

# THE LIVING CHURCH



At Entebbe Airport, Uganda, exiled Anglican bishops arrived home: (from left) Bishop Melkisedek Otim, Bishop B. Y. Ogwal, and Bishop Festo Kivengere were welcomed by Archbishop Silvanus G. Wani and Dr. Stan Mooneyham, president of World Vision International. Bishop Kivengere, who fled Uganda in 1977, declared to the crowd of more than 100, "With God's help, we will put together the broken lives of our people."  
RNS



# THE LIVING CHURCH

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- 18. Bernard Mizeki
- 22. St. Alban
- 24. Pentecost 3 (Trinity 2)
- 25. Nativity of St. John the Baptist

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On Whitsunday we looked at an interesting passage by Jeremy Taylor. Let us return to this distinguished and venerated Anglican author and see what he has to say about the Doctrine of Creation. But what manner of man was he?

Jeremy Taylor was born in Cambridge, England in 1613, and educated in the university there. After ordination as a deacon and priest he devoted himself primarily to academic study until his exceptional talent as a preacher brought him to public notice. This, together with his learning and his devotion to Anglican principles, won for him the friendship of William Laud, Archbishop of Canterbury, and of King Charles I. Meanwhile, the English Civil War broke out, the Puritan rebels seized control of the country, and soon beheld both archbishop (1645) and king (1649).

Under the Puritan Commonwealth headed by Oliver Cromwell, Anglican clergy who remained faithful had to live furtive lives. Taylor supported his family by teaching school, by serving as the private chaplain of a noble family in Wales, and by writing. In spite of his undisguised Anglican loyalties (for which he was repeatedly sent to jail), he soon became one of the most respected religious writers in the nation. Then the Conway family offered him refuge on their estate in Ireland. After Charles II returned to the throne, Taylor was consecrated Bishop of Down and Connor in Northeastern Ireland in 1661, and later given supervision of the adjacent Diocese of Dromore. He was also Vice-chancellor of Trinity College in Dublin. He tried to be a pastoral bishop in this highly turbulent period, and died in 1667 of an illness said to have been contracted when visiting a sick man. He is remembered in our calendar on August 13, the date of his death.

Taylor is an outstanding figure among that group of classical Anglican writers known as the "Caroline Divines." *Caroline* means pertaining to Charles — in this case to the period of the two kings, Charles I and Charles II, who reigned during the middle of the seventeenth century. *Divine* is an old fashioned word for theologian.

Writing in a great era of English literature, Taylor is considered one of the greatest writers of English prose. He was not a systematic theologian, but was primarily concerned with Christian ethics and conduct, and the practice of a devout and holy life. Hence when Taylor speaks about the mystery of creation it is in terms of the effect on us of the knowledge of this doctrine. What he has to say appears notably in his perhaps most famous book *The Rules and Exercises of Holy Living*, generally known simply as *Holy Living*.

Here he explains the awareness of the presence of God as a basic factor in the development of the spiritual life. He finds a "real presence" of God at all times and in all places because of the continuing fact that he is maker and sustainer of all things.

That God is present in all places, that he sees every action, hears all discourses, and understands every thought, is no strange thing to a Christian ear, who hath been taught this doctrine, not only by right reason, and the consent of all wise men in the world, but also by God himself in holy Scripture. "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth?" "Neither is there any creature, that is not manifest in his sight: but all things are naked and open to the eyes of him with whom we have to do." "For in him we live, and move, and have our being." God is wholly in every place; included in no place; not bound with cords, except those of love; not divided into parts, not changeable into several shapes; filling heaven and earth with his present power, and with his never absent nature. So St. Augustine expresses this article. So that we may imagine God to be as the air and the sea; and we all enclosed in his circle, wrapped up in the lap of his infinite nature; or as infants in the wombs of their pregnant mothers: and we can no more be removed from the presence of God than from our own being.

(Chapter I, Sect. III)

During the next two weeks we will explore further in the thought of this great Anglican writer.

THE EDITOR



# LETTERS

## Active Retirement

Fr. Kloman's article ["The Fellowship of St. John," TLC, May 6] was most helpful and inspirational. The Fellowship of St. John for the retired clergy of the Diocese of Washington will, I am sure, have chapters all over the country within a year's time because groups of retired priests will be anxious to follow the excellent lead set by Washington.

I presume to make a suggestion: Chapters of the fellowship should ignore diocesan boundaries. Many retired priests live closer to other see cities than their own (three in my case). And of course a chapter doesn't need a see city at all for its own life and the fellowship amongst its members. The time and cost of travel must be considered. We don't all live in a compact diocese like Washington (D.C. and four counties). There are 17 counties in my rural *deanery*, and further west the areas are even larger. Retired priests from two or three or four dioceses could have all the values of the Fellowship of St. John and still do work for their own bishops.

The article tells clergy who are about to retire that they need not fear a life of useless boredom. I have just been trying to write a schedule that will limit me to 40 hours a week in my work for the bishop, RACA, and a tiny mission.

Fr. Kloman did not mention the opportunities for retired priests to serve as non-stipendiaries for small congregations. There are many mission churches whose vicars live elsewhere and get to them for a fast hour on Sundays and maybe a half-day during the week. Sometimes housing is available (we live in the best rectory I've had in 40 years) and sometimes utilities and other fringe benefits are provided. The retired priest remains retired, but he has an altar and a few loyal communicants; he feels useful and he is useful; his ministry is not chopped off on his 65th birthday.

(The Rev.) S. H. N. ELLIOTT  
St. John's Church

Albion, Ill.

• • •

Writes Dr. Felix Kloman: "The church has a great resource available in its retired clergy." I doubt if anyone, other than retired clergy, believe this to be true. It comes as a surprise, I suspect, to most retired clergy to discover the extent of indifference to this resource. It is not unusual to be offered opportunities for supply work during vacations, illnesses or between rectorships, and these are much appreciated. But it would seem that there is little, if any, need for whatever wisdom or "know how" may have been accumulated in long experience.

Dr. Kloman's fellowship for retired clergy is a source of pleasure and comfort for all involved. But it does not touch upon the heart of the problem which is distrust of anyone or anything old and the supposition that anything new is good. This problem must be addressed constructively by our contemporary leaders if the "great resource" in the church's retired clergy is to be used.

(The Rev.) FREDERICK M. MORRIS  
New Canaan, Conn.

## A Few Kind Words

I am writing to express my appreciation for the many good articles and editorials in THE LIVING CHURCH through the years and especially recently, such as "The First Article" series and "A Very Incompetent Rector" [TLC, April 29].

Also, as a retired clergyman of a little less than a year, I found very helpful "Purpose or Perish" by George Wickersham and "Lo, I Come to Do Thy Will, O God" by Frederick Ward Kates [both in TLC, April 15].

(The Rev.) WATIES R. HAYNSWORTH  
Charleston, S.C.

## Near No to Neo-Oxford

In an interesting letter (TLC, May 6), Elizabeth M. Robinson stated that she was an Episcopalian, an Anglo-Catholic, and upset about the present condition of the church. She expressed (1) a belief that those who stay in the church can defend the catholic faith better than those who leave, (2) a hope that another "Oxford Movement" would be started in the Episcopal Church, and (3) a hope that there are some bishops and priests available to commence such an undertaking. Although her statement of belief might constitute interesting subject matter for a debate with inconclusive results, my major interest is in responding to her well-expressed hopes.

A review of the history of the past nearly-20 years will indicate that a second or neo-"Oxford Movement" has already taken place in this country. The Oxford Movement of 1833 and thereafter involved three ecclesiastical parties, i.e. Apostolic/Tractarian, Liberal/Latitudinarian, and Evangelical. Although there was a high threshold of tolerance, divisiveness was *really* averted because the parties existed within the *state* or *established* Church of England. Although for many years there was a high threshold of tolerance in the Episcopal Church, it was and is not a *state* or *established* church and, therefore, no second thoughts regarding division in same need be entertained. Thus, the second or neo-"Oxford Movement" has concluded with the Evangelicals represented by the Anglican Orthodox Church (1963), the Liberal/Latitudinarians represented by

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the Episcopal Church, and the Apostolics represented by the Anglican Catholic Church. Therefore, if some of the bishops and priests of the Episcopal Church commence an undertaking such as a third "Oxford Movement", it is hoped that it will serve some *useful* purpose.

(Dr.) ARTHUR WILKINSON  
Stroudsburg, Pa.

### Anglican Quadrilateral

Regarding the editorial [TLC, May 13] on the proposal by the Standing Commission on Ecumenical Relations for updating the Chicago-Lambeth Quadrilateral, I should like to bring to your attention two questions that bear on this subject. They were raised at a summer school at St. Augustine's College in Canterbury in 1964 by Prof. Anthony T. Hanson of the University of Hull, who subsequently amplified them in a valuable book published a year later, entitled *Beyond Anglicanism*.

Dr. Hanson asks first, and this, I think, is a basic question, "Is the Quadrilateral a maximum or a minimum? That is to say, do Anglicans, when they refer to it, mean 'These are our maximum demands; accept them and we will not absolutely insist on anything more, much though we might desire more.' Or is the meaning rather, 'This is our ab-

solute minimum. Only if you can begin from here will we recognize your existence sufficiently to negotiate with you. But in the course of negotiations you will find that we shall ask more than this'" (*Beyond Anglicanism*, p. 55).

He then goes on to point out that, in general, non-Anglicans have seen the Quadrilateral as a maximum, whereas Anglicans have tended to treat it as a minimum — a point where we begin, instead of what we would like to find at the end of the negotiating process. It seems to me to be quite important for us to know which of these two positions we are going to hold. Are the four points of the Quadrilateral, however updated they may be, all we will ask, or are they the starting blocks from which we will take off?

In reading the statement by the Standing Commission, I can't make out which of these positions they would hold, even if they have given the question any consideration. I think that before we ask any other Christian body to talk with us about unity, we ought to know just where we ourselves stand, and what the function of the Quadrilateral really is — a maximum or a minimum.

Dr. Hanson's second question was originally raised in 1947 by Bishop Lesslie Newbigin of the Church of South India. He writes; "The Quadrilateral is

intended to define the outlines of a church, but it makes no mention whatever of those who primarily constitute the church, the people of God. We have Scripture, creeds, sacraments, ministry, but no people." As Victorian churchmen were concerned with having a church building planned along "correct" lines, and did not stop to ask whether it was rightly planned for those who might use it or what was to take place inside it, so with the Quadrilateral. "It concentrates on erecting a 'correct' building; it seems to ignore those who are to use the building. . . . What Bishop Newbigin misses in this formula is any reference to the mission of the church, any suggestion that mission may constitute the church. . . . A satisfactory outline of the church must surely contain some reference to the church's mission" (Ibid, p. 57-58).

Happily, the Standing Commission does appear to recognize that mission has something to do with the nature of the church — cf. the next to last sentence of "Principles of Unity." I would hope that, instead of being excised as you suggest in the editorial, this concept of mission as being constitutive of the church might be even more strongly emphasized. Did not our Lord send his apostles (whom some, at least, would place within the historic episcopate) out on mission?

Unfortunately there is still little reference in the Statement to the concern voiced first by Bishop Newbigin and then by Dr. Hanson, that the church is primarily constituted by people of all sorts and conditions. While we may perhaps assume this, should it not be spelled out very clearly? While not suggesting that the Quadrilateral be rewritten, I would ask if it is possible, either at General Convention or elsewhere, for the Standing Commission to bring out more strongly this basic conviction that the church of God is primarily the people of God under one Head, who are to be served by Scripture, creeds, sacraments, and ministry.

(The Rev.) HALSEY DEW. HOWE  
St. Mark's Church  
Springfield, Vt.

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### More on the Hymnal

Fr. Aldrich's proposals for a new hymnal certainly expose a different view and line of thought. However, some points seem hardly practicable and others seem to lack a feeling for this Episcopal Church, even a lack of taste.

As for the suggestion that a new hymnal should be *huge*, there are considerations of cost, of room in hymnal racks, and a distaste on the part of many people for holding a *huge* book while singing.

Certainly our present hymnal has a very goodly number of very singable hymns usable by "small, unsophisticated

congregations" — at least, if there is a disposition to try some which may be unfamiliar.

It would be a pity if members of the commission were forbidden to contribute their own compositions. Either we should be deprived of the works of talented persons or the commission would be deprived of the help and judgment of able composers. Certainly, *The Hymnal 1940* would have been the poorer had it been deprived of the works of David McK. Williams, Leo Sowerby, Winfred Douglas and others.

While Fr. Aldrich might be pleased to have the "evangelical Protestant favorites" he mentions, there are many others of the church who would be repelled by their use.

I am informed that our *Hymnal 1940* is used widely in choir schools of other denominations as a real treasury of fine church music. It would be regrettable if this standard of excellence were to be lowered.

(The Rev.) KENNETH C. BATTEN  
St. John the Baptist Mission  
Hardwick, Vt.

• • •

As a layman, I would like to endorse the letter of the Rev. Kenneth Aldrich on the proposed hymnal.

I can recall an annual meeting at Old Trinity Church, Mason, Tenn., when the late Bishop Maxon stopped the singing (or attempted singing) of one of the hymns and said, "Let's sing something singable." How they sang "Amazing Grace," "The Old Rugged Cross," and other familiar ones.

Again, at an old fashioned camp meeting, how they enjoyed "Marching To Zion," "Revive Us Again," and others!

I have attended many small Episcopal churches and some of them attempt the most unsingable hymns in the hymnal. Beautiful poems — but not for untrained singers.

In my own church (Calvary, Memphis), what a difference there is between singing a familiar hymn and attempting to sing one of the others out of the hymnal.

F. C. FRAZER (USN, ret.)  
Gulfport, Miss.

### Can't Follow Kant

My colleagues and friends, Urban T. Holmes and Donald S. Armentrout, have shed new light, perhaps unwittingly, on the contentiousness in theology and churchmanship among Episcopalians in our day [TLC, May 13]. Dr. Armentrout, in his splendid account of the founding of the School of Theology at the University of the South, quotes THE LIVING CHURCH of 1879 in commendation of Sewanee's "straightforward adherence to that *via media* of true churchmanship" which characterized our founders. As Bishop

Alexander C. Garrett put it: "Liberty, but not license, is at once our privilege and protection."

Now anyone who knows the faculty a century later at the School of Theology knows how sincerely they believe themselves to be in and of that tradition, to be adhering still to the aims, aspirations, and churchmanship of Sewanee's founders. At the same time, however, anyone who knows the suspiciousness felt by many churchmen at large toward the School of Theology as toward other seminaries, knows also the extent to which those aims, aspirations, and churchmanship are widely thought to have been betrayed. Evidently there is little or no consensus about criteria in these matters, and hence a kind of mutual paranoia all too easily develops.

Likewise, Dean Holmes in his review of *Man, Woman, Priesthood* raises some pertinent questions about the character of the opposition of women priests shown by the contributors to that volume. One may reasonably take either side of this issue. But Dean Holmes adds a cryptic note: "Apparently, gathering from how [the authors] speak of the tradition, none of them is aware of the theological revolution since Kant." Surely that is untrue (gathering from their published works) of the likes of Robert Terwilliger, E. L. Mascal, *et al.*

My disquietude, however, runs deeper: are there theologians unaware, or unwilling to accept, that it is not entirely self-evident that the Kantian revolution is meet, right, and our bounden duty to affirm? Herein, I suspect, lies the real credibility gap in theology and churchmanship today. Regardless of where one stands on the question of the ordination of women, there is a far more fundamental question still unresolved about Post-Kantian assumptions in much modern theology and their consequences for the very integrity of Christian belief and practice.

Some of us know about the revolution in theology since Kant only too well, and that just may be why we remain unpersuaded!

(The Rev.) W. N. MCKEACHIE  
The University of the South  
Sewanee, Tenn.

### The Rose of Day

In the rose of day,  
When gold closes the doors  
Before the night,  
Take quiet thy heart  
And sing the eye's song.

Bert Newton

### Forgiveness and Love

Oh, how pressed I am to write to you!

All around the world and society, I see families and churches breaking up. This is no witness to a broken and unbelieving world! . . . I see unforgiveness and bitterness among children of God, children of the God of love, whose message is forgiveness and whose command to his disciples is *to love one another*. I hear Episcopalians sneer and deride Baptists and "Fundamentalists" (whatever they are), and Baptists be suspicious of Episcopalians . . . "Liberals" as they call them.

Oh Dear People, *stop judging one another* by your head knowledge which is not in any way related to God's thoughts. But start looking to God and *his* thoughts. Bring all the anger and frustrations to him, in prayer, confession and repentance.

Seek *his way* only, through his Word. Oh stop believing *man's* ideas and words, they are only temporary and misleading. But read, mark and learn God's Word from Genesis to Revelation! Yes be humble! For therein is wisdom!

Dear People, if we do not have the Word of God, if we do not believe in God, the Author and Authority over all, immovable and unchanging; not only in love and forgiveness. *But in his word and will for all mankind* then we are truly lost! For a ship cannot steer itself, it must have a captain of integrity. Yes, seek God, seek his forgiveness and seek to forgive others first!

Then through Christ Jesus our Lord, we *can* become his healers in this broken world!

PAT HAYES  
Beaverton, Ore.

### Positive Attitudes

In an issue of TLC this winter there was an expression which I could not understand, and I thought someone might be able to enlighten me. It was "Christian Marxist." To me the two words simply cancel out each other. Any explanation will be appreciated.

I am sorry that the gentleman who had a letter in the Feb. 11 issue is not pleased with TLC. I feel almost exactly the opposite. Now we read about some positive attitudes and what is working in the church. Through the interviews we are learning about people with varied missions and ministries. Most of all, we are reading something besides the two issues [the Proposed Book of Common Prayer and the ordination of women] which used to occupy most of the space. I pray that we will be forgiven for all the time, effort and money that went into those discussions and investigations.

LOIS C. ROBINSON  
Church Army  
Indio, Calif.



# THE LIVING CHURCH

June 17, 1979  
Pentecost 2/Trinity 1

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## Anglican Council Meets in Canada

Delegates from 27 Anglican provinces around the world met in London, Ontario, for ten days in May for the fourth convening of the Anglican Consultative Council. Other meetings have taken place in Kenya, Dublin, and Trinidad.

Growing worldwide Islamic influence emerged as a matter of particular urgency to the delegates, and the Archbishop of Canterbury, the Most Rev. Donald Coggan, first voiced this concern in a sermon at St. Paul's Cathedral in this Canadian city.

The archbishop questioned whether the church was equipped to meet this challenge, in terms both of adequate teaching about Christianity and of the ability to conduct meaningful dialogue with Muslims, according to England's *Church Times*. "Do we look resentfully at the mosques which are rising in increasing numbers in our cities and which they weren't there?" asked the primate. England, in particular, has had a large influx of non-white immigrants in the past 20 years, many of whom are Muslims. Two delegates from Pakistan, the Rev. Clement Janda, and the Rt. Rev. Inayat Masih, said later that for years the West has dismissed the advance of this religion. Although Westerners viewed with surprise the Iranian bloodbath that resulted in the creation of Ayatollah Khomeini's Islamic state, they said that for persons living in countries "under the Islamic veil of power," the developments in Iran were no surprise.

Dr. Coggan also noted the proliferation of various sects — "some pernicious, some mad, some a strange mixture of good and bad, but adding to the confusion which faces especially our young people. . . ."

He feels the best weapon at hand to be education. "The need for teaching, teaching, and more teaching: I see it wherever I go, from Arctic to Equator, not excluding the privileged countries of our Western world."

The Archbishop of Canada, the Most Rev. Ted Scott, introduced eight resolutions which duly passed, constituting a set of guidelines for dealing with exiled clergy. There was no guarantee, Archbishop Scott pointed out, that what had happened in Uganda and elsewhere would not continue to happen, and when Anglican bishops and clergy are expelled

from a country because of their Christian witness, the whole church should stand ready to help them.

The need for action of this sort was underlined by the presence at the council of the Rev. Canon A.M. Wesonga, the only one of three delegates from that country to attend.

Canon Wesonga reported that severe damage was caused to many church buildings and schools during the fighting, including the Bishop Tucker Theological College near Kampala, which was occupied by Libyan troops assisting the ex-dictator Amin.

The canon, who was provincial secretary and chief aide to Ugandan Archbishop Janani Luwum at the time he was killed two years ago, said there was no way at this time to confirm recent rumors that more clergy had been murdered in northern Uganda.

The council's secretary-general, the Rt. Rev. John Howe, explained its role: "The steady slog lies with the ACC. It meets quite frequently and its secretariat operates all the time. It exists to serve the whole Anglican Communion, and its field is marked out by its terms of reference. They are very wide, and include a basic responsibility in the whole ecumenical area as well. Of its nature, a major activity of the ACC is to strengthen the relationships between the churches. The selection by the churches of their members of this council is, as increasingly realized, of primary importance, and so is the opportunity of the members to report back to their churches."

Marion Kelleran, an educator and Episcopal Church leader from the U.S., chaired the meeting. She was commended by the Archbishop of Canterbury for her "firmness and humor and great patience."

## Bishop Conspicuous by His Absence

The Bishop of Milwaukee refused to attend commencement exercises at Nashotah House because the commencement speaker was the Bishop of Minnesota.

The Rt. Rev. Charles T. Gaskell told the *Milwaukee Journal* that "as a matter of conscience" he could not attend the program at which the Rt. Rev. Robert M. Anderson, Minnesota's diocesan, was

speaking because Bishop Anderson had permitted a woman priest to concelebrate at his consecration in February, 1978.

"We begged [Anderson] not to permit a woman to be concelebrant, but he insisted," Bishop Gaskell told the *Journal's* religion reporter, Richard Kenyon. "To a person who cannot accept the ordination of women, this was an assault upon the conscience. When he did this, when he refused to listen to his brothers, he violated their consciences. He was a brother who violated the consciences of his fellow brothers. So I could not attend a function at which he spoke . . . I don't know how other bishops feel about this and I don't care."

Bishop Gaskell is president of the board of trustees of Nashotah House, and according to persons attending the commencement, his absence was conspicuous.

The Rev. John Ruef, Nashotah's dean, said he had known that Bishop Gaskell would not attend the ceremony, but refused to comment further on the matter.

Bishop Anderson said that the Rev. Canon Mary Belfry had taken part in his consecration. He explained that he had asked the dean and his assistant from St. Mark's Cathedral in Minneapolis to participate in the service as a "natural thing," and the assistant was Canon Belfry.

Unaware of Bishop Gaskell's boycott until the next day when he saw a news story, Bishop Anderson remarked that in his sermon at Nashotah House he had said that one of the things he would like to see happen would be for every parish church to emphasize that "God loves us and God wants us to laugh especially at our own rigidities, in order that we might be open to forgive and to love."

He said he didn't realize then how appropriate his words were.

## West Texas Elects Suffragan Bishop

The Rev. Stanley F. Hauser, rector of St. Mark's Church, San Antonio, was elected Suffragan Bishop of the Diocese of West Texas at a special council meeting in San Antonio.

Receiving a majority vote in both the lay and clergy order on the ninth ballot, Fr. Hauser, 56, became the ninth rector

of St. Mark's to be elected to the episcopate.

Called "The Mother of Bishops," the historical downtown parish, which dates back to 1850 and boasts the oldest non-Roman Catholic church edifice in San Antonio, actually has seen 11 clergymen elevated — nine rectors and two former assistant rectors.

Thirty clergymen, including one suffragan bishop, were nominated at the council. Advance notice of intent to nominate 14 clergymen had been received by the Diocesan Standing Committee. Included in that list were Fr. Hauser and the three or four other West Texas clergymen who immediately gained substantial support.

Following a service of Holy Communion for the 268 lay delegates and 100 clergymen from 81 of the 87 parishes and missions in the diocese, the council first voted to admit St. Margaret's Mission of San Antonio into union as the 88th congregation in West Texas and then submitted nominations by secret ballot.

A check of previous elections indicated that this council set a record in the number of ballots needed to elect a bishop in West Texas. The previous high was set at the special council in 1975 to elect the present diocesan bishop, the Rt. Rev. Scott Field Bailey — which came to six, one more than the number to elect his predecessor, Bishop Harold C. Gosnell.

On the first ballot, the leaders were the Rev. Canon C. Eugene Jennings, Cathedral House; Fr. Hauser; the Rev. John H. MacNaughton, Christ Church, San Antonio; the Rev. Harold N.B. Nickle, Trinity, San Antonio; and the Rev. Canon David Veal, Cathedral House, in that order. By the third ballot, Fr. Hauser was closing on Canon Jennings, with 68 lay votes to 76 and 28 clergy votes to 30.

As balloting continued, heaviest voting went to Fr. Hauser, who moved ahead on the fourth ballot, followed by Canon Jennings, and the Rev. Charles J. Dobbins, Good Shepherd Church, Corpus Christi. Fr. Dobbins gained second place on the seventh ballot.

With a few laypersons and clergy departing as the day wore on, the final ballot showed Fr. Hauser elected with 142 to 100 lay votes and 49 to 43 clergy votes.

A 1943 graduate of the University of the South, the suffragan bishop-elect was graduated in 1946 from Virginia Theological Seminary. He was rector of Zion Church, Charles Town, W. Va., from 1951 to 1960 and rector of St. Mark's, Houston, from 1960 to 1968 prior to becoming rector of St. Mark's, San Antonio, in 1968 following the election of the then rector, the Rev. Harold Gosnell, as Bishop Coadjutor of West Texas.

A deputy to General Convention three times, Fr. Hauser is a member of the

Diocesan Executive Board and the Venture in Mission cabinet and is a past president of the San Antonio Council of Churches. His diocesan service has included, among others, the Commission on Theological Education, Commission on Ministry, Examining Chaplains, and Episcopal Church Corporation.

He is married to the former Madelyn M. Horner.

## Trinity Institute-West Held in San Francisco

"As Jesus becomes Lord of Hosts over the hosts of the lords, we will be liberated," said the Rev. Dr. Roy Sano, as he concluded his lecture on "Jesus as Savior and Lord" at the Trinity Institute-West late in April.

Dr. Sano, associate professor of theology and Pacific and Asian ministries at the Pacific School of Religion, Berkeley, brought a particularly Asian overview to the conference, distinguishing it from the Trinity Institute-East that was held in New York in February [TLC, Mar. 25].

He said that the apocalyptic writings are understood in the Asian world as the writings of liberation, moving from redemption, first, to reconciliation. "The apocalyptic stories show a need for major alteration of power arrangements to free people from oppressive powers," he said. As an example, he said that political activities of Asian nationals here have resulted in oppression and brutality against their relatives in the Philippine Islands and Korea.

Reconciliation that seeks peace with political powers is not redemption, he said. Jesus is the reconciler after he has freed us "from the clutches of demonic powers." Liberation theology challenges

us to restore redemption before reconciliation is possible, he said.

The other speakers at the conference addressed the theme, "The Myth-Truth of God Incarnate" more directly. The Rev. Dennis Nineham, warden of Keble College, Oxford, and one of the contributors to the book, *The Myth of God Incarnate*, said we must not be dominated by the past. He pointed out that for the first one thousand years of Christianity, people considered the ancients to be wiser than they themselves, but this was not always true.

He reviewed the background of the New Testament writers as they understood their own time and culture against the background of the Old Testament writings and experiences, and demonstrated how the Greek understanding invaded the New Testament, with its Platonic ideas of good and evil.

The development of science in the 19th century proved that the ancient thinkers had almost all been wrong, and society became present- and future-oriented, as did the study of history. "Modern historians can tell more accurately about events of the past than those who wrote at the time. This is true of the Bible, of the history of dating events, etc.," he said. He said the only record we have of Jesus' life account for only a few weeks, and that we have no details of the long-term influences of his life and his growing up. Dr. Nineham said he could affirm that Jesus must have been "everything he needed to be in the providence of God for the church to be able to reconstruct, reinterpret him in its culture and in its history."

The Rev. Richard Norris, professor of church history at Union Theological Seminary, said the Incarnation has been



Participants at the Trinity Institute-West in San Francisco (from left): The Rt. Rev. John B. Coburn, Bishop of Massachusetts; the Rev. Durstan R. McDonald, Director of the Institute; the Rev. Richard Norris, professor of church history, Union Theological Seminary; the Rev. Dennis Nineham, warden of Keble College, Oxford; and the Rev. Roy Sano, associate professor of theology and Pacific Asian American ministries, Pacific School of Religion.

conveyed to us as a story that may be taken literally or imaginatively. He said he suspects "that everyone who talks seriously of God has a doctrine of the Incarnation."

"What is important," he said is that in becoming incarnate the Word of God somehow identifies himself with human life. This is particularized in the account of the person of Jesus and the business of the church is to reproduce that understanding. "It has to be reinterpreted because it cannot make sense to people who hold different assumptions than people of the past. The past holds a series of different understandings of Jesus, not just one," he said.

The Trinity Institute-West opened at Grace Cathedral with a sermon by the Rt. Rev. John Coburn, Bishop of Massachusetts, and closed with a final Eucharist celebrated by the Bishop of California, the Rt. Rev. Kilmer Myers.

## Bard College Awards Presented

Dr. Lewis Thomas, President of the Memorial Sloan-Kettering Cancer Center and Willis L. M. Reese, Charles Evans Hughes Professor of Law at Columbia University, were honored at the annual Bard College Awards Dinner on May 7 in New York City.

The Rt. Rev. Paul Moore, Jr., Bishop of New York, presented the John and Samuel Bard Award in Medicine and Science to Dr. Thomas. The award recognizes the achievements of scientists who exemplify the breadth of concern and commitment that characterized the two 18th century physicians, father and son, whose descendent, John Bard, founded the college in 1860.

William F. Rueger, chairman of the Bard College Board of Trustees, presented the Episcopal Layman Award to Professor Reese. The award is presented each year to a man or woman whose achievements exemplify the intellectual and religious traditions on which Bard College was founded.

## NCC Statements and Resolutions

The Governing Board of the National Council of Churches has called for a new national energy policy that will not need to utilize nuclear power.

The final vote on the statement, "The Ethical Implications of Energy Production and Use," was 120 to 26, with one abstention.

The Episcopal Church is one of 32 Protestant, Anglican and Orthodox bodies which make up the National Council, the nation's largest ecumenical organization. In general, the members of the Episcopal Church delegation, along with representatives of Antiochian Orthodox and the Greek Orthodox Church-

es, voted against the approved policy statement.

The statement supports conservation and development of renewable energy sources such as solar and wind power, while opposing any long-term increase in reliance on coal. It defines ethical criteria by which energy technologies must be judged, such as sustainability, fairness and openness to democratic input on policy decisions.

The precise wording passed on nuclear power reads: "We support a national energy policy which will not need to utilize nuclear fission. Secure handling of nuclear wastes over thousands of generations and safe operation of nuclear plants require that humans and their machines operate without endangering human beings or their environment. Human beings are not infallible; they will make mistakes, and machines will fail. The result may be irreversible damage to the environment and to the human genetic pool."

"The board clearly expressed the sentiment that we were not advocating that tomorrow morning nuclear plants will be shut off," explained NCC President William Howard. "But there is a clear intent of this policy statement that serious moves begin immediately toward the complete cessation of dependence on nuclear fission as a source of energy."

Debate on the policy statement centered almost entirely on the wording of the section on nuclear energy, with a series of extremely close and tie votes on various options.

The body also considered an entire alternative policy statement proposed by the Antiochian Orthodox Church, which supported the use of nuclear power "with the utmost sensitivity to the health and environmental requirements of the sustainability of man and nature." Though defeating the measure — by a vote of 108 to 30 — the board members voted to express their gratitude to the Antiochian Orthodox Church for its useful contribution to the debate.

Passage of the original policy statement marked the end of a three-year process of council research and debate on energy.

In a related action, the board passed a resolution opposing President Carter's recent decision to decontrol oil prices as too heavy a burden on the poor. The statement also requests Congress to pass a "windfall profits tax," from which revenues would be allocated "to programs designed to enable persons of limited income to spend no more than 10 percent of their income on essential energy."

The resolution asserts that "while middle-income households spend 9.6 percent of their income on energy, the average U.S. low-income household spends 30 percent. . . ."

Turning to foreign policy, the board

unanimously hailed SALT II as a first step "in the direction of general and complete disarmament" and called on Congress to ratify it at the earliest possible moment.

The statement, first issued in March by a consultation of religious leaders from the Soviet Union and the U.S., also calls for a total ban on nuclear arms testing, new nuclear weapons systems and the development of chemical and radiological weapons. Plans are already underway for a meeting with President Carter to discuss working together for ratification of SALT II.

Another resolution dealing with an issue currently facing the Congress supports continued U.S. compliance with United Nations sanctions against Rhodesia and opposes diplomatic recognition of the new government there.

It argues that the recent elections in Rhodesia took place under martial law, involved coercion, denied free choice by excluding the Patriotic Front and will not affect white-minority control of any government institutions.

In its last action before adjournment the board also passed a resolution commending President Carter for his leadership in bringing Israel and Egypt together in peace, expressed its deep regret about "repeated Palestinian raids into Israel and massive retaliation by Israel against Palestinians," and urged the U.S. and other nations to provide economic support to Egypt so as to overcome attempts to isolate it and disrupt the peace progress.

Board members had earlier heard and discussed the "first reading" of a lengthy policy statement entitled "The Injustice of the Criminal Justice System." Arguing that the present system "does more to perpetuate violence and conflict than to halt them and engenders more disrespect than respect for law," the statement presents a sharp indictment of the status quo in criminal justice and supports a wide array of reforms.

Member communions will have six months to consider the statement and suggest amendments before it is presented in rewritten form for a second reading and vote at the next Governing Board meeting.

### Notice

Mr. and Mrs. Bob Wallace, Manager and Assistant Manager of the General Convention of the Episcopal Church [TLC, May 27], have just moved their office to P.O. Box 188, Prospect, Ky. 40059. Telephone (502) 228-0161. Their office was formerly located in the Starks Building, Louisville, Ky.



# CONVENTIONS

The Episcopal Church of Ecuador decided in convention to ask the 1979 General Convention of the U.S. church for autonomy so that Ecuador may join Venezuela and Columbia in forming an autonomous province in the Anglican Communion.

The convention asked that metropolitan authority be transferred to the House of Bishops of the Ninth Province of the Episcopal Church or to the North American Anglican Council (CASA). The new province would be named ARENSA (Regional Episcopal Association of Northern South America). The Rt. Rev. Adrian Caceres, Bishop of Ecuador, noted that Columbia had recently taken a similar decision.

However, a committee on autonomy, created by the VII Synod of the ninth province recommended in March that necessary plans be formulated so that the entire province could be constituted as autonomous in 1983.

In New York, the Bishop of Puerto Rico, the Rt. Rev. Francisco Reus, said that this recommendation will be sent to the dioceses of the proposed province, inviting them to take this step together in 1983 rather than individually now.

Puerto Rico also has asked for its autonomy. A similar step was taken by Costa Rica when in 1977 it was constituted as an extra-provincial diocese under the metropolitan authority of the House of Bishops of Province IX.

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The Rt. Rev. John T. Walker, marking his first full year as Bishop of Washington, announced the creation of three new diocesan positions and plans for restructuring the diocese at its 84th convention. Bishop Walker also expressed appreciation for the positive response to his leadership, and the sound financial condition of the diocese.

The new positions created are that of Director of Social Ministries, to assist parish and bishop in coordinating diocesan institutions, Assistant to the Bishop for Congregational Development, and Director of Pastoral Ministry on the Close, for those seeking help from the cathedral and its schools, Church House, and St. Alban's Parish.

The convention adopted the bishop's proposal for restructuring the diocese into six regional assemblies supplanting the old convocation system.

A resolution calling for the final adoption by the 1979 General Convention of the Proposed Book of Common Prayer was carried, as was a related resolution, requesting GC to authorize diocesan

bishops to permit the "occasional and temporary use" of the 1928 Book. Bishop Walker took the floor to reiterate his position "that there will be no fiat from my office requiring any parish to get rid of the 1928 Prayer Book."

Other resolutions passed affirmed support for the seminaries as the normal academic preparation for the ministry, expressed concern to government and business leaders for better redistribution of imports, and assistance to the hungry people of these countries, memorialized General Convention to include on-site expenses for the Triennial meeting in its budget, recommended that the diocesan regional assemblies develop a task force to help address the needs of public school youth, urged the bishop to mandate a commission to develop non-discriminatory employment guidelines for the diocese, and called on CG to establish such a commission for the church, and commended the College of Preachers on its 50th anniversary.

Two budgets were adopted. \$411,000 was allocated for the Diocesan Fund Budget, and \$1,049,000 for the Church's Program Budget.

Cathedral Provost Charles A. Perry reported on the state of Washington Cathedral. "We have no desire to be 'trendier than thou,' or to assume a central prophetic role," he said, "but in addition to being the chief missionary church of the diocese and a house of prayer for all people, we do seek to be a voice of conscience in the nation's capital, a role that has been thrust upon us, and which must be used thoughtfully."

The cathedral has some 1,660 services a year, with 300,000 visitors annually. "To some it is just another museum, to others an introduction to their religious heritage, to still others a deepening of their religious experience. The evangelistic impact on these one-time visitors can be tremendous. We seek to be a witness to the historic Catholic and Evangelical faith, but we hope we are also bridging the gulf to other traditions . . . Washington Cathedral is alive and well and worried," Canon Perry concluded. "The debt has been reduced [from \$11 million] to \$8 million, and the operating budget is finally in balance, but the burden of the interest is crushing, and we are working quietly, among a few, to raise the nucleus fund, and hope to realize the first four or five million by spring."

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At St. John's, Tallahassee, Fla., the Diocese of Florida met in convention for the 136th time. It was decided to enter into a \$3,000,000 Venture in Mission campaign, sharing on a 2/1 basis with the national VIM organization. A new 500-acre conference center, located

near Live Oak, Fla., will be developed at a cost of \$2 million, and the diocese will select \$1 million in national and international projects. A budget of \$661,371 was adopted for 1979. Of this sum, \$105,491 has been designated for the program of the national church.

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The 112th annual council of the Diocese of Nebraska was held early in May in Scottsbluff. Host parish was St. Andrew's, where a new educational facility was dedicated by the Rt. Rev. John M. Allin, Presiding Bishop.

A majority of clergy and laity voted overwhelmingly for a resolution opposing the ordination to the priesthood of avowed homosexuals. A majority of the lay delegates voted for a resolution favoring the retention of the 1928 Book of Common Prayer, but the resolution was defeated by the clergy. The Rt. Rev. James Warner, Bishop of Nebraska, challenged his diocese to double the number of confirmations.

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The Diocese of Idaho met in convention at St. Michael's Cathedral, Boise, and put through a series of actions to strengthen and reorganize the structure of the diocese. Diocesan Council membership, function, and responsibility were defined clearly, and a financial department to deal with all such matters in one unit were created.

Spirited floor debate took place on the subject of possible ordination of homosexual priests. Delegates voted finally to send a memorial to General Convention requesting that no action be taken to change present procedure in this area, leaving it as a matter of pastoral concern rather than as a matter of strict policy.

In his charge to the convention, the Rt. Rev. Hanford L. King, Jr., Bishop of Idaho, called for the initiation of a Venture in Mission program to look beyond Idaho's borders. The Rt. Rev. Walter Jones, Bishop of South Dakota, amplified this theme in his banquet address. He said, "The church that lives by itself will die. Without adventure, you don't go anywhere. And that's true of the church." He went on to tell the audience that 33 percent of Jesus' teaching had to do with what you have and what you do with it. "Ministry," he said, "belongs to the whole church — we're all servants, workers of the church, and whatever we have comes from and belongs to God."

Convention alms were designated for Bishop King's discretionary fund, and the "seeds and tools" project of the diocese, and a resolution was passed stating that the biblical principle of the tithe was accepted as the standard of giving.

# THE CLERGY DEPLOYMENT OFFICE

## *A Living Church Interview*

**T**he Clergy Deployment Office is now eight years old. Recognizing the importance that it has attained within the Episcopal Church, THE LIVING CHURCH publishes an interview with the Rev. Roddey Reid, executive director, and Mr. William A. Thompson, associate director. The interview was conducted by the Rev. James L. Lowery, Jr. of Enablement, Inc., an independent agency based in Boston, Mass., which provides communication and consultant services in the field of ministry development. A recognized expert on questions pertaining to the clergy, Fr. Lowery has often contributed to the pages of TLC.

*Many persons think of the Clergy Deployment Office, and then worry about being gobbled up by a computer. What is your reaction?*

**Reid:** The computer does not gobble anyone up because it is only a tool to store information used with a sense of stewardship and a faith in God and his church.

*Can you tell us more about this sense of stewardship, which I know is very central to your work.*

**Reid:** For the vestry, it means being a good steward of the parish. For the clergy, it means every gift, experience and hope is to be offered up, and here is a means to do so. Also for lay certified professional church workers. For the church, it is good stewardship to bring these together.

**Thompson:** The process we suggest

*The Rev. James L. Lowery, Jr., has been an urban priest and a town and country pastor in the Dioceses of Central New York and Albany. Currently he is a consultant in clergy ministry development matters, headquartered in Boston. A priest of the Diocese of Massachusetts, he is executive director of Enablement, Inc., a New Directions program consultant for the Standing Committee on Churches in Small Communities, and a member of the board of the National Center for the Diaconate.*

for parishes to follow in selecting a rector, not a computer, is central. The computer is only one part and a means to helping people and parishes through it. In this way we make it possible to concentrate on the meaningful decisions about a parish and its mission, and about the person who can help it to fulfill the same. The computer comes in to do the mechanical sorting in a jiffy once the decisions are made. In 60 seconds, the Church Pension Fund's computer (where we store our data) can do what it used to take a large committee six months to accomplish. We used to start with a collection of names of people who were available and known to the junior warden's wife's brother-in-law! Now, with the computer, we can start with a self-study of what is God's mission and who would be suitable to head a parish to carry it out. The computer thus frees us up when intelligently used.

**Reid:** Let me add something about faith in God and church. The system now in use is built on confidence that God will show a congregation what he wants from them, that congregations will try to obey, and that the CDO can supply helpful information to help them fulfill the request. If we didn't believe this, we couldn't give the congregations the freedom they now have.

*They have more freedom now?*

**Reid:** Most of them. In many cases before, only the bishop was in on the clergy information for small missions. Only two or three vestrymen were, for large parishes. But now the whole membership can know and be invited to partake of necessary information. And they do so, as evidenced by the fact that over 50% of position changes, we estimate, make use of the CDO and its computer. The result is a new openness, for churches to be able to look nationwide for clergy, and for clergy to be able to offer their gifts in a much wider arena than was possible before. I know, for example, that by following such a process of self-study, goal-setting, job description, and national search, St. Andrew's Church, New London, N.H., a parish of about 250 communicants, finds it has 55 computer profiles and 16 outside resumes to consider. What an opening up of opportunity to choose widely, with the help of the CDO and the diocesan deployment board of New Hampshire.

*My! And who does this? Who are the people in the office?*

**Reid:** Well, I am the executive director. I have been a parish priest for 27 years, in several places in the south and, most recently, at Immanuel parish, Wilmington, Del.

**Thompson:** I am the associate director, and my background is all in the personnel and management in industry. I have graduate degrees in personnel and law. And I am senior warden of Emmanuel Church, Great River, L.I., with 20-odd years of experience as a vestryman. My family includes my wife, and three young children, Erin, Kari, and Pamela, and I came to the Clergy Deployment Office from Celanese Chemical Company in New York. We also have four support staff: a secretary, a personnel records clerk; and two coding editors.

*And what has been accomplished by our office and staff in these past eight years?*

**Reid:** We look back with the tremendous sense of accomplishment. We know we have opened up a system so that parishes are being freed up to find pastors all over, and clergy are able to find news of opportunities all over also. And, furthermore, we do this in a way which we believe is faithful to the Lord, and



Fr. Reid (left) and Mr. Thompson: A matter of good stewardship.

way ahead of most business and industry.

*Tell me more.*

**Reid:** We have given those who work for the church a way to set before the whole church all the gifts and experiences which God has given them, both through the clergy profile and the Clergy Available Bulletin. It is a real way to say today, "Here am I, Lord. Send me." We have enabled congregations to discover in our self-study, goal-setting, job description, and search program God's will for them, and then a way to lay hands (carefully, not suddenly) on proper persons to help them fulfill this will. Let me add that the old systems are still going. Our process is simply another way to try to be faithful, with another dimension of added fairness. Every single clergyperson is searched in every computer run nowadays. In fact, every clergy profile is looked at electronically ten times a day. Also, every opening gets a chance to be sure to cross the entire church. Our monthly Positions Open Listing is our newest service, of which we are rather proud. We estimate at any one time there are 400 vacancies in the Episcopal Church. Our last monthly bulletin had 292 positions listed. And this bulletin has only been disseminated for a year.

**Thompson:** We are frankly ahead of most business and industry. No business has a skill bank listing talents and experiences of a size we do. And they do not take the time to let people discover themselves, and their desires, as fully as we do. Maybe in 20 years they will have to, because of the witness we have borne, and also the revolution going on in the

workplace, where people are no longer allowing themselves to be treated as automatons.

Another unique thing is the voluntary nature of our system. Nothing is listed without the permission of the individual on the one hand, or of the parish on the other. And yet we have the willing participation of over 90% of the clergy, and now, in one short year, over 50% of the vacant parishes. No wonder a representative of the American Banking Association has come knocking at our door to try to learn how we have been able to accomplish so much with a voluntary system and with no secrets. It has been truly a miracle of good faith, good will, and hard work, which speaks much for the character of our Episcopal Church — flourishing without compulsion.

*So far we have dealt mostly with the Clergy Deployment Office. But you have mentioned a whole process. What other elements are key?*

**Thompson:** Of course the parishes, the dioceses, and the individual clergy. But especially key are the diocesan deployment officers and their counterparts in special groups (for example, the Rev. Susan Hiatt for the Episcopal Womens Caucus). They are absolutely central to smooth running and timely help. And so one of our important activities is the regular training of DDOs in two or three training weeks during the year. Persons come from dioceses, clergy associations, and special agencies. Now that we have an eight-year history, and have grown in services and sophistication, we have begun to have returnees for updating in training sessions. And they bring good feedback and criticism to help our operation render better service. By this means, the quality of the profiles in our computer has improved vastly, as has the quality of search requests submitted. Result: we know that CDO data and process have played a real role in over 50% of all job changes in the last year.

*But I have heard non-stipendiary clergy complain that the CDO is not so helpful to them.*

**Reid:** From the very beginning, our system was set up for non-stipendiaries to list themselves. But only one-third of the estimated number of self-supporting clergy so labeled themselves. Also, requests for non-stipendiary clergy often come from isolated areas where secular jobs available are not the sophisticated ones our tentmaker clergy have mostly gone into. In contradistinction to some other denominations, the non-stipendiaries of our church are mostly far more educated than the run of clergy, with specialist and sophisticated skills, and the isolated areas seeking clergy sometimes do not have the secular jobs these skills can fill. I think the situation may improve as the tentmaking ministry becomes more and more general, and as

the development of the non-metropolitan sector of the country increases.

*And how about the complaints of women?*

**Reid:** Again the percentage of women who have registered is much smaller than their proportion of the clergy and key lay people. As a beginning, we have special deployment officers trained to help women in Provinces III and II.

*And what about the clergy surplus we are all becoming aware of? Can the CDO help here?*

**Thompson:** Because of the large numbers of clergy, any opportunity to put before the churches clergy names is a help. Our computer profiles and the Clergy Available Bulletin are special helps here.

*What future directions do you see?*

**Thompson:** If I were to mention one thing, it would be to concentrate on increasing the awareness of the church that the CDO is not just a convenience, to be used or left alone, but a central means to the fair and faithful and just deployment of our clergy in the pursuit of our mission. Not to use the CDO is to run the risk of many deserving clergy and congregations being overlooked.

*People have asked me whether you work for the Executive Council or for the General Convention.*

**Reid:** The CDO is responsible to the church through two different channels; that is perhaps why there is some confusion. First, we are responsible to General Convention, through the Board for Clergy Deployment elected by convention, and this board sets our policies. Secondly, we are related to the Executive Council, through whom our programs funds are budgeted.

*As we draw to a close, would you sum up in a phrase or two why the Clergy Deployment Office exists?*

**Reid:** We exist to help the church carry out its mission as faithfully as she can by providing a way for her to select the best possible leadership, and by providing a means for the gifts of the clergy and lay workers to be offered, recognized, and used. It is an exciting task.

*I hope this interview has made many clergy and search committee people know you more as persons and less as a distant organization. Speaking of which, will you be represented in the flesh at General Convention?*

**Thompson:** Yes, both of us and an experienced diocesan deployment officer will man a CDO booth in Denver. We will be one aisle from the center of the hall, and back to back with many other ministry concerns groups, such as the Church Army Society, Enablement, the National Center for the Diaconate, and the National Association for the Self-Supporting Active Ministry.

*We shall see you there. And thank you for this interview.*



# EDITORIALS

## Our Board

**A**t its May meeting the Board of Directors of The Living Church Foundation took two significant actions. First members recorded with regret the retirement of the Rev. Dudley J. Stroup from the board. Fr. Stroup first became a member of this body in 1955. For nearly 25 years he has given diligent attention to this magazine and assisted three successive editors with his counsel and encouragement. During the many years that he was rector of the Church of St. James the Less in Scarsdale, N.Y., board membership required making three or four trips a year to Milwaukee, a duty he carried out with great fidelity. We all owe him a debt of gratitude. The present editor especially wishes to add his own expression of personal appreciation to Fr. Stroup for his friendship and assistance. We send to him every good wish in his present home in Tryon, N.C.

The Board also acted to fill the vacancy left by Fr. Stroup's retirement. It elected one of the leading lay churchmen of the midwest, William W. Baker of Prairie Village, Kansas. A well-known journalist, until his recent retirement he was president and editor of the *Kansas City Star*. A communicant of St. Michael and All Angels' Church, Mission, Kansas (a community adjacent to Kansas City), Mr. Baker has over the years served on the vestry, diocesan convention, provincial synod, and General Convention. He is presently a member of the Executive Council. His deep commitment both to the Christian faith and to excellence in journalism will make him a valued member of our board.

The Living Church Foundation is the name of the non-profit corporation by which this magazine is published. The Foundation has at present no other function. The board of seven directors meets three or four times a year to review the operation of the magazine and to oversee its finances.

## Summer Schedules

**M**any churches are shifting now to summer schedules. A summer schedule may be a blessing or a catastrophe. It can be beautiful going to church at an earlier hour on a summer's morning; the church is cool; and there is nothing wrong, after church, in spending the rest of the day in a park or at a beach. On the other hand, the dismantling of much church life in the summer can mean the collapse of those prayerful habits slowly built up during the preceding seasons of Advent, Christmas, Lent, and Easter. Whatever may be scheduled for the summer, enterprising churches may have their summer services listed at the back of THE LIVING CHURCH.

The Rev. Clifford L. Samuelson, veteran spokesman for churches in the so-called town and country field, has said that there are two things we know best about such churches. First, every community wants its own resident pastor. Second, a rural or small-town church should always have its main service at the same hour

every Sunday. Such wisdom is not to be disregarded.

As is well-known, this magazine advocates substantial preaching and eucharistic worship as normative for public worship on Sunday throughout the year. On the other hand, where supply clergy are not available when rectors or vicars are on vacations, Morning Prayer and a sermon read by a lay reader continue to provide the channel for worship on the Lord's Day. In the absence of their clergy, lay people have a unique opportunity to witness to their loyalty to the church's weekly worship. Some time ago, in a resort community known to your editor, a small summer congregation assembled in church at the customary hour on a Sunday, and were surprised to find no priest on duty. Without any previous arrangement or planning, they spent half an hour singing favorite hymns, reading the Bible, and praying. During the course of the day, a Roman Catholic and a General Protestant congregation each held their services, under their own pastors, in the same building (as it sometimes happens in summer resorts). Neither of these made the same impression on the neighborhood as the fact that a group of Episcopalians, without clerical prompting, had had the courage and conviction to hold their own service.

## Copyright/Copywrong

**T**hou shalt not steal." That's what the Bible says. But parish churches, through the actions of clergy, choirmasters and Christian education leaders, are guilty of theft each and every day, and the accumulated value of the stolen goods increases dramatically every year.

"Ignorance of the law is no excuse." That's a cliché ... but Episcopalians (generally noted for their intelligence) are pleading ignorance of the law from the missions of Maine to the cathedrals of California.

The "burglar's tools" are not guns and drills and hacksaws. They are called by such names as Xerox, Panasonic and Betamax. They are *copying machines* — designed to reproduce anything in print or on audio or video tape.

Who are these thieves and how are their crimes committed?

Gentle Archie Pella, organist/choirmaster of St. Wanda's in the Wildwood, has shot his music budget for the year. He wants something new and upbeat for the Easter offertory. So he "borrows" a copy of "*My Lord, He is Risen*" from his counterpart at First Presbyterian, and he hustles it over to the local insurance agency where the secretary lets him use the Xerox machine. In less than a minute the composer and the publisher have been robbed of another \$15.

Harriet Iscariot, DRE at the Church of the Heavenly Hope, gets a great idea for a special Lenten course for junior highs. She knows one of the vestrymen has a video recording device, and she asks him to record *The Lion, the Witch and the Wardrobe* straight off network television. He is "a good Episcopalian" and is "happy to do it." And with the simple press of a button the Episco-

pal Radio-TV Foundation is done out of another bit of anticipated income from film rental.

A parish priest, highly regarded in church and community for his upright, straightforward way of life, orders a packaged adult education course on a 10-day trial basis. He tries it, likes it, and proceeds to "dub" the three cassettes on to his own tape, and to Xerox pertinent passages from the study guide. Then he wraps the material up in its original package and returns it to the publisher, saying "It's not quite what I am looking for."

The immorality of the last case history (a true story) is so obvious as to need no further comment. But perhaps a word or two more could be said about the sins of "Harriet" and "Archie."

It is perfectly legal for the owner of a home video recorder to record TV shows for his own enjoyment. This is the stated purpose for which these devices are marketed. It is not legal for shows to be recorded for commercial or group use.

The Episcopal Radio-TV Foundation is obviously sold on the merits of C.S. Lewis's *The Chronicles of Narnia* . . . and so it might seem natural to assume that the Foundation would applaud Harriet's taping of the TV

production, on the grounds that thereby *The Lion* would be seen and enjoyed by an even larger audience.

However, the fact is that the Foundation's principal source of income from that production will be from film rental and sales. The Foundation has spent some \$30,000 to promote the TV production, and the possibility of its having sufficient funds available to insure another volume of the *Chronicles* on TV is seriously threatened by Harriet and her band of video pirates.

Likewise, the only income the composer and publisher can expect from "My Lord" is from the sale of sheet music to church choirs. When the composer decides to quit composing and go back to driving a truck to feed his family, Archie will probably wonder why he isn't writing that good music anymore.

Modern gadgetry has made it ridiculously easy to steal the creative labors of others. If our not-so-modern Christian ethics cannot empower us to resist temptation and to let the honor system work, we are all in big trouble.

(The Rev.) BERT H. HATCH  
Communications Officer  
Diocese of Atlanta

## BOOKS

### Worth the Effort

**A BOOK FOR ALL SEASONS.** By **Thomas More.** Edited by **E.E. Reynolds.** Templegate. Pp. 178. \$8.95.

This book is appropriately titled, since it consists of readings for every day of the year taken from More's English writings. The extracts have been arranged by E. E. Reynolds and were originally published as *The Heart of Thomas More* (Burns and Oates Ltd., London). There is no connection between one reading and the next, but there is a subject index that enables the reader to pursue More's thought on various themes.

The selections presented here center on More's spiritual life, and some of them have their first appearance in four centuries.

Although the book is intended for "ordinary folk," it is not easy reading. This is due to More's rather convoluted style, and many an extract will have to be read more than once before its full meaning is grasped.

E. E. Reynolds arranged these selections in 1966 and they have not been revised. In some instances Reynolds has given the same extract under different dates. In his introduction he says that punctuation would not help much for the understanding of the text. On the contrary, a more liberal use of the comma and the parenthesis would assist the reader a great deal, since some of the selections are long and involved.

There are only three footnotes in the entire book. Likewise lacking is a glossary explaining the archaic words scattered throughout the text. There are oc-

casional typographical errors, some of them far from obvious, as, e.g. in the extract for February 2 where the sense can be understood only by changing "head" to "bread."

The person who perseveres in reading these selections will gradually familiarize himself with the pattern of More's speech. He will be rewarded in meeting, not the statesman who confronted Henry VIII on a matter of conscience, nor the humanist who wrote "Utopia," but rather Thomas More the saint.

(The Rev.) CHARLES J. GRADY, C.S.S.  
White Plains, N.Y.

### The Knife Edge of Awareness

**THE TASTE FOR THE OTHER: The Social and Ethical Thought of C. S. Lewis.** By **Gilbert Meilander.** Eerdmans. Pp. 245. \$6.95 paper.

In his introduction, the author defines the heart of C. S. Lewis' vision as vitally connected with the ultimate union of every man with God, and with one another. It is in his erudite exposition of Lewis' perception of the necessity of Christian community that this book breaks new ground.

W. H. Auden wrote that "we must love one another or die." Lewis corrects this, with characteristic wry irony, to we must love one another *and* die — die to egocentric particularity, die to all the heresies of modern life which promise that the more we grab, the more we possess. Again and again Meilander stresses that Lewis was keenly alive to the tensions implicit in this mandate, and that it is precisely this knife edge of awareness that makes reading Lewis so appropriate today. If Lewis avoids, as the

authors concedes, "specific answers to concrete political problems," it is because his perspective is too sophisticated, too broad, to be shrunk into dicta which border on the simplistic.

Meilander reviews the measurements Lewis takes of the horns of all our dilemmas — what he had to say about transient joys and about pain, about apprehending God and about the utter desolation death inflicts upon the living. Skillfully weaving through both the fiction and non-fiction, never losing his grasp upon his thesis, Meilander traces Lewis' development, while at the same time, shedding illumination upon those to whom Lewis was indebted, from St. Augustine to G. K. Chesterton. Obviously, this is a book which could have become unwieldy and ponderous, appealing only to specialists and scholars. That it is neither of these, but rather engrossing and cumulative in its effect is due both to Meilander's utter familiarity with his material and to a supple, complex prose style that does justly by his subject.

For serious Christians, groping with how very hard it is to love God and neighbor, Lewis' writing lingers in the mind and heart as a trumpet note trembles in the air. In asserting that a call to leave the self to encounter the other is central in all that Lewis wrote, Meilander does us great service. And when one adds to this his trenchant criticism of Lewis' critics and biographers, this book becomes a must for those who are searching for a framework within which they can assimilate and absorb Lewis' call to communal holiness.

JUDITH MITCHELL  
Rhode Island College  
Providence, R.I.

# PEOPLE and places

## Appointments

The Rev. **John E. M. Birtch** is now rector of Calvary Church, Indian Rocks Beach. Add: 1615 First Street, Indian Rocks Beach, Fla. 33535.

The Rev. **William Ericson** is assistant at St. Andrew's, Mentor, Ohio.

The Rev. **Eugene D. Geromel, Jr.** is now vicar of St. John's, Napoleon, Ohio.

The Rev. **Peter Goodfellow** is Coordinator of Outpatient Mental Health Services, Center for Human Services, Parma, Ohio.

The Rev. **Michael E. Hartney** is rector of the Church of the Holy Cross, Fort Plain, N.Y. and the Church of the Good Shepherd, Canajoharie, N.Y. Add: 111 Cliff Street, Canajoharie, N.Y. 13317.

The Rev. **Robert M. Hutcherson** is rector of St. Mary's, Kansas City, Mo. Add: 1307 Holmes St., Kansas City, 64106.

The Rev. **Jack L. Iker** is now rector of the Church of the Redeemer, Sarasota, Fla. Add: 222 South Palm Ave., Sarasota 33577.

The Rev. **James Michael Jensen** is rector of Christ Church, Joliet, Ill. Add: 75 West Van Buren St., Joliet 60431.

The Rev. **Jane McDermott** is assistant to the rector of Emmanuel Church, Cleveland, Ohio and part-time chaplain of Rainbow Babies and Childrens Hospital.

The Rev. **Thomas Miles** is vicar of St. Elizabeth's Church, Holdrege, Neb. Add: 512 Tilden, Holdrege, Neb. 68949.

The Rev. **F. Plummer Whipple** is now Assistant Director of Episcopal Community Services for the Tucson area. Add: 1501 E. Speedway, Tucson, Ariz. 85719.

## Resignations

The Rev. **Phillip Rapp** as associate of St. Andrew's, Toledo to become Treasurer of the Washington Local School District, Toledo, Ohio.

The Rev. **Jonas White** from St. James, Pewee Valley, Ky.

## Deaths

The Rev. Dr. **Richard Greenley Preston**, rector of All Saints, Worcester, Mass., from 1933 to 1958, died May 12 at the age of 84. He was born in Arlington, Mass., and attended Princeton University. Following service in World War I, he studied at the Sorbonne in Paris. Fr. Preston graduated from

the Episcopal Theological School, Cambridge, in 1924, was curate of St. Stephen's, Lynn, and rector of Christ Church, Needham. Later, while rector of Grace Church, Newton, he was secretary of the Standing Committee of the diocese. After his retirement in 1958, Fr. Preston served as interim rector of St. Andrew's, Wellesley, and Emmanuel, Boston. He is survived by his wife, the former Marjorie J. Brush, a son, two daughters, and seven grandchildren.

The Very Rev. **Edgar C. Newlin**, rector emeritus of Trinity Church, Danville, Ky., and dean emeritus of the Diocese of Lexington, died in December at the age of 77. Born in Cincinnati, Ohio, Dean Newlin was a graduate of Centre College and was ordained to the priesthood in 1948, after more than 20 years as a practicing attorney. He is survived by his wife, the former Elizabeth Duncan, two sons and six grandchildren.

**Lota Winchell Curtiss Hogg**, wife of the Rt. Rev. Wilber E. Hogg, Bishop of the Diocese of Albany, died January 2, following a long illness. She was 66. A graduate of Smith College and Yale University, Mrs. Hogg taught at Mount Ida School, Newton, Mass., and St. Mary's Hall, Burlington, N.J. For thirty summers she served as carillonneur and organist on the staff of Middlebury French School in Vermont and was well known as a piano and organ recitalist. She is survived by her husband and a brother, Richmond H. Curtiss of Guilford, Conn.

## CLASSIFIED

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

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**THE ANGLICAN MISSAL** (altar edition) \$125.00. Now available. **The Frank Gavin Liturgical Foundation, Box 25, Mount Sinai, N.Y. 11766.**

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### NOTICE

**CLERGY**, please publish in your church bulletins and diocesan newspapers: **Church Services, Yellowstone Park — East Gate, Wayfarer's Chapel.** Each Sunday, June, July, August, 9 a.m., 11 a.m. Sponsored by Christ Episcopal Church, Cody, Wyo.

### POSITIONS OFFERED

**WANTED** for girls boarding school. Teachers for maths and science, history and English, and grades 7 and 8. Reply **Box M-407.\***

**HOSPITAL** chaplain and parish associate, full time. Hospice interest desired. Deadline for resume's June 30. Reply **Box G-412.\***

### POSITIONS WANTED

**RECTOR**, retiring: In addition to pension and S.S. can earn \$3,480. All offers for part-time work seriously considered. Married. References. Reply **Box M-411.\***

**ORGANIST-CHOIRMASTER**, full or part-time, Churchman, married, M.Mus., A.A.G.O., experienced. Church-college combination considered. Reply **Box J-410.\***

### POSTAL CARDS

**SUMMER SALE** — 60% off Christmas Postal Cards. Religious assortment. 100 for \$4.25. **Media Access, 301 Lake St., Chittenango, N.Y. 13037.**

### SEMINARS

**CHRISTIAN** approach to hypnosis and meditation. Three-day seminar, July 31-Aug. 1, Brewster, N.Y. Tuition \$75, room \$12 nightly. For clergy and laity. **Foundation for Psychospiritual Studies, 351 Main St., Ridgefield, Conn. 06877.**

### SERVICES OFFERED

**CHURCH-BELLHANGER** available for all kinds of bell work. Apprenticeship served with White-chapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. **Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.**

### WANTED

**I WANT** to buy two copies "Songs for Liturgy and More Hymns and Spiritual Songs" in red plastic ring binder version. Send price to: **Skip Shipman, Box 884, Coleman, Texas 76834.**

**BROTHER GREGORY** wants to buy any old American Indian and Eskimo material collected between 1600 to 1930. Will buy one piece or an entire collection. Write: **Brother Gregory Quevillon, the Anglican Chapel of St. Peter the Apostle, Ocean Ave., Kennebunkport, Maine 04046.**

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

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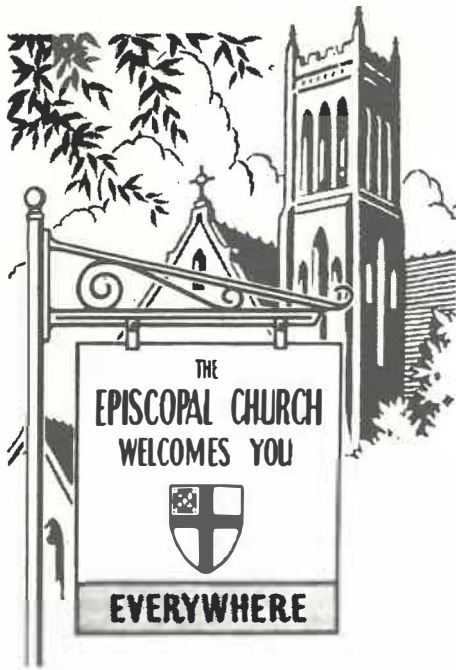
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# SUMMER CHURCH SERVICES



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

## PAGE — Lake Powell, ARIZ.

**ST. DAVID'S** Aqua and 7th St.  
The Rev. Richard M. Babcock, v  
H Eu 6:30 & 10

## HARRISON, ARK.

**ST. JOHN'S** 704 W. Stephenson  
The Rev. Stuart H. Hoke, r; the Rev. Harold Clinehens, c  
Sun H Eu 8 & 10

## LITTLE ROCK, ARK.

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

## ALAMEDA, CALIF.

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

## LA JOLLA, CALIF.

**ST. JAMES-BY-THE-SEA** 743 Prospect St.  
The Rev. Benjamin V. Lavey, r; the Rev. Thomas M.W. Yerxa, ass't; the Rev. Donald Wilhite, Jr., ass't; Jared Jacobsen, Dir. of Music  
Sun 7:30 Eu, 9 Family Eu. 11 Cho service, child care 9 & 11; Wkdy Eu Mon 9, Tues 8, Wed, Thurs & Sat 10, Fri 7:30. HS Wed 10. Holy P first Sat 5-6

## 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

## DENVER, COLO.

**ST. MARK'S — ALL SOULS MISSION FOR THE DEAF** 1160 Lincoln St. 839-5845  
Sun 8 & 10 (interpreted American Sign Language); Daily HC 7 ex Wed noon. All services the Book of Common Prayer 1928

## DURANGO, COLO.

**ST. MARK'S** 3rd Ave. at 9th St.  
The Rev. Donald Warner, M.S.M., M.Div., r  
Masses: Sun 7:45, 10; Tues 5:30; Wed 9:30; Thurs 6:30

## STERLING (and YUMA), COLO.

**ALL SAINTS** Second Ave. & Phelps  
Sun Eu 7:30, 9:30; Wed 7; Thurs 7; Fri 9:30. At **YUMA, COLO:** Sun Eu 7:30 (in the bank community room)

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 8, Informal HC 9:30. Service & Ser 11; Daily 10; HC Wed, HD, 10, 1S & 3S 11

## ST. PAUL'S

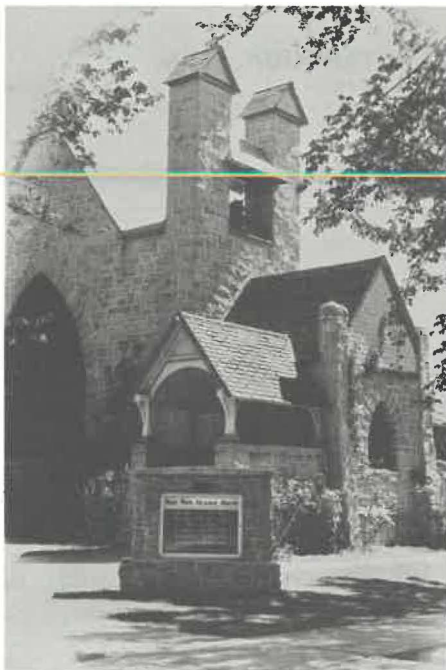
2430 K St., N.W.  
The Rev. James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 8; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## CLEWISTON, FLA.

**ST. MARTIN'S** 207 N.W.C. Owens  
The Rev. John F. Mangrum, S.T.D., r  
Sun MP 8:30, Eu 10. Daily MP 8, EP 5. Wed Eu 7 & 10

## COCONUT GROVE, MIAMI, FLA.

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



St. Mark's Church, Durango, Colo.

## 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. Fri 7:30, 10:30. C Sat 8

## JEKYLL ISLAND, GA.

**ST. RICHARD** (at Methodist Church)  
The Rev. Samuel E. West, D.D., (Ret.), v  
Sun Eu 8:30

## CHICAGO, ILL.

**CATHEDRAL CHURCH OF ST. JAMES** North Wabash Ave. at Huron St.  
Sun HC 8, 9:15 & 11, EP 3:30. Daily 12:10.

**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  
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

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Tues 7:15 HC; Wed, 5 Eu Spiritual Healing, LOH

## 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

## BUFFALO, N.Y.

**ST. JOHN'S-GRACE** Lafayette & Richmond  
The Rev. Peter W. Bridgford, the Rev. Dr. Robert G. Pope  
HC 8:30; 10. Tues HC & Unction 11

## GENEVA, N.Y. (Finger Lakes Area)

**ST. PETER'S** Lewis & Genesee Sts.  
The Rev. Smith L. Lain, r  
Sun Masses 8 & 10. Wed 12 noon with healing. Wkdy as anno

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** West Penn & Magnolia  
The Rev. Marlin L. Bowman, the Rev. Glenn A. Duffy, the Rev. G. Daniel Riley  
Sun Eu 10; Sat Eu 5

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE** 112th St. and Amsterdam Ave.  
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC & HS, Sat 7:15 Matins & HC, 3 Ev. 3:30 Organ Recital

**KEY** — Lightface type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer, Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers, v, vicar; YPF, Young People's Fellowship.

Continued on next page

# SUMMER CHURCH SERVICES

(Continued from previous page)

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

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8H Eu (Rite I); 9:30H Eu (Rite II); 9:30 HC (1928); 11 H Eu (Rite I. 1S & 3S), MP & sermon (2S, 4S, 5S). Wkdys 12:10 H Eu Mon, Tues, Thurs & Fri, Wed H Eu 8, 1:10 & 5:15. EP 5:15 Mon, Tues, Thurs, Fri & Sat. 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-Sat 10; Mon- Thurs 6

**JOHN F. KENNEDY AIRPORT**  
**PROTESTANT/ecumenical CHAPEL** Center of airport  
The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Eu 1. Chapel open daily 9:30 to 4:30

**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. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. Stanley Gross, honorary assistants  
Sun HC 8, 9, 11 (1S), 12:05. MP 11; Ev 4; Mon-Fri MP 1, 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. Hertong, 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

## UTICA, N.Y.

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

## BLOWING ROCK, (Western) N.C.

**ST. MARY'S OF THE HILLS** Main St. (nr. Bl. Rdg. Pkwy)  
The Rev. Robert J. McCloskey, Jr., r  
Sun Eu 8:30, 11 (Sung), Ch S 10, Wed Eu 12 noon; Mon, Wed MP 9; Tues, Thurs EP 5:30; Fri 12 noonday P

## PHILADELPHIA, PA.

**ST. MARK'S** 1625 Locust St.  
Sun Eu 8:30, 10, 5:30; Mon, Fri 12:10; Wed 12:10 LOH; Tues & Thurs 7:30, Sat 10

## NEWPORT, R.I.

**ST. JOHN THE EVANGELIST** 59 Washington St.  
Traditional 1928 Prayer Book Services  
Fr. Henry G. Turnbull, r Tele. (401) 846-1324  
Sun 7:30, 10 (Sung), Fri 10

**TRINITY** Church & Spring Sts.  
The Rev. Canon D.L. Coyle, r; the Rev. D.Q. Williams  
Sun HC 8, 10 (1S & 3S), MP 10 (2S & 4S); Wed HC 11; Thurs HC & HS 12; HD HC 8. Founded in 1698. Built in 1726.

## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave  
The Rev. Canon Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

## PAWLEY'S ISLAND, S.C.

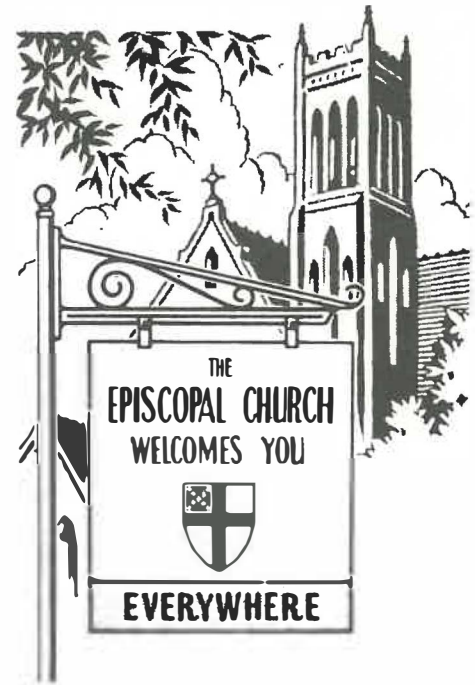
**ALL SAINTS PARISH**, Waccamaw River Rd. at Chapel Creek  
The Rev. D. Fredrick Lindstrom, Jr., r  
Sun Eu 8, 10 (MP 2S, 4S); Wed Eu 10

## CHATTANOOGA, TENN.

**ST. THADDAEUS'** 4300 Locksley Lane  
John L. Janeway, r; Richard K. Cureton, ass't  
Sun Eu 8 & 10; Wed 10; HD 6:15.



Church of Our Saviour, Atlanta, Ga.



## BROWNWOOD, TEXAS

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

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.  
Sun Eu 7:30 & 9, MP 10:30 (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

## RICHMOND, VA.

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

## SEATTLE, WASH.

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

## SPOKANE, WASH.

**HOLY TRINITY** West 1832 Dean Ave.  
The Rev. Robert D. A. Creech, S.S.C., r  
Sun Masses 8 & 10; Tues 12:10; Wed & Sat 10; Thurs 6:30; Fri 7; C Sat 5:30

## MADISON, WIS.

**SAINT DUNSTAN'S** 6201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno