

THE LIVING CHURCH



Cursillo participants process to chapel: Renewing the individual's life in Christ [see page 8].



Faith, Science, Technology, Stewardship

By DAVID J. ROSE

... ideas discussed last week bring
... naturally into many topics of con-
... to all, and especially to scientists
... echnologists. The reintegration of
... ce, technology and social purpose
... naturally the questions of justice
... e social purpose, for example?) of
... ipation, and of sustainability — in
... which science and (more centrally)
... ology are important tools. Thus we
... by this most natural of paths to
... der responsible stewardship.

wardship: who is my neighbor? — a
... ion from Luke, chapter 10. Our
... bor exists in space; we see that
... , and recognize him across the
... across the street. Not easily do we
... nize our neighbor as someone in Sri
... a, but the need for good Samaritans
... may greatly exceed the need of our
... bor across the street. The excuse
... we don't know their names isn't
... h.

... neighbor exists also in time. What
... leave for those who come later?
... arises environmental concern, and
... the realization that the usual
... mic and political decision-making
... ns tend alas to ignore those ques-
... or at best look upon them with
... time perspectives.

... rest columnist this week and last
... Professor David J. Rose, is a mem-
... the faculty of the Massachusetts In-
... of Technology in Cambridge, Mass.
... in expert in the field of nuclear
... t.

All that changes with the realization
of limits to traditional resources, limits
to availability of energy and food, limits
to the capability of the natural environ-
ment to carry an ever-increasing burden
of pollution. We discover the need for dif-
ferent environmental perspectives, reali-
zation of the need for more holistic views
of science, technology, and social pur-
pose — the reintegration of so many ac-
tivities that have become fragmented.

A couple of examples show in concrete
terms the dilemmas. Regarding gasoline,
let us conserve, but let it always remain
cheap enough that we can all afford
plenty of it. Where are the cedars of
Lebanon? Cut down ages ago for fire-
wood.

A more complex but important exam-
ple is the approach that the United
States took in preparing for the World
Environmental Conference held in
Stockholm in 1972. The National
Academy of Sciences called together a
group of its members and outside experts
to consider the matter. At that meeting,
it was suggested, *inter alia*, that the most
pressing problems of developing nations
were not related to dying at age 55 or 60
from some cancer-causing pollution, but
more related to dying at age 15 from
malnutrition, schistosomiasis, malaria,
or tuberculosis. The kind of environmen-
tal improvement the US was starting to
call for required more expensive in-
dustrial processes, for example to cap-
ture pollutants and not just let them go.
The developing nations were poor, and if
the U.S. wanted to press for better world-

wide environmental quality, it had bet-
ter consider and recognize the connec-
tion between foreign aid and world en-
vironmental quality.

So this point of view, which fell at first
upon startled academic ears, was ac-
cepted. A draft U.S. position paper was
commissioned; it duly appeared, and in-
cluded this point of view. But upon
reaching higher administrative levels, it
was promptly torn to shreds; a quite dif-
ferent paper was produced by different
writers, and Secretary of State Rogers
was sent to Stockholm to state
categorically that global environmental
problems and U.S. foreign aid had no
connection.

Why are the various disciplines of
science and technology, or to be more ac-
curate, such institutions as my own MIT,
becoming increasingly open to these con-
siderations? First, there is the realiza-
tion that truly sustainable societies must
include such concepts. Second, the tech-
nological challenges are great; *tech-
nology in this view — my view — is a con-
ditional good*, and the inclusion of new
dimensions in it is an exciting prospect.
Third, the tools are becoming available
to do more good; the communication
technology, that some delight in pointing
out could enslave us, also provides the
basis for our making better assessments
than before of our contemplated future
activities. Fourth, in a most down to
earth way, there is the realization that
it's going to be one world or no world.
The parts are too closely knit and its
space too filled for anything else.

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DEPARTMENTS

Books	11
Editorials	11
The First Article	2
Letters	3
News	5

ARTICLES

Church of Ireland Notes	Charles Gray-Stack	7
Cursillo and the Episcopal		
	Douglas B. Weiss	8
Thank You, Mr. Parnell	Rae E. Whitney	10

CALENDAR

July

- 15. Pentecost 6 (Trinity 5)
- 17. William White
- 22. Pentecost 7 (Trinity 6)
- 23. St. Mary Magdalene

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LETTERS

Most letters are abridged by the editors.

What Is Loyalty?

Perhaps your correspondent, William Harris [TLC, June 3], will define the theological teachings of the Roman Church which one may not embrace and remain an Episcopalian. In doing this it will be necessary to remember that a great deal of rethinking is going on even in such matters as the nature of the papacy itself.

Our joint theological commissions tell us that there is no essential difference in the doctrine of the Eucharist, and it begins to appear that the problem of ministry is not insoluble. Rite II of the Proposed Book of Common Prayer can be distinguished from the present Roman Rite only with difficulty and provides for the sacraments many of us always have believed we shared with Rome. We long have shared a common nomenclature, architecture and common recognition of a three-fold ministry. We now use a common language and, with the Orthodox and Protestants, a common Bible. Happily we now pray for one another as well as for other Christians, and many neighboring parishes have a covenant relationship.

It was the late Archbishop Temple, no ultramontaine, who said there could be no ultimate reunion of Christendom which did not take into account the great See of the West. Most Roman Catholics and most Episcopalians agree with von Hugel that "To lack charity is the greatest of all heresies."

How does your correspondent define

communicate Canon DuBois? about other issues: the non-canonicinations of the Philadelphia Elevation clergy who deny the truths they promised to proclaim?

The present state of the church not call for mutual anathemas but for penance, charity and prayer.

(The Rt. Rev.) ALLEN B. Bishop of Albany

Elka Park, N.Y.

WCC in Rhodesia

In defense of my father, the Rt. Joseph Harte, Bishop of Arizona, but only because he is my father, I would respond to the letter of the Rt. Paul Osborne [TLC, May 6].

During 1975, '76 and '77 I was of St. Andrew's Church in Selebi Botswana, Africa. Botswana is completely surrounded by the racial core in Southern Africa. In Selebi Pik the largest refugee camp for Rhodesians in Botswana. We were less than 30 miles from the Rhodesian border, and frequent trips into that country. Contrary to what Fr. Osborne says Canon Carr says, there was a great deal of controversy over the WCC grants to the freedom fighters among the people of my parish, both African and expatriate.

A further difficulty I have with Osborne's letter is the inference anyone who is against these grants have a "strong economic, military kinship tie to the racist regime in Southern Africa." Could it not be one might be a Christian pacifist against these potentially military grants on that basis?

The question with which Fr. Osborne concludes — "Must a Christian

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... forget that our brothers and sisters are tired of the bondage in which they have lived so long?" — is the crux of the matter. I can assure him that neither I, nor my father, can forget our brothers and sisters living in bondage. I totally support their struggle for freedom, but do not agree with the means some of them have chosen. The image of our crucified Lord forbids me to accept anything but passive resistance to evil, even that of the illegal Smith government.

Happily, progress is being made in Rhodesia and the Smith regime is now at least partially out of power. I recognize that the new government is not a perfect solution, but pray that the WCC will do all in its power to support the steps that have been taken, and will encourage all the forces of freedom to work with the Muzorewa government. There is now an opportunity for the fighting to cease, and to take full advantage of the transmission of power which has begun to take place.

(The Rev.) JOSEPH M. HARTE, JR.
Curate, Church of the Holy Cross
Dallas, Texas

Active Retired Clergy

In response to the interest in "Active Retirement," shown by your recent correspondents, may we suggest that all clergy interested in serving as non-stipendiaries after retirement should register themselves with the CDO, or update if already registered, being sure to include one of the following Codes in their Work Experience Section:

AB540PF, AB540PS or AB540PT, as well as WA500.

New Code and Update Manuals may be ordered from us by those who need them at a cost of \$3.50 for both.

A Registration Manual is also available for \$3.00.

There is no doubt that the number of opportunities to serve in such capacities will increase in the years to come, and we very much hope that this office can serve to bring together the needs of the church and the desires of the clergy in this area.

(The Rev.) RODDEY REID, JR.
Executive Director,
Clergy Deployment Office
815 Second Ave.
New York, N.Y. 10017

Biblical Evidence

In the course of his defense of Bishop Paul Moore, Mr. Everett Courtland Martin falls into an error about Jesus and St. Paul which seems to be gaining currency in the face of all scriptural evidence to the contrary [TLC, June 3].

"If we are truly Christian," he writes, "we must live and believe the Gospel of our Lord Jesus Christ, not the Gospel of St. Paul the Apostle (the gay issue)..."

... it is assumed that Jesus was *pro* gay while Paul was *anti*. This assumption is asserted in the current party-line without even a nod toward the only testimony we have — that of Scripture. To anybody who examines the evidence it will appear obvious that Jesus was an entirely orthodox Jew with respect to the Moral Law, and all sexual relations outside the marriage bond were condemned by that law. Homosexual relations, of course, are extra-marital perforce. In St. Mark 7:20-23 Jesus speaks of the things that defile as they come from the inner man. He groups "acts of fornication" (*porneiai*) and "licentiousness" (*aselgeia*) along with "evil thoughts," "theft," "murder," and other heinously defiling offenses. Homosexual behavior falls under his condemnation.

In the first chapter of Romans, St. Paul delivers his profound and terrible indictment of a world which, through willful refusal to accept God's self-revelation, has fallen into its sickness unto death, and he cites homosexuality as both evidence and consequence of this cosmic disaster. It is contrary to God's clear will and purpose in creating man male and female. What reason have we to believe that Jesus, his fellow Jew, would take issue with this contention?

Paul of New York and his fellow party-liners may look to Jesus of Nazareth for support of their case against Paul of Tarsus, but if it's evidence they want to substantiate their case they will have to manufacture it themselves.

(The Rev.) CARROLLE SIMCOX
President, Fellowship of Concerned
Churchmen
Hendersonville, N.C.

Clarity in Legislation

"Compassion" is the key word of a plea to allow the 1928 Prayer Book to continue in use through resolutions at the General Convention. Compassion is a Christian virtue, but should it be the prime or only virtue on the church's legislative body?

Compassion is the virtue and office of an executive or judge who applies and interprets the law. Legislation is primarily to set the norm, the goals and standards toward which we strive in the vision of justice and purpose. Legislation should show that vision as clearly as possible, without ambiguity or equivocation. Contradictory legislation leads to moral confusion.

As a priest whose parish has been using both 1928 and 1976 for the past three years, I hope to fulfill the virtue of compassion in this pastoral setting. I also hope for clarity in decision by our national church beyond resolutions urging compassion upon us.

(The Rev.) STEELE W. MARTIN
Christ Church
Quincy, Mass.

THE LIVING CHURCH

July 15, 1979
Pentecost 6/Trinity 5

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Ask New RC Look at Anglican Orders

In the light of recent ecumenical developments, the Anglican-Roman Catholic International Commission (ARCIC) believes that a new look should be taken at *Apostolicae Curae* — the papal encyclical which condemned Anglican orders as invalid in 1896.

In their latest document, *Elucidations*, which addresses criticisms and comments received by the body on its two first agreed statements, *Eucharistic Doctrine* and *Ministry and Ordination*, ARCIC confirms that "a consensus has been reached that places the questions (of mutual recognition of ministries) in a new context."

Mutual recognition presupposes acceptance of the apostolicity of each other's ministry, the *Elucidations* say, according to England's *Church Times*.

Of the ordination of women, the document says that while the commission recognizes that this has created for the Roman Catholic Church "a new and grave obstacle to the reconciliation of our communions, it believes that the principles upon which its doctrinal agreement rests are not affected by such ordinations; for it was concerned with the origin and nature of the ordained ministry, and not with the question who can or cannot be ordained."

Historical Society Meets

For the first time in many years, the Historical Society of the Episcopal Church held its annual meeting away from the archives in Austin, Texas. The society met May 24 at Virginia Theological Seminary in Alexandria.

The Historical Society is designated by canon as the official depository of the records of General Convention, the Executive Council, the Domestic and Foreign Missionary Society, and other official agencies of the church. Funds are made available by General Convention for the management and preservation of these records and of other collections pertaining to church history.

The society heard two reports from the archivist, Dr. V. Nelle Bellamy. One report covered 1978; the other, her report to General Convention, covered the triennium 1976-79. She reported that during the past year, 172 requests had been received for information, 37 researchers used the records, 13 of whom

were involved in substantial projects. The Joint Committee on Program, Budget, and Finance of General Convention will recommend more money for support of the archives in the next triennium.

Concern was expressed by the society's board of directors at the lack of support for the *Historical Magazine*, edited by the Rev. John Woolverton. Steps were taken to raise funds for subsidy, since the magazine no longer receives a grant from General Convention. A new category of membership, first-year members, was decided upon, for \$9.50 a year. There is a student membership for \$8, and regular membership in the society costs \$15. Membership includes use of the archives and a subscription to the magazine.

President's Rhodesian Stand Draws Praise

In a telegram to President Carter, National Council of Churches' president Claire Randall lauded his decision not to lift economic sanctions against Zimbabwe-Rhodesia.

"We commend and support you in your courageous act . . .," said the message. "This is the most appropriate way to help achieve an authentic transfer of power."

In announcing his decision, Mr. Carter declared that the recent elections which placed black United Methodist Bishop Abel Muzorewa at the head of the Rhodesian government were neither fair nor free. While the president offered a measure of praise for recent "encouraging" progress, he said it was not enough. Whites continue to exercise extraordinary power, said Mr. Carter, and there is unwillingness to negotiate with the Patriotic Front, the black guerrilla movement.

Delegates to the 191st United Presbyterian General Assembly in Kansas City also supported Mr. Carter's position and urged the U.S. Congress not to "coerce or restrict" the President on the issue.

In a resolution adopted without debate, the Assembly said the "internal settlement is not sufficient to establish the conditions necessary for a just and sustainable peace in Zimbabwe-Rhodesia."

A background paper described the settlement as "an attempt to transfer the semblance of government to the black majority while the white minority retains firm control of the economy, much

of the land, and the major instrumental power: the police, the military, and courts."

The United Presbyterians urged President Carter "to continue to push directly and through the United Nations efforts to seek a United Nations-supervised election open to all parties in order to seek an end to the warfare and establish a government truly responsive to majority rule."

Counting Americans Again

In 1980, the U.S. Census Bureau will be counting Americans again. About 10 percent of the population, picked at random, will receive long forms which require an estimated 45 minutes to fill out; 78 percent will get short forms which take about 15 minutes to complete.

Both forms ask basic personal identification questions: name, age, marital status, ethnic origin, and a separate question with a further breakdown of Spanish and Hispanic backgrounds. Both forms ask about a dozen basic questions about the individual's housing, including number of rooms, plumbing, value of property or monthly rent.

The long forms asks dozens of questions about the individual's personal background — educational and ancestral history, job history, place of residence, state of health, how many times married, how many children, details on the person's present job, income sources, layoffs, and job-searching.

One touchy question that was not asked is the religious affiliation of individuals.

Statistician Elmore Seraile said that the government is not barred by law from asking for religious data, but such information must be collected voluntarily. Since people are required by law to respond to the census survey, the inclusion of one voluntary question would be confusing, according to Mr. Seraile.

A direct question on religious affiliation has never been asked in a population census, according to the census bureau, but enumerators have been asking local churches for information, and a census of religious bodies has been conducted from time to time.

Vincent P. Barabba, the new director, said one of the biggest problems is convincing people that census information is confidential. He said that poor people and illegal aliens are

lover to welfare or immigration of or police. As a result, their comies often lost public funds and po-representation, since these are according to population.

1980 census hopes to reduce the ity undercount by working with unity minority leaders.

d R.C. Theologian Weds can

Adrian Hastings, 50, one of Bri-best known Roman Catholic theo-s, was married on March 31 to pence, 39, in the chapel of Ascen-College in Birmingham. The ony was performed by an Anglican

marriage was recently disclosed *Catholic Herald*, which quoted Fr. igs as saying he has full intention ying on his ministry. Canon law in oman Catholic Church, however, es for automatic suspension from y ministry if a man in holy order

op Mario Conti of Aberdeen, Scot-where Fr. Hastings lectures in reli-studies at the University of Aber-aid that he had no recourse but to aw from Fr. Hastings the priv- of saying Mass, hearing confes-reaching, or performing any other mental ministry. Archbishop s Winning later announced that stings had been excommunicated. January of 1978, Fr. Hastings on the Roman Catholic Church to ize Anglican holy orders and clear y for intercommunion in a sermon stminster Abbey (TLC, Feb. 12, He served on the joint Anglican- Catholic Preparatory Commis- rmed in 1966 by the then Arch- of Canterbury, the Most Rev. l Ramsey, and Pope Paul VI. This ssion was succeeded by the Angli- man Catholic International Com- 1 (ARCIC).

book, *Filial Disobedience*, pub- last year, Fr. Hastings said the Catholic Church's insistence on l celibacy had a devastating effect pastoral care of Christians in arts of the world. Later, in an ar- *New Blackfriars*, the Dominican published at Oxford, the theolo- nted at his own approaching mar-

use of his outspoken views on a of controversial subjects, Fr. gs was forbidden by the Aberdeen hy to preach publicly for a time in ut the ban was lifted when Bishop ook office.

1972, Fr. Hastings accepted the in- 1 to become the first Roman Cath- ulty member at the Selly Oaks s, a complex of Anglican schools include Ascension College. There

he met Mrs. Hastings, a secular in the Social Studies Department.

The new Mrs. Hastings told a reporter that the couple had made their decision to marry after much anguish and heart-ache. She confirmed that her husband had no intention of giving up his ministy.

Conference on Training for Ministry Meets

An association of diocesan training schools and programs was formed in St. Louis in mid-May when deans and representatives from 28 dioceses met for the third Conference on Training for Ministry.

The Very Rev. Edwin Wappler, dean of Bloy Episcopal School of Theology in Claremont, Calif., was chosen chairman of a steering committee. Others appointed were the Rev. George C. Harris, director of the Dakota Leadership Program; Mrs. Patricia N. Page of the National Institute for Lay Training; the Rev. Richard Bowman, dean of the Institute for Christian Studies in Orlando, Fla.; the Rev. Robert Grafe, director of Diocesan Institutes of Learning in Portland, Ore.; Ms. Flower Ross, Theological Education by Extension of the University of the South; and the Very Rev. George Hill, dean of the George Mercer, Jr. Memorial School of Theology in Garden City, N.Y.

Three members of the national Board for Theological Education, the Rt. Rev. Elliott Sorge, Dr. Fredrica Harris Thompsett, and the Rev. Ward McCabe, met with the group in its three-day meeting.

Among the concerns raised in the sessions were the need to exchange the information and programs, set academic standards, develop evaluation, coordinate accredited curriculum, and establish contact with the church seminaries.

Many of the diocesan schools have programs preparing men and women for the non-stipendiary diaconate, as well as providing deep-level studies in theology, history and Bible for lay people.

The Rev. Dr. Richard Kirk, B.T.E. research associate, distributed a new catalog of diocesan schools and other training programs, and Rexford Moon of the College Board, gave a presentation on the Future Directions for a Learning Society.

A description of the development of special training for Alaska Eskimos was given by the Rev. David Keller, coordinator of the NETWORK Training Program in Fairbanks.

Other national church leaders participating in the conference were Dr. Anne Harrison of the Lay Ministries Office, Ms. Sherrill Akyol of the Clergy/Laity Relations Committee, and Barry Menuetz, Lay Ministries Staff Officer.

(The Rev.) ROBERT F. GRAFE

BRIEFLY . . .

Nathan M. Pusey, president emeritus of Harvard University and an Episcopal layman, has been elected president of the United Board for Christian Higher Education in Asia. Dr. Pusey, 72, retired from Harvard's presidency in 1971. He then served as president of the Andrew Mellon Foundation until 1975.

A District of Columbia grand jury refused to indict a woman who allegedly removed life support systems from her terminally ill father. The U.S. Attorney's office presented evidence from hospital sources to the effect that Patricia Stephens, 39, visited her unconscious father, Jeremiah Stephens, 65, and snipped the tubes supplying him with oxygen and nourishment, and unplugged the respirator. A nurse entering the room found the daughter making the sign of the cross over her father, who was suffering from cancer, pneumonia, and heart disease. Although the police classified Mr. Stephens' death as a homicide, the grand jury refused to bring any charges against his daughter.

A working party representing the Roman Catholic Church in Wales and the Church in Wales (Anglican) said recently that sufficient work had taken place on the national level to encourage discussion at the local level. "Increased pastoral coordination of resources should now be possible," said the report, "and fresh ecumenical initiatives undertaken. The avowed goal is full communion and the group trusts that its endeavors will encourage movement toward this end."

The Reformed Church in America, one of the oldest Protestant churches in the U.S., voted at its General Synod meeting in Holland, Mich., to approve officially the ordination of women. It was decided that the interpretation of the word "persons" in the Book of Church Order henceforth was to refer to females as well as males. Traditionally, "persons" were assumed to be male. In 1973, a woman was first ordained a minister of the church, but her status has never been clarified.

A Vatican Latin scholar would like to see Latin revived as the common language of the European community. **Fr. Ernesto Piancentini, O.F.M.**, made

Church

of Ireland Notes

By CHARLES GRAY-STACK

his proposal after voters have the Common Market countries went to the polls to elect delegates to the European Parliament, the Market's forum. The priest said that because Slavic, Germanic, and Romance languages were all related to Latin, "the language of the ancient, cultivated Romans remains the obvious tongue" to bind peoples together in European unity. Fr. Piancentini is secretary of the "Latinitas" foundation set up by the late Pope Paul VI to promote the study and use of Latin. "I publicly deny Latin's unmerited infamy as a difficult language," said the priest.

■

When the walls of Jericho came tumbling down in 1250 B.C. in response to Joshua's trumpets, it probably wasn't the first time, according to two researchers who have traced **earthquake activity in the Holy Land**. Geophysics professor Amos Nur of Stanford University and geologist Ze'ev Reches of Weizmann Institute in Israel believe that earthquakes along the Dead Sea fault were probably responsible for the destruction of the ancient cities of Sodom and Gomorrah as well. The scholars say that, on the average, the Jordan River region experiences an earthquake of six to seven on the Richter scale every 200 years.

■

Pollster George Gallup, an Episcopal layman, said recently that one person in four now says an **alcohol-related problem** has affected adversely his or her family life, compared with less than half that figure in 1974. "All of our surveys on the subject of drinking and drug dependence point to the inevitable conclusion that alcohol abuse — already our number two health problem — is growing in seriousness." He warned that "unless dramatic and creative steps are taken, we can accurately predict that the 1980s will be marred to an even greater degree than the 1970s."

■

Trinity Church in Manhattan has earned the admiration of the Madison Avenue advertising set for figuring out how to capitalize on the oil crisis. Trinity, which is not known for missing many tricks during its long and prosperous history, is advertising the convenience of its new mausoleum to survivors. The gas shortage is going to get worse, not better, the ad predicts, and says that the loving thing to do for the surviving members of one's family is to be buried where they can visit the grave easily. The mausoleum, with space for 5,100 interments, will be dedicated soon by the Rt. Rev. Paul Moore, Bishop of New York. "By purchasing now," it is noted, "you will save your family money. And gas."

Our General Synod met under some difficulties on May 15, for the Republic of Ireland has been and is in the grip of a postal strike. As a result, many of us did not have our papers beforehand.

One of the most interesting things to come out of this synod was a new plan for liturgical reform. In 1978, some parts of revised Morning Prayer had been introduced, and attempts to amend these in synod had not been altogether happy [TLC, June 8, 1978]. Our new plan is that after this synod the Liturgical Committee will launch its proposals, and those interested in amending them will have about nine or ten months to produce their amendments, discuss and promote them with the Liturgical Committee. These proposals with such amendments as may be agreed will then come before General Synod in a resolution in 1980, and a bill in 1981. No member has lost any rights, amendments can still be proposed on the floor of the House, but synod is not always the most patient legislative body in the world, and anybody who is not prepared to avail of the new procedure is not likely to be given a very perceptive hearing! So we may hope that whatever comes in front of our future synods will, at any rate, be good English!

The 1978 synod had instructed the Committee on the Re-marriage of Divorcees to "consider whether an agreed form of the Service of Blessing would commend itself to the whole church." Whatever about the "whole church," it did not commend itself to the committee, so it is being allowed to bring forth its proposals in the form of resolution and bill. However, the Legal Committee has decided that the indissolubility of marriage is part of the doctrine of the Church of Ireland. If the committee wants to change this, it has to get a two-thirds majority of each "order" — bishops, priests, and people voting separately for two synods running. Consider-

The Very Rev. Charles M. Gray-Stack is the Dean of Ardfert in County Kerry, Republic of Ireland. He has written for THE LIVING CHURCH and many other publications.

ing that in 1978 they were re-appointed only by a majority of 10 votes, this not be achieved easily.

The Select Committee on the Ordination of Women recommended that question be referred to the diocesan synods for discussion at that level," quite obviously concerned to avoid anything parallel to the schismatic church called the "Anglican Church of North America" developing here. American readers may be interested in the committee's expressed view on the American scene:

"It is clear that the schism is tributary not solely to controversy about the ordination of women. It is also a reaction against liturgical revision and the general lowering of moral standards in the community."

I wonder, has liturgical revision responsibility for the "lowering of moral standards?" As a member of our Liturgical Committee, I must acknowledge I have my doubts about this!

After disestablishment in 1870 was dispensed, for financial reasons, full-time canons, and simply provided the titles for parish clergy. Since World War, we have had one example, "a theologian," in Belfast Cathedral. This post last became vacant, the bishop took no step to fill it, for once again we are suffering from a financial blizzard. At this synod, the legislation was changed to allow the appointment of canons for ecumenical affairs who will be paid from funds provided from outside the country. The Rev. W. Arlow, former secretary of the Irish Council of Churches, has been nominated to this post and was really the most remarkable secretary ICC ever had. He was largely responsible for bringing a group of canons to the Southwest to meet with high officers of Sinn Fein (an organization of extreme Irish nationalists. Ed.). With considerable courage, he has maintained contact with the men of violence since he believes that the only way we can come back to Northern Ireland is by persuasion rather than force. His appointment, therefore, is one of the best things our bishops have ever

Continued on page 13

CURSILLO AND THE EPISCOPAL CHURCH

By DOUGLAS B. WEISS

Regardless of its unique and special qualities, Cursillo is best measured by the lasting, reproductive fruit it bears for the Lord Jesus Christ.

Father, is there anything that needs to be done for the church that I can help you with or do myself?" How many clergy would be delighted in having lay people come to their study and volunteer that kind of help? Lay ministry and leadership are cherished ideals that often elude us in the day to day life of parishes.

The first time this happened to me I was both elated at the prospect of help and frustrated in not knowing how to answer the question in a way that would both utilize and challenge the person's talents for the church's benefit and theirs. The person making the offer had recently made a Cursillo. Subsequently, as I and others made their Cursillo, the cherished offer to serve in response to Christ's call has enabled the development of a vital lay ministry within the parish reaching out to the diocese and community.

Cursillo is an instrument of renewal with a strong evangelical spirit. Its goal lies at the heart of the Gospel: to renew the individual's life in Christ that in turn he can impact his environments (home, church, business and leisure) for Christ. The word Cursillo is really an abbreviation for the full title Cursillo en Cristianidad, which in Spanish means "a short course in Christianity." Cursillo is a school of renewal for the training of Christian leaders.

The Rev. Douglas B. Weiss is rector of St. Mark's Church, Shelby, Ohio, and is assistant spiritual director of Cursillo in the Diocese of Ohio, and a member of the National Episcopal Cursillo Committee.



Table groups at work after one of the 15 talks.

Cursillo began in the Roman Catholic Church and more recently spread to the Episcopal Church. It was born out of a deep need identified by a new bishop and the crisis of faith his diocese was experiencing. Men were apathetic about their faith and church. Young people were not being taught the basic facts about Jesus Christ and the Bible, and only a few women attended worship more out of custom than commitment. So Bishop Juan Hervas of Majorca gathered together a task force of laymen from different disciplines with a few priests and presented the problem to them. They met for many months in prayerful study and planning to develop a long weekend conference called Cursillo. The first Cursillo weekend was held in 1949 in Spain.

Over ten years Bishop Hervas worked to perfect this instrument of renewal. Rapidly Cursillo spread through Spain to Austria, Germany, Belgium, France and Italy. With the blessing of the cardinal archbishop of Bogota, the Cursillo was taken to Colombia and soon spread to other South American countries.

In 1957, due to the initiative of two Spanish air cadets stationed in Texas, Cursillo entered the United States. Originally Cursillos were Spanish only. However, it was not long before English speaking Cursillos were being held. Initially the "short course" was for men only, but the desire of men to share their joy in Christ with their wives brought about Cursillos for women. It remains a general rule that no wife can attend a Cursillo before her husband.

Under the impact of Vatican II the Roman Catholic Church became actively involved in the ecumenism of the 1960s. Episcopalians were invited to attend Cursillos. It was not long until Episcopal Cursillo movements were established in California, Texas, and Vermont.

The Cursillo movement can only enter a diocese at the request or with the permission of the bishop. It always operates under the bishop's direction, although once solidly planted it is frequently placed under a diocesan director.

In 1975 the first national Episcopal Seminar was held in Dallas, Texas. At that time there were 30 dioceses across the United States involved in Cursillo. At the 1978 Seminar, held in Kansas City, there were over 60 dioceses across the United States holding Cursillo weekends. More than 35 bishops have attended Cursillo, one-third of the ordinary or jurisdictional bishops in the country.

The Holy Spirit has mightily anointed the Cursillo movement for the renewal of the church in our day. The rapid spread of Cursillo through the Episcopal Church has necessitated the development of a representative National Episcopal Cursillo Committee consisting of a lay man, a lay woman and a priest from each of five national districts, plus a bishop appointed to the Committee by the House



Music plays an important part in Cursillo.

of Bishops. The Rt. Rev. James Brown, Bishop of Louisiana, presently serves in this capacity. It is the purpose of the National Committee to oversee the work of the National Episcopal Cursillo Information Center (P.O. Box 213, Cedar Falls, Iowa 50613), staffed by Ginny Schoneberg, make arrangements for the annual National Seminar, and function as a communications and consultant body for the Cursillo movement nationally in the Episcopal Church. In addition, this year the National Committee has been charged with the responsibility of drafting bylaws to be presented for approval at the Seminar to be held in Atlanta, Georgia, on October 25-27, 1979. The work of the National Committee and the Information Center is supported by the contributions of the individual diocesan movements.

The Cursillo method is made up of three phases. Each is essential if the weekend is to be more than a shot-in-the-arm.

At the heart of the movement is the Cursillo weekend itself. This is an intensive three-day experience beginning on Thursday evening and ending late Sunday afternoon or early evening. Teaching, prayer, worship are all elements of the carefully structured three days. The 15 talks, given by ten laymen and two priests, deal with topics like Christian ideals, God's grace, sacraments, action, study and prayer, present the drama of God's mighty acts. Clergy give the talks which are theological in their content, while the lay talks focus on the application of the theological concepts at home, church, business, and leisure. Holy Communion is celebrated each day, along with morning and evening prayers and occasional chapel visits. There is a great deal of singing, laughter and fellowship.

You might say that there is nothing new in Cursillo, nothing that we haven't heard before. The special, life changing

quality of Cursillo is not the uniqueness of its content. Rather it is that the days are mightily anointed by the His presence and the power of the Spirit permeate the weekend mixing individually and corporately in that words are inadequate to describe.

Prior to the weekend is the called pre-Cursillo. During this time team members are selected and a series of meetings are held. From 17 to 20 individuals form a team, which is prepared lovingly to receive and care for the candidates during the three-day Cursillo. The team includes those giving the meals, the kitchen workers, and other support people who help the weekend process. During the weeks of preparation they pray, break bread together and critique one another's talks. Pre-Cursillo is also the time when the candidates are recruited for the weekend.

The third phase of the Cursillo is called post-Cursillo or the "fourth day," which is the rest of the Cursillo life. (A Cursillista is a person who has made a Cursillo.) The sharing, studying, and community building elements of the fourth day are described in detail during the weekend and are designed to enable what has begun at the weekend to bear fruit in the individual's home environment. The fourth day consists of three elements:

1. The weekly meeting of small groups of those who have their Cursillo in order that they might be mutual sharing in the areas of accountability, prayer, study of the Bible, and action.
2. Ultraya, which is the gathering of all Cursillistas in an area to gain strength in the Lord through singing, learning and worship to continue the process of growth in the Lord's apostles;
3. Leaders' schools are training

e Gospel made on the weekend, to epare people for team member- ip, and to help Cursillistas work ith others to develop in parishes, omes, businesses, and social en- onments a deeply Christian life. through these essential phases of o that the Lord brings to focus the ic vision of what it means to be an : in the 20th century: to see what rd would be like if more and more were committed to life in Jesus to know deep within an apostolic nness that is born in the ideal that ngdom of God can reign here on as the Lord said, and to be dis- d with anything less, to hear the at we are the earthen vessels into the great treasure, the Good has been placed and that we are nded to give that treasure away nsitivity, joy and love.

illo runs the same risk as other l movements. It must be careful see itself as the only or even the means of renewal. Due to the nness of the weekend it isn't easy people to talk about it. This is a response to the personal depth experience, and also because a part of the weekend unfolds a growing awareness of the of God's love. Because of this Curs- sto guard itself from exclusivism e temptation to be secretive.

Cursillo is one of a number of workings of the Holy Spirit today g renewed life to the church.

rdless of its unique and special s, Cursillo, like any other Chris- onference or retreat, is best ed by the lasting, reproductive at it bears for the Lord Jesus For me Cursillo is the business- ew York who changed his office ment from distrust and suspicion munity for Christ. It is a house- Florida who works for renewal in ish and the mother in Penn- a who brought Christian ideals a local school board. It is the xecutive in Georgia who puts the the center of company policy and el relationships. It is the priest siana and the program manager nesota who have worked and ed to bring Cursillo into the eam of the Episcopal Church. are but a few of the many ries that, for me, confirm the id importance of Cursillo.

me of the most effective instru- of renewal I have ever experi- it has taught me the reality of n community. It has made my itial and intellectual faith prac- has given me the tools to live and ily in Jesus Christ, my Friend ther, as well as my Savior, Lord g. I have no doubt that Cursillo he same and more for you, for it ng less than the Good News.

Thank You, Mr. Parnell

By RAE E. WHITNEY

I once read that you can judge the im- portance of a happening, whether of personal or universal consequence, if you can remember where you were and what you were doing at the precise moment you heard the news. Certainly as I think back, for instance, to the assassination of President Kennedy, I can remember the room I was in, the people I was with, and even what was cooking in the oven at the moment we heard of the tragedy.

And the same is true of moments of joy as well as of sadness.

Do you remember July 20, 1969? My husband, Clyde, and I spent that night in a beautiful Irish valley called Glendalough, where, back in the sixth century, St. Kevin had established his monastery. We were far from a TV set, not normally missed on a vacation, but this happened



to be the very night of man's first landing on the moon. We sat outdoors on a wooden bench, just able to see the monastic ruins by the feeble light of the lunar crescent, and listened intently to our transistor radio. As an excited voice announced that the spacecraft had touched down, a puff of cloud seemed to come from the moon's surface, and we both involuntarily cried out, "There they are!" feeling immediately foolish afterwards for thinking we could see that far.

At breakfast in the hotel, conversation was naturally all about "the spacemen on the moon" with many asking "Why?" So much risk, expense, and no obvious purpose. As we were the only Americans

there, we were hard put to find an answer, even for our own satisfaction.

And then as we walked later that same morning along the streets of Dublin, we came across a statue of Charles Stewart Parnell, the great Irish politician and patriot. Some famous words of his were preserved on the base of the monument, and from among them, these leaped out to answer our question:

"No man has a right to fix the boundary. . . .

No man has a right to say to his country thus far shalt thou go and no further. . . ."

Thank you, Mr. Parnell. You told us what we wanted to know, even though you were obviously talking about something else. That happens so often, doesn't it. Questions and answers don't fit neatly into life as they do in school books. A question can be in one place, and an answer can pop out of another even if it's from a previous century.

Yes, the moon was there. Computer science made it possible. So man ignored all the boundaries, physical, historical traditional — and went.

And then we thought of the church. In the past it has from time to time said, Stop! Thus far shalt thou go and no further. It has tried it with violence, with both Catholics and Protestants taking their turn at killing those who were out of step. It has attempted to fix the boundary of the love of Christ, to prevent it flowing freely through his people. And when torture, burning and hanging ceased to be the methods of persuasion, the church has been known to forge fetters of canons, laws and traditions, to restrict its people rather than set them free.

When man builds walls to protect God, man sets himself up as greater than God.

The Pilgrim Fathers and the astronauts all went forth by faith into the unknown, as we are all called to do.

The church is finding that restrictive barriers impede the lives of others, that service involves risk, and that loving always means a journey into the unknown.

Rae E. Whitney and her husband the Rev. Clyde E. Whitney make their home in Scottsbluff, Neb. Mrs. Whitney is a member of the planning committee for the Triennial meeting of the Episcopal Church Women to be held this September in Denver, Colo.

EDITORIALS

Cursillo Movement

During the past dozen years the Cursillo Movement has been making itself felt as a significant new development in the Episcopal Church. For the past half dozen years, it has grown rapidly. Yet it has remained unknown in many quarters. We are pleased to include an informative article on it in this issue [see page 8].

This movement is one of several movements for renewal in the Church at the present time. Like several others, it appeals to young and old, calls for strong personal commitment, and has significant ecumenical linkage. It differs from some other movements in its strong emphasis on the content of Christian teaching and on sacramental worship. We also note that in many cases it is providing an effective meeting place for those who describe themselves as charismatic and those who do not. We believe this to deserve strong commendation.

Not the Lord's Yoke

In many parts of the Episcopal Church, as also in other Christian bodies in North America, one finds what are called "yoked congregations." We find this an outrageous expression! It represents an effort to give biblical terminology, and hence implied sanctification, to what is usually a very unsatisfactory (although perhaps temporarily necessary) arrangement.

Whenever two small congregations are struggling (and in times of inflation who isn't?) it is so tempting to say "let us yoke them," as if this were somehow teaming them up for effective mission and ministry. Usually, it is the very opposite. Two congregations of different character are simply assigned to share one priest, who

spends his Sunday morning hurrying back and forth between them. Each complains that they do not let him when they want him. His wife and children at one: the other immediately feels that his family is hostile to them. While he lives in one community the other feels he neglects their social and civic affairs. There is no way to win.

Sometimes bishops, other clergy, or lay people speak with surprise that a particular "yoking" does not seem to work. In fact they commonly don't. This is no accident. It follows deep-seated patterns. If the places are far apart, communications break down; if they are close together, there is conscious rivalry; the classic American situation, two towns grow up on each side of a river. Of course they could have saved money by settling long ago on only one side, or at least by uniting their school systems, their fire departments, their public libraries, etc. But they didn't, and won't. Neither will they merge their two Episcopal congregations. Each community considers itself different. Having lived on that basis for a century or more, members of a community are not going to revise their view of self-understanding in order to suit a personable vicar who (in their experience) is only likely to stay three or four years anyhow.

There are ways to help small congregations gain vigor and vitality. "Yoking" is not likely to be one of them. A cluster of three or four small congregations can be more promising than a forced marriage of two. One then fully understands that it cannot even have had a priest's time. With that understanding, serious responsibility and initiative may emerge. Likewise, if a priest knows he cannot be all things to every parishoner in every church. Praying, preaching, ministering the sacraments, and training local leadership may perhaps emerge as his priorities.

BOOKS

For Personal Devotions

DAILY PRAYER AND PRAISE.
Compiled by **George Appleton.**
Westminster. Pages unnumbered. \$3.95.

Dr. Appleton, retired Archbishop of Jerusalem, is well known as a devotional writer. First published in 1962 and often reprinted, this pocket-sized book now appears in a revised edition. Arranged on a monthly cycle, for each day there are prayers chosen from ancient and modern sources for personal use in the morning and evening. For each day a short Bible passage is also selected, the main phrases of which are printed in the section for the day. These selections move from the story of creation at the beginning of the Bible through important points in the Old Testament and the

New, closing with the promise of Christ's presence from the Book of Revelation. Those using this for a month or more will certainly have their life of prayer and their understanding of the Bible deeply enriched. Such a scheme of prayer is especially appropriate in the summer months when it will not conflict with the seasons of the church year.

H.B.P.

Extending Horizons

FOR ALL GOD'S PEOPLE: Ecumenical Prayer Cycle. SPCK, with the Catholic Truth Society. London. (Available from the World Council of Churches' U.S. Office, 475 Riverside Dr., New York, N.Y., 10027.) Pp. 234. \$6.00.

Since all Christians are united in allegiance to one Lord and share a common baptism, it is proper that we should be in loving relationship with one another as brothers and sisters in a single

family. Our family is huge, we do not know who we are, what problems we face, or what joys we celebrate. This book provides an exciting way for individual Christians and church communities to extend their horizons, to become a little less parochial or provincial, to pray intelligently for and with one another.

The world is portrayed in 52 sections, one for each week of the year. Four sections are given to each area. First comes a short historical summary of the area, then a list of the churches involved and a list of their present situations; next, a list of the churches in the region; then, with listing of the churches present, a page of thanksgivings, intercessions, and a prayer. Sometimes these prayers are ancient, sometimes contemporary, and sometimes striking and beautiful. The last page is blank for personal notes and special concerns.

Indices and suggestions for use complete this imaginative offering.

bi, at the Fifth Assembly, to deep-ritual sharing among Christians. It ves to succeed.

PHEBE M. HOFF
e-Chairman of Episcopal Diocesan
Ecumenical Officers
Richmond, Va.

and Man

E CHRISTIANITY. By H.A.
ms. Templegate. Pp. 119. \$5.95.

e Christianity is a book of five ser-
four preached to undergraduates
mbridge and one to faculty mem-
xford, by H. A. Williams, dis-
shed theologian who was a fellow
cturer in theology at Trinity Col-
ambridge, and dean of the chapel
for about 20 years. When he was
entered the Community of the
rection at Mirfield, and he was
sed in that community a few years
n 1972.

his first sermon Fr. Williams tells

three Cambridge sermons he has told us
why he thinks poverty, chastity, and obe-
dience — the three vows he took at Mir-
field — are really “essentials of any life
which is truly human.” The last sermon
aired at Oxford faculty members devel-
ops the implications of his belief that the
essence of Christology is the relation
which we believe to exist between God
and man. “I believe in God’s Incarna-
tion. I believe that God is incarnate now
and always, here and everywhere.”

Here is a taste of *True Christianity* to
whet your appetite for more from H. A.
Williams: “The testimony of all deeply
religious people of all the great world
faiths is that God is indistinguishable
from my deepest self because it is only in
His reality that I can find my own. True,
I shall have to break out of the shell of
the superficial me, smashing through
those ingrained habits of thought and
feeling which have been developed to
keep the shell intact, and that may well
involve me in agony and bloody sweat, in

lived deeply have spoken. But the aim is
not submission but discovery, and the
result is not my being and doing what
somebody else called God tells me to be
and do. The result, rather, is the realiza-
tion of who and what I really am, so that
I am no longer taken in by the perva-
sions which masquerade as myself.”

SISTER MARY MICHAEL, S.S.M.
St. Margaret’s House
Philadelphia, Pa.

Nature’s Changes and Chances

THIS WORLD IS MINE. By George
Edward Hoffman. Ariel Press. (Avail-
able from Cathedral Bookstore, 130 N.
Magnolia Ave., Orlando, Fla. 32801.) Pp.
59. \$2.50 paper.

This slim volume of poetry has deep,
refreshing views of nature’s many
changes and chances. It has touching in-
sights into the interdependency of love.
The poet, an Episcopal priest and former
college English teacher, has a feel for the
sea, for sea creatures and for the
“lichened rock and twisted tree.”

These poems, some of which have ap-
peared in *THE LIVING CHURCH* in past
years, are to be read and re-read as we
“move where sea and sky walk hand in
hand”; and “only those who reach for a
star” (through poetry, art, music, etc.)
“learn how high the heavens are.”

VIRGINIA BAKER
Prairie Village, Kan.

Appreciation and Interpretation

**EGLERIO! IN PRAISE OF
TOLKIEN.** Edited by Anne Etkin.
Quest Communications, Inc. (P.O. Box
267, Greencastle, PA 17225.) Pp. 100,
\$3.95 paper.

This book of essays by Anne Etkin and
others, including a sketch by C.S. Lewis,
and an essay by Nan C.L. Scott (first
published in *TLC*), will send its readers
joyfully back to review their Tolkien
volumes. “Eglerio,” shout of praise for
Frodo and Sam in Volume III, *The Lord
of the Rings*, is a fitting title for an ap-
preciation of J.R.R. Tolkien, whose im-
pressive “sub-creation” began with his
invented language.

Although Anne Etkin’s competent in-
terpretations of Tolkien’s works lack the
comprehensiveness of Kocher’s *Master of
Middle Earth*, they have an authenticity
enhanced by skillful use of Tolkien
quotations. Further, she draws her
readers into an intimacy with Tolkien,
whose writings “inspire creativity in his
readers.”

Tolkien admirers will welcome the
photographs and Lucy Matthews’
decorations, as well as the text of this at-
tractive book.

HELEN D. HOBBS
South Bend, Ind.

POET’S PROPER

Meditation: Plumb Against Gravity (Amos 7:7-15)

How can words written on a page
Get in touch with years and days?
How can mixed mined imaginings
Raise up in plumb, lined true?

Must all our buildings
Be set with questions?
Must all our days
Be raised with empty hands?

Is there no way
To mix the line with mortar?
Is nothing straight
From the centered earth?

Drop a line against the gravity,
Drop a line called by the stars,
Drop a line weighted with glory,
Tied plumb with the centered earth.

Bert Newton

ALL IS SALUTATION. By Elizabeth Randall-Mills. The Golden Quill Press. Pp. 79. N.p.

This is a collection of 56 lyrical, reflective poems written by a sensitive Christian. Many of these have previously appeared in *THE LIVING CHURCH*, and Mrs. Randall-Mills' many admirers will welcome their publication in book form.

Her thankful expression for the beauty of life, the being of things, seasons, places, and people, stir the reader at many levels. Many reflect the beauty of the Connecticut seashore, and their setting in Mrs. Randall-Mills' old house beside a tidal river in Lyme, Connecticut.

VALUES TO CHERISH. By Helen Redett Harrison. Mojave Books. Pp. viii, 70. \$3.50 paper.

Mrs. Harrison, who lives in Waterford, New York, where she is supervisor to the Reader's Theater, has given us a collection of prayers written in free verse form.

The topics are the multitude of experiences, opportunities and frustrations which we all encounter in our daily life and work. Eighteen of these poetic prayers have appeared over the years in *THE LIVING CHURCH*. They will continue to provide stimulation to the thoughtful Christian.

VIOLET M. PORTER
Hartland, Wis.

Doubtful Value

THE CENTER OF CHRISTIANITY. By John Hick. Harper & Row. Pp. 128. \$6.95.

The *Center of Christianity* by John Hick, Wood Professor of Theology at Birmingham, England, probably would not have been republished in 1978 had not the widely discussed *Myth of God Incarnate*, to which he was a contributor, been brought out the year before. Originally published in 1968, this revised edition is concerned with theological issues of the '60s, and thus out of date.

As a reductionist, Hick claims that Jesus' uniqueness is based on his being more "open" than other persons, salvation is "becoming fully human," the Resurrection is possibly based on "visions," God is partially responsible for human sin, and Christianity can be integrated with other world religions. Missing in his attempt to speak to English humanists is any of the power in the *Crucified God* by Moltmann or a Niebuhr sense of Christian realism, so needed in a world misled by romanticism in the political and religious realms.

(The Rev.) ERNEST E. HUNT III
Church of the Epiphany
New York City

Continued from page 7

tured to do. There can be no doubt that it will be misunderstood in the North, and if people had known who was going to get this post, it might not have passed synod as easily as it did!

When I was first elected to General Synod, it was a very closed Anglican shop, but nowadays we have "observers" both from the Roman Catholic Church and the member churches of ICC. A Roman Catholic observer and one or another sort of Protestant are always invited to address the synod on the first day. Prof. Michael Ledwith of St. Patrick's College, Maynooth, sounded a word of warning. He expressed the view that "we have made great progress in understanding" in terms of the "great divisions of the past, but went on to say: "The greatest threat now to achieving the unity of Christians is . . . not so much the historically divisive issues, but controversial questions that have only recently emerged on the ecumenical scene. If some of the matters implicit in these new questions are adopted, they . . . will eventually result in an indefinitely long postponement of the day when we can hope for what the Pope has called 'the universal unity of Christians.'"

It is a sign of our ecumenical progress that so grave a warning should be capable of being uttered at our synod by a Roman observer. Unfortunately, he did not say what these issues were, and so the synod was left guessing! In many ways, I sympathize with Michael since it is not easy to make this sort of speech in someone else's synod. Some people seemed to think it was the question of the remarriage of divorced persons, but Archbishop McAdoo (the Most Rev. Henry R. McAdoo, Primate of Ireland, Ed.) of Dublin pointed out that the Second Vatican Council had been ready to approve a considerable measure of intercommunion with the Orthodox, and that their marriage discipline was much more lax than anything our committee was proposing.

As the archbishop had stated clearly his opposition to the committee's proposals, this made his intervention all the more effective. If we accept this, then the essential issue is obviously the ordination of women, to which Dr. McAdoo could find no theological objection. I almost wondered, had he been looking for one? Anyway, he was most impressive and convincing, as indeed he always is.

Quite obviously, there are various ecumenical problems involved no matter what decision is made, now that women may be ordained to the Methodist and Presbyterian ministries. In any scheme of reunion, we may want some plan to bring their ministries within the episcopal succession, but can we really think of

count of their sex from the whole ministry of the united church?

In 1968, the three main non-Roman churches accepted this "Declaratory Intent" drawn up by their representatives:

"We, the duly appointed representatives of the Church of Ireland, Methodist Church in Ireland, and Presbyterian Church in Ireland, acknowledging our several churches being within the Church of God, seeking to preserve the truths in several traditions, affirm our intention to seek together that unity which is both God's will and his gift to church."

Well the "tripartite conversations" have continued, and last year they at our synod, the Presbyterian Assembly and the Methodist Conference what ought to concentrate on. We were clear that we were interested on organic unity. Both Methodists and Presbyterians wanted the "full mutual recognition of the ministries of our churches," which does not necessarily involve union at all. I asked the Bishop of Cork (the Rt. Rev. Richard Gordon, Ed.) who was proposing this if it meant that the Declaration of Intent was dead — a question he did seem to appreciate!

Essentially, the other two churches are northern. We have indeed a majority of our members in Northern Ireland, there is a substantial minority in the Republic. It may well be that in the present political turmoil the other churches do not want to get involved in the southern state. Are we here at another of these "non-theological" factors that always preventing unity? There are indeed some few Methodists and Presbyterians in the Republic, but they are numerous enough to embarrass churches.

Possibly the further quotation of the Declaration of Intent may help to disentangle the situation:

"As we seek together under the guidance of the Holy Spirit for the unity which Christ wills according to Scripture, we are not concerned with ourselves alone. We will welcome any other Christian church or community which wishes to join in the quest for unity."

Obviously in Ireland there is one large one. Of course, it has not made any approach nor is it likely to do so, but every possibility may have made. Northern Presbyterians feel urged. Now they have a Moderator who has stated publicly that he will not meet the Roman Primate to discuss any theological question. Cardinal O'Fiach (the Catholic Primate of Ireland, Ed.) immediately suggested that they should meet socially, which shows how ready they are to cooperate. It is true indeed that "Ballymascanlon Conversations"

ACOLYTE GUILD

ORDER OF ST. VINCENT, National Guild of Altar Acolytes: to emphasize a world-wide fellowship of acolytes within Catholic Communions of the Church and to combat parochial individualism. The hopes of the acolytes are that every server at our Lord's Altar will be progressive in rule of life based on the Seven Sacraments of the one Holy Catholic and Apostolic Church; that they will become intellectually independent in proper liturgies within their Church; and that they will consider their work at the Altar as a lay vocation. For further information contact **Mrs. Sharon Brown, Secretary-General**, P.O. Box 697, Oconomowoc, Wis. 53066. (Please specify which Rite you use when sending for information.)

BOOKS

ANGLICAN MISSAL (altar edition) \$125.00. Available. **The Frank Gavin Liturgical Edition**, Box 25, Mount Sinai, N.Y. 11766.

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FOR THE LORD'S SUPPER (Rite II), by **Robinson** (312-41263; \$.60). Communion for congregation and organ according to the text. **FREE** reference copies available — return letterhead from Dept. 2LX, **Theodore R. Co.**, Bryn Mawr, Pa. 19010.

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EMBROIDERED of a Love for Excellence, Beautiful Embroidered Altar Linens, Vestments, Altar Palls, Needlepoint. Linens by the Yard. **Fairy Moore**, Box 3394-L, Davenport, Iowa

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involved with the Roman Catholics, including a theologically erudite Presbyterian contingent.

All the same, Dr. Craig's election as Moderator does show the way things are moving in Irish Presbyterianism. Last year at a special assembly, the Presbyterian Church in Ireland decided to withdraw temporarily from the World Council of Churches on account of the grant to the Patriotic Front of Zimbabwe-Rhodesia. There is a strong possibility that this may be made permanent at this year's assembly. In contrast, the Church of Ireland has decided to stay in and oppose the grant. With one church in and the other out, unity discussions become still more difficult. I think it is unlikely that any major breakthrough will take place with regard to the Presbyterians and Methodists, though no doubt, the tripartite conversations will continue.

Some of us on the outside may wonder what they are talking about, but it is not altogether easy to bring such discussions to an end, even when that might be the wisest course in the interests of eventual unity.

Perhaps more genuine ecumenism was represented by Canon John Barry's resolution in favor of unsegregated education. I am afraid it ran into a good deal of flak from northern and southern churchmen. In the end, having aired the subject, we decided to withdraw it. Some of us have the extraordinary idea that if we educate the children together, they might stop shooting one another later in life!

I was rather disappointed that when an effort was made to remove a canon that still forbids "candles or lighted lamps" in church, except where they are necessary "for the purpose of giving light," Canon Barry opposed its removal because of the feeling in the North! It is arguable that this law may have no meaning at all, since few people use lights to give darkness, but it illustrates the darkening effect of the northern situation! Apparently, we must never do anything that Rome does.

Unhappily, some things that happen here might almost seem to justify this attitude — in the Diocese of Cork, the Roman Bishop Lucey insists on non-Romans still signing away the religion of their unborn children, if they are to marry any of his flock. Other Roman bishops have defended the action of their brother of Cork, and certainly the whole hierarchy has not shown any desire to be as liberal as, for example, their English brothers. By the way, despite this canon, the use of lights is increasing steadily.

Let me end on a happier note. Any priest of 70 who has served the church for 40 years will now get a golden handshake of a year and a half's stipend. So now some of us are devoting ourselves to the task of living just a little longer!

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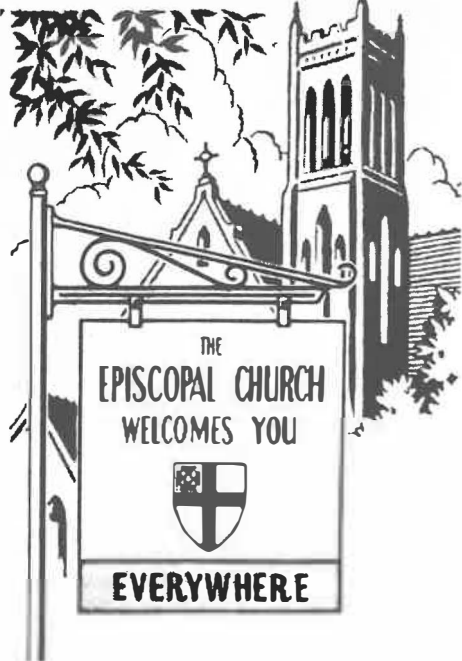
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SUMMER CHURCH SERVICE

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



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)

LAKEVILLE, CONN.

TRINITY Lime Rock, Rt. 112 (one mile off of Rt. 7)
The Rev. F. Newton Howden, r
Sun Eu 8 & 11 (MP 2S & 4S)

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 2430K 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 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, 9:15, 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
The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
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, Dor
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as anno

ST. JOHN THE EVANGELIST Bea
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'
Canon Pierce Middleton, r; William Doubleday, as
Sun Eu 8 & 10:30; Wed Eu 10:30; Sat Eu 5. Mat Mon-5
Mon-Fri 5

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland P
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. Carolin
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Wed. 5 Eu Spiritual Heal

HACKENSACK, N.J.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Fed
The Rev. G. H. Bowen, r; the Rev. J. C. Holland I
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat I

BUFFALO, N.Y.

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

GENEVA, N.Y. (Finger Lakes Ar

ST. PETER'S Lewis & Gene
The Rev. Smith L. Lain, r
Sun Masses 8 & 10. Wed 12 noon with healing. Wkd

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

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVI
112th St. and Amsterdam Ave.
Sun 8 Eu (Rite I); 9:30 H Eu (Rite II); 9:30 HC (192
(Rite I, 1S & 3S), MP & sermon 2S, 4S, 5S, Wkdays 1
Tues & Thurs; 8 H Eu & 5:15 H Eu Wed. 5:15 E
Thurs

ST. BARTHOLOMEW'S Park Ave. E

The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9:30 H Eu (Rite II); 9:30 HC (192
(Rite I, 1S & 3S), MP & sermon 2S, 4S, 5S, Wkdays 1
Tues & Thurs; 8 H Eu & 5:15 H Eu Wed. 5:15 E
Thurs

EPIPHANY 1393 York Ave., at E
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper;
Sun 8, 9:15, 11, 12:15 HC, & Wed 6

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

LA JOLLA, CALIF.

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

SANTA CLARA, CALIF.

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

DENVER, COLO.

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

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; HS, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers, v, vicar; YPF, Young People's Fellowship.

Continued on next page

SUMMER CHURCH SERVICES

(Continued from previous page)

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

PALM CHURCH CENTER
OF CHRIST THE LORD 2nd Ave. & 43d St.
Pastor: Marist, Mon-Fri 12:10

ST. AUGUSTINE 87th St. and West End Ave.
Howard T. W. Stowe, r, the Rev. Brad H. Pfaff
Sun 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

ST. JOHN KENNEDY AIRPORT
STANT/ecumenical CHAPEL Center of airport
Pastor: Marlin Leonard Bowman, chap. & pastor
Chapel open daily 9:30 to 4:30

ST. MARY OF THE VIRGIN
between 6th and 7th Avenues
Sun 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass
10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6,
5-6, Sun 8:40-9

ST. MARY'S 5th Avenue & 53rd Street
Pastor: John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. David Lafferty, the Rev. Leslie Lang, the Rev.
Thomas Gross, honorary assistants
Sun 9, 11 (1S), 12:05. MP 11; Ev 4; Mon-Fri MP 1, HC
10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM
Church open daily to 6.

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
St. JOHN'S CHURCH Broadway at Wall
Pastor: Bertram N. Herlong, v
Sun 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Thurs HS 12:30

ST. LUKE'S Broadway at Fulton
Sun 8; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

NEW YORK, N.Y.

ST. LUKE'S Third and State St.
Pastor: Robert Howard Pursel, Th.D., r; the Rev. Hugh
J. ...
Sun 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu
D 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

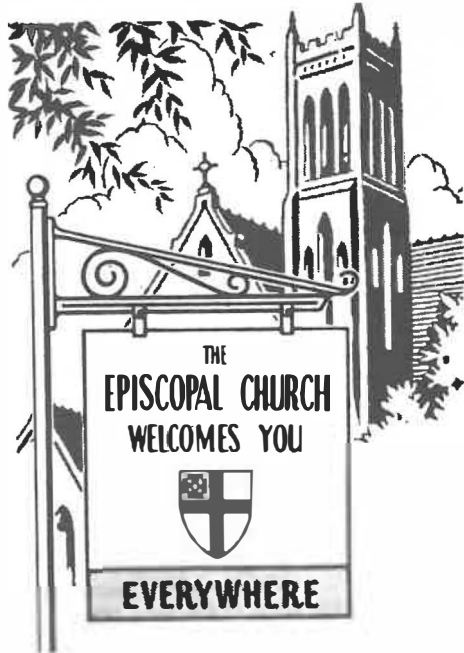
TRINITY Church & Spring Sts.
The Rev. Canon D.L. Coyle, r; the Rev. D.Q. Williams
Sun HC 8, 10 (1S & 3S), MP 10 (2S & 4S); Wed HC 11; Thurs
HC & HS 12; HD HC 8. Founded in 1698. Built in 1726.

CHARLESTON, S.C.

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

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. Dr. H. G. Cook, r; the Rev. Geoffrey R. Imperatore, 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. De Wolfe, 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.

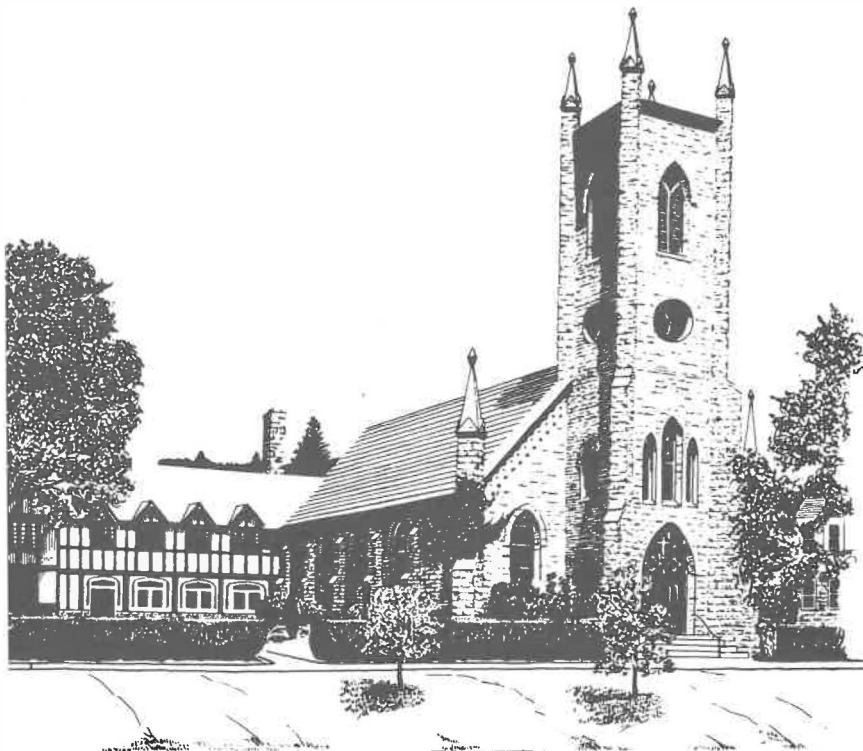
HENRY CHAPEL, The Highlands (N.W. 155th St.)
The Rev. W. Robert Webb, r; the Rev. John Shiveley, d
Services: 7:30 & 11 (1928 Book of Common Prayer used exclusively)

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



St. James' Church, Great Barrington, Mass.