

# THE LIVING CHURCH



RNS

"He guides all the creatures with his eye . . ." [see page 2].

**A Spiritual Jewel • page 10**



# THE LIVING CHURCH

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#### ARTICLE

A Spiritual Jewel of Many Facets

Chester J. Byrns 10

#### CALENDAR

June  
24. Pentecost 3 (Trinity 2)  
25. Nativity of St. John the Baptist  
28. St. Irenaeus  
29. St. Peter and St. Paul

July  
1. Pentecost 4 (Trinity 3)  
4. Independence Day

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Last week we gave our attention to Jeremy Taylor, the great English writer and Irish bishop. As we saw then, he has striking things to say about "the first article of Christian faith" in his book *Holy Living* or, to use its full title, *The Rules and Exercises of Holy Living*.

This work deserves to be noted, for next to the Authorized or King James version of the Bible and the Book of Common Prayer, *Holy Living* has been one of the best known of all Anglican books. First published in 1650, it has gone through innumerable editions all over the English-speaking world. Until the present century, there was a copy in the home of almost every well-informed and educated churchman. The book itself is designed as a comprehensive handbook of the practice of Christianity in one's private and public life, with extensive material regarding daily prayer and the frequent participation in the Holy Eucharist. *Holy Living* is generally published together with its companion *Holy Dying* (first published in 1651), a handbook for sickness, old age, and the approach of death, together with directions for priests ministering to the dying. This too is a classic, providing among the most elevated and inspiring discussions of death to be found in any modern language.

As we saw last week, *Holy Living* presents the constant knowledge of God's presence as one of the cornerstones of the spiritual life. How is God present? First, says Taylor, "by his essence," because he is by his nature unable to be restricted or excluded from anywhere. Secondly, Taylor tells us,

God is everywhere present by his power. He rolls the orbs of heaven with his hand; he fixes the earth with his foot; he guides all the creatures with his eye, and refreshes them with his influence; he makes the power of hell to shake with his terrors, and binds the devils with his word, and throws them out with his command; and sends the angels on embassies with his decrees: he hardens the joints of infants and confirms the bones, when they are fashioned beneath secretly in the earth. He it is, that assists at the numerous productions of fishes; and there is not one hollowness in the bottom of the sea, but he shows himself to be Lord of it, by sustaining there the creatures,

that come to dwell in it: and in the wilderness, the bittern and the stork, the dragon and the satyr, the unicorn and the elk, live upon his provisions, and revere his power, and feel the force of his almightiness.

(Chapter I, Sect. III, 2)

Here, in a few lines, Taylor puts before us the infinitude of God's power in heaven above, on earth, and under the earth, in terms of the ancient conception of the "three-storied universe." He paraphrases Psalm 139 verses 13-15 regarding the joints and bones of infants in a way that also reflects his awareness of contemporary scientific investigation, as does his reference to the reproduction of fishes. Among birds and animals, he mixes real creatures with the imaginary ones of ancient literature, but in the seventeenth century Europeans were dazed by new discoveries reported in other parts of the world, and the unicorn to Taylor may indeed have been as likely as the elk. At the same time, this odd catalogue of wild life probably owes something to Isaiah 34 in the Authorized Version. Here the ancient and the modern, the sacred and the profane, the visible and the invisible, the literary and the literal, are brought together in one extraordinary paragraph. Here is a man who sees the world in sparkling terms, through his own eyes, and through the eyes of the innumerable ancient, medieval, and renaissance authors whom he has read. It is the excitement of sharing the thoughts of such a writer that continues to attract readers to Jeremy Taylor.

There are many editions of *The Rules and Exercises of Holy Living*. A currently available reprint is available from the Langford Press (Harold Wood, Essex, England). There are also many modern books about Taylor. The standard biography is *The Life and Writings of Jeremy Taylor* by Canon C. J. Stanks (London, 1952). We recommend it. More serious students will also wish to consult the technical study, *A Bibliography of the Writings of Jeremy Taylor to 1700*, by Robert Gathorne-Hardy and William P. Williams (DeKalb, Illinois, 1971). For most readers, however, it is the writings of Taylor himself which will prove most rewarding, and *Holy Living* is perhaps the best of his books with which to begin.

THE EDITOR



# LETTERS

## Ramp Unused

Re the Rev. Charles Stier's letter [TLC, May 6] in which he suggests architectural changes in churches be made for the benefit of the handicapped:

Ours is a small suburban church. Several years ago we had installed, at considerable expense, a concrete ramp complete with hand rails.

Results were as follows: the paralytic who hitherto had been carried in and out by ushers, promptly left the church. The others still struggle up and down the stairs as they had done previously.

Inasmuch as the ramp is just enjoyed by small children running up and down, my suggestion to any church contemplating remodeling for the benefit of the infirm or handicapped first to enquire of them if they will use such a ramp. In no event do I think a church should simply make the assumption that it will be welcome.

NAME WITHHELD

## Continuing Refugee Plight

I am so pleased to know about the follow-up information you have included in recent issues of TLC [April 29 and May 20]. I am happy to say that international pressure following the very unfortunate incident last month when over 100 refugees drowned while their boat was being towed out to sea by the Malaysian navy has resulted in a more moderate attitude toward new arrivals. They *are* being admitted. This, however, only intensifies the very real problem of overcrowding in the refugee camps. One recent arrival at the camp here told me that leaving Pulau Bidong and coming to this camp is

like leaving hell and coming to heaven. (And if you could see this camp, you'd find it in no way like heaven!) He is a doctor, and the sanitation problems alone on Pulau Bidong are mind-boggling. On the other hand, the French hospital ship *Ile de Lumière* has arrived and is doing much to transform one hellish aspect of Pulau Bidong. There are also plans to improve sewage disposal and install water storage tanks.

Here in Kuala Lumpur, conditions at the Friary camp have become almost unspeakable. Every day's major battle is to obtain water. The 3,000 refugees crammed in the camp literally have scarcely space to lie down at night. What keeps everyone going is the excellent morale in the camp. Waiting time has been reduced to about three weeks, so that everyone is in a more or less heightened state of anticipation as the end of the ordeal comes in sight.

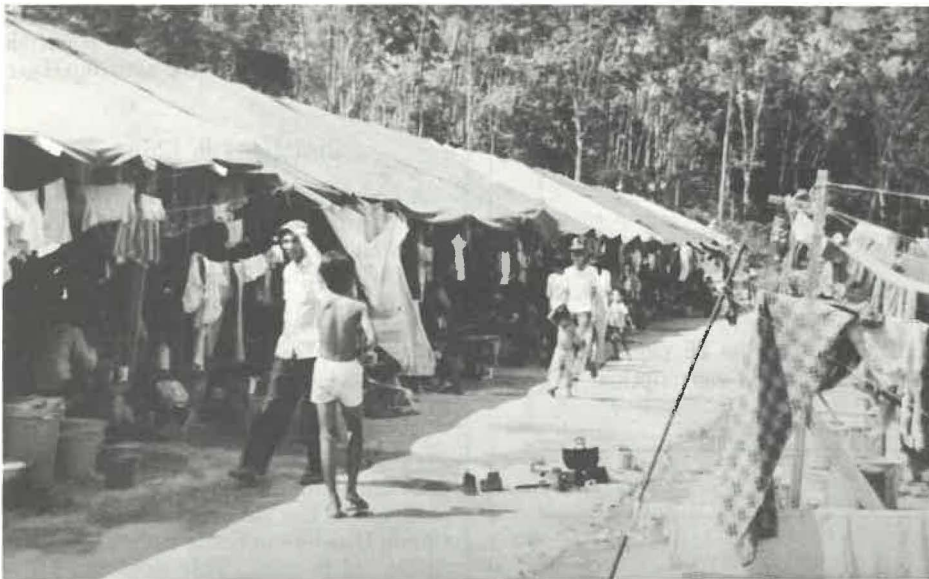
FAY CAMPBELL

Kuala Lumpur, Malaysia

## Semi-Pelagian Irony


Fr. C. Osborne Moyer's letter [TLC, May 27] in criticizing Bishop Paul Moore, writes "How different from the orthodox test of valid doctrine: Is it scriptural? Has it been believed by all, everywhere, at all times?"

Bishop John M. Krumm in his Craine Memorial Lecture 1978 said: "If there is a new fundamentalism abroad about the Scriptures, there is an equally untenable fundamentalism about tradition. The frequency with which the rule of Vincent of Lerins is cited, for example, concerning the ordination of women is an example of what I mean, Vincent stated it in this way, 'Likewise in the Catholic Church itself special care must be taken that we hold to that which has been believed everywhere, . . . always, and by




Refugee camp in Kuala Lumpur, Malaysia: A very real problem of overcrowding.

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all men.' This rule leaves the determination of what is catholic in faith and practice in the hands of church historians, and one knows how fickle they can be . . . this rule is excessively reactionary in its effect . . . it would leave no room for a growing awareness of the monstrous evil of slavery and its condemnation by Christian moral consensus only after 19 centuries of Christian history during which it was condoned and supported . . . We know that Vincent entertained semi-Pelagian views which were condemned as heretical after his death — an ironic fate for the author of a rule for determining catholic truth."

(The Rt. Rev.) EDWARD RANDOLPH WELLES  
Bishop of West Missouri (ret.)  
Manset, Maine

### Words and the Word

May I offer my gratitude to Fr. Jessett for the thought expressed in his letter "The Language Idol" [TLC, May 20]? Our Lord Jesus Christ, "the same yesterday, today and forever" did not command his disciples to *say* this but to *do* this, in remembrance of him.

Language, be it Elizabethan I or Elizabethan II is not the Word "which was made flesh and dwelt among us." Language comes in so many forms and is of great force in human affairs. Even a

so-called "dead language" like Latin lives on in many disciplines. How much more would not the Word, "Jesus Christ the same yesterday, and today, and forever," be with us who are baptized into his body when we gather to "do this in remembrance" of him, and to rejoice in his saving grace? Oh yes, the Word is risen above all languages, and tongues, and ascended high above all idols.

M. B. ABRAHAMS  
Trumansburg, N.Y.

• • •

Canon Jessett's letter which assures us that "God is not concerned with the language we use when addressing him," is an interesting statement about the God who set man off from all other things he made by giving him power to "name" the creatures, and whose faithful servant Athanasius defied the world over one iota.

I dare say God can be addressed properly in any language, and that there are no limits we can set to his imagination or his humor, but since English is our language, we do well to use it as best we can.

Canon Jessett's "feelings" about the contemporary service (Rite II) are of no more significance than the "feelings" of those who like the 1928 Prayer Book.

The issue is not one of feeling. The issue is one of sense, of using names proper to the things named.

(The Rev.) WILLIAM M. RALSTON  
St. John's Church  
Savannah, Ga.

### Senior Resources

I most enjoyed your publication's expression of interest and concern for older members of the church, especially the articles in TLC of May 6. It was particularly helpful in its focus on usefulness of elderly people and in asking what is the role of the church in this neglected service area.

As a seminarian at Church Divinity School of the Pacific, I have been working through my Field Education Experience with Senior Resources, a recently formed Episcopal-related agency. In support of your editorial challenge: parishes and dioceses need to examine what they are currently doing for older people.

This agency was established within the Deanery of San Francisco under the leadership of Mr. Edgar W. Pye, MSW, as director and provides information, guidance, support, and advocacy services for those over age 60. Senior Resources is located in the Cathedral House of Grace Cathedral, 1051 Taylor Street, San Francisco. Through support of the deanery parishes, the cathedral, the national church, the Episcopal Church Foundation, and private foundations, this agency has — over the past two years — related to the needs of over 400 older persons seeking housing, health services, financial enrichment and relief from isolation. Senior Resources utilizes elderly clergy and lay persons as volunteers as well as board members to help broaden the outreach of this new and creative service.

Overall, I would recommend this agency as a model to those who might wish to do something at a diocesan level to be responsive to needs of the elderly. The work has been rewarding and instructive to me as I prepare myself for a parish ministry.

G. BRADFORD HALL  
Berkeley, Calif.

### Christians in China

A couple of corrections to the recent TLC China stories: The letter from Nanking [TLC, May 20] referred to the Rt. Rev. William Payne *Roberts*, former Bishop of Shanghai; and the Rev. Peyton Craighill, although China-born was never a missionary on the mainland. (He was, however, a missionary in Taiwan. **Ed.**)

Also the Rt. Rev. K-H Ting [TLC, May 27] served on the staff of the World Student Christian Federation (not the WCC) in Geneva. The same issue refers to the Chung Hua Sheng Kung Hui as though it continued to exist. This Anglican province has not functioned as such for over

## A SPECIAL OFFER FOR NEW SUBSCRIBERS

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30 years and all, like K-H Ting, who continue as publicly professed Christians have dropped the denominational labels associated with the colonial past. We perpetuate an illusion and endanger continuing Christian witness in China by continuing to refer to an "Anglican" church there.

(The Rev.) CHARLES H. LONG

Forward Movement Publications

Cincinnati, Ohio

*Our news report does not suggest that the Chung Hua Sheng Kung Hui is a presently functioning province, but we believe that the comments of Dr. Long, who has served in mainland China, are of interest. Ed.*

• • •

Mr. Ronald W. Pearson's letter [TLC, April 29] revives an old pack of misstatements and uses terms long since discarded by Christians of this land.

I do not belittle the church in Taiwan. A number of the members I know personally and visited with them a few years ago. The church there needs our support in prayer. But we must also remember the church in the Peoples Republic of China. What is the church, Mr. Pearson? Is it the buildings, the schools, the presses, or is it Christ's presence in the hearts of the believers? When we left the PRC in 1950, one of the outstanding Christian layman, now dead, said to us, "Remember you will hear things of us that you may not like, but also remember our souls are grounded in faith and no matter which way the wind blows we stand firm in this faith." Within the past month we have received a letter from one of China's Christian women who has come to this country to visit her family. But she is returning to continue her service to her people, for she can give of herself for her Lord. Let us at least be Christian in our attitude towards those who express in their lives the true Christian discipleship and say "E Lu P'ing-an" — "On the way be peace."

(The Rev.) CLAUDE L. PICKENS, JR.

Annisquam, Mass.

### The Moores Are Coming

I note the review [TLC, May 13] of *Man, Woman and Priesthood* edited by Peter Moore. As I'm sure you know, that is not me, and I think since I hold directly contrary views, I would like some clarification. Is the editor Peter Childress Moore of Pittsburgh? Or, God forbid, is there a third Peter Moore to make another doppelganger?

(The Rev.) PETER C. MOORE

St. Michael and All Angels

Albuquerque, N.M.

*We believe the editor of this book is one of the four Peter Moores listed among the clergy of the Church of England. Ed.*

## POET'S PROPER

### Elizabeth

Well! At last they're gone  
And things will quiet down.  
Perhaps I can even  
Understand a little of what's happened.  
Some more my husband may explain  
Now that he's talking again.

It seems only yesterday,  
Though really three seasons back,  
When he came home from priestly duty  
Deaf-mute but all excited  
And bundled me to bed.  
Such a time we'd not had  
Since first we married.  
I'm not clear why we waited so long for that.  
And then my belly swelled,  
My shrunken dugs filled up,  
And I stayed indoors.  
Why risk  
A fall and losing that  
I never expected  
To give my life meaning?

Then came my young cousin  
All newly pregnant,  
Not yet wed,  
And I got the strangest feeling  
Of rightness now,  
Of wrongness later,  
Of rightness ever after.

Today we named our son,  
And my dumb-struck man was freed  
From what must have been  
An earnest of his obedience.  
The neighbors all attended  
And made a most unseemly fuss  
Over God's favor to us.  
Perhaps our John will be  
A most important man  
Some day.  
Now he only needs some milk  
And quiet  
So he can stop crying  
And sleep.

James P. Lodge, Jr.



# THE LIVING CHURCH

June 24, 1979  
Pentecost 3/Trinity 2

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## Bishop Gives NATO Sermon as Pickets March

The Rt. Rev. John S. Habgood, Bishop of Durham, preached late in May at a special service in Westminster Abbey commemorating the 30th anniversary of the North Atlantic Treaty Organization (NATO).

As he spoke of the paradox inherent in the massive build-up of armaments to preserve peace, representatives of five Christian peace groups held a silent vigil outside the Abbey.

They represented the Roman Catholic Pax Christi, the Quaker Peace and Service group, the London-based Fellowship of Reconciliation, the Christian Campaign for Nuclear Disarmament, and the Anglican Pacifist Fellowship, and were protesting current increased expenditures for arms.

Bishop Habgood lamented "the fact that, humanly speaking, the maintenance of peace and security has to be achieved by a balance of terror . . . the road to peace entails more than arms limitation and eventual disarmament, important though this is as an intermediate objective. The root cause of war is fear. Yet necessity seems to drive us, in the name of peace, to pile terror upon terror, threat upon threat. . . . Perhaps the sharpest paradox of all is the policy of nuclear deterrence. Surely those who have to implement such a policy and live by it must sometimes agonize in the middle of the night over the ambiguity of a deterrent whose use, please God, is almost unthinkable."

## Pope Sees CSM, OHC Superiors

The superiors general of the Community of St. Mary and the Order of the Holy Cross, in Rome for ecumenical consultations, met with Pope John Paul II at the Vatican recently. Leaders of six non-Roman Catholic religious communities were received in a special audience. The other orders represented were from England and West Germany.

The Pope told the group that it was especially gratifying to know they had come for reasons of ecumenism, and that their visit was a propitious moment to reflect together on the enduring value of the religious life.

"Religious life is the radical pursuit of the Beatitudes," he said. "It is the practical recognition of the absolute primacy

of Christ in the church and in the world. It is a free response of disciples to the invitation of the Lord Jesus Christ, 'Abide in my love.'"

He ended his remarks with a prayer that "the Holy Spirit will himself shed light on your reflections . . . especially as (they concern) the question of church unity — the perfect unity willed by Christ."

## Church Army Meets

At its annual meeting held in New York City, the Church Army Society approved plans for a major recruiting drive for new members to begin at the Denver General Convention. In a significant departure from past practice, the society will begin to accept applicants trained at diocesan lay training institutes and other similar training programs.

Planning was also begun for the celebration of the 50th anniversary of Church Army work in the United States of America. The society acknowledged with gratefulness its continued ties with other Church Army organizations throughout the world, particularly the parent society in England which sent a team of evangelists here to begin the work in 1927 which resulted in the incorporation of an independent American society in 1930.

In the course of its history, Church Army workers have served the church in many different capacities, from rural work in Appalachia to work among Indians, to inner city parishes.

The present reorganized structure of the society was effected in 1974 at the same time as the establishment of the National Institute for Lay Training. The two organizations severed formal ties with each other earlier this year and each continues to work in accordance with its distinct purpose.

Capt. Robert Jones of Brockton, Mass., was reelected president.

SR. RUTH WRAIGHT, C.A.

## Episcopal Publications Honored

At the recent meeting of the Associated Church Press in Toronto, two church publications received awards. *Advance*, published 11 times a year by the Diocese of Chicago, and edited by the Ven. Edwin Soukoup, won for the best black and white cover. *Advance's* December issue was cited for a drawing de-

scribed as "clean, simple, and dramatic." The fall cover of *Cathedral Age*, published quarterly by the Protestant Episcopal Cathedral Foundation, Washington, D.C., won for the best four-color cover. The citation said, "*Cathedral Age* uses a compact masthead and a spectacular photo and the results are superb." Nancy Montgomery, communications director at Washington Cathedral, is editor.

The *Canadian Churchman*, monthly newspaper of the Anglican Church of Canada, received the largest number of awards at the convention — four merit awards and the general excellence award in the newspaper category.

The Seabury Press was one of the publishers to receive three citations from the National Religious Book Awards for 1978. The Roman Catholic Paulist Press shared honors with Seabury.

The acclaimed Seabury titles were: *Learning Through Liturgy*, by Gwen Kennedy Neville and John H. Westerhoff III, *Foundations of Christian Faith*, by Karl Rahner, and *God's Images — The Bible: A New Vision* by James Dickey, and illustrated by woodcuts by Marvin Hayes.

## P.B.'s Fund Aids Ugandans, Others

At its May meeting, the board of the Presiding Bishop's Fund for World Relief voted an immediate disbursement of \$50,000 in emergency aid to Uganda. The grant will be channeled through the All Africa Conference of Churches, and represents the church's contribution to a \$600,000 ecumenical appeal for Uganda.

World Council of Churches relief officials estimate that three million Ugandans are in need of food, blankets, clothing, shelter, and medicine. In a related action, the board earmarked an additional \$100,000 for Ugandan relief, to be disbursed during the coming months with the approval of the board's executive committee. The board also asked the Presiding Bishop to issue a special churchwide appeal for \$250,000. This money would be channeled directly through the Anglican Church of Uganda to help deal with immediate needs in dioceses and church institutions.

Other major grants include: \$40,000 (\$20,000 a year for two years) for the Cooperative Animal Feed Mills Project in El Salvador. This project assists far-

mers in designing and implementing small-scale animal feed mixing and marketing;

— \$26,300 to the Episcopal Immigration Services program in the Diocese of Los Angeles for legal assistance to incoming refugees and help in monitoring the implementation of the federal government's immigration policies;

— \$15,375 to the World Council of Churches for the conference on Faith, Science and the Future, to be held in Boston in July. This grant, made from a special gift from the Diocese of Rochester, will aid in travel expenses for participants from Third World nations.

A budget of \$15,000 was approved by the board for two network training workshops for Presiding Bishop's Fund diocesan representatives. The workshops, to be held in October, will focus on fund-raising, constituency education, and parish network-building.

The board approved the formation of the Anchor Society, which will consist of those persons who pledge \$1,000 or more annually toward the fund's work. Preliminary solicitations for the society, named for the fund's symbol, the Anchor of Hope, will focus on special patronage of the concert by singer John Denver on September 14 at General Convention.

## Russian Religious Art Exhibited in New York

From now until September 2, the Metropolitan Museum of Art in New York City will be showing "Treasures of the Kremlin," a unique exhibit of choice works of art from the museums and



The Metropolitan Museum of Art, lent by the State Museums of the Moscow Kremlin

This gilded silver cover for the Book of the Gospels, made for Ivan the Terrible and presented to the Cathedral of the Annunciation in 1568, is among the sumptuous works of Russian liturgical art now on exhibit at the Metropolitan Museum of Art in New York City.

repositories situated within the Kremlin at Moscow. Such a collection has never before been sent outside of the Soviet Union, and the exhibit has been made possible by a grant from the Robert Wood Johnson, Jr., Charitable Trust. Because of the large number of religious items displayed, this exhibit is of exceptional interest to students and admirers of Russian Orthodoxy.

For many centuries the Kremlin was the center of Russian governmental and cultural life and was the seat of the Patriarch of Moscow. Tremendous collections of works of art, royal regalia, and so forth developed. Materials exhibited date from the twelfth to the twentieth centuries. Religious works include not only icons of great value but altar vessels, pontifical vestments, and embroidered altar cloths. After leaving New York, the exhibit will be shown in Paris before returning to Russia.

## Suffragan Elected in Southern Malawi

The Rev. Dunstan Ainani, born a Muslim, has been elected Suffragan Bishop of the Diocese of Southern Malawi in the Republic of Malawi, Central Africa.

The Most Rev. Donald Seymour Arden, Archbishop of the Province of Central Africa, is also Bishop of Southern Malawi.

The new bishop-elect, 58, was born in the northern part of Malawi, and his career includes work as a clerk, an army signaler, a storekeeper and a fisherman. He conducted a successful fishing business until 1964, when he entered theological training at St. Andrew's School in Malawi. He was ordained to the priesthood in 1967, and at the time of his election to the episcopate, he was priest-in-charge of Ndirande Parish in Blantyre, the large commercial city of the nation.

Fr. Ainani is married, and has eight children and six grandchildren. His consecration will take place in June, and the Rt. Rev. Roger H. Cilley, Suffragan Bishop of Texas, plans to attend. Texas has a companion relationship with the nearby Diocese of Lake Malawi.

## Washington Cathedral Launches Capital Funds Drive

At a press conference held at Washington Cathedral on May 25, the Rt. Rev. John T. Walker, Bishop of Washington, who also serves as dean of the cathedral, announced the opening of a 10-year capital funds drive for some 36.5 million dollars, to pay off a \$10 million debt, create an endowment fund for program, and complete the west facade and twin towers of the cathedral.

The first phase of the drive, scheduled

to close in 1982, calls for \$15.5 million, with a third of the goal already in hand, two million of it the gift of Fairleigh Dickinson of Rutherford, N.J., prominent churchman, lay reader, and longtime friend of the cathedral. The campaign was launched by a special Ascension Day service of Evensong, followed by a dinner with Bishop Walker as the keynote speaker.

Huntington Harris of Leesburg, Va., is chairman of the campaign, with a national sponsoring committee of 120 prominent Americans of many faiths, which includes former President Gerald Ford, Presiding Bishop John Allin and 10 Episcopal bishops, Methodist Bishop James K. Mathews, Astronaut Michael Collins, Senators Mathias, Warner and Pell; Ambassadors Ellsworth Bunker and W. Averill Harriman; and the Rev. Theodore Hesburgh, president of Notre Dame.

The first phase encompasses \$2.5 million for endowment of the ministry, music and worship of the cathedral, with another half million for maintenance. Ten million dollars go to pay off the \$8 million debt on the nave, and the \$2 million interest, with another \$2 million for building: the completion of the Pilgrim Observation Gallery and the beginning of the construction on the twin towers at the west end.

Because of the massive debt incurred in order to finish the nave for the bicentennial, the fund drive is imperative. "We have no alternative than to raise this money to pay the debt, or we will be in real trouble," said cathedral Provost Charles A. Perry. Under his tenure the operating budget has been brought into balance through stringent cuts in staff, program and ministry. The first phase will enable the cathedral to pay off the debt and fund enough construction to keep the stone cutters and stone carvers busy, which is essential; such craftsmen are a vanishing breed, there being few calls for their skills today.

The second phase of the campaign (1982-88) includes goals of \$12 million to complete the towers, \$2 million for maintenance endowment, and \$6 million for worship and program. The overall amount includes \$5.5 million for urban mission, a program on Christian faith in the world, and a special pastoral ministry to the 300,000 annual visitors to the cathedral, many of whom seek help from the cathedral staff. The latter program is already under way.

"As I look to the future I see a program worthy of this magnificent structure," Bishop Walker told those attending the dinner, which included the trustees of the National Cathedral Association, "a program that will measure and meet the needs of our time and time to come." Included are plans for expansion of the cathedral programs on medical and business ethics, ecology, world hunger,



nuclear proliferation, and of its urban ministry.

There has been much criticism of the expenditure of such large sums for building and maintenance of a great cathedral, versus giving the money to the poor. "This is a conflict that is always with us," said Canon Perry. But Bishop Walker and his colleagues believe the cathedral itself has an important role to play in alleviating human misery and righting social wrongs. "We are engaged in raising significant funds in this diocese, to help alleviate want and hunger on the local, national and international levels," he said, "but I am more concerned that we use the tremendous leverage of the cathedral to provide programs that help people to help themselves."

Chairman Harris is assisted by a steering committee that includes the Rev. Canon Charles Martin, former headmaster of St. Alban's School; former Senator Stuart Symington; William McChesney Martin and Dr. Cynthia Wedel. Senator John C. Danforth, himself an Episcopal priest, the Cathedral Chapter, and the National Cathedral Association are also actively involved in the campaign.

DOROTHY MILLS PARKER

## Associated Parishes Council Meets

The Council of the Associated Parishes for Liturgy and Mission, Inc., held its annual meeting May 14-18 at Conception Abbey, a well-known Benedictine community and center for retreats and conferences in north-western Missouri. Items of business included plans for continuing its publishing program and other activities. The Associated Parishes is a co-sponsor of the national Episcopal Conference on the Diaconate at Notre Dame, May 31-June 2. Mrs. Donald Kingsley of Holland, Mich., was re-elected president.

The following statement was authorized for release: "A book for the 80s; a ministry for the 80s; a message for the 80s."

The Council of Associated Parishes for Liturgy and Mission commits itself and calls the church to these tasks in the years ahead:

- (1) Adoption of the Proposed Book of Common Prayer at the 1979 General Convention and its use as one Prayer Book for one church;
- (2) Renewal of the order of deacons as a full ministry in the church alongside laity, bishops and priests, for the purpose of holding before the church the symbol of the church's servant ministry;
- (3) Immediate work to recover and revitalize the power of preaching the Word of God in furtherance of the

renewal of liturgy and mission in the church.

The Council sees, in accepting these tasks a necessary and prayerful response to the mission and ministry of our church in a world of men and women who increasingly put self first in all things secular and sacred, and retreat behind the walls that divide God's creatures.

The Associated Parishes is an organization of clergy and lay people which for the past quarter century has dedicated itself to the advancement of the liturgical movement in the Episcopal Church and in the Anglican Church of Canada. A Council of approximately two dozen members is the governing body which supervises publishing, conferences, and other programs and activities. The national office is located at 3600 Mt. Vernon Ave., Alexandria, VA 22305.

H.B.P.

## Churchmen Honored by Colleges

Edmund M. Fuller, author of 14 books, and chief book critic for the *Wall Street Journal*, received the honorary degree of Doctor of Letters from the University of the South, Sewanee, Tenn., at commencement ceremonies this year. Dr. Fuller formerly taught English at Kent School in Connecticut and St. Stephen's School in Rome, Italy. He was chairman of the English department at South Kent School, Conn.

The Rt. Rev. John M. Allin, Presiding Bishop, received a Doctor of Divinity honorary degree from Trinity College, Hartford, Conn., at the college's 153rd commencement exercises. In past years, he has been the recipient of honorary degrees from the University of the South, Voorhees College in Denmark, S.C., and Rikkyo University in Tokyo.

The Rev. Canon Russell K. Nakata, Jr., of St. John's Cathedral, Denver, Colo., received the Alumni Public Service Award from the University of Chicago Alumni Association for his voluntary community service as chairman of the Housing Authority of the city and county of Denver.

## Oldest Priest Is 100

The Rev. Gibson Bell, rector emeritus of All Saints' Church, Wynnewood, Pa., observed his 100th birthday on May 31. The congregation of All Saints', which Dr. Bell served for 37 years (1919-1956), gave thanks for his life and service at a special celebration on Pentecost Sunday, June 3.

Dr. Bell is the oldest of more than 12,000 living clerics in the Episcopal Church. He is a native of Newton, Mass., and an alumnus of Harvard University

'01, and Episcopal Theological School. He was ordained to the priesthood in 1908, and in 1911, married (Mrs.) Laetitia C. Hulse Wheeler, who died some years ago. Although they had no children of their own, Mrs. Wheeler had three sons, and there is a large family of grandchildren and great-grandchildren.

In 1915, Dr. Bell founded the Montgomery County Day School, located opposite All Saints' Church, and became its first headmaster. He was called to be rector of All Saints' in 1919, and continued in both offices until 1938, when the growth of both church and school required his resignation as headmaster. He retired as rector in 1956, when he was 77.

During his ministry, Dr. Bell saw the congregation grow from 100 to over 500 families, the church building enlarged, and the construction of the present parish house. He was instrumental in forming the congregation that is now St. Christopher's Church, Gladwyne, and he was one of the founders of the Wynnewood Civic Association.

The Rev. John J. Albert, present rector of All Saints', announced plans for the service to honor Dr. Bell by saying, "On Pentecost, when we celebrate the birthday of the Christian Church, let us also celebrate and give thanks to God for the life of this servant of God whose life span is one-twentieth of the total life of the church since that day when the Holy Spirit came upon the apostles of our Lord."

Many tributes were received from both civic and church leaders, including the President of the United States, the governor of Pennsylvania, the Archbishop of Canterbury, the Presiding Bishop, and the Bishop of Pennsylvania.

## Ecumenical Arrests in Puerto Rico

A Roman Catholic bishop, an Episcopal priest, and a Protestant minister were among 21 people arrested in Vieques, Puerto Rico, in a demonstration supporting local fishermen opposed to the U.S. Navy using more than 70 percent of the tiny island as a gunnery and assault range.

Arrested in the latest attempt — setting up a campsite on an off-limits beach — to force the Navy and Marines from the 18-mile island were Bishop Antulio Parrilla-Bonilla, S.J., the Rev. W. Andre Trevathan, an Episcopal priest, and the Rev. Wilfredo Velez, a Disciples of Christ minister.

In the fall of 1978, the governing board of the National Council of Churches called for naval withdrawal, saying "the shooting and bombing targets from ship-to-shore and air-to-ground by the Navy and Marines that occupy the island of Vieques cause serious danger to the lives



of its inhabitants causing disruptive noise and the cracking of buildings and houses."

According to the NCC, only 7,000 acres are available for safe civilian use, which leads to overcrowding of the 9,000 inhabitants.

The president of the fishermen's association has vowed the fight will go on, and plans to take the Navy on next. A confrontation at sea is planned.

The Navy bought its base on Vieques in the 1940s. The island has served since as a training area for gunnery practice and amphibious landings.

## Parochial Schools: Integration "Escape Hatch"?

A black professor has accused Roman Catholics of lagging in their moral support of integration, and charged that northern cities use Roman Catholic schools as an "escape hatch" to avoid integration.

Martin L. Kilson from Harvard University spoke at the spring meeting of the National Association for the Advancement of Colored People (NAACP) board of directors, held in Columbia, S.C., to commemorate the 25th anniversary of the U.S. Supreme Court decision striking down the doctrine of separate but equal schools for blacks and whites.

"In the city of Boston" Mr. Kilson said, "the [Roman] Catholic Church has failed for a decade to exert a moral presence in behalf of school integration and in behalf of an overall advancement of racial integration. On the other hand, segments of the white Protestant Church have displayed more moral courage in behalf of integration in northern cities and sometimes in the South as well."

The professor of government told the NAACP board that a conservative movement in the 1970s has exploited skillfully the fears of white Americans about the cost to them of achieving racial integration, especially by busing. He expressed concern about the increasing demands to discontinue busing programs.

The *Pilot*, newspaper of the Boston Roman Catholic archdiocese, sharply challenged Mr. Kilson's remarks in an editorial entitled "A Familiar Scapegoat." The paper maintained that the church's moral position affirming integration was indicated clearly by Humberto Cardinal Medeiros "in numerous documented statements and actions, as well as in many untold, unpublished and non-sensational ways. . . ."

A Roman Catholic priest, said the *Pilot*, was appointed to head the City-Wide Coordinating Council during the busing crisis in Boston, and Roman Catholic educators established guidelines to prevent their schools from becoming "havens" for those fleeing integration.

## BRIEFLY . . .

England's *Church Times* reports that the Rt. Rev. **Aubrey Aitken, Bishop of Lynn** (Suffragan to the Bishop of Norwich), has been made an honorary life vice-president of Norwich City Football Club. He is the first outsider to hold the job. Bishop Lynn, 68, has been a supporter of the club since he was a boy of eight, but he preferred another sport. He was president of the Norwich Rugby Club until three years ago.

A doctoral dissertation on the conflict in the Episcopal Church over the issue of **women's ordination to the priesthood** has been completed by Shirly Sartori, Ph.D., Poughkeepsie, N.Y., and submitted to the School of Education at the State University of New York at Albany. Microfilmed copies of the paper in book form are available from University Microfilms International, 300 North Zeeb Road, Ann Arbor, Mich. 48106.

According to the Roman newspaper, *Il Tempo*, **a swimming pool is being built at the papal summer residence** in Castelgandolfo, but the Vatican Press Office declined to comment on the report. *Il Tempo* said the 25-meter (83-foot) pool is under construction in a secluded section of the papal estate. Pope John Paul II is known to be an excellent swimmer. It is reported that last September, before he went to Rome for the conclave, he demonstrated his ability by swimming a mile and a half across a vacation lake in Poland.

**Sir Hugh Fraser**, the Scottish owner of Harrods' department store in London, has agreed to buy Iona and turn it over to the government as a preserve. Sir Hugh reportedly paid \$3 million for the historic island, which houses a monastery founded by St. Columba more than 1,400 years ago. The one-by-three mile windswept island is dominated by the Iona Community, a Christian society formed in 1938. Rumors that the island might be developed to appeal to the tourist trade thus proved to be unfounded.

A \$463,200 **exhibit on evolution** has opened at the Smithsonian Institution's Museum of Natural History despite protests by fundamentalists. In a suit filed last year to block the opening of the new

hall, called Dynamics of Evolution, fundamentalist minister Dale Crowley, Jr., director of the National Foundation for Fairness in Education, charged that the Smithsonian was establishing a "religion of secular humanism" through the exhibit. A federal judge dismissed the charge.

The Vatican has given Israel a written pledge that **Melkite Catholic Archbishop Ilarion Capucci** will not return to the Middle East without papal consent and will refrain from activities harmful to Israel. The 57 year-old archbishop was released from an Israeli prison in 1977 after serving three years of a 12-year sentence for smuggling arms to Palestinian guerrillas in the Israeli-occupied West Bank. Following a recent audience with Pope John Paul II, Archbishop Capucci was appointed "visitor" to Melkite communities in Western Europe, with his residence to be in Rome.

An organization representing 40 percent of the diocesan clergy of the Roman Catholic Archdiocese of Chicago has sent a hand-delivered letter to Pope John Paul outlining their **grievances against John Cardinal Cody**. Fr. Joseph J. O'Brien, chairman of the unofficial Association of Chicago Priests, refused to disclose the contents of the letter, saying only it contained a list of complaints and asked for an audience with the Pope for two of the priest-members of the association. Cardinal Cody, 71, has been accused at various times of autocratic administration, financial mismanagement, and lack of consultation with clergy and laity, particularly in the closing of schools and churches. With 2.5 million Roman Catholics, the Chicago Archdiocese is the largest in the country. Cardinal Cody has headed the see since 1965.

An eight-foot **statue that depicts Christ as a woman** is causing controversy in Canada. "Woman Crucified," by Canadian artist Almuth Lutkenhaus is on display at the Bloor Street United Church of Canada in Toronto. The Rev. Clifford Elliot, pastor, said the statue should remind people that women "in our society — and in our church — have suffered by being denied their full humanity. If we say that in Christ, God is expressed in human form, it must be possible to see Christ as a woman or man. That is not to say that Jesus was a woman. It is to say that God can come in either form." Some parishioners are unconvinced, and call it "disgusting" and "irreverent."



The Hon. Chester J. Byrns

# A SPIRITUAL JEWEL OF MANY FACETS

*It should be a great satisfaction  
for all of us that we often provided  
the foundation on which other  
Christians might stand.*

By CHESTER J. BYRNS

Looking toward the September General Convention, and my retirement from any national church office, I cannot help but take inventory of where the church has been since the first time I stepped beyond diocesan boundaries to be a deputy at the 1964 St. Louis General Convention.

These have been challenging, aggravating, frustrating, but also rewarding years for the church — and for me. This is my eighth — and last — year on the national Executive Council. I write this with the same emotions of relief and regret I felt when I left the stately Seabury House in Greenwich, Conn. after the conclusion of the April Council meeting — the last there of this triennium for the present Council.

I have lived through the “revolution” of the church — its emergence from isolation and self interest. Although at times I felt I couldn’t take another day of it, in retrospect, I am pleased with our

faith and how it has met the challenges and opportunities for mission this past decade and a half.

It seemed to me, particularly beginning at the General Convention at Seattle in 1967, we were moving too fast; destroying “tradition” too quickly; prodigiously spending our resources; and espousing too many “radical” ideas, organizations and individuals. In part, these concerns have been validated but in total balance the accomplishments greatly outweigh the errors and were worth the price.

Raised in the “Catholic” tradition, I feared we were weakening the church and certainly driving our members in the tens of thousands from the church while attempting to make the faith “relevant” and “responsive.” I was afraid that many of the disenfranchised and powerless we were supporting (often quite literally) in the name of “empowerment” would turn out to be “rice Christians.” In short, I feared — like many others — too much change. My parochial life had been perhaps too comfortable. My diocese — which seems to me to look more inward than outward — was my widest horizon. I thought too often in physical rather than spiritual terms — a common malady of many other churchmen.

As I try to judge my role, my very

small contribution on Council, it has been perhaps that of a brake slowing down some of the more extravagant proposals or at least witnessing for those in the church who I felt shared my views and concerns.

No doubt about it, the church, primarily during 1965 to 1975, followed some false prophets; employed some unscrupulous promoters; wasted some of its assets; deliberately antagonized and insulted many faithful whose only “fault” was their questioning, evaluating, and constructively criticizing — rather than lack of love or lack of desire to fulfill the lessons of the Gospels. As one who was — or tried to be — a responsible critic, I sometimes still itch from scars of those battles of yesteryear.

Thanks to the love and vision of the Rt. Rev. John E. Hines and his firm, evangelical and courageous leadership, the Episcopal Church, at a great cost (some of which at least financially we still pay) proved herself during the decade of national social upheaval and sometimes violent change a leader, if not the leader, in Christian responsibility. Relative to its size and assets, I believe historians and sociologists will proclaim the Episcopal Church a major force in helping prevent the upheaval of the period from exploding into revolution.

The church of the “establishment” (of which I was and still am a member) became and is today a major responsive and creative spiritual and physical force in a changed America and Christian — Catholic — Church. I was not always pleased at the time with how we acted or spoke. My forebodings were not always misplaced. On some matters I still dis-

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*The Honorable Chester J. Byrns, of St. Joseph, Mich., is a circuit judge of Michigan for Berrien County and a member of the Executive Council of the Episcopal Church. In addition to his responsibilities in the church, he has been involved in many community and civic activities at the national, state, and local levels.*



agree. In balance, however, I am delighted with what this church has done to witness to Christ in this unique period in world and national history. We resisted the temptations to go into the cellar until the storm subsided. We are all the better for that.

When I attend conferences involving other faiths or talk with leaders or members of our sister faiths, I am delighted to see them accept and even espouse positions, programs and practices which years ago, despite bitter arguments and even threats, we Episcopalians — sometimes all alone — adopted and which we happily follow today. That we often provided the foundation, the shoulders, on which other Christians might stand should be a great satisfaction for us all.

The Episcopal Church in truth is a rare and beautiful spiritual jewel with many facets!

I have been (looked at retrospectively) lucky to have been in an active role within the national church — during the South Bend to Minneapolis period of radical changes, bruised feelings, and challenges and threats to faith, as well as during this present period of keeping and supporting the changes which fulfill gospel and the needs of the nation and church while discarding for the most part those born of emotion, poor judgment, and super salesmanship.

I remember there was not unanimity at Louisville in the election of the Bishop of Mississippi — the Rt. Rev. John M. Allin — as Presiding Bishop.

I had served with him on Executive Council and so perhaps knew him better than many others. I had no fears for him or the church. My faith in his ability, devotion and leadership has been more than proven during the past five years I have witnessed his works from a Council seat.

Jack Allin is a different person than John Hines. His techniques and approaches are not the same. The problems and obligations of each have in large respect been different.

Repeating what Bishop Allin said at Louisville, "My name is John. I am not John Hines. I am not John Coburn. I am John Allin."

Any comparison of John Allin to John Hines or vice versa is not fair to either man or to the church. Each has made and is making tremendous contribution to the faith. Each, I believe, was the right man for the office during the season in which he served or serves.

I shall miss my work after Denver on Council and with the national church. During World War I a popular song was "How Are You Going to Keep Them on the Farm After They've Seen Paree?" For me at times I wonder if I can any longer be satisfied with a church life concerned solely with itself, be it the parish and/or diocese? I know the great mission of Christ does not stop within

local geographic boundaries. This is the message of "Venture in Mission" and why every diocese should support it.

I have met men and women, clerical and lay, on and off the Council, whose faith and abilities were beautiful and exciting to witness and sometimes to share. They could almost move mountains. They were creative, responsive, warm, sensitive, loving, courageous and tireless. They thought and acted, not in selfish and narrow confines, but in sharing and reaching out to all God's creations especially those lost in the contests of a competitive society.

They were not afraid to confess their faith by challenging that which they could not believe; questioning that which they could not understand; and expressing and advocating that which they knew was unpopular but which they believed to be truth and best for the church. The depth of some of these minds and spirits, while often thrilling me, sometimes left me feeling somewhat an intellectual and/or spiritual pygmy.

I shall miss witnessing and partaking in many unusual, inspiring, and constructive forms of prayer, worship and service from the hotel room to the small chapel to the cathedral which awaken and thrill my soul. What men and women of good faith led by spiritually creative and selfless lay and clerical leaders can accomplish with small resources is amazing and beautiful. It is happening every hour of every day throughout our church though perhaps not in our own vicinity.

As a result of this exposure, there must be more for me to the church than the one hour or so of Sunday service and programs limited to narrow Christian interests or geographic area. Happily, I know of many opportunities in which as an individual with no particular church assignment or responsibility (and none is desired) I can celebrate, contribute and participate. Were this not so my spiritual frustration and starvation might lose me to the institutional church and, much worse, that church to me.

### Sunday Morning

It was just as well a child cried,  
A hymnal dropped, and outside,  
Birds chirped distractions.  
How else could I have borne those words?

"... to you all hearts are open,  
all desires known, and from you  
no secrets are hid ..."

I, most closed, withdrawn,  
My privacy infringed upon by God  
Sat, grateful for diversions of that child,  
those birds.

It was just as well someone coughed,  
That I was due at lunch with friends,  
That rain fell noisily.  
Else had those words undone me.

"... and when he had given thanks  
to you, he broke it, and gave it to  
his disciples saying, 'Take, eat, this  
is my body which is given for you.'"

I, most wary of gifts, reluctant to receive,  
Most chary of obligation,  
Set my prattling mind on threatening weather,  
missed appointments.

O, celebrant,  
Sometimes it is too much,  
And when you lay God in my hand  
I quickly look away lest I see smoke  
Rising in incensed circlets from my palm.

Arlene De Bevoise

# EDITORIALS

## The Problem of General Convention

**P**roblem! Is there only one? Yes, we believe that there is one continuing problem of the General Convention of the Episcopal Church, a problem which must be faced and understood.

Anyone who participates in the self-government of any organization (church, civil government, business, voluntary association, or whatever) discovers that there are two or more sides to every significant question which comes up. Every time such a question is resolved, one side more or less wins and the other side more or less loses. We say "more or less," because a question is often shifted, or a resolution is amended, or the support may change to some degree. One cannot actively participate in a decision-making body without being prepared for the possibility of defeat. Perhaps this is why southerners, both black and white, have been so prominent in politics: every southerner has had to learn at an early age to endure the disappointment and pain of being outvoted. The more democratically an organization or institution is governed, so many the more people will be involved in decisions and will be vulnerable to the sorrow of defeat.

In religious assemblies the problem of defeat is exacerbated and made more bitter. In each party we see our own proposals as reflecting the will of God. Hence, we often perceive our opponents as heretics and/or sinners.

Yet any large body or institution inevitably has to make decisions from time to time. It cannot be avoided. Each time it happens, some people's consciences are violated and hostilities are aroused. This then is what we see as *the* problem of the General Convention.

As has been said, there is no way to avoid the necessity of making decisions from time to time. Those decisions would be no more palatable if they were made by bishops alone, without the counsel of clerical and lay deputies. If the church abandons all decision-making

power, then decisions will be imposed upon it by civil governments or other forces. Such was in fact the case in England for a long period. Diocesan synods or conventions ceased to be held. The Provincial Convocations of Canterbury and York ceased to be convened for business sessions. Hence, for most of the 18th and early 19th centuries, the Church of England lacked the channels for ordering its affairs and acted largely as a religious department of the civil bureaucracy. Such an era was no credit to the church, and in their separate ways both the Evangelical Revival and the Oxford Movement were protests against it. In short, the problem of General Convention is something we must learn to live with.

## Fuel Shortage

**T**he shortage of gasoline will inevitably arouse hostility against the government, the oil companies, and the Middle Eastern oil producing nations, but the fact remains that we Americans ourselves must learn to be less profligate in our use of non-replenishable natural resources. We had better learn to restrain ourselves now, while there is still some petroleum left to save.

Our difficulty in facing the reality of the situation is more than evident in the lavish consumption of gasoline in the voluntary sectors of life. In recent years water-skis have progressively displaced swimming; motorboats have superceded rowing and canoeing; and snowmobiles are making sleds and toboggans obsolete. The smallest lawn now requires a power mower to mow it; the smallest tree requires a chainsaw to cut it down; and in the north, the shortest path needs a machine to clear the snow. A generation ago the private car put the passenger train out of business; the super highways which federal and state governments are continuing to build look like a promise that the good passenger train — that finest and most economical means of overland travel — will be unable to return in the future.

Future fuel shortage inevitably will effect churches, as it will effect other aspects of our automobile-dominated culture. Some people will return to church on Sundays because they can no longer drive to a weekend in the mountains. Others will drop out of church life because they will say (correctly in some cases) that they cannot get there. This summer we will see some people, who say they cannot get gas to go to church, who will therefore spend Sunday on a miniature tractor mowing their lawn, or out in a boat propelled by an outboard motor!

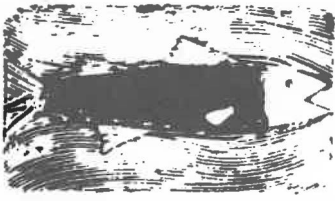
We suggest two practical policies for immediate consideration. First, churchgoers everywhere should begin to develop the habit of giving friends and neighbors a "lift" to church. By next winter it may be an urgent necessity for many. Secondly, it is obvious that fewer people will be driving long distances to centrally located churches. The local church, although perhaps smaller and with a less ambitious program, may be for many people in the future, as it used to be in the past, the only accessible option.

### Darkness and Light

God works in darkness of uncharted space.  
God holds constellations of stars in place.  
God knows black shadows, troubling toiling minds.  
God makes bold sunshine, lighting brisk daytimes.  
God feels sweet softness of black tousled hair.  
God touches light hair of red heads, skin fair.  
God sounds in Beethoven symphonies played.  
God sings in rock bands through speakers relayed.  
God hears as fervent prayers, in homes, are prayed.  
God sees flowers, in pastures, which eyes daze.  
God sparkled fountains, where water flows free.  
God reveals with alphabets, A to Z.  
God lives in children, with skin dark or light.  
God loves in shade, growing bright in His sight.

Monica W. Comstock





# LET'S GO FISHING

By GILBERT RUNKEL

## The Need for Patience

I was just a little boy — a very little boy. And when my father told me one day that he was going to take me fishing, I was overjoyed: for I had often seen him bring home fine catches of fish.

But he didn't *really* take me fishing. He took me to a little creek, cut a switch from a willow tree, tied a piece of string to the switch, and attached a bent pin to the other end of the string. Then he soaked a little ball of bread in the brook — and squeezed it around the pin.

My father hadn't taken me fishing. He had only taken me to catch minnows. But learning to know where the minnows were — developing the patience that comes with having minnows, one after another, flip loose from (an unbarbed) bent pin — and perfecting the gentle touch that is necessary if one is to catch minnows successfully (once in a while, at least) — I was able to provide myself with the *bait* that one needs to catch fish.

As time went on, whenever my father took me on fishing trips to spots where minnows were the standard bait, we would (first) go to that same creek — and catch our minnows in a seine that we would stretch across the creek from bank to bank (and chase them into it).

Years later, I realized that what my father was doing in those early days was building a relationship: a relationship between him (who was a fisherman) and me (a little boy who wanted to be a fisherman).

A human being who had never seen another human being would not know that he was human: for one cannot be an "I" unless there is a "thou" for him to relate to — cannot know "what" he is unless there is someone of his kind with whom he can have a meaningful relationship. An "I" is lost — truly lost and meaningless — unless there is a "thou" with whom it can have a relationship built on friendship and love: for human life can be meaningful (and human) only if it can love and be loved.

My father loved me. And because he loved me, he took the time to "convert" me into a fisherman: because he found that fishing — and the enjoyment of the beauty of lakes and streams — were important experiences for a child to be exposed to. But never once did he say,

"You've *got* to be a fisherman." Never once did he try to argue me into going fishing. Never once did he say, "There's only one way to fish — *my* way." No. Patiently, and with his love, he started with me at the beginning — helped me learn how it felt to be a fisherman, and how much satisfaction there was (at the end of the day) in being close to him, close to nature, and close to God.

I think that one of the mistakes many of us make (as evangelists) is the mistake of being impatient. We forget that the people whom we are trying to bring to discipleship are just little "boys" or "girls." We forget that they are not likely to respond to us unless we can put ourselves on their level — and offer to them ideas which they can grasp (and to which they can relate). Had my father handed me an eight-foot trout rod (instead of a willow switch) the first day he took me to that brook, it is not likely that I would have become a fisherman. Nor is it likely that I would have become a fisherman, even though he (first) gave me the willow switch — had he not been patient with me, and loving. In trying to



RNS

We should angle only when we know they are "ready to feed."

"convert" me into a fisherman, he kept away from the temptation to start out in high gear. And we who seek converts should avoid the same temptation.

I'm sure that my father was exasperated, sometimes, at my inability to grasp some of the concepts of the art of angling. But he never showed it: never gave the impression that I was stupid, or that he was superior. He just stayed loving — and patient.

As evangelists, we come in contact with all kinds of "Sauls of Tarsus" — who struggle against coming into the fold. And we are apt to meet up with a host of "doubting Thomases" — to say nothing of many who are long on promises (but who "Peter out"). And they can all be exasperating — if we are not patient — and loving. Like our Lord, we must leave some of them alone — until, one day, we see them making their way toward Damascus. Some of them cannot be really interested until they ask to see the wounds. And some of them must "see" that our Lord is looking at them (and loving them) despite all their denials of him down through the years.

Often, in our desire to "get the job done" quickly, and according to *our* time schedule, we frighten people off — never to have another opportunity to "catch" them for the Lord. We are not patient enough!

Years ago, I took a man to a famous stream in Michigan (the AuSable) late one afternoon so we could be ready for "the evening fish" — that special occasion that comes four or five times a season (in late May and June) when the big brown trout become particularly active. We arrived in the area we intended to fish, and walked down the bank to the stream (after putting our waders on). I sat down on the grass, laid my rod beside me, lighted my pipe, and began to take in the beauty of the swirling eddies and the onset of sunset. Suddenly, I realized that my friend was already waist-deep in the stream, laying his fly on the water, cast after cast, with great delicacy and precision. The trout had not yet begun to rise to the evening hatch. And so, frantically, he was dropping his fly on every inch of water he could reach.

I lay back — and enjoyed my pipe. And then, just as the sunset gave way to the evening's first darkness, I heard a "slurp" — and then another and another. I sat up — and listened — and looked. And when I determined approximately where the loudest "slurp" was coming from, I let myself gently down into the stream — and laid my fly on the water for the first time. Almost immediately I had him on. And five minutes later he was in the creel.

We should be patient when we go fishing for souls. And no matter how adept we may be (or think we are), we should angle only when we know they are "ready to feed."

# PEOPLE and places

## Appointments

The Rev. **Henry Lee Atkins, Jr.**, is Episcopal chaplain, the University of North Carolina at Greensboro.

The Rev. **James C. Buchner** is now serving at St. Paul's, Kilgore, Texas.

The Rev. **David W. Close** is priest-in-charge, St. James Mission, Sedro-Woolley, Wash., and the Upper Skagit Valley. Add: State and Puget Streets, Sedro-Woolley, Wash. 98284.

The Rev. **E. Boyd Coarsey, Jr.**, is rector of the Church of the Ascension, Norfolk, Va.

The Rev. **Terry Cobb** is now rector of St. Agnes Church, Franklin, N.C.

The Rev. **Robert L. Ducker**, CSSS, is priest-in-charge of St. Francis, Fortuna, and St. Mary's, Ferndale. Add: 311 Ninth St., Apt. B, Fortuna, Calif. 95540.

The Rev. **Thomas O. Edmunds** is Director of Pastoral Services for the institutions on the Washington Cathedral Close, including St. Alban's Parish, the offices of the Diocese of Washington and the cathedral.

The Rev. Dr. **Patricia Eichenlaub** has been appointed Associate Director of the School of Theology of the Diocese of Michigan, with special responsibility for the development and teaching of courses in the area of theology and ministry of the laity. Dr. Eichenlaub succeeds the Rev. A. Paul Nancarrow, now rector of St. Jude's Church, Fenton, Michigan.

The Rev. **Jack C. Graves** is rector of St. Matthew's, San Mateo. Add: P.O. Box 648, San Mateo, Calif. 94401.

The Rev. **Donald A. Guthrie** is rector of Holy Spirit Parish, Missoula, Mont. Add: 130 S. 6th St. E., Missoula 59801.

The Rev. **Robert F. Hansen, Jr.**, is rector of St. Stephen's, Gilroy, Calif. Add: 651 Broadway, Gilroy 95020.

The Rev. **T. Herbert Johnson** is now rector of St. Phillip's, Jacksonville, Fla.

The Rev. **Joseph Reid Kerr** has been sworn in as active chaplain in the U.S. Navy and is in training before being given a permanent assignment.

The Rev. **Max O. Nye** is vicar of Good Shepherd, Susanville. Add: 212 Peninsula Dr., Alminor Peninsula, Calif. 96137.

The Rev. Dr. **Roger W. Raskopf** is now chief psychologist at the Brown County Mental Health Center. Add: 1320 Mahon Avenue, Green Bay, Wisc. 54301.

The Rev. **Calhoun Wick** is now with M.B.A. Resources of New York City and serving on the staff of the Church of Heavenly Rest, N.Y.

The Rev. **Scott Wilson** has accepted the position of Youth Advisor to the Diocese of Pittsburgh.

## Ordinations

### Deacons

**Los Angeles** — **John Tufa Kpoto** was ordained to the diaconate by the Rt. Rev. Robert C. Rusack.

### Perpetual Deacons

**Southwest Florida** — **Stanley E. Turner**, Ph.D., assistant at the Church of the Good Shepherd, Dunedin, Fla. Add: P.O. Box 996, Dunedin 33528. **Robert H. Warren**, assistant of the Cathedral Church of St. Peter, St. Petersburg, Fla.

## Address Changes

The Rev. **Charles Cherry**, P.O. Box 133, Gilbertsville, Ky. 42022.

The Rev. **Warren Richardson**, 2202 Winnebago Trail, Fern Park, Fla. 32730.

## Restoration

The Rev. **Cecil C. F. Wagstaff**, October 29, 1978 by the Rt. Rev. Charles E. Bennisson, Bishop of Western Michigan.

## Deaths

**John William Drake**, 82, of Pittsboro, N.C., died April 5th. He was the father of the Rev. John William Drake, Jr., of Dallas, Texas, and R.A. Drake of Raleigh, N.C. Mr. Drake was a former senior warden of St. Bartholomew's Church, Pittsboro, and a frequent delegate to the conventions of the Diocese of North Carolina.

**Mary Tebbets**, for over 102 years a faithful churchwoman, died at her home in Kent, Conn., recently. She was born in Harrodsburg, Ky., January 7, 1877. An expert needlepointer and expert in heraldry, she and her three sisters designed and supervised the making of over 100 seat cushions for the great choir and the rug covering the marble steps before the high altar of the Washington Cathedral. For over 30 years the Tebbets sisters lived in Pittsburgh and developed their needlepoint business there. Later when the business was established and known nationally, they moved to New England. Mary, the only surviving sister, attended the 100th anniversary of her father's class at West Point in 1970 and was given special recognition. She presented to West Point the seal of the class of 1870 worked in needlepoint. Miss Tebbets is survived by a niece.

# CLASSIFIED

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

## BOOKS

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

**PRAYER BOOK** 1928 and 1977 Analytical indexes. Indispensable. Prepaid \$5.00. **S. Yancey Belknap**, 5550 Harvest Hill Rd., Dallas, Texas 75230.

## CHURCH LINENS

**HAND-EMBROIDERED** Church Linens. St. Margaret's Convent, Box 857, Port-au-Prince, Haiti. Write for further information.

## 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 edition plus "Hyfrydol" anthem. **Music for Eucharist**, 6630 Nall Ave., Mission KS 66202.

## FOR SALE

**RESTORED**, with new solid state relay system, 35 rank 3 manual pipe organ designed by Robert Noehren. Brochure sent to interested buyers. Write: **N.H.C.M.A.**, Box 122, Winchester, N.H. 03470. Telephone: (603) 239-6677.

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

**NECKTIES** with embroidered Episcopal Church shield, superbly woven in England. Specify navy or burgundy. \$12.50 plus \$1.50 for shipping. **Church Ties**, P.O. Box 1445, Tryon, N.C. 28782.

**NAVY** blue neckties with shield of Christ Church or Grace Church. Custom woven in England. \$12.50 plus \$1.50 for shipping. **Church Ties**, P.O. Box 1445, Tryon, N.C. 28782.

## NEEDLEWORK

**DESIGNS** in needlepoint: Altar kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs hand-painted. Single-mesh canvas cut to measure. **Margaret Haines Ransom**, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

## 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.

## POSTAL CARDS

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

## 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.

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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.
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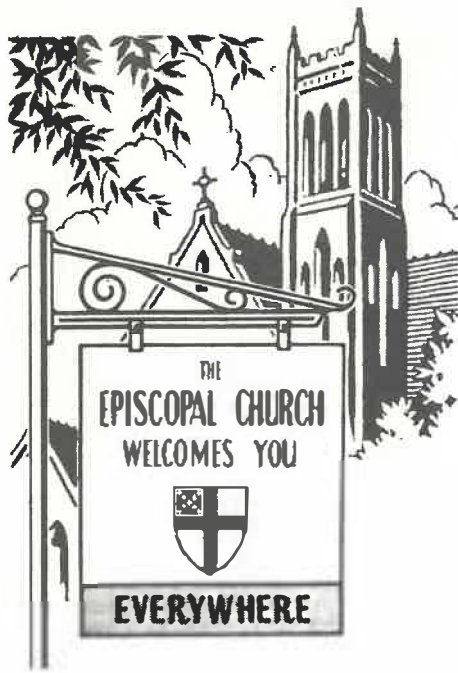
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# SUMMER CHURCH SERVICES

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**



## 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

**ST. ANDREW'S ABBEY**  
2015 Glenam Place 623-7002  
The Order of the Holy Family  
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;  
Ev Sun-Fri 5:30; Comp Sun-Sat 9; C Sat 4:30-5:30

**EPISCOPAL CENTER** 1300 Washington  
HC Mon-Fri 12:10

## DURANGO, COLO.

**ST. MARK'S** 3rd Ave. at 9th St.  
The Rev. Donald Wamer, 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 7; 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

## ATLANTA, GA.

**OUR SAVIOUR** 1088 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

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
Very Rev. Eckford J. de Kay, dean Near the Capitol  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon,  
Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed.  
Daily office at 12 noon. Cathedral open daily.

## 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

## DETROIT, MICH. AREA

1928 Prayer Book Services only  
**MARINERS' CHURCH**, 170 E. Jefferson  
Sun 8:30 & 11  
**REDEEMER**, Southfield, 18140 Cornell  
Sun 8 & 10:30  
**ST. JOHN'S**, Woodward & Fisher Fwy.  
8 & 11

## 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

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 H Eu (Rite I); 9:30 H Eu (Rite II); 9:30 HC (1928); 11 H Eu  
(Rite I, 1S & 3S), MP & sermon (2S, 4S, 5S). Wkdays 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

*Continued on next page*

## 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

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

# SUMMER CHURCH SERVICES

(Continued from previous page)

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

**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. 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

## 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.

## PAWLEY'S ISLAND, S.C.

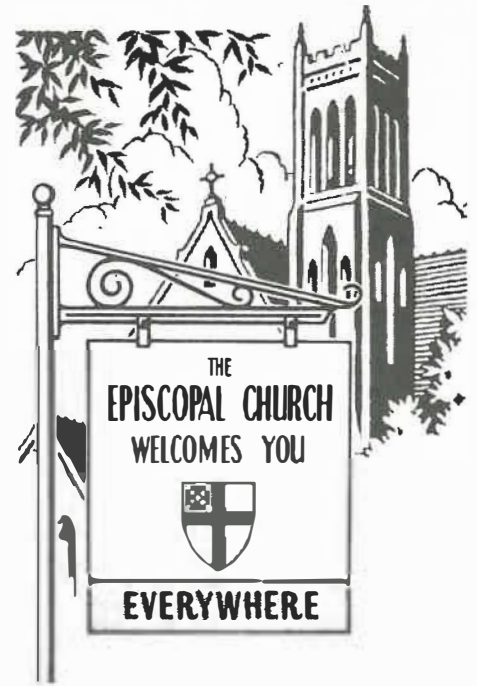
**ALL SAINTS PARISH**, Waccamaw  
River Rd. at Chapel Creek  
The Rev. D. Fredrick Lindstrom, Jr., r  
Sun Eu 8, 10 (MP 2S, 4S); Wed Eu 10

## 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.

## 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 Pritchardt, 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. Lyte 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

## RICHMOND, VA.

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

## SEATTLE, WASH.

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

## SPOKANE, WASH.

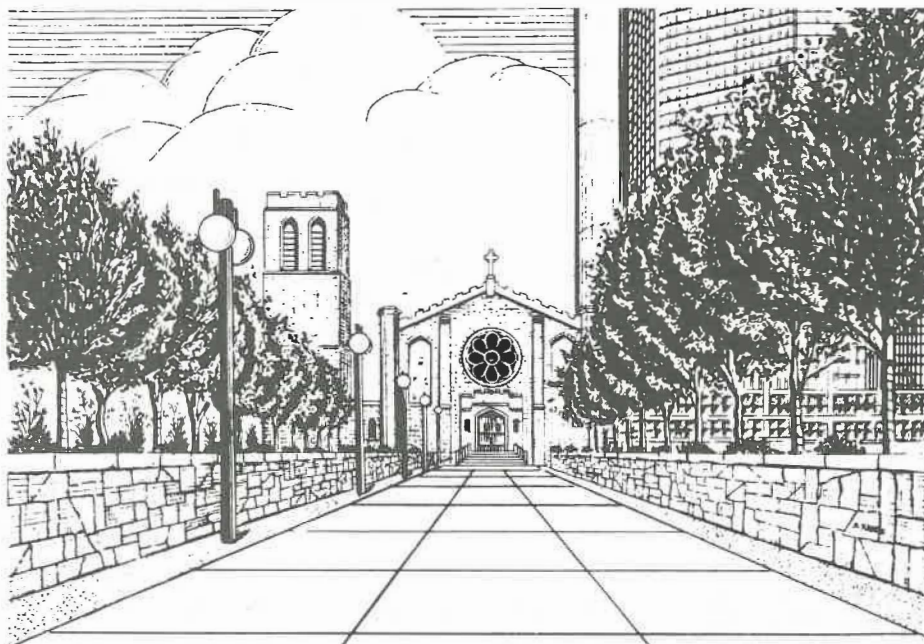
**HOLY TRINITY** West 1832 Dean Ave.  
The Rev. Robert D. A. Creech, S.S.C., r  
Sun Masses 8 & 10; Tues 12:10; Wed & Sat 10; Thurs 6:30;  
Fri 7; C Sat 5:30

## MADISON, WIS.

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

## MILWAUKEE, WIS.

**ST. JAMES** 833 W. Wisconsin Ave.  
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-  
Fri Mass 12:10, EP 5:30. Sat Mass 9



Mariners' Church, Detroit, Mich.

A Church Service 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.