. Sayers, chaplain to the 46th Engineer Group, Michigan Army National Guard from 1968 to 1978, has received the Legion of Merit from the Department of Military Affairs, Michigan. Chaplain Sayers, who holds the rank of major, was cited for his "exceptionally meritorious service" to the National Guard. "His foresight, enthusiasm, tireless efforts and 'down to earth' approach endeared him to all members of the command allowing him to relate and minister effectively to the troops. He willingly gave of his time and talent to work within the community improving the image of the National Guard and thus made significant contributions to our recruiting effort," the citation says in part.

English churchwomen, barred from becoming priests by a recent vote of the General Synod of the Church of England, are being called upon to join in a one-day protest demonstration on April 30. Behind the move is the Ecumenical Feminist Trust, an inter-church body formed in 1978 to help further women's rights in English churches.

For the fourth consecutive year black churches related to the Consultation on Church Union (COCU) have published a booklet of daily Lenten meditations related to liberation and unity. The 1979 Lenten booklet is published by the Christian Methodist Episcopal Church Publishing House, Memphis, Tenn. The booklet is called a guide for "meditation and action" and contains daily messages for the period from February 28 until Easter. It interprets the meaning of Lent from the black religious experience and is designed to urge church people to pray and work for the total liberation of oppressed persons.

An appeal to raise at least \$200,000 a year for seven years to fund self-help development projects in Britain's black and Asian communities was launched at the fall session in London of the Church of England's General Synod. The church's 43 diocesan bishops were urged to promote the appeal, which will be channelled through the Community and Race Relations Unit of the British Council of Churches. The appeal results from a decision last July to work positively for a multi-racial and multi-cultural society.

CHURCH GROWTH

*Until the church grows in commitment
to Christ and his body through personal evangelism,
social involvement or action is ineffectual.*

By EDWARD E. MURPHY III

Is it God's will that the Episcopal Church in America grow? Yes! Because Jesus "grew" his church and gave us parables that deal with the law of growth.

If this is true, then we have been disobedient children because everyone is now aware of the substantial decline of our church as a national body since the mid-'60s. While I have never heard anyone say that God wanted our church to decline, I have heard many try to explain why it has, while some others are able to ignore it. Some of the self-righteous "faithful remnant" are even pleased, arguing that a declining church is God's way of pruning and getting rid of the parasites and "deadwood." "Quality is what we want, not quantity."

So far I have found most reasons for the decline to be rationalizations. Even the most articulate of observers who have done their homework offer neither a large enough overview, nor a number one cause weighty enough and clear enough for the ordinary person to grasp. Neither have they offered a course of action which is concrete and attainable starting *now*. As one among many who loves our church and is concerned, wanting to know the reasons why we have declined (but even more to know what we can do about it), I started searching hard. I am not about to drop out!

My personal experience over 25 years as a Christian has been in four churches—one as a layman, one as a semi-

narian, and two as a priest. All of these churches experienced growth during the '50s and '60s, and the one of which I have been rector since 1963 has gone from a near terminal case to a state of health and wholeness. There have been, and are now, tensions linked with growing pains. Still, I believe this is essential and healthy, and that we are now ready to grow internally and externally. This means making disciples and responsible church members out of the faithful within, and the vast numbers of nominal and unchurched people on the outside. It is my firm conviction that God wants all of his lost children found, and that the church should be converting the world and not the other way around. This has led me into a deep conviction that the answer to my opening question is an unqualified "Yes!" And it can happen once we want it to badly enough, and are willing to quit our squabbling over secondary issues.

As a convert to Christianity and the Episcopal Church, it has been second nature for me to believe that God wants our church to grow. By God's grace and through much trial and error, I have been able to put into practice some of the growth principles found in the New Testament—such as the law of the seed and the soil and the yield (Mark 4:1-9, 13-20). As a result, I have actually experienced Church Growth both as a layman and as a priest. At the same time, I discovered that there is far more to it than personal faith and the self-taught approach.

Church Growth is now a science in its infancy. Yet already there is sufficient research and tested application of sound principles to save us much wheel-spinning and anguish. This was confirmed for me through considerable formal study, trips to growing churches, along

with experimentation in our parish. Also, conviction grew as it was shared with others who experienced seminars conducted by various leaders in what is now known as the Church Growth Movement.

It is hazardous right now to use the word "movement." There are so many of them today dealing with all sorts and conditions of men that the cultural scene is a scramble of proliferating confusion. I understand that Arnold Toynbee, in his theory of history, argues that the emergence of numerous groups advocating change is a sure sign of disintegration occurring within society. Therefore I would like to qualify the rapid spread of the Church Growth Movement as a recapturing of something in the New Testament which has been side-tracked and long-neglected, rather than something new or faddish.

If we dare to believe that, in principle, the New Testament is our model today for the spread of Christianity, motivationally and strategically, then we are not dealing with a new movement. We are excavating down to bedrock material. Today, of course, we are being conditioned by a new and unprecedented kind of culture—the first society of technological marvels in history. But if we can see the "knowledge explosion" of this 20th century culture as a provision of God, if we carefully select out of many findings its blessings in technology, communications, human development and personal relationships, proven principles which correspond with biblical principles, then we have a double reference for knowing God's will in our time. We can be assured of a realistic hope now and for the future. Church Growth in such a case becomes Christian involvement in partnership with God and man. It will not be just another movement midst

The Rev. Edward E. Murphy III is rector of St. Luke's Church, Merced, Calif., and a member of the national Faith Alive board of directors and the editorial staff of the Order of St. Luke the Physician (Healing Order) International and Interdenominational.

galloping change soon to fade away; rather it will be a rapidly increased spread of the Gospel midst much distraction yet destined to last as eternity will last. In this we can rejoice, "Jesus Christ yesterday, today and forever. . . ." "I will build my church. . . ." "Go therefore and make disciples. . . ." "I am with you always. . . ."

As a so-called "movement," Church Growth in America is about 20 years old. Prior to becoming such, the concept took root in the mind and ministry of Donald McGavran while serving as a missionary to India for over a period of 30 years. He had been influenced by the work of Roland Allen, an Anglican missionary priest to China in the early part of this century, [TLC, Feb. 12, 1978]. Allen wrote a great book, *Missionary Methods: St. Paul's or Ours?* (Eerdmans, 1962; first published in 1912 by World Dominion, London). McGavran writes that this book "has been one of the most influential documents on mission methods ever written. Its great contribution was that it anchored indigenous principles to the early church and thus implied that they were not only pragmatically sound, but also scripturally correct" (*Understanding Church Growth* [his latest work], Eerdmans, 1970, p. 339).

McGavran's ideas received national and international attention, and were extensively reviewed in missionary journals, as a result of his publications *The Bridges of God* (1955) and *How Churches Grow* (1959) both published by Friendship Press. One of the chapters in his second book was reprinted as a booklet under the title, *Do Churches Grow?* and sold in the thousands to American church leaders. But as Church Growth specialist Peter Wagner of Fuller Theological Seminary says, "It failed to light any fires."

McGavran was asked more and more to speak and lead seminars on the subject. He soon realized however that this approach would have too little influence on the world of missions. He wanted to bring together career missionaries on furlough who could master Church Growth principles on a graduate level, "field them, and transfer the concept to others" (quoted from *Seven Vital Signs of a Healthy Church*, by Peter Wagner [Regal, 1976], p. 12).

Out of that vision grew the Institute of Church Growth. Academic sponsorship and facilities were offered to it by Northwest Christian College in Eugene, Oregon. Classes began in 1961, and while McGavran's chief concern was world evangelization and overseas missionary effectiveness, more and more of his students were Americans who believed that his principles applied to the situation in the United States. So in 1965 the institute, outgrowing its first home, moved to Fuller Theological Seminary in Pasadena, California, where it became the School of World Mission and Institute of Church Growth. It is there that I audited the doctor of ministry courses and seminars in Church Growth. I have discovered a vital purpose and a set of goals for the growth of our church to last the rest of this century and beyond—a vision going far beyond my lifetime and personal career.

"Isn't the Church Growth Movement Protestant?" people often ask. No. It is biblical and evangelical, and therefore universal. It deals with principles and spiritual objectives that transcend, not church history (which is the record of church growth), but denominational and sectarian lines. These principles apply to all members of Christ's body.

Church Growth is now considered a science, and Church Growth specialists

have developed a new vocabulary. There are technical terms to be understood and applied through "Church Growth eyes." The Catholic Church, of which we are a branch, also has a technical vocabulary. Such is for shorthand and convenience of communication—a learning aid. Unfortunately, our church members are familiar with only a few of the theological and ecclesiastical terms we use. In fact, the majority of people are turned off at the use of such words, most of which to them are unembodied and abstract. The unchurched are deaf to them. It is the meaning inside and behind all words (including the Word of God) that provides living symbols and life-saving helps which, when applied to the issues of life as we are compelled to live it daily in the world as it is, makes us more aware of what salvation is.

It will take hard work and much creative thought to apply Church Growth principles to the Episcopal Church, because they are new to this age. Also, biblical illiteracy is high in the Episcopal Church. In addition, it will require transliterating a new technical vocabulary into ordinary Anglican Prayer Book language and the Episcopal way. This is not easy. It will take time since we have been reversing Church Growth for so long. But it is fun and rather exciting. Also, a trend toward growth is long overdue for us. The process is risky. Like the Gospel itself, there is a Cross in it—a price to pay. This is the way of true discipleship in every age, and it greatly differs from a comfortable pew.

We are fortunate in the Diocese of San Joaquin to have the Rt. Rev. Victor M. Rivera as our bishop and leader. Through listening to a tape while driving many lonely miles in our big valley, he became intrigued with the principles that were expounded. Somehow he had long believed in them (as have I). The experience led him into contacting some Church Growth specialists at Pasadena. This was in 1973. Since then we have gradually become a Church Growth diocese, and a sizeable number of our clergy and laity has attended institutes held for both beginners and advanced students. Bishop Rivera's wife, Barbara, is a Church Growth specialist who conducts seminars, and who has spoken to our women in Merced as well as other places in America.

In Merced we started with prayer. Through praying and sharing together, several of us became determined to do something about the vitality and growth of this parish. Six of us attended a Church Growth seminar at the diocesan conference center in December of 1976. We returned home eager to communicate our new insights to the vestry and others, but, as we had been warned, the reaction was very mixed. Yet it was a first step. In May of 1977 we had a Faith Alive weekend, and a Church Growth



The rector and several lay leaders of St. Luke's: Ray Olivers (left), Ed McDonald, Fr. Murphy, Betty Anderson, and George Parker.

*If God does want our church to grow,
the first question essential to answer is,
“What are we doing about it?”*

seminar in the parish that fall led by Dr. David Winscott of the American Church Growth Institute in Pasadena. In January of 1978, four of us attended a five-day advanced Church Growth seminar in Pasadena and from that a series of monthly meetings developed. The entire story is too long to be told here in full. We have come a long way, but we have a long, long way to go.

Meanwhile, we have become aware of certain things which are essential foundations on which this congregation can build. First of all, worship on Sunday morning must be a moving experience for all: feeding the faithful, attracting new people, and making the Real Presence a living encounter, individually and corporately.

Secondly, the spirit of fellowship must be allowed to work through a variety of groups and activities meeting diverse interests and needs. There should be something for everyone.

At St. Luke's we are trying to do this through the Daughters of the King, the Brotherhood of St. Andrew, the Order of St. Luke the Physician, and various guilds of both service and devotion. Our substantial monthly parish magazine, *Chimes*, provides communication within our congregation. We also believe in fun and recreation groups, one of which we call Ambassadors. This fellowship group meets monthly for a potluck and visiting, and offers a place to bring newcomers, as well as sponsoring the annual parish picnic and Christmas tree festivity.

Youth are involved generationally without a gap as we place the emphasis on the parish as a family. We do have our young people at work on special important projects, such as the "Love Loaf" (World Vision) program for feeding the hungry. They are given one-to-one attention through counseling and sharing according to individual needs. Larger group experiences come through attendance at Camp San Joaquin in summer and ecumenical youth activities in the community.

Cell groups are essential for care and nurture; also for growth in Christian maturity and the discovery of each person's spiritual gifts. We have four or five such groups in prayer, healing, study, and Bible. Their size ranges from six to 13 members. The whole tide of spiritual power is raised in the congregation in-

directly by these cells of the body, especially when they join in Sunday worship as experienced intercessors. Out of these groups comes the making of disciples.

We have discovered that until the church grows in commitment to Christ and his body through personal evangelism, social involvement or action is ineffectual. It is now known that the most effective social impact of the Gospel on our culture is through churches with vital worship, personal caring, and strong evangelism. Church Growth is a corollary of the Spirit's work and the increase of spirituality individually and numerically.

Being bathed in prayer is an unending mandate for both priest and people. A vestry that supports the rector, lay leaders and the Church Growth program is indispensable.

In Merced we have a long way to go in Church Growth but, from a small beginning, we have actually experienced some of its principles at work. We have grown in quality more than quantity so far, and by quality I mean a larger core group of people committed to Christ and his church (not just church membership). But we believe that quantity will soon follow. We at St. Luke's have a positive vision of our future potential and a vital work to do which will never be completed, nor have any limits, but which assures us of moving in the right direction.

I must recall how suspicious I was at first, thinking that the very phrase, "Church Growth" smacked of the "numbers game"—"quantity versus quality" (instead of quality *and* quantity), etc. I have always been leery of anything that smacks of manipulation, clever techniques and current shallow schemes that miss the mark—gimmicks that disappear as fast as conceived. I deplore "hucksterism" and "entertainment" as the means for attracting people to Christ—especially when the Cross is circumvented and no commitment challenged. Religion is superficial when it becomes an extension of the world's false values, where commitment to meaning is not in terms of salvation but rather in terms of affluence, personal peace, and "feeling good." Perhaps the statistics of such religion are too large. I don't know. But my qualms were relieved regarding Church Growth as conceived by the In-

stitute at Fuller when I could see a sound, biblically based analysis and application of principles in churches which, under the Lordship of Christ and by the power of the Holy Spirit, are growing into vital, healthy congregations. True growing churches grow because of discipleship and clarity of purpose, the signs of which are manifested and measured by *responsible* church membership. With the capability and vast, hidden resources of persons in the Episcopal Church, just think what could happen if we became serious disciples!

Once I realized the definition of Church Growth functionally, I was sold! Church Growth means, according to Peter Wagner, "All that is involved in bringing men and women who do not have a personal relationship with Jesus Christ into fellowship with Him and into responsible Church membership" (*ibid.*, p. 12).

What other purpose do we have which has higher priority? Has our sophistication robbed us of spiritual clear-sightedness and single-minded purpose? Are we victims of paralysis from analysis? Are we afraid to be simple because of fearing "simplism" while cowering to obvious complexity? Why can't we set priorities and determine realistic goals as Paul did? He prayed as if all depended upon God and then labored as if it all depended on himself. Results? The union of three diverse cultures into one religion and a faith that grew and spread like a mighty forest fire to the uttermost parts of the Mediterranean world. It was neither self-generated nor by accident. Paul was a strategist with a plan under the leading of the Spirit. He put first things first—repentance and regeneration.

The last chapter of Peter Wagner's book is entitled, "God Wants Your Church to Grow!" It is convincing. Can anyone deny that this is what God wants? Certainly no one can prove that he doesn't. It takes faith, but then Scripture says we are saved by faith. If God does indeed want our church to grow (and I believe that he does), then the first question essential to answer is, "What are we doing about it?"

In Merced we started with prayer. In continuing, God has revealed that to grow is natural and not to grow is unnatural. Lack of growth (in creation) is usually a sign of a sickness, something abnormal. We have learned that God always keeps his promise. He will provide the harvest; this is certain. But we provide the labor, and the laborers don't have to be just a few unless we choose not to enter the vineyard and work at whatever hour he calls us. We are finding the making of disciples very difficult, but abundantly meaningful.

May the Lord grow your church . . . our church . . . his church . . . for his glory and the fulfilling of our calling as serious Christians.

The Art of Parish Administration

The administration of a parish calls for visions and dreams, some of which may never be attained in this life, and some of which can and should be attained with available resources in the foreseeable future. Besides the visions and dreams there must be the knowledge and skill to communicate, express, and implement them. The art of parish administration, as we see it, is the blending together of the visionary and the practical in a way which will challenge the hearts, minds, and practical energies of people. We hope that this Parish Administration Number will communicate both visions and practical information to readers.

We hope it is generally recognized nowadays that no one individual, clerical or lay, either has all the dreams or all the skills. In some parishes the rector is an "idea man," and others help him implement his ideas. In other parishes, some other persons may have the new ideas which the rector helps carry out. In still other cases, the priest's role may be to bring people with vi-

AS TIME'S FORECLOSED

*Reflections On John Donne's
Holy Sonnets, VII*

As time's foreclosed,
And scattered skeins for souls
Their moral work's wrapped up,
I seek a pause,
Loosening of the inexorable grasp
Of Judgment's Hand.
At my behest, yet not for me,
For thine own glory's sake
May this be done.

Last word and act are thine, no doubt.
Merely this I pose:
Let time and truth roll back enough
For mine effacement.
I would ignite me,
Consume myself away;
My blood for thine would flow.
Atoning with that in men of thee
Thy care for me becomes.

All needless were redeeming thee,
Preposterous for me!
But as with all thyself
Thou dignifiest man,
Let now be shown once more,
Within thy Closing Act,
A seal of thy perfection,
Reflection of thy love,
With joyful play!

Ware G. King

sion together into partnership with the practical doers. Sometimes it may be a lay person, or a deacon, or another priest, or the bishop, who can bring the priest into effective partnership with others. We have a multitude of gifts in our parishes and dioceses—some frozen, some never recognized, some rejected, some misplaced, some unformed, some defeated, some misrepresented, some forgotten. Those who learn how to open the treasure chest will win the prizes.

Church Growth

The growth of the church, broadly speaking, has been an object of concern for at least some thoughtful Christians in every period in history. In a more narrow sense, the contemporary Church Growth Movement has been making its influence felt during the past two decades, and has been mentioned from time to time in our pages. We welcome in this issue an account of the introduction of Church Growth principles in a substantial Episcopal parish.

The Church Growth Movement has been closely associated with the writings and teachings of Dr. Donald A. McGavran, now Dean Emeritus of the School of World Mission of Fuller Theological Seminary in Pasadena, Calif. (for picture of Dr. McGavran and other information, see TLC, Dec. 17, 1978, p. 10). The penetrating and sometimes painful criticisms which he has made of passive and sedentary Christianity have won him some enemies. He has also been accused of merely "playing the numbers game." His message may indeed have been so misinterpreted or oversimplified, but anyone who knows him personally, or who has benefited from his teaching, knows that such criticism is far from the mark. Although his own personal background is within Evangelical Protestantism, he has been sympathetic to Anglicanism and, as your editor can testify, he and his distinguished associates have been most cooperative with the Episcopal Church.

Spanish-Speaking Episcopalians

There are many signs that Americans are beginning to recognize more fully the importance of Spanish-speaking peoples, both within our own country and abroad. A generation ago, we all knew that there were Hispanic people in the southwest, that people from Cuba manufactured cigars in Florida, and that many Puerto Ricans had come to New York, but most of us knew little else about them. Today we are learning that people from all over Central and South America, from Spain itself, and Spanish-speaking North Americans who have been here longer than English-speaking people, are widely distributed throughout our nation.

We are also learning that Hispanic Americans have great contributions to make to our life and culture. They have of course long ago given us some of our favorite foods (steak, for instance). Artistically, Mexicans are among the most gifted people in the world, with a cultural heritage ranging from such great paint-

ers as Rivera and Orozco to an almost limitless variety of handicrafts and folk arts. Mexicans can make objects of beauty from clay, wood, tin, cloth, paper, straw, or whatever else comes their way. The most serious Hispanic assets for the future may be the characteristic Latin appreciation for family life, love of children, respect for the old, and emphasis on local community and neighborhood life.

Anglicans have often been led to assume that the religious and spiritual history of Spanish- and Portuguese-speaking peoples is totally different from our own. This is simply untrue. In the middle ages, there were many contacts between the British Isles and the Iberian peninsula. In the sixteenth and seventeenth centuries, which were so decisive for the church in both areas, frequent contact continued, both in war and peace. The Tudor and Stuart monarchs of England repeatedly looked to the Iberian kingdoms for their spouses. When you hear Spaniards speak of St. George's Chapel, Windsor, as Capilla de San Jorge, or Elizabeth I referred to as Isabel, it gives you a different perspective.

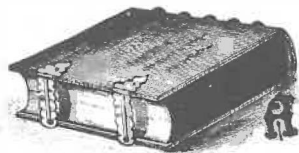
Ask an Episcopal priest to point out parts of our liturgical heritage that came from the medieval English prereformation liturgy, and he may be able to point to much. Ask about Lutheran elements in the Prayer Book, and knowledgeable priests will indicate some items. Ask about material deriving from the ancient Mozarabic rite of Spain, and you will probably en-

counter silence. Yet it is there, and deserves to be known.

It has often been supposed that all Latin Americans are Roman Catholics. This of course is not true. Many of those who are not would, however, welcome the Catholic aspects of Anglicanism. Our Episcopal history in Latin America should be better known. In a number of areas our work was begun at the invitation of the people living there.

Pentecostals, Baptists, Presbyterians, Methodists, and Roman Catholics all have enterprising work among Hispanic people in the United States. After many delays and mistakes there are signs that the Episcopal Church is awaking to its neglected opportunities in this field. The Hispanic program of the Episcopal Theological Seminary of the Southwest in Austin, the Hispanic American Commission of Province VII, and the Instituto Pastoral Hispano in Stamford, Connecticut are examples of promising developments. Politics are always important in Latin America, but we do not believe that the Episcopal Church is in the position to intervene constructively in that dimension of Latin life. We do believe that we have a religious heritage to share, and we do believe that Hispanic peoples, and Portuguese peoples, have much in their religious heritage to share with us. We believe that this field deserves serious consideration in the next General Convention of the Episcopal Church.

From the Past



Missionary Woes (1896)

Among the woes of missionary life we find it stated in an English paper that a returned missionary from Manitoba spoke of his wife as having all her teeth "dragged out" by being forced to eat pemmican as the only attainable meat. We fear she was not a woman of devices.

Chicago (1888)

Perhaps no city has suffered from misrepresentation more than Chicago. The latest is by Mr. C.D. Warner, in *Harper's*, who says, "Chicago is becoming modest!"

Prison Reform (1896)

The officials of the Illinois penitentiary at Joliet have made an innovation in prison discipline which we believe will be attended with excellent results. We wish the plan might be generally adopted in all prisons. The stripes, which have hitherto distinguished the convict

dress, are to be almost entirely omitted after January next. Prisoners of docile spirit and clean records are to be clad in suits of cadet gray, and those with records not quite up to mark are also to wear the gray, but with enough of a stripe to mark the distinction. The suits will be changed to blood red for all insubordinates. The officials hope that this plan will promote good discipline and cultivate self-respect. The suit now used levels all convicts down to a common degradation; the new dress will distinguish between bad, better, and best.

Faint Praise (1888)

... The great misfortune of the Church of Rome is that she is unable to confess that she makes progress and improvement with the times; but progress and improvement she does make. Already she feels the advantage of the loss of secular power. Already she sees what gain she can make by alliance with the public school system. As for burning Protestants at the stake again, she

might have all the power that civil governments could give her to do it, but she would not kindle a single fire (quoted from *The Standard and Church*).

Advertisement (1896)

Is your brain tired? Use Horsford's Acid Phosphate. Dr. Y.S. Troyer, Memphis, Tenn., said: "I like it best in cases of overwork, tired brain. It recuperates the brain, and enables one to think and act."

Tentmakers (1896)

There is a great deal of nonsense spoken and written now about the workman, as if work done with hands was nobler than any other work. We all respect and honor the artisan, but when work is talked about, remember there is plenty of hard, exhausting work, honest, industrious, fruit-bearing work, done every day and everywhere by men who never stir from their office chairs, and never had a grimy face or soiled clothes. Take St. Paul, he knew well enough that when he stood under the shadow of the great statue of Minerva at Athens, and preached Christ, he was doing a grander work than when he was making hair-cloth tents; Paul the Apostle was certainly a more important person than Paul the workman. There is no particular merit in work as mere labor. You must take in the end for which it is done before you can glorify it much.

Every Man and His Mimeograph

By RAE E. WHITNEY

Parish letters and Sunday bulletins are, I suspect, a curious phenomenon of this century. I've heard it said that the proper gifts for a priest on his ordination day are a Bible, a chalice and a mimeograph machine. This may not be too far from the truth.

I read and enjoy a great many parish letters and bulletins both from churches in this country, from England, and from friends as far away as New Zealand, "for," they say, and rightly, "this is the best way we know of giving you the 'flavor' of what is going on in our parish."

Rae E. Whitney, a member of the planning committee for the Triennial meeting of the Episcopal Church Women later this year, lives in Scottsbluff, Neb., with her husband, the Rev. Clyde E. Whitney. Formerly resident in London, England, she served on the staff of the Fellowship of St. Alban and St. Sergius, well-known Anglican-Eastern Orthodox ecumenical organization.

Parochial writings also reveal a great deal about the priest, who rarely delegates the job of editor to another, and even when he does, there is always a "Rector's Column," under some suitable label or other, in which he seeks to communicate with his people, especially those who are often missing from the pews. Only this summer in England, a friend gave me the letter from her parish because, she said, "I want you to see what sort of person the rector is; he is such a fine man."

Some priests show themselves as frustrated writers, who use these means of expressing their literary abilities. Some just express frustrations.

A few use this method to rebuke—occasionally in language that makes one wonder how "they" can put up with "him," no matter how justified or irate he may feel.

Some never talk of any activity in the parish other than their own. Some present traditions of the church as "gospel," trying to instill guilt in those who cannot conform.

Then there are those who load up the parish letter with quotations from their brethren's letters—not always chosen with discretion, making some readers, I am sure, want to say: "Father, I can read elsewhere what others think . . . I would much rather know how you cope in difficult situations, and what your faith means to you."

And then, fortunately, there are the joyful parish letters—full of hope and enthusiasm—especially of appreciation. Love and compassion shines forth from many pages, with encouragement to the depressed, and opportunities of service to God and neighbor offered to all.

Some letters are beautifully typed, others are scruffy and loaded with over-strikes. Some are "illustrated" and some have very tiny space crammed with words. But even the very best occasionally mis-spell, or else say something definitely not in the mind of the writer. There is a joy in finding these occasional gems because as often as not there is more teaching in the unintentional than there had been in what was intended. I want to share two of these.

I found the first in a bulletin that the priest had prepared for the Eve of the Epiphany. The whole Festal Eucharist was carefully spelled out, what to do and when to do everything, including the lighting of the congregational candles which were to be taken home. At the end of the order of service in block capitals there was this sentence, which unconsciously summed up so much of the cautiousness that plagues our Christian witness: "IF SAFETY PERMITS, THE LIGHT OF THE WORLD MAY BE CARRIED INTO THE WORLD."

The other arrived in my mailbox this summer. Who actually typed the enclosed July calendar, I don't know, but for all five Sundays, the 9:30 a.m. family service was designated as "Euchrist" (sic). As I read it, I wished that every celebration might proclaim "You, Christ!" instead of ourselves.

The pen is mightier than the sword, and the mimeograph can be responsible for touching more souls than the pulpit. Thus it would be nice if occasionally each rector-editor would sit down and evaluate just what the "parish-writings" are for, what he hopes to achieve, and maybe even ask the faithful what they would like to see and read in their parish paper.

January

Sky dries crystal and turquoise on
this January afternoon;
The sun after morning showers
splashes white wine in the city park
and with
Cold wind skirting great buildings and rustling one
last leaf in old flower beds
we wonder
on this sweet Sunday
about our intoxication
with this afternoon,
with all this joy,
if
on the day we die
we might deeply regret
taking our leave if winter days
can so
inebriate
us with all this silver and gold.

LaRhette S. Swann

BOOKS

Thoughtful and Practical

THE NEW LAITY: Between Church and World. Edited by Ralph D. Bucy. Word. Pp. 216. \$7.95, paper.

Twenty years ago, Hendrick Kramer wrote *A Theology of the Laity*. He wove together an impressive and important theological statement on the biblical and historical roots for the growing lay movement. Until now, there has not been a comparable work even though the need for a more contemporary voice has been urgent. Now we have many voices published together in this excellent volume.

These writings grew out of a conference of the same name held in Dallas in 1977 designed to help American Christians of different churches understand the growth and development of the lay movement in our various traditions over the past few decades and to plan for some common tasks in support of that movement. The result is a fine collection of thoughtful and practical essays which hammer away at a simple theme: all Christian laity are called to corporate and individual ministry in the world.

The problem facing all of us at the local church level is that so few Christians have a real sense of being called to minister. Even fewer have a strong sense of how to express that ministry.

These essays give fresh understanding to the meaning of vocation and serve as a call to ministry for the laos. The practical examples are complemented by reflections on the biblical and dogmatic theological roots for ministry.

One of the dismissals in the Proposed Book of Common Prayer declares "Let us go forth in the name of Christ." The ecumenical voices assembled in *The New Laity* speak to us in our going forth with an affirmation of what we are called to do in the world.

BARRY MENEZ
Staff Officer, Lay Ministries Office
Episcopal Church Center
New York City

Mandatory Reading

TO HEAR AND TO HEED: The Episcopal Church Listens and Acts in the City. By Joseph A. Pelham et al. Published for the Urban Bishops Coalition by Forward Movement. Pp. 80. \$2.00 (25% less for 10 or more copies) plus postage.

I do not think I can say enough about this small book with a devastating impact. It is a collection of essays, addresses and messages by members of the Urban Bishops Coalition resulting from the urban hearings throughout this country (Seattle, Chicago, Newark,

Washington, and Birmingham) and in Panama. . . . From "I Am A City Man" by Bishop Walker of Washington, through "The Episcopal Church In The Urban Crisis: The Decade Ahead" by Dean Joseph Pelham, Rochester Center for Theological Studies, the reader is given a full report of the urban problems as lived and told by 156 people who experience them daily. If you are a church person with a little touch of masochism, you must read this book as it makes us painfully aware of how the church failed to understand the reality of city living, and consequently fails in its ministry there.

As usual the list of problems includes housing, employment, the aged, health care, racism, sexism, and one more, "the need for some control over our own lives." The latter portion of the book outlines the action and strategy which should be taken in order to get at these problems as soon as possible. We must commend the bishops for completing the public hearings and not only publishing the problems, but also giving direction and possible approaches for our ministry.

I do believe now that no more time should be spent on better plans for the city ministry. The suggestions in *To Hear and to Heed* are excellent and well-founded. After a necessary period of educating and nurturing, the plans of action should begin. For the next few months I would hope every parish in the country would make this book mandatory reading, and its contents used for mandatory discussions, so that talking about the urban crisis will be replaced by the vital ministry to the people of the cities.

(The Rev.) EDWIN H. CROMEY
Headmaster, St. John Baptist School
Mendham, N.J.

Monumental Achievement

THE STUDY OF LITURGY. Ed. by Cheslyn Jones, Geoffrey Wainwright, and Edward Yarnhold, S.J. Oxford University Press. Pp. 547. \$19.95 (cloth), \$8.95 (paper).

The Study of Liturgy is a major book. It deserves a place in parish libraries, and on the bookshelves of priests and seminarians, as well as lay people interested in the study of Christian worship. It is intended to be a successor to the great work of Lowther Clarke and Charles Harris on the Anglican Prayer Books, *Liturgy and Worship*. It is both narrower and broader than the earlier work, and is therefore both less and more useful.

While *Liturgy and Worship* dealt primarily with the Prayer Books of the Anglican Communion, *The Study of Liturgy* is ecumenical both in authorship and content. Distinguished Roman Catholic, Methodist, and Orthodox scholars are among the contributors, and Roman, Byzantine, Lutheran, Reformed, and

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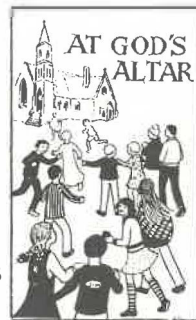
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Free Church liturgy are also considered. On the other hand, it has narrowed its focus from the entire spectrum of liturgical rites to Initiation, Eucharist, Ordination, Office and Calendar. A sincere attempt has been made to deal with American liturgical revision, but it remains primarily a book by Englishmen about English worship. The sole "foreign" contributor is Pere Gelineau, whose article "Music and Singing in the Liturgy" makes the important point that singing is not an adornment but a fundamental constituent of worship.

Each section begins with an extensive bibliography. These are particularly valuable, although they are weak on books published in the United States. The articles themselves, like most such collections, are of uneven quality, although I would characterize none as bad. The editors have wisely made no attempt to harmonize the divergent views of their authors, who occasionally contradict one another, as scholars will. The scholarship is generally good and up to date, although there are some curious lapses, such as the failure of the article on Medieval Western rites to mention the latest and best edition of the Gregorian Sacramentary, that of Jean Deshusses, or of that on the Byzantine liturgy to consider the work of Thomas Mathews on the place of the *skewophylakion* in the preparation of the gifts.

I consider the most important article to be "The Formative Period—Cathedral and Monastic Offices" by W. Jardine Grisbrooke. Our failure to understand this distinction is a principal cause of the weakness of most reforms of the liturgy of the hours.

The Study of Liturgy lacks brilliant original forays such as Harris' essay "The Visitation of the Sick" in *Liturgy and Worship*, but it is a serviceable and useful collection. I disagree with specific conclusions of some authors, but so do other contributors. The work is not perfect, but it is a monumental achievement which I recommend to all who wish a good basic discussion of liturgical studies today.

LEONEL L. MITCHELL
Professor of Liturgics
Seabury-Western Theological Seminary
Evanston, Ill.

English and Spanish Editions

A TREASURE HOUSE BOOK OF CHILDREN'S BIBLE STORIES. By Edward G. Finnegan. Paintings by Ben Stahl. Illustrations by Seymour Fleishman. Consolidated Book Publishers, Chicago. Pp. 255/16 page Bible story quiz book. \$7.95, hard cover.

This large, attractive book is also available in a Spanish edition. The familiar Bible stories from the Old and New Testaments are told in simple con-

temporary language. The print is large and set in two columns on each page for easier reading. Ben Stahl's full-page paintings are especially fine, with something of the flavor of El Greco. Seymour Fleishman's traditional illustrations are adequate and add to the interest of the text. A supplementary quiz book includes questions and puzzles and is a good (and enjoyable) teaching aid. At \$7.95, this sturdily bound and handsome volume is a bargain.

BIBLE STORIES FOR CHILDREN: David and Goliath, The First Christmas, The Tower of Babel, Noah's Boat, The Wise Men, Samson. Consolidated Book Publishers. Six books, 16 pages each. \$1.95 each.

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E.S.W.

Old-fashioned Allegory

THE BOOK OF THE DUN COW. By Walter Wangerin, Jr. Harper & Row. Pp. 241. \$6.95.

In spite of the vivid characterization of its animal heroes, this novel is not really a fantasy in the tradition of Lewis, Tolkien, or Adams. It is an old-fashioned allegory, in which the action has been deliberately removed from contemporary reference. Wangerin, a Lutheran pastor, places his epic struggle of redemption from evil in an age when "the earth was still fixed in the absolute center of the universe. It had not yet been cracked loose from that holy place, to be sent whirling—wild, helpless, and ignorant—among the blind stars."

In keeping with the book's purposeful archaisms, it is significant that at key moments the characters speak in Latin. These are an eclectic gathering, mostly borrowed from medieval sources. The rooster Chauntecleer, and his wife, fair Pertelote, rule over such subjects as John Wesley Weasel, the Widow Mouse, and a humble dog, Mundo Cani—whose loving self-sacrifice saves their world from the monstrous Wyrms *sub terra*.

Wangerin is a skilled craftsman, whose battle scenes are described with brutal gusto. The action is fast-paced, gripping, and to the point. Unfortunately, the moral never seems to derive naturally from the story. Rather, the plot is tailored to fit the requirements of a rather obvious conclusion. It is no mean feat to be able to introduce theological debates into a novel without disrupting the story, and this Wangerin

has successfully done. Perhaps, though, he gets away with it, because *The Book of the Dun Cow* is more historical pageant than drama. Next time, its talented author may relax enough to write a fable for our time.

PHOEBE PETTINGELL
Denby Island, Three Lakes, Wis.

Good Popular Survey

THE REAL PRAYER BOOK 1549 TO THE PRESENT. By William Sydnor. Morehouse-Barlow. Pp. 124. \$3.95, paper.

Every English and American Prayer Book from Cranmer's first in 1549 to the 1976 American Proposed Book has brought forth those who have revelled in its appearance and those who have rebelled against its coming to pass. This

is the sustaining theme of this popular history of the Book of Common Prayer by William Sydnor, well-known Episcopal clergyman. Through a judicious selection of events and quotations he maintains his theme quite well.

Another well-presented theme is that Prayer Book revision—change—is inevitable and desirable. There is no such thing as "The Real Prayer Book"—which was a hope and concern of one of the author's former parishioners. Sydnor believes many of the Prayer Books (the American more so than the English) were good for the time in which they were published and were generally acceptable to the church of that time; however, the changes and chances of life in church and world have necessitated periodic revisions of the church's liturgy. Historically speaking, one might find the author somewhat too pessimistic about

the worth and value of the English 1662 Book, and far too optimistic about the American 1892 Prayer Book.

The material on the English Book from 1549 to 1662 is very factual, fast paced, perhaps hectic. Readers who do not have a good knowledge of English church history may have some difficulty with the various events, personalities, offices, and institutions of the Church of England which are often mentioned with no explanation. The presentation of the American Books is calmer, clearer, and,

POET'S PROPER

(St. Peter: January 18)

Cephas

I told him he was God's Anointed
Then told him how to run his life.
I saw him glow with holy power,
Then lectured him on tent placement.
I asked him to teach me his way,
Then would not let him wash my feet.
I swore allegiance through death and past,
Then swore him thrice a stranger to me.

When he died of suffocation,
I was hiding.
Then came the poor, befuddled,
Half-hysterical ex-whore,
Saying the grave was tenantless.
I ran, lost the foot-race to the younger man,
But still entered first with older unselfconsciousness,
And saw the scattered rags.

He came to me, pierced yet more alive
Than before.
Fearful, I spoke less, listened more
But still missed the point.
I, a fisherman, feed sheep?
He left, I hid again, with the others,
Hoping it would all calm down
And hurt less.

Tomorrow is Pentecost. Perhaps
The new day will bring
Some notion what to do with the rest
Of my life.
I can't seem to sort it out just yet.
The only thing that's clear is that
He loved me.

James P. Lodge, Jr.

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with the exception of 1892, generally well done. The best and longest chapter covers the 1976 Proposed Prayer Book.

The forthcoming 1979 General Convention with its final vote on the 1976 Book, and the fact that many of the scholarly and popular histories of the Prayer Book published in the last few decades are either out of print or often

inaccessible, make the appearance of this book timely. Those familiar with the Prayer Book's history will find little new in this book, but for those in need of a brief popular survey of the history of the Book of Common Prayer, this one will serve well.

(The Rev.) RICHARD M. SPIELMANN
Rochester, N.Y.

A Laymen's Program

By JACK L. DAVIS

In 1958 a men's group was organized at St. Paul's for the promotion and development of the parish. The objective of drawing men into participation in parish life was first tried through all kinds of group activity such as small dinner meetings and study sessions. It was later decided that the most effective ongoing outreach to parish men could be accomplished through a regular direct mail program of stimulating pamphlets, tracts and reprints of lectures and editorials.

As in many other places around the church, the parish experienced a financial and membership slump at the end of the '60s. The Episcopal Men responded by looking at the many and complex reasons for this decline and began changing the focus of parish life. Symbolic of this change was that the direct mail campaign is now directed toward newcomers to the city. For the past five years at 90 day intervals a list of newcomers is secured for this purpose. Three things are mailed to each new family. The first is a letter of welcome to their new home and to the parish. The second comes one month later and is an explanation of what to expect when visiting an Episcopal Church. The third is a message of some moral and Christian persuasion such as a reprint from THE LIVING CHURCH.

Newcomers to Visalia know immediately that there is an Episcopal Church and something about its life. Maybe the most important thing they learn here is that the church is reaching out to them in an open and caring way.

Remarkable progress has been made at St. Paul's in the '70s. The Episcopal Men do not want to infer that the progress made is entirely due to its direct mail program. Reaching out to others around us with the traditions and reasonable faith we cherish has visibly strengthened them and us. In conclusion the Episcopal Men believe, as Elbert Hubbard once remarked, "If I can give a man a thought, I've helped him. But if I can make him think, then I've indeed done him a service."

Jack L. Davis is director of the Episcopal Men, St. Paul's Church, Visalia, Calif.

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Refer to Key on back page.

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HAMPDEN-SYDNEY COLLEGE
JOHNS MEMORIAL CHURCH
The Rev. John H. Loving, r; the Rev. John H. Emmert, chap.
Divine Service, Sun 11; Canterbury Supper & Program Sun 6

MADISON UNIVERSITY Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
The Rev. James P. Lincoln, r
Sun 8, 10:30; Thurs 7

The Directory is published

in all

January and September issues.

If your Church serves in a College Community, and your listing is not included, write the Advertising Manager for the nominal rates.

NEWS

Continued from page 8

Stewardship and Divestment has developed a highly organized campaign in pursuit of their goal which they say is primarily a moral issue. They have been writing to seminary trustees, distributing pro-divestment fact sheets and coordinating strategy with neighborhood churches and nearby Columbia University.

Union students first began circulating petitions against investment in South Africa last spring, resubmitting the same request to the board of trustees in October.

A recent address by Donald J. Woods, banned South African journalist, was the first in a series of planned actions and discussions sponsored by the coalition. Woods, former editor of South Africa's *Daily Dispatch* who fled South Africa after being placed under a ban, criticized apartheid as a universally recognized "crime" and a "travesty of foreign policy."

Unfortunately, said Woods, the church, which is the agency which ought

to take the greatest concern in issues of morality, "has failed in South Africa over this issue. If it has said anything, it has usually come too late."

Economics is what undergirds the moral conflict, he said. "Apartheid could not survive without Western economic support. . . . Every dollar invested there does not help blacks [a common argument advanced by divestment critics] . . . but helps whites continue to oppress the black majority."

Investment in a country like South Africa, says Bill Crawford, an organizer of the student coalition, is like sweeping the dirt under the proverbial carpet—all in the name of a good cause. "I have different people on the board," he said, "passing me articles . . . about how we are 'helping' our black brother by our investments there. That is really naive."

Dr. Gatch said that several of the seminary's stocks are invested in multinational companies that "need to be examined for their level of involvement with this [apartheid] issue." Before the board meeting he expects there will be an analysis of those companies with which the seminary is involved.

PEOPLE and places

Positions Accepted

The Rev. **Robert R. Elfvin** is rector of St. Luke's Church, Des Moines, Iowa.

The Rev. **Herbert C. Gravely, Jr.**, is interim rector of Emmanuel Church, Southern Pines, N.C.

The Rev. **Carroll B. Hall** is supply priest at Grace Church, Weldon, N.C. and the Church of the Saviour, Jackson, N.C.

The Rev. **Patti Handloss** is to be locum tenens of St. Dunstan's Church, Dover, Mass. Add: Box 202, Dover, Mass. 02030.

The Rev. **Stephen Haponstahl** is rector of St. Luke's Church, Cleveland, Ohio.

The Rev. **Clyde L. Ireland** is rector of Calvary Church, Richmond, Texas. Add: 806 Thompsons Rd., Richmond, Texas 77469.

The Rev. **J. Raymond Lord** is rector of Grace Church, Hopkinsville, Ky. Add: 216 East 6th St., Hopkinsville, Ky. 42240.

The Rev. **Charles Thomas Midyette III**, is rector of St. Philip's Church, Durham, N.C.

The Rev. **Walter E. Neary** is chaplain of the Bishop's Schools, La Jolla, Calif. Add: Box 1948, La Jolla, Calif. 92038.

The Rev. **Charles T. Rines** is rector of Trinity Church, Escondido, Calif. Add: 845 Chestnut St., Escondido, Calif. 92025.

CLASSIFIED

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

BOOKS

THEOLOGICAL BOOKS. Used, new, antiquarian, reduced price. All subjects. Ask for list LC. **PAX HOUSE, Box 47, Ipswich, England.**

CHURCH MUSIC

ST. MICHAEL'S MASS Rite II, Proposed BCP with revised Proper Prefaces, etc., by Benjamin Harrison. Send \$1.75 for complete Packet of Priest/Organist/Pew editions: **Music for Eucharist, 6630 Nall Ave., Mission, KS. 66202.**

GLORY TO GOD—music by Clark Kimberling for The Holy Eucharist, Rite II. Choir-organ edition (16 pages), \$1.20; congregation (6 pages), \$.30 or \$22.50 per 100. **University Press, Box 329, Evansville, IN 47702 (phone 812-479-2376).**

FOR SALE

IF you buy palm crosses made in Africa, you help people whose income is \$55.00 per year to buy the bare necessities of life, and to fill health and educational needs. All work done in this country is volunteered. Orders are acknowledged and must be received by March 25 to guarantee delivery by Palm Sunday. Rates based on \$4.00 per 100; \$2.00 per 50, in units of 50 only. Only individual size palms are available. **African Palms, P.O. Box 575, Olney, Md. 20832.**

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.**

POSITIONS OFFERED

MATURE person or couple to manage or operate a small church-related home for older persons located in Greensboro, N.C. Write: **P.O. Box 7381, Greensboro, N.C. 27407.**

POSITIONS WANTED

ORGANIST-CHOIRMASTER, full or part-time, churchman, married, M.Mus., A.A.G.O., experienced. Church-college combination considered. Reply **Box J-400.***

PROPSERS

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

RETIREMENT VILLAGE

RETIRED? INFLATION PINCHING? Live independently, ranch house, \$75 month, plus improvement charges—monthly fees. **National Church Residences, Waverly, Ohio 45690.**

SUN CITY—Buy now—retire later. EZ terms, 60' x 100' mobile home lots. **National Church Residences, Box 1658, Sun City, Ariz. 85351.**

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

WANTED

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.**

CLASSIFIED ADVERTISING RATES

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

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

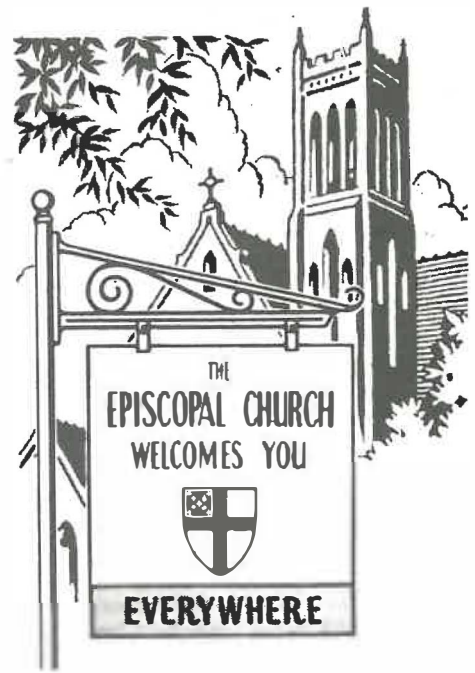
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CHURCH DIRECTORY

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



ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price; the Rev. Earl E. Smedley; the Rev. W. Thomas Power
Sun H Eu 8 & 10, Wed 11 & 7:30

SANTA CLARA, CALIF.

(and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie
Sun HC 8 & 10; Wed HC & Healing 10, HC 7:30

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol, D.D., S.T.D., r
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S). Daily 10

ST. PAUL'S

2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 8:15; MP 6:45, EP 8; C Sat 5-8

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

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

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

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; Mon 5:15

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

KEY — Light facetype 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.

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

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.

Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC & HS, Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S

Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 & 9:30 HC, 9:30 Ch S, 11 MP & Ser (HC 1S) 4 Ev-Special Music. Wkdy HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs. Fri & Sat 5:15. Church open daily 8 to 6

EPIPHANY

1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun 8, 9:15, 11, 12:15 HC, & 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
Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7, 10. EP 6. C daily 12:40-1, Fri 5-6. Sat 2-3, 5-6, Sun 8:40-9

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the Rev. 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

TROY, N.Y.

ST. PAUL'S Third and State St.
The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh Wilkes, d
Sun H Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu 12:05. HD anno

CHARLEROI, PA.

ST. MARY'S 8th and Lookout Ave.
The Rev. Keith L. Ackerman, r, the Rev. Jack V. Dolan, c
Sun Mass 8:30, 10:30. Daily: As announced. American Shrine of Our Lady of Walshingham.

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

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

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. Jacques Paul Bosslere, 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

OCONOMOWOC, WIS.

ZION PARISH Rockwell Place
The Rev. Thad B. Rudd, the Rev. Daren K. Williams
Sun Masses 8, 10; Daily except Mon

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