

July 1, 1979

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# THE LIVING CHURCH

## Let's Hang Up the Flag

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## What a Company!

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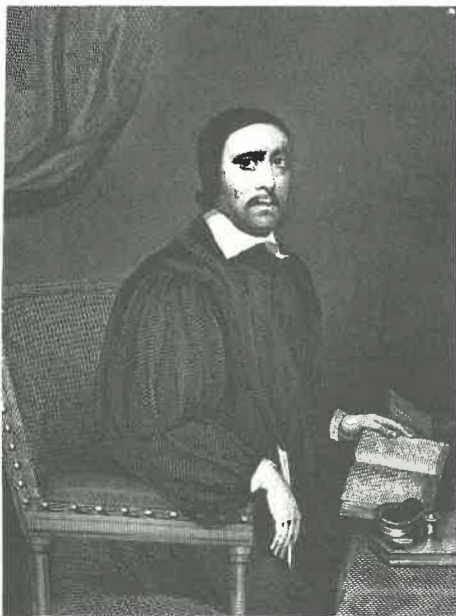
The Most Rev. Donald Coggan, Archbishop of Canterbury: "... a man with a common touch" [see page 5].

# The First Article

During the past two weeks we have seen some of the things said by the seventeenth century divine, Jeremy Taylor, about the presence of God in creation. He expresses this idea with great beauty, but as a practical theologian he is above all interested in the effect which this knowledge will have on the lives of his readers. First of all, Taylor expects the thoughtful Christian to be checked and restrained by God's presence.

Let this actual thought often return, that God is omnipresent, filling every place; and say with David, 'Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, thou art there,' &c. This thought, by being frequent, will make an habitual dread and reverence towards God, and fear in all thy actions. For it is a great necessity and engagement to do unblamably, when we act before the Judge, who is infallible in his sentence, all-knowing in his information, severe in his anger, powerful in his providence, and intolerable in his wrath and indignation (*Holy Living*, I, Sec. III, rule 1).

This may seem startling to many readers today. For the past 200 years, writers have so often viewed the world in romantic terms as the work of a tolerant and permissive Deity. The beauties of nature have been interpreted as invita-



Jeremy Taylor

tions to indulgence and sensuality. Taylor, on the other hand, writes from an older, more classical, and non-romantic perspective. The order of the universe testifies to a Creator who desires no nonsense. Taylor is right. It is a lesson we need to learn.

On the other hand, the message is not basically negative. For those who do seek to obey and honor God, the knowledge of his presence is a constant support.

Let everything you see, represent to your spirit the presence, the excellency, and the power of God; and let your conversation with the creatures lead you unto the Creator; for so shall your actions be done, more frequently, with an actual eye to God's presence, by your often seeing him in the glass of the creation. In the face of the sun, you may see God's beauty; in the fire, you may feel his heat warming; in the water, his gentleness to refresh you; he it is, that comforts your spirit, when you have taken cordials; it is the dew of heaven, that makes your field give you bread; and the breasts of God are the bottles, that minister drink to your necessities. This philosophy, which is obvious to every man's experience, is a good advantage to our piety; and, by this act of understanding, our wills are checked from violence and misdemeanour.

As to the effect of the Doctrine of Creation on our ordinary actions, Taylor has many things to say. He often expresses his advice on this, or other subjects, in a pithy aphoristic style.

Let us remember, that God is in us, and that we are in him: we are his workmanship, let us not deface it; we are in his presence, let us not pollute it by unholy and impure actions. God is in every place: suppose it therefore to be a church. God is in every creature; be cruel towards none, neither abuse any by intemperance. Remember that the creatures, and every member of thy own body, is one of the lesser cabinets and receptacles of God.

For Taylor, the awareness of God around us leads to the awareness of God in us which, through Christ and by the Holy Spirit, leads to a transformed life.

(During the next two weeks, it will be our privilege to have in "The First Article" material contributed by Prof. David J. Rose of the Massachusetts Institute of Technology, a distinguished scientist and thoughtful Christian.) THE EDITOR

## THE LIVING CHURCH

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July	
1. Pentecost 4 (Trinity 3)	
4. Independence Day	
8. Pentecost 5 (Trinity 4)	
11. St. Benedict of Nursia	
15. Pentecost 6 (Trinity 5)	
17. William White	
22. Pentecost 7 (Trinity 6)	
23. St. Mary Magdalene	

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# LETTERS

## Now Jeremy Taylor

I enjoy your "First Articles" and am very impressed by your wide reading and thank you for sharing it with us.

And now Jeremy Taylor. He has only been a name to me but in the long quotations about creation and the Holy Spirit he has come alive for me. I should love to read more, but with my failing eyesight I know I cannot undertake it so I look forward to your next article on him.

ELIZABETH M. WHITE

Chester, Md.

## Priestly Celibacy

You couldn't have written a more understanding and sympathetic comment on Pope John Paul's recent statement on celibacy than you did in your editorial "Roman Celibacy" [TLC, June 3]. Celibacy is still a burning issue in the Roman Catholic Church. Since Vatican II, thousands of priests have been dispensed from their vows and allowed to marry, but they are not permitted to function as priests anymore. Pope Paul VI, with the greatest reluctance, granted these dispensations quite freely. The present pontiff, however, has placed a sort of moratorium on them. Whether this decision is good or bad, only time will tell. Before Vatican II, of course, many priests abandoned their calling for marriage but they were excommunicated, their marriages were declared null and void, they were considered apostates, etc. I hope that tragic state of affairs will not return.

(The Rev.) CHARLES J. GRADY, C.S.S.  
Lynn, Mass.

## Canon Carr's Protest

Regarding Canon Burgess Carr's angry departure from the banquet at Davidson College [TLC, May 27]: It is understandable that the canon's stomach should tighten over a scene all-too-reminiscent of our recent past, but one wonders what gospel his angry departure witnessed to. Recalling a certain parable, he might have asked Ms. Okomba to leave her station and sit with him.

## The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

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Or, he might have traded places with her, giving her his seat and serving the banquet himself. That would no doubt have been extraordinarily disconcerting to all concerned, but it would have been vaguely reminiscent of another scene from what increasingly seems a long, long time ago.

This is not meant to be a criticism of Canon Carr — it is hard to think when your stomach is tight — but just as a reminder that even our protests are better served by the Gospel example than by the Rolaid of righteous indignation.

(The Rev. Dr.) CHARLES PEEK  
Parish of St. Luke

Kearney, Neb.

## Eucharist in Summer

The article entitled "The National Park Ministry" [TLC, May 20] is interesting but by-passes the "gut issue" of how one gets to Mass on Sundays. As an avid outdoorsman as well as, I hope, as orthodox Christian, I find myself giving up many delightful wilderness experiences because I know I cannot thereby be present at the Eucharist. The ACMNP might be great for Protestants, but seminarians cannot celebrate Mass. Might not the Episcopal Church take care of its own better by at least partially subsidizing priests in more of the major resort areas? I'm sure there would be no shortage of applicants if a subsistence-level wage were paid.

WALLACE SPAULDING

McLean, Va.

*In a number of national parks and adjacent areas, ACMNP personnel have regularly made arrangements for ordained clergy to officiate. ACMNP has long encouraged church leaders to address themselves to the task of ministering more consistently to tourists and travelers; some Episcopal dioceses have been very interested, but others have not. Meanwhile, the main work of ACMNP personnel is ministering day by day to other young people — thousands of whom work in the parks each summer. Many have never been away from home before and desperately need the support of responsible peers. Ed.*

## World Peace Tax Fund

I am writing in response to your editorial "World Peace Tax Fund" [TLC, May 27].

My first reaction was dismay at finding this kind of a message in your generally excellent magazine. As a news item, I can see it — but otherwise I do not believe it belongs there.

My second reaction was disagreement with its thrust. I think we have to elect members of the Congress and then influence them in useful and legitimate ways other than directing what part of our taxes may be spent for what pur-

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poses. There are many expenditures made by the government for purposes of which I do not especially approve (including some of the defense budget). Quite apart from my ignorance about the real need for certain things of which I disapprove, what limits can be set on this questionable procedure of prescribing how my tax dollars are to be spent?

My third reaction concerns misinterpretations which can easily arise from your reference to "our present huge military budgets — taking billions of dollars away from investment in our capitalist and free enterprise economy" and being at the very least "one cause of inflation." There are several things about this statement that can be argued, but I believe your readers will be interested in knowing — for starters — that "defense outlays" have been sharply reduced in respect to both "federal outlays" and "public outlays" since 1964. ("Public" means federal, state and local.) In 1964, "defense outlays" comprised 41.8% of "federal" and 27.9% of "public." In 1978, they constituted 22.8% and 15.1% respectively. "Defense outlays" in 1964 comprised 8.2% of the Gross National Product, in 1978 only 5.0%. This is not, of course, intended to convey the impression that the defense budget is not large. It is simply to try to achieve some perspective.

JOHN M. GORE  
McLean, Va. Captain, (SC) USN

### Statistics on Separatists

Statistics always arouse my suspicions. When given by a "statistical officer" they make me positively apprehensive. I feel so, now, with particular regard to the statement of the Rev. John A. Schultz that our church's schism is expected "to level off and cease to make further gains" [TLC, May 27].

Regardless of present figures it would be well to ask if Fr. Schultz has considered four significant categories of our communicants:

Firstly, those who are still on the fence and who, though in sorrow and real spiritual agony, cannot yet bring themselves to leave;

Secondly, those who still maintain a technical communicant status yet who quietly attend other denominational churches most of the time. They find it strangely more comforting to be a welcome stranger in a foreign land than to feel like an unwelcome alien in one's own land;

Thirdly, those, specifically priests, either retired or in other work, who take fewer and fewer services in local parishes and quietly read their offices and celebrate the Eucharist alone or with their family and a few friends. These, also, cannot yet bring themselves to leave their mother church and yet are less active day by day;

Lastly are those, priests and laity alike, who live in the vain hopes that the next General Convention will allow the continued use of the 1928 BCP on a concomitant basis with the new Book. What of these unhappy hopefuls after the next General Convention? \*

All four of these groups are more numerous by far than one would like to believe. The writer belongs to each of them and personally knows many others who feel the same in just one small sector of northern New England.

It will take a very little more, whether with regard to the BCP, to the ordination or consecration of women, to the ordination of avowed homosexuals or to whatever else may arise, to impel these "waiting ones" from the church altogether, either into the hands of our schismatic brethren or into another Apostolic Communion.

Fr. Schultz's statistical radar has shown us, I am afraid, only the proverbial tip of the iceberg. The rest of it is very real and very large and lies under troubled waters.

(The Rev.) CLINTON M. BLAKE, JR.  
Franconia, N.H.

• • •

The report made by Fr. Schultz of statistics on separatists is very interesting. I would suggest, however, that he extend his "study" to cover the thousands of drop-outs who have folded their tents and quietly walked away from the Episcopal Church since the Minneapolis debacle of 1976.

(The Rev.) ORIN A. GRIESMYER  
Rector emeritus,  
Church of the Transfiguration  
New York City  
North Palm Beach, Fla.

### Dr. Marty's Diagnosis

Congratulations on the variety of views that you publish. Somehow I wish you could have headlined the remarks of Dr. Martin Marty [TLC, May 6]. He really spelled it out. Also the paragraph in the same issue about non-drinkers' rights — like the business about tobacco — needs more circulation.

If you can get us Christians to stop fighting among ourselves and fight the Devil and all his works, you will have performed inestimable service.

JOHN R. PORTEUS  
Schoharis, N.Y.

• • •

Dr. Marty strongly urged revival of preaching, declaring that the church did not need more than that. How true. He further stated, "Its members are hungry, starved for that." How true.

Much of our loss of attendance is due to *poor* preaching. I have been an active Episcopalian for over 50 years. With the

exception of one church in center city Philadelphia the preaching is of a poor quality. *Immediate action* on the part of the Episcopal Church is needed to correct this intolerable situation.

WILLIAM HARRIS  
Philadelphia, Pa.  
{ *We agree.* Ed.

### Steep Precepts

Mr. Everett Courtland Martin's letter [TLC, June 3] was interesting and provocative.

It is difficult to understand how one can be a catholic Christian and uphold many of the things Bishop Moore stands for, as sincere as his motives may be.

I would suggest that more Episcopalians do some intensive reading on the early church fathers.

In the first, second and third centuries of Christianity it was exceedingly difficult to become a Christian. The standards were exceedingly high and the precepts concerning morality very steep — a costly thing, for the ideal set before the aspirant was focused on the *supernatural* life with the promise of supernatural grace to attain it. This, of course, meant a watch on all our doings.

It also entailed (since men and women are all too human!) many a falling down and a picking up. This is what being a "Christian soldier" means — a constant warfare with the *self* which never ceases until God calls us home. It means that we must "renounce (as the old baptismal service goes) the devil and all his works, the vain pomp and glory of this world, with all the covetous desires of the same, and the sinful desires of the flesh."

Easy? By all the powers that be — no! Has *anything* ever been easy in this fallen world — much less the spiritual life?

ELIZABETH R. WATERS  
Washington, D.C.

In a poster for a parish evangelistic mission led by Episcopal evangelist, the Rev. John Beverly Butcher, in a western diocese, our eyes were caught by the announcement of two special seminars:

"Resurrection, Relationships, and Personal Growth"  
(All Welcome)

"What Do You Do After the Resurrection?"

(Limited to Members of Grace Church)

If that doesn't stimulate parish membership, what will?



# THE LIVING CHURCH

July 1, 1979  
Pentecost 4/Trinity 3

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## Dr. Coggan to Step Down in January

The Most Rev. Donald Coggan, 101st Archbishop of Canterbury, has announced that he will retire on January 26, 1980. Upon leaving office, Dr. Coggan, who will be 70 in October, will be a life member of the peerage. It has been reported that he hopes to be active in the House of Lords.

The announcement, which came from the office of new Prime Minister Margaret Thatcher, put an end to questions concerning when the archbishop would retire, but has intensified speculation as to his successor.

The four names mentioned most frequently are: the Most Rev. Stuart Blanch, Archbishop of York, 61; the Rt. Rev. Graham Leonard, Bishop of Truro, 58; the Rt. Rev. Robert Runcie, Bishop of St. Albans, 57; and the Rt. Rev. David Sheppard, Bishop of Liverpool, 50.

Dr. Coggan went to Canterbury from the see of York, as did his predecessor, Lord Michael Ramsey. Two other Archbishops of Canterbury in the 20th century were Archbishops of York first: the Most Revs. William Temple and Cosmo Gordon Lang.

Whoever is chosen as the new primate will be appointed on the recommendation of a Crown Commission which will inform the Prime Minister, who in turn will advise the Queen. For the first time, clergy will have a voice in the appointment of their leader.

Dr. Coggan was enthroned in January, 1975, in a ceremony remarkable for its history-making ecumenism. Three Roman Catholic cardinals were included, and the Vatican was represented for the first time since the Reformation.

Dr. Coggan's interest in ecumenical relations never faltered, and he became the most traveled Archbishop of Canterbury of all time. He was the first to visit such countries as Armenia, Afghanistan, and Hungary, and he has just completed a trip to several East European countries. He went to Rome for the installation of Pope John Paul II last October — becoming, in his turn, the first Archbishop of Canterbury to attend a papal installation since the Reformation. He has made several appeals for intercommunion with the Roman Catholic Church.

The archbishop has been a leading proponent of women's ordination to the priesthood, and it was known to be a per-

sonal disappointment to him when the General Synod refused to endorse the principle last year.

A church official who has worked closely with the archbishop, said recently, "Coggan is a man with the common touch. He's always been interested in the personal contact, and in fact, that's his great strength. He enjoys meeting people from all walks of life and has great art in being able to converse with them." Another associate said he is "probably the most human archbishop the church has ever had."

Dr. Coggan plans to visit the U.S. in October to preach at Washington Cathedral and give a series of lectures in Virginia.

## Bishop MacLean Honored on Long Island

In the Cathedral of the Incarnation, Garden City, L.I., the Rt. Rev. Charles V. MacLean, retired Suffragan Bishop of Long Island, was honored recently at a service marking the opening of the diocese's annual Episcopal Charities Appeal.

In 1951, Bishop MacLean founded Episcopal Charities on Long Island, and he has directed its growth over the past 28 years. He has raised over \$11 million for the annual appeals, and more than \$2 million for an endowment fund. The income from this fund now covers administrative and campaign expenses so that all the money raised in the annual appeal can be used for charitable purposes.

Bishop MacLean was greeted at the chancel steps by the Rt. Rev. C. Shannon Mallory, Assistant Bishop of Long Island, and now director of Episcopal Charities, Mr. John W. Raber, chairman of the board of Green Point Savings Bank, Brooklyn, and chairman of the 1979 Episcopal Charities Appeal, and Mr. Edward H. Bond, assistant vice president of Merrill Lynch, Pierce, Fenner and Smith, and Episcopal Charities Special Gifts chairman.

Mr. Raber read a tribute to Bishop MacLean's leadership from a hand-illuminated parchment scroll. A page will be inscribed in the Episcopal Charities Great Book of Remembrance as follows: "To the Glory of God, a Special Gift of Thanksgiving for the Wisdom and Steadfast Devotion of Charles Waldo MacLean, Bishop, Founder and for Twenty-eight Years, Director, of Episco-

pal Charities of Long Island; In Witness, In Testimony, and In Gratitude." The scroll represented gifts of more than \$5,500 to the charity honoring Bishop MacLean.

In 1979, Bishop MacLean began his 49th year of service to the diocese as priest and bishop. He plans to continue working to secure large annual gifts, to further the growth of the charities' endowment principle, and to encourage the use of the Book of Remembrance.

His many friends remember that when Bishop MacLean retired as suffragan in 1975, the then diocesan bishop, the Rt. Rev. Jonathan G. Sherman, told the diocese convention, "In my judgment, this is the man to whom the Diocese of Long Island owes more than to any other person living or dead."

## National Conference on Deacons Meets

The National Episcopal Conference on the Diaconate met on the campus of Notre Dame University, South Bend, Ind., May 31 — June 2. Over 160 persons were registered. About half of these described themselves as vocational deacons, that is to say, men or women



Bishop Mallory greets Bishop MacLean: In gratitude for wisdom and steadfast devotion.

who believe they are called to the diaconate without the present intention or purpose of seeking ordination to the priesthood. Participants heard and discussed carefully prepared lectures on the history, theology, and current practice of the office of deacon. Monsignor Ernest J. Fiedler, Executive Director of the Bishop's Committee on the Permanent Diaconate of the Roman Catholic Church in America, together with a Roman Catholic married deacon, gave interesting testimony to the rapid and highly successful revival of the diaconate in their church. Msgr. Fiedler shared with the conference the little-known story of the inspiration for this revival prior to the Second Vatican Council. The restoration of the diaconate was part of the agenda which the secret church of Christian prisoners in the Dachau prison camp had asked for in the 1940s as an important step for the future restoration of Christian life and leadership in Germany. At the end of the conference, a striking sermon was preached by Deaconess Louise Williams, Director of Deaconess Services of the Lutheran Deaconess Association. In the liturgy each day, the distinctive roles of priests, deacons, and lay persons in the Holy Eucharist were carried out.

Members of the conference learned of the survey of the use of the diaconate in the Episcopal Church recently carried out by the Diocese of Atlanta, and they heard an interim report on the extensive study being carried out under the office of Bishop Elliott Sorge for the House of Bishops. The conference agreed on urging dioceses in the church to make greater efforts to select, train, and ordain deacons, taking advantage of the considerable flexibility which canon law provides for deacons to serve in parishes, in institutions, and on a regional or interparochial basis. A policy statement for the development of the diaconate, originally proposed by the Associated Parishes, received wide approval. Sponsors of the conference included the National Center for Deacons in Chicago, the Associated Parishes, seven different dioceses, and the Episcopal Church Foundation. Enablement, a consulting agency based in Boston, Mass., provided arrangement and management of the conference.

H.B.P.

## Commission: Statement on Homosexual Priests

The Standing Commission on Human Affairs and Health, chaired by the Rt. Rev. Robert R. Spears, Jr., Bishop of Rochester, will urge General Convention not to make homosexuality "an absolute barrier to ordination."

The commission, which includes three bishops, three other clerics, two physicians, an attorney, and three other lay



Professor J. Robert Wright of the General Theological Seminary, New York City, discusses the historical importance of the diaconate at conference at Notre Dame.

people, said the determining factor in screening candidates for holy orders should be whether or not the individual "will lead a life which is a wholesome example to Christ's flock."

A key phrase in the proposed resolution warns that no legislation should be enacted on homosexuality or any "particular human condition" as it has to do with fitness for ordination because that would deprive "bishops and commissions on ministry of the proper exercise of their discretion in the particular cases for which they are responsible."

A similar resolution before the United Presbyterian General Assembly in 1978 was defeated. This action, if taken, would make the Episcopal Church the first major church in the U.S. to state such a policy. Bishops of the Anglican Church of Canada agreed in March to consent to the ordination of avowed homosexuals, providing they promise to abstain from homosexual acts [TLC, April 15].

The commission's 17-page report places much emphasis on a person's behavior as opposed to his or her "human condition." For example, it says: "Various homosexual adaptations result, in some cases, in behavior most Christians regard as abnormal, immoral, and/or anti-social. Such behavior, as in the case of some expressions of heterosexuality, constitutes a disqualification for ordination."

The commission opposed ordination of so-called "out of the closet" individuals who "avow" their homosexuality and demand "gay rights and seek the church's blessing on their 'marriages'..."

The panel denied it was against "gay rights," however, and said, "Regardless of what moral judgment may be passed on homosexuality, we believe there can be no question that in the sight of God the persecution of homosexual persons is

a very serious sin. The church has much of which to repent in this regard."

The commission stated on the subject of the Bible (particularly as it deals with homosexuality), "We do not take the Bible literally; we take it seriously."

On other aspects of sexuality the commission said:

— Pre-marital sex "should not always evoke Christian censure" such as when people are testing seriously their readiness to enter the marital covenant.

— "We are against adultery and promiscuity even though we know people often engage in such action for a variety of motives and emotions."

— Sexual intercourse can and should be an act of love and "thereby is a valid and authentic act quite apart from having children."

— All sexual activity "is good or bad depending on whether or not it expresses and contributes to well being and love."

## Colorado Rejects Woman Candidate

According to the Rt. Rev. William C. Frey, Bishop of Colorado, Kay Ryan was turned down for ordination to the priesthood for one reason only — "because she couldn't pass the physical."

Bishop Frey thus summarized a recent report from the Colorado standing committee which rejected Miss Ryan's candidacy. The report confirmed what most people in the diocese had believed since February, when the committee voted against ordaining the parish assistant at St. Barnabas Church in Denver — that she was turned down because she is a woman.

The standing committee issued a majority report which referred to the Declaration of Conscience adopted by the House of Bishops in 1977, and a minority report which stated, "We find no impediments to her [Miss Ryan's] call" and found no reason to restrict the priesthood "to limitations of gender."

The Rev. Ronald E. Resley, chairman of the committee, refused to confirm rumors that the vote was 6-2. Fr. Resley, rector of St. Aidan's, Boulder, said, "We're not talking about women's rights. It's just not theologically, historically, or biblically possible to ordain a woman."

To Bishop Frey the vote signified two things. "First, there is an objection by some on the committee to ordaining a woman any time, any place. Secondly, there is a feeling among some on the committee that such a potentially divisive action should be taken only when there is a more welcome climate in the diocese." He said he plans to resubmit Miss Ryan's application to the committee at a later time.

Miss Ryan, who also serves as vicar of a mission church in Georgetown, said she wasn't surprised by the report, but was "delighted to hear that there was no



question about my qualifications or my ministry . . . I feel I have a calling, so there's no pressure of time. I'm going to continue what I'm doing and hopefully my application can be presented again within a few months."

## Mexican Diocese Elects Suffragan

A special convention of the Diocese of Central and South Mexico, held in Mexico City on May 26, elected one suffragan bishop, but failed to elect a second one according to the original plan.

The Rev. Roberto Martinez, rector of the San Jose de Gracia Cathedral, was elected on the fifth ballot when he received 18 votes in the clerical order and 73 in the lay order. According to diocesan canons two thirds of the votes cast are necessary for election.

Fr. Martinez was born on March 18, 1938, in San Bartolo Ozocalpan in the State of Hidalgo. He studied at San Andrew's Seminary in Mexico City after graduation from the National Polytechnic Institute. He was ordained deacon in 1971 and priest in 1972. Fr. Martinez is married to the former Maria Elena Morales. The couple has four children.

Before his present post he was priest-in-charge of Templo de Cristo Church in Guadalajara in the Diocese of Western Mexico.

After the first election, the convention tried to elect the second bishop but after

the tenth ballot it was evident that no election could take place and it was adjourned by the Rt. Rev. Jose G. Saucedo, Bishop of Central and South Mexico.

A tie was produced between the Rev. Claro Huerta and the Rev. Jose M. Fonseca, after the Rev. Sergio Carranza withdrew from the election in the eighth ballot.

A new convention is expected to take place in October in order to elect the second suffragan bishop.

## Author Calls for Controls to Stop Genetic Illnesses

Dr. Joseph Fletcher, retired Episcopal priest and author of the controversial book, *Situation Ethics*, has spoken out again, this time to assert that persons with genetic diseases should be prevented from having children.

If carriers of genetic diseases will not agree voluntarily to remain childless then "coercive or compulsory control is justified," Dr. Fletcher told a March of Dimes-sponsored symposium on genetics and law in Boston.

Dr. Fletcher, who is professor of biomedical ethics at the University of Virginia School of Medicine, said restrictions were necessary, "first, as a protection of society's well-being, and second, to prevent harm to potentially misbegotten children." He said his call for genetic controls is analogous to the practice of quarantine to prevent the spread of infectious diseases.

His views were disputed by some of the other participants at the symposium. Marjorie Guthrie, widow of folksinger Woody Guthrie, who died of the genetic Huntington's Disease, said people should have the right to have babies even if they knew they would carry a hereditary illness.

"Many people have said to me America would have been devoid of Woody's richness if his mother had decided not to have a baby," said Mrs. Guthrie, leader of the Committee to Combat Huntington's Disease, which leads to gradual destruction of the brain.

Dr. Fletcher said his calls for controls on childbearing raise questions of social philosophy, human rights and values. "The so-called right to reproduce is . . . in fact, a privilege," he said. "Like everything else we do, baby-making is subject to the requirements of justice."

He pointed out that it was "tunnel vision" to go on thinking of communicable diseases solely in terms of infectious illness. Disease, he said, was transmitted vertically from one generation to the next as well as horizontally from one contemporary to another.

"I believe that life can sometimes be a fate worse than death or nonbeing," said Dr. Fletcher, "as against the absolutist view that life — however handicapped or diseased — is better than no life at all."

In 1966, Dr. Fletcher gained national recognition when *Situation Ethics* was published. In it, he argued against absolute moral standards, and said that individuals must face every situation determined to do the most loving thing possible under the circumstances and make the moral decision that would achieve the greatest good for the most people.

## CPF: Lump Sum to New Retirees

A new lump-sum resettlement allowance benefit for retiring Episcopal clergy has been announced by Robert A. Robinson, president of the Church Pension Fund. Dr. Robinson recently revealed the details of the new benefit following ratification by the CPF board of trustees.

Ministers whose regular monthly pension benefits commence on or after April 1, 1979, now receive a special payment equal to three times the amount of their monthly pension. Rules of the Fund limit this payment to a maximum of \$3,600 and specify the eligibility requirements. According to Dr. Robinson, the CPF trustees believe that this new arrangement will contribute to a solution to the housing and relocation problems faced by all retiring clergy.

The new benefit was constructed to meet Internal Revenue Service requirements for a tax-free housing or rental allowance. It is believed that no part of the lump-sum payment is to be reported



Simon's Studio

The new building of the Church of Jesus of Nazareth, Tampa, Fla. (Philippine Independent Catholic Church [TLC, June 18, 1978]) was consecrated recently by the Rt. Rev. E. Paul Haynes, Bishop of Southwest Florida. The church, which is a partner-in-mission of St. Clement's Church, Tampa, and Trinity Church, Iowa City, Iowa, is in concordat relation with the Episcopal Church. Among those sending greetings to the Filipino congregation on the occasion was the Rt. Rev. John Allin, Presiding Bishop, who wrote: "Please accept my best wishes and prayers as you observe the day of your church consecration . . . I will be with you in spirit as you give thanks to God for his many blessings of the past and as you look forward to serving him with a renewed sense of mission in the days ahead. Thanks be to God for the unity we share."

as income by the minister provided it is used solely for the purpose of providing a home. As the result of a special tax ruling obtained from IRS in 1973, regular monthly retirement benefits paid to Episcopal ministers include a portion designated by the trustees as a tax-free rental allowance.

## English Churches Hiding Silver, Locking Doors

The Archdeacon of Canterbury, the Ven. Bernard Pawley, wrote in the June issue of *Canterbury Diocesan Notes* that conditions of past centuries seem to be returning.

He was referring to the massive rise in reported thefts and vandalism, and reports of parishes forming vigilante groups to protect their property.

The Ecclesiastical Insurance Office, which handles claims from England and Canada, reported that claims increased from 2,000 in 1976 to more than 4,000 in 1977 — and the number is still rising.

The Rt. Rev. Richard Third, Suffragan Bishop of Maidstone, said many churches must now lock their doors against thieves and vandals. Even Jacobean altar tables have been stolen in the Diocese of Canterbury, he said. "Someone unbolts the church door during the day and then comes back after dark with a working party." Antique furniture brings a ready sale at a high price, he pointed out.

Bishop Third advocated locking up church valuables during the week and substituting something less attractive.

## Provinces Meet

On April 24 the **Province of the Pacific (Province VIII)** met in Seattle, Wash. Presiding at the meeting was the Rt. Rev. Robert Cochran, Bishop of Olympia, vice president of the province. The president, the Rt. Rev. Victor Rivera, Bishop of San Joaquin, was not able to be present.

Various synod reports were presented. The Rt. Rev. Robert Wolterstorff, Bishop of San Diego, was elected to a three-year term on the Executive Council, and Mrs. Ruth Schmidt of the Diocese of Olympia was elected to a six-year term. Mrs. Louita Bailey gave a preview of Executive Council's program and budget for the next Triennial. The Rt. Rev. Hal Gross, retired Suffragan Bishop of Oregon, and the Rev. Arnold Fenton of San Diego gave a report on Venture in Mission. The Rev. John Yamazaki of Los Angeles presented a report on EAST.

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The Rt. Rev. Albert W. Hillestad, Bishop of Springfield, was re-elected president of the **Province of the Midwest (Province V)** at the meeting of

the provincial synod on April 24 in Des Plaines, Ill. The Rt. Rev. Edward W. Jones, Bishop of Indianapolis, was elected vice president; Mrs. Betty Weeth was re-elected secretary, and Mark Neumeier was re-elected treasurer. Mrs. Mary Durham was elected to the Executive Committee of Province V.

Synod adopted a budget of \$31,000 for 1979, including \$9,000 for a June conference of deputies to General Convention, and a budget of \$24,000 for 1980, including \$3,500 for expenses of coordinating the new Province of Nigeria/Province V Companion Partnership. The Rt. Rev. William Dimmick, Bishop of Northern Michigan, was named chairman of the coordinating committee. The Rev. Keith Leach's report, noting that Nigerian partnership could be an embodiment of MRI (Mutual Responsibility and Interdependence) and PIM (Partners in Mission), was adopted. Recommendations to be acted on include an intercessory calendar, visits back and forth including clergy exchanges, visiting professorships, exchange of diocesan newsletters, and establishing relationships with Nigerian Anglican students in this country. All but two of the dioceses in Province V are currently planning to establish companion diocese relationships within the larger provincial relationship.

John K. Cannon, chancellor of the Diocese of Michigan, who has been named parliamentarian for the House of Deputies for the 1979 General Convention, was elected lay representative to Executive Council for a six-year term, and the Rt. Rev. Donald J. Parsons, Bishop of Quincy, was re-elected clergy representative to Executive Council for a three-year term. Mrs. Ann Nichols was re-elected provincial representative to the United Thank Offering Committee for her second three-year term.

Since there has been a decrease of 32,000 communicants in the province during the past 10 years, the Province V Executive Committee recommended increasing the suggested support from each diocese from 8 to 12 cents a communicant. The current rate will no longer support the program of the Province. A compromise of 10 cents a person was adopted. Less than \$3,000 of the annual budget of the province goes for administrative expense, the remainder being spent for program.

Bishop Hillestad named the Rev. Roger White, Diocese of Springfield, the Ven. Arthur B. Williams, Jr., Diocese of Ohio, and Mrs. Robert Cowden, Diocese of Southern Ohio, to the nominating committee, Fr. White to be convener. The 1980 Synod will meet April 14-15 in a place to be announced; Synod voted to hold the meeting in a state which has passed the Equal Rights Amendment, with accessibility and costs to be taken into consideration.

## BRIEFLY . . .

The Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts, has agreed to serve as the new national chaplain for the **Brotherhood of St. Andrew**, a lay organization for men. Bishop Stewart will succeed the Rt. Rev. Frederick W. Putnam, Bishop of the Navajoland Area Mission, as chaplain.

Henry Clyde Redshirt, staff officer for Indian Work since 1977, has left the Episcopal Church Center staff to become chief tribal court judge of the Pine Ridge Reservation in South Dakota. The Tribal Council of the Oglala Sioux elected Mr. Redshirt to the four-year term this spring. As chief judge, he oversees the work of three tribal judges charged with administering tribal codes in criminal misdemeanor cases and in applying appropriate federal, state, or local law to civil actions.

In a step toward healing a breach that has prevailed since the Civil War, the two major Presbyterian bodies in the U.S. shared communion to open their respective annual general assemblies. The meeting in Kansas City, Mo., was the first time delegates from the **United Presbyterian Church in the U.S.A.** and the **Presbyterian Church in the United States** had come together in the same hall.

**Poland's Roman Catholic bishops** appealed to their congregations to fight against alcohol abuse in a pastoral letter early in May. "We cannot remain silent," read the letter, "about the plague of alcoholism which has such horrible results and which is gradually taking on the form of slow suicide by individuals and by the nation." Polish government authorities also are concerned about too many Poles drinking too much vodka, and the Polish Communist Party's chief cited alcoholism as an aspect of low morale among the citizenry.

**Ireland's national radio service** is resisting strong internal pressure to drop the Angelus from the service's broadcasting schedule. Producers of a program called "Day by Day" feel the interruption by the noon observance is inappropriate, but program director Michael Carroll says it will remain the station's policy to observe the Angelus at noon and at 6:00 p.m. daily.



# LET'S HANG UP THE FLAG



Czechoslovakia, where I was born, raised and educated has a 4th of July too. The date is different. It is the 28th of October, 1918. The meaning, purpose and reason for it is the same as 4th of July for the United States.

When I was a child and a teenager, this day was for me one of the greatest days of the year. Even though it has been a long, long time ago, when I close my eyes I still can recall clearly those days. The day started at 7 o'clock in the morning. My father woke me up and said: "Milo, today is the greatest holiday of our nation — get dressed — wash your face and let's hang up our flag."

At 9 o'clock the whole family was in

*This article was originally a sermon delivered by Mr. Milo \_\_\_\_\_, junior warden of his parish. Mr. \_\_\_\_\_ is a refugee from Czechoslovakia. Since immigrating to the U.S. in 1952 he has worked with teenage group work programs in New York City and on an Indian reservation in Wyoming for the Domestic and Foreign Missionary Society of the Episcopal Church. He is now a staff associate at a health systems agency.*

the church where one of us children usually recited a poem.

At 1 o'clock I was lining up with the athletic organization "Sokol" for a parade through the town. The parade ended on Main Square where my father, mayor of the town, was on the platform and delivered a speech. His speech was the same every year. My mother used to tease him by saying: "You should know your speech by heart after all these years."

The end of October is a cold, freezing month in Czechoslovakia. One symbol of the young members of Sokol (a national organization) is shorts and bare knees. I remember, when at the end of this parade and rally, the army band played the national anthem, I was so overwhelmed that I did not feel my half frozen knees, I did not even dare to blink my eyes while staring at the national emblem with the national slogan on it: TRUTH PREVAIL.

At 5 o'clock was a puppet show where the about 90 year-old principal of the show told every year the same story about our liberty day. Nearly all children took part in the program — singing in the chorus, reciting poems or having a part in the show.

At night, after dinner, several of my father's war buddies with their families came to our house. The women, with my mother, were on one side of the room discussing daily problems. The men were telling war stories, and we children were listening to them. After a few glasses of wine, the stories became stronger and my mother used to say, "Children, let's go and play in another room."

*It is interesting.* This was our liberty day in Czechoslovakia. Every year — and year after year — the same. But the older I grew the more meaning it had for me. Even the same words of my father's speech or the same story of the puppet show principal, the same prayer of our priest, were somehow different, more meaningful, more beautiful.

It used to be a great day. It meant a lot to us. Maybe because everybody, even the children, could still see and feel the scars left from a foreign domination — see it to the point — like in my case — I could put my whole child's fist into a wound on my father's back — left from war injuries.

Liberty and freedom of our nation was like a beautiful dream. It lasted only 20 years.

We loved our country — we loved our traditions and respected our principles of self-government. Our fathers and mothers worked hard for it.

I will never forget: When Hitler started to threaten, I was 15 years old, digging trenches in the day time and patrolling the borders at night. I carried a hand grenade in my pocket which I did not know how to handle properly, a rifle on my shoulder which was too heavy for a 15 year old boy, and my mother's bless-

ing in my heart which gave me strength and courage.

But all this was not as hard as the fact that we had to give up what was so dear to us. I hope God will forgive me for all the hate I displayed toward the whole world after this disaster. A little hope arose after the second war, but we had to give it up again.

When I came to the United States, after five years of residency, I was offered citizenship. At that time my memories were still too sore and the pain in my heart was still too big. After 10 years I was honest when I swore in front of the judge — that I would accept the United States for my country, that I would work for it and protect it if necessary.

Maybe 200 years ago our forefathers in the United States were more concerned and excited about freedom and liberty than we are. Today most of us take freedom and liberty for granted and those words are just nice words to be used on a special occasion.

*Isn't it beautiful?*

I only hope and pray that this security and self-confidence will stay here for generations to come. I heard the other day: Great countries do not get killed, but they can commit suicide.

Speaking of the future: I heard my father saying: "If you don't bring up your children so that they are better persons than yourself, you did not accomplish anything in your entire life." In his mind the quality of a person was not measured in dollars and cents, nor in the beauty of his skin or by the number of degrees, but how close can a person come to the image God had set for men.

There are some differences in concerns that my father used to have and mine. In Czechoslovakia we believed that "Truth Prevails." We believed that it is true that God gave us the right to be equal with others and be our own masters of our own destiny even though the country is small in size and very little in reference to the amount of guns and weapons. Therefore I am convinced that after thunders, storms, and sufferings, the destiny of the Czechoslovak people will return to the hands of its people in the future to come.

In America: "In God We Trust" — We trust God, that he will will guide us to preserve and further develop what we inherited from our forefathers. I am convinced that God will guide us, if each of us will give him the right place in our lives.

When the first president of Czechoslovakia abdicated on his 86th birthday, he left a very simple message with his people: "Nations and countries survive and progress on the same basic principles they were created for."

This morning at 7 o'clock I got up, woke up Tommy, my son, and I said: "Tommy, today is the greatest holiday of our nation — get dressed, wash your face and let's hang up our flag."



# WHAT A COMPANY!

By BERT NEWTON

**TO:** All Employees

**FROM:** The Management

**RE:** Review of Company Employment Policies and Practices

**Current Employment Situation:**

The unemployment situation in our area continues to be zero. Every person regardless of race, age, or sex is employed. Every position is filled. New positions open up each day, and an equal number of available personnel continue to match the openings.

**Job Descriptions:** The job description of each position is fully covered in the following words: Be yourself. However, each job has its own peculiar nature, particular requirements, and skills and talents to be developed. On-the-job training and in-service courses have always been emphasized by the Company. Our Employment Agency has been successful in all cases in matching each employee with a job description which exactly fits his or her potential.

**Questions Regarding the Formulation of Job Descriptions:** The Employment Agency has adopted the following policy regarding the formulation of job descriptions: (1) Certain basic aspects of the job are set before the employee enters the job market; (2) Other basic aspects of the person's job are influenced by his initial supervisors upon employment; (3) The general state of the Company and the particular needs and circumstances of the place and time of the person's employment are factors considered in setting the job description; (4) The Company reserves the right continually to modify and to change the job

description, depending on the employee's performance and changing circumstances. Employees will receive notices of updated job descriptions from time to time.

**Term of Employment:** Lifelong, 24 hours a day, seven days a week. There are no exceptions.

**Holidays and Vacations:** None. Periods for fun, relaxation, and recreation are arranged on Company time as part of the job.

**Sick Leave:** None. Under the Company's group insurance policy all sickness and injury, whether physical, mental, or spiritual, whether caused accidentally or natural in origin, are fully covered so that the employee may remain on the job. Although certain adjustments may be made in the job description, it is important for each employee to remain fully on the job during sickness or injury. This has always been Company policy but needs to be emphasized because of recurrent rumors to the contrary.

**Complaints and Other Communication with Management:** A box is readily accessible to each employee to receive complaints and other communications directed to the Management. Frequent use is encouraged, but repetitious and frivolous communications are discouraged. All complaints, suggestions, and requests receive the immediate, direct, and sympathetic attention of Management. A special Advisory Committee (composed of the Executive Vice President and other former employees) reviews each communication and makes appropriate notations. These communications are then returned to the submitting employee for action. In some cases the Advisory Committee ap-

*The Rev. Albert S. Newton is rector of All Saints' Church, Montgomery, Ala.*



proves direct action by Management or returns the communication to a fellow employee when it fits that person's job description. The Company reserves the right to ignore a complaint or deny a request from any employee when it is determined to be against that employee's best interest or inappropriate to his or her job description.

**Overlapping Job Description:** There are no overlapping job descriptions. Repeat: No overlapping job descriptions. In spite of this constantly reiterated statement, communications about overlapping job descriptions continue to be the most common complaint received by Management. These complaints usually take one of two forms: (1) An employee, either through desire or confusion in reading his own contract, attempts to do the job of another employee. This may affect his own morale and the employees around him. (2) Some employees may have their job descriptions misinterpreted either by their initial supervisors or other influential employees. Not being fully apprized of what is actually in their own contract, these employees may attempt to fulfill job descriptions to which they are not suited. Procedure to follow in adjusting these complaints: Initial supervisors take responsible care in assisting new employees in understanding and appreciating their own individual job descriptions. Care should be taken in direct dealings with each employee, respecting the differences in job descriptions, and affirming the initial steps of acquiring the individual skills written into each contract. Experienced employees should take time to read and reread their own job descriptions (not others!) and to pay attention to updating notices of changes. See also next section.

**Co-operation with Management and Fellow Employees:** Not only is co-operation with Management and fellow employees desirable, it is mandatory. A careful reading of each job description will indicate the impossibility of getting the job done without such co-operation. Although details may differ, each contract includes the three following major items: appropriate respect for Management, a self-affirmative attitude in regard to an employee's own work, and a like affirmation and mutual co-operation between employees. These are not only the means of Company morale, they are the very product of the Company itself. The work is the way, and the way is the work.

**Moonlighting:** Our simple policy is this: Moonlighting on Company time is encouraged. Moonlighting regarded as off Company time is discouraged.

**Plant Maintenance:** It has recently come to our attention that the plant is being misused. In some cases it is in sad need of repair. We recognize two reasons for such failure in plant maintenance:

(1) employee inventiveness (which, in itself, is encouraged); and (2) moonlighting off Company time (see section immediately preceding). Due to these developments, two steps are being taken immediately: (1) the job description of every employee is being updated to include on-the-job plant maintenance; and (2) firm guidelines are being prepared warning that moonlighting must be strictly on Company time and in the best interest of all employees. Remember: respect for the plant is respect for the Management.

**Salaries:** No salary adjustments are necessary since there are none. The work continues to be its own reward.

**Retirement Benefits:** There are no retirement benefits since there is no retirement. Please note, however, that the final phase of one's work with the Company can be not only the most difficult but the most rewarding.

**Termination of Contract:** As has been our policy in the past, the Company has reserved the right to keep confidential the precise procedures for future contracts and transfers to other branches following the termination of present contracts. We acknowledge that certain rumors have been current within the Company and that certain promotional posters have been displayed. Although some of these have contributed to work incentive and Company loyalty, some have had the reverse effect. Employees who have been most faithful with the Company have worked with the assurance that the Company keeps faith with every employee, good or bad, skilled or unskilled. Even when an employee is unfaithful, the Company keeps faith. The Company is not in business to fail. We live up to the promise exemplified in our trade-mark. Such is the nature of our work.

### In My Father's House

This house caught fire while I was off at school:  
They say my cousin had it burned; I know  
He let it rot. The day my parents brought  
Me back from my adoption, I was shown  
The Homestead, and its porch was missing then.

As I grew up, I watched the house decay;  
I often brought my friends to stand just here,  
So they could see how wealthy we had been.

This blackened chimney, seen between the elms,  
Is a third tree drawn on the grey spring sky.  
Here at its base are graves (no longer marked)  
Of Hannah, James, and one who died too soon  
To earn herself a name. And look at this:  
Here, still standing, is the first house they built,  
Under this siding the broad boards cut green  
From virgin oaks to make a proper home.  
Beyond the dogwood there, the barns are full  
Of hay and unused discs and plows and seeds,  
Just as they were when the new house burned.  
(My cousin lives in town: he will not work  
The farm, and I can not: the ground is his).

Turn east, and you can see the road they took  
To come here, in their wagons; on that hill  
They camped the night before they found the lake—  
Southeast, the orchard partly blocks the view,  
But where the grafted trees have died, you see  
A distant flash of water; there above  
That row of peaches, you can see a spire,  
The tower of my chapel, which stands now  
On filled-in land where Glenarm's Bay once was.

Sometimes, when I lift up the sacrifice,  
I glance beyond it, through the open doors,  
And see the lake like Galilee, while I  
Hold all our history between my hands.

John William Houghton

# EDITORIALS

## Fourth of July

**O**ur national Independence Day should be a time for reflection as well as merrymaking. One does not need to travel far into other nations in order to discover how much we have to be grateful for. Nor does one need to travel far to discover that other nations also offer much for us to admire. A true patriot should be the first to recognize that there are many things we can learn from others.

One of the most felicitous circumstances of the American War of Independence was that after it was over, the winners did not make a determined effort to exterminate the losers. People who were opposed to the American Revolution, such as Bishop Samuel Seabury of Connecticut, could continue to live in the new nation and make significant contributions to it. This spirit of amnesty has been regrettably absent in many other parts of the world. New governments arise in the name of liberation, but by mercilessly slaughtering political foes they cast themselves as tyrants and lay the foundations for a future revolution against themselves. The only known remedies against this are the grace of God, and the study of history. Both are too precious to be ignored.

## Deacons in the Church

**A**ttendance at the recent National Conference on Deacons [p. 5] made one vividly aware of the considerable amount of talent to be found in this order within the Episcopal Church. Those called to be deacons include a number of energetic younger people and a number of thoughtful, experienced, and still energetic older people, as well as many in between. Those at Notre Dame seemed evenly divided between men and



Deacon Josephine Borgeson of the Diocese of Nevada addressed the conference on the work of a full-time church-employed deacon today.

women. Certainly the claim made several years ago, that all women deacons were simply waiting for the chance to become priests, has not proven to be true. Women committed to service in the diaconate, no less than men who feel called to this order, are properly resentful when people condescendingly ask them why they don't hurry up and get ordained as priests.

In addition to the deacons present, one was impressed by the caliber of other people who were present, both ordained and unordained. One can only conclude that a significant number of thoughtful, informed, and responsible people, both in our church and in other churches, are persuaded of the need for an ordained office in the church which will give distinctive sacramental specificity to the role of the whole church as servant and follower of Jesus.

We commend those dioceses where the diaconate is a living reality. Everyone by now has heard, and heard again, all the old Episcopal arguments against the diaconate. Most of these arguments, if they have force, apply to cases where the present canonical provisions have not been followed. We urge our bishops, our standing committees, and our commissions on ministry to read the canons and to permit this biblical and catholic order of ministry to flower again and bear fruit among us.

## Favorite Hymns

**D**uring the past months we have had both articles and letters to the editor about the revision of the Hymnal. Such comment is appropriate, for the future revision of the Hymnal is an important matter. Most of the discussion has centered around the opposition between hymns of fine quality which are hard to sing on the one hand, and on the other hand the familiar popular hymns of the Evangelical variety.

What we miss in this discussion has been the emphasis on the third type of hymn — the kind of hymn which expresses our kind of theology, our view of the sacraments, and our emphasis on the communion of saints. We think of "O Come, O Come Emmanuel" (no. 2) in Advent, "There is a Green Hill Far Away" (no. 65) in Lent, "Jesus Christ is Risen Today" (no. 85) at Easter, or "Alleluia! Sing to Jesus" (no. 347), "Ye Watchers and ye Holy Ones" (no. 599), and many others. These are the distinctive hymnodic patrimony of the Episcopal Church. These, perhaps more than any edition of the Prayer Book, express what our faith is all about.

As music and as poetry, hymns of this type are at least as good as those of other Christian churches: in theological content they are of superior quality. They are not hard to sing, and most Episcopalians know them and love them. Perhaps, most of these are unfamiliar to the general American public, but the Protestant or Catholic visitor who hears an Episcopal congregation shake the rafters with "Alleluia! Sing to Jesus" will not receive an unfavorable impression of the worship of our church.

H.B.P.



# BOOKS

## Assessing Situations

**THE MANAGEMENT OF MINISTRY.** By **James D. Anderson** and **Ezra Earl Jones**. Harper & Row. Pp. 202. \$8.95.

It is always a pleasant surprise to pick up a book whose title looks dull and uninteresting and to find in the book all sorts of things that are relevant, thought provoking, and downright exciting. This book is *not* about church management, which could be an easy mistake to make. You will not find here helpful hints on how to organize an office, a staff, run a vestry, organize the parish or anything else.

It is something far more important — a socio-theological look at congregations, and the most effective way of ministering, given the circumstances of where the parish is, what the community is like, what stage of development both parish and community are in, whether the church is urban, small town; large or small. It is, in essence, a tool for a pastor and parish leadership to use to look at their parish situation in the light of where they are, and to plan accordingly. It would help take a "guilt trip" off clergy whose parishes are "falling off" in times of neighborhood transition. It would help small churches to celebrate the strength of their smallness rather than copy the life style of large parishes. It might even help some old churches die with dignity to what they have been, so that they can be reborn to what they must be, given the changing circumstances of where they are.

The authors are Methodists, good sociologists with orthodox theological presumptions, and know well the strengths and weaknesses of Episcopal churches among others.

(The Rev.) J. ROBERT ZIMMERMAN  
St. Mark's Church  
Philadelphia, Pa.

## For Pre-Convention Reading

**DENVER CROSSROADS: General Convention 1979.** By **John M. Krumm** and **Marian Kelleran**. Forward Movement. Pp. 96. \$1.25.

In this attractive little booklet, General Convention is described, as are a number of the accompanying activities. Groups and influences which may be operating within the convention are also briefly explained, such as the Evangelical and Catholic Mission, Coalition "O", and the Urban Bishops' Coalition. More sensitive is the effort to delineate major issues the convention may face. The authors guess that ecumenical developments may be among the most important

actions of the 1979 Convention. Although Bishop Krumm of Southern Ohio and Mrs. Kelleran have their own point of view, they must be credited for presenting a picture that is generally both fair and good-humored. The proposed daily schedule of the convention is included.

This booklet will be particularly useful for persons attending General Convention for the first time, whether as visitors or in official capacities. Especially praiseworthy is the repeated encouragement to the reader to pray for the Lord's guidance to this important assembly of his people. Beautifully chosen prayers are given in different chapters of the booklet. H.B.P.

## Beautiful Reference Source

**COME SEE THE PLACE: The Holy Land Jesus Knew.** Photographs by **Gordon N. Converse**. Text by **Robert J. Bull** and **B. Cobbey Crisler**. Prentice-Hall. Pp. 144. \$12.95.

The unfortunate problem with this book is that it could end up being used by clergy and, perhaps, pious laity as a decorative piece. Its excellent photography and short well-written text makes one think of all those books lying on coffee tables but never seriously considered. Like its secular brothers, *Come See the Place* has a serious intent behind its beautiful pages. The purpose of its authors is to present the living landscape of the Gospels through the medium of black and white photographs and simple yet scholarly texts.

Those who enjoy good and sometimes exciting photographs will find the work of Gordon Converse of the highest quality. Often, he captures the barren reality of the land where the Gospel took place. His pictures of places and symbols known to our Lord will again call into question the sentimental visual image of some church art.

Opposite each picture is a selection from the Gospels which the film has recorded, followed by a few brief paragraphs on its historical background. The quality of this commentary is very good, reflecting the archeological school of biblical studies.

This lovely book deserves a better home than coffee tables. Its uses are many: a good solid but beautiful reference source, a departure point for reflection on the Gospel and its message, and most important, a new visual image of where our faith had its roots.

JAMES SINCLAIR  
Fort Worth, Texas

## Books Received

**HOW TO STAND UP FOR YOURSELF** by Paul A. Hauck. Westminster. Pp. 162. \$4.95 paper.

**THE YEAR OF THREE POPES** by Peter Hebblethwaite. Collins World. Pp. 220. \$8.95.

# SCHOOLS

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## VACATIONING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

**CLERGY:** If your Church services are not listed write to the Advertising Manager for the very nominal rates.

# PEOPLE and places

## Appointments

The Rev. **Allen William Cooper, Jr.**, will become rector of Trinity Church, Rochester, N.Y., effective Aug. 26.

The Rev. **Arnold A. Fenton** is rector of St. Matthew's, Pacific Palisades. Add: P.O. Box 37, Pacific Palisades, Calif. 90272.

The Rev. **Donald Maynard Hulstrand** is assistant rector, Trinity Church, Greeley, Colo.

The Rev. **Fredric Francis Leach** is now rector of St. Andrew's, La Junta, Colo.

The Rev. **John R. McGrory, Jr.**, is rector, St. James, Bozeman, Mont. Add: 509 S. Tracy, Bozeman 59715.

The Rev. **John Chilton Mott**, rector of St. Andrew's on-the-Sound, Wrightsville Beach, N.C., effective July 1.

The Rev. **Francis Scotto** will be rector, St. Mark's Penn Yan and vicar, St. Luke's, Branchport, N.Y., effective Aug. 1. Add: Box 424, Penn Yan, N.Y. 14527.

The Rev. **John Matsuo Yamamoto** will be missionary for southeast Nebraska effective Aug. 1. Add: c/o St. Charles Church, Fairbury, Neb. 68352.

## Ordinations

### Deacons

**Colorado:** David Loren Mustian. Clark Nixon Crain. Bruce Russel Youngquist, curate, Christ Church, Denver, Colo.

**Nebraska:** Richard Edward Shields, curate, St. Andrew's, Omaha. Add: 925 S. 84th St., Omaha, Neb. 68114.

**Rochester:** Stephen Taylor Lane, assistant rector, Christ Church, Corning, N.Y. Add: 139 Cutler Ave., Corning, N.Y. 14830.

## Transfers

The Rev. **George Berlin** and the Rev. **Earl Stiefel** have transferred to the Diocese of Colorado.

The Rev. **David L. Hopkins** to the Diocese of Milwaukee.

## Retirements

The Rev. **Herbert C. Gravelly, Jr.**, interim rector, Emmanuel Church, Southern Pines, N.C. Add: 5004 Pine Lake Dr., Box 1126, Myrtle Beach, S.C. 29577.

## Degrees

The Rev. Dr. **Robert D. Fenwick**, rector of St. Paul's, Dayton, Ohio, was awarded an honorary Doctor of Divinity degree from St. Paul's College, Lawrenceville, Va.

## Change of Address

The **Anglican Consultative Council**, 14, GT. Peter St., London, SW1P 3NQ.

## Deaths

The Rev. Canon **Robert Dewhirst Vinter**, canon to the ordinary of the Diocese of Eau Claire and senior priest of that diocese, died May 27 in Redwood City, Calif. Canon Vinter was born January 29, 1890. He graduated in 1915 from Nashotah House which gave him an honorary D.D. in 1942. He presided over the organizing convention of the diocese in 1928. Canon Vinter was rector of Christ Church, La Crosse, from 1921 until his retirement in 1957. His wife Helen and son Robert predeceased him, and he is survived by a son Billy and a daughter Helen.

**Marjory H. Wroth**, widow of the Rt. Rev. E. Pinkney Wroth, Sr., Bishop of Erie 1943-1946, died in Washington D.C. at the age of 81. She was the mother of the Rev. E. Pinkney Wroth, Jr. who is rector of Rock Creek Parish, Washington, D.C., and was the mother-in-law of the late Rev. G. Harris Collingwood, Jr. She is survived by children, twelve grandchildren, and three great grandchildren.

# 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.

## FOR SALE

**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.

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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.

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

## POSITIONS WANTED

**ORGANIST/DIRECTOR** seeks full or part-time position. Episcopalian, female, Master of Sacred Music. American-European training and experience. Church-school or church-college combination considered. Excellent references. **K. Stout**, (812) 339-8238.

**ORGANIST-CHOIRMASTER**, full or part-time, Churchman, married. M.Mus., A.A.G.O., experienced. Church-college combination considered. Reply Box J-413.\*

## POSTAL CARDS

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

## PUBLISHING SERVICES

**PUBLISH YOUR BOOK!** Join our successful authors. Publicity, advertising, beautiful books. All subjects invited. Send for fact-filled booklet and free manuscript report. **Carlton Press**, Dept. LVS, 84 Fifth Avenue, New York 10011.

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## WANTED

**THE AMERICAN MISSAL**, revised edition, 1951. Notify: **Fr. Gregory J. Harring**, 155 So. 42nd Street, Boulder, Colo. 80303.

**WANTED:** Pedestal Paten. Write: **Grace Church**, 36 Third St., Waterford, N.Y. 12188.

## WANTED

**1928 PRAYER BOOKS**, 5 x 7 size: loyal Episcopal parish can reimburse postage. Why ponder whether to store them or throw them away, when we offer a "via media?" **The Rev. Elijah White, Our Saviour/Oatlands**, Box 1558, Leesburg, Va. 22075. Thank you.

**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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- (C) Resolutions and minutes of Church organizations: 22 cts. a word.
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### THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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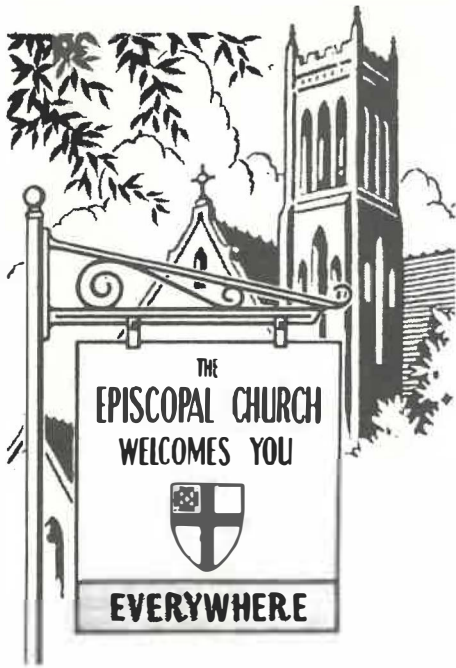
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# SUMMER CHURCH SERVICES

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**



## 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 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; MP6:45,  
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** 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

## 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.

## FORT WAYNE, IND.

**ST. ALBAN'S** 7308 St. Joe Road  
Sun 8, 10 & 7 Eu; Wed 7

## 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; Mon, Wed, Fri Eu 12:10

## GREAT BARRINGTON, MASS.

**ST. JAMES'** Main St. at St. James' Place  
Canon Pierce Middleton, r; William Doubleday, ass't  
Sun Eu 8 & 10:30; Wed Eu 10:30; Sat Eu 5. Mat Mon-Sat 9, Ev  
Mon-Fri 5

## 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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r  
Sun Masses 9, 5 (Sat)

## 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 8H Eu (Rite I); 9:30H Eu (Rite II); 9:30HC (1928); 11 H Eu  
(Rite I, 1S & 3S), MP & sermon 2S, 4S, 5S. Wkdays 12:10H Eu  
Tues & Thurs; 8 H Eu & 5:15 H Eu Wed. 5:15 EP Tues &  
Thurs. 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 Church-  
men; 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, Inter-  
cessions; 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

**CHAPEL OF THE REDEEMER**  
 Merchant Seamen's Center  
 249 Arch St. (cor. 3d & Arch Sts.)  
 Eu Tues & Thurs 10:30. Sat 7:30

## 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 1; 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

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., N.  
 The Rev. Dr. H. G. Cook, r; the Rev. Geoffrey R. Im-  
 peratore, ass't  
 Sun HC 8, HC & Ch S 10 (1S & 3S). MP & Ch S 10 (2S & 4S).  
 Thurs HC 1; HD as anno

## 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 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

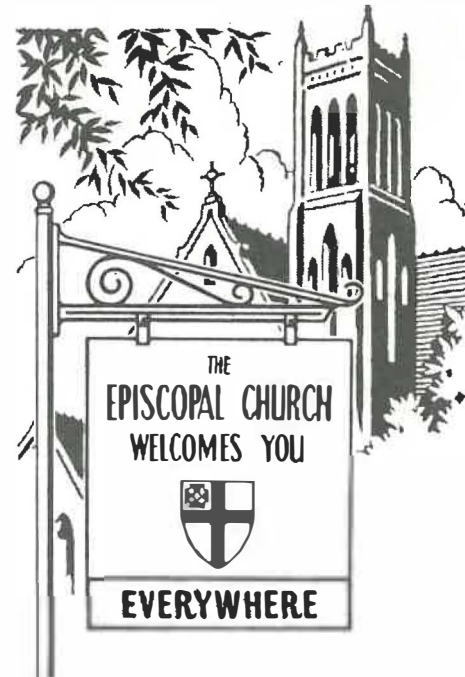
**ALL SAINTS'** 5001 Crestline Rd. 76107  
 The Rev. Canon James P. DeWolfe, Jr., r  
 Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## 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. & 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 & 10:30; 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, 9 Family Mass. Wkdy as anno

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