

THE LIVING CHURCH

PARISH ADMINISTRATION NUMBER

Extending the Work of Ministry

Francis M. Bradley • page 12

The Business of Teaching People

A. Shradly Hill • page 14

Organist in a Small Parish?

W. Ross Jones • page 16



THE LIVING CHURCH

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The First Article of our Christian faith calls us to recognize all things God's creation, and to see our own as his gift to us. But what does that do with Jesus Christ? Any number of other religions may also believe a deity made the world: how can this really be considered basic to Christianity?

The answer to that question indeed lies to the heart of the matter. The beginning of creation may be the first, but not the only article of our faith. It is seasoned, flavored, and focused by its relation to other Christian doctrines, just as other Christian doctrines are affected by it. Hence our doctrine of creation is not simply that a deity made the world. We believe that a specific God, eternal, holy, all-wise and all-loving Father of Jesus Christ, made the world. Specifically too, he made us in his image, that pattern, that model for all beings, which is embodied in his only Son, who came among us, to live with us as one of us. When we Christians speak of the doctrine of creation, it is in the same sense as a doctrine we share with Jews, Moslems, and adherents of many other faiths. Yet to some extent we are uniquely Christian, for we view it in a special perspective. We who have been redeemed by Christ, and who know that the world has been so redeemed, cannot at things as if this had not happened.

Christians speak of a new creation — 2 Corinthians 5:17; Revelation 21:1,5). So many other important religious traditions, however, the new creation, the new creation in Christ, is a mysterious and paradoxical idea. It is a language the average will find confusing, perhaps even crazy. The Christian enters a world of new meaning, new value, and new significance. It is not simply that things be tidied up, or somewhat repaired, or clearly understood. The change is in that. At the risk of appearing mad or insane to our many esteemed friends, we may as well come out with it and say that what has happened is retroactive. Through him, what happened in the first place, in the beginning, is transformed.

Accordingly, the Bible speaks again of the gain of redemption and recreation

in terms of the original creation. As God first began by creating light, so the Bible speaks of God's eternal Word, that became incarnate by Jesus Christ, "in whom was life, and the life was the light of men" (St. John 1:4). On the first day of the week, the day of the creation of light, he rises from the dead. "He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the first-born of all creation . . . He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent" (Colossians 1:13-18).

This is the perception of a universe which finds its fulfillment in Jesus Christ because he is the eternal Son of God, the Word through whom God's creative power was exercised in the first place. It is a vision of creation which, in Christ, has restored to it that headship which the first Adam was unable to exercise. As we find our own place as members of the body of Christ, so we find our place in his cosmic plan for the entire universe.

Breathtaking? Certainly, but can anything less than a breathtaking vision do justice to the universe of which we are a part? One does not need to look up to the stars; one can simply look at one's feet. Before my toes, struggling through the forest of blades of grass, is a tiny brown ant. Its head is not large enough to contain a drop of what I know as a brain. Such a creature is a citizen in an elaborate and well ordered city beneath a little patch of sod. In a world where the least of things are so amazing, what will the great things be?

THE EDITOR

Coming . . .
October 7
Fall Book
Number

Cursillo and Music

The article "Cursillo and the Episcopal Church" (TLC, July 15) and some of the letters responding to it, especially those of David Corbin and the Rev. John Butcher, have prompted my comment.

As with Mr. Corbin, I am a Cursillista and made my Cursillo in November of 1976. Like Mr. Corbin I have been changed and deeply moved by this Evangelistic Renewal Movement. The Cursillo Movement is alive and well in the Midwest, and our local Diocese in Eau Claire was generously helped some years back by our larger nearby Diocese of Minnesota in establishing Cursillo.

I have personally seen the change in peoples lives because of Cursillo, and I have personally seen what I feel to be a very positive influence of this evangelistic movement in my own local parish. I continue to be active in the Cursillo Movement and continue to find it meaningful in my life.

With that as a preface, I want to comment more especially on Fr. Butcher's letter regarding the music of the church and the new hymnal. I agree totally with Fr. Butcher's opening statement that

and I have personally been attracted to the music and liturgy of the Episcopal Church from my Protestant origins and thereby converted to my Lord Jesus Christ. Far more people have been attracted to the Episcopal Church and converted by its music and liturgy than through any other medium in the church; and if Episcopalians forget this, they are "throwing out the baby with the bath water."

Music associated with the Cursillo Movement and from what experience I have had with the Charismatic Movement is from a purely artistic and esthetic standpoint, wretched. I personally know throngs of Episcopalians who are so turned off by it that whatever positive value these renewal movements may have, it cannot reach them. I do not mean to imply that the music associated with this movement has no value whatsoever. My point is that it has a value in an informal kind of worship setting. Unfortunately many Cursillistas and other evangelicals are so moved by the experiences they have had within these renewal movements that they want to share this kind of musical informality at the standard Sunday morning service with other Episcopalians.

I personally feel any inclusion of this type of informal music in the new hymnal (which will be readily available in

mistake. It would encourage avoidance of this kind of music to press for its frequent use. I have no objection to Standing Commission on Church Music working with the National Cursillo Board in the development of an Episcopal Cursillo song book, but this in no should be contrived as being suitable for the worship of the Episcopal Church Sunday morning.

We have had an immense treasure the *Hymnal 1940*. The production of book was done with the utmost care and sensitivity. Anybody who has worked with hymnals from other denominations and for that matter the Church of England hymnals, knows what a treasure we have had. I trust that the music commission will take equal care in the production of a new hymnal. I do not mean this that I feel no new hymnal ought to be produced or that I am a liturgical musical preservationist exclusive of anything else. I am, for instance, very pleased with the Proposed Book of Common Prayer and heartily endorse its approval at the convention. It is just that new hymns be carefully selected and must have musical and spiritual value as the Episcopal Church has always been careful to select.

The article by Fr. Mudge ["Episcopalians and Evangelism," TLC, Dec 1978] spoke to this when he sug-

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and musical language of other denomi-
national traditions. It is my firm opinion
that the divine mission of the Episcopal
Church is the conversion to Christ
through the magnificence of its music
and liturgy. It does not mean that we do
not need renewal, for we do, but I hope
that our people, especially our priests,
never lose sight of that mission.

DAVID J. STRANG, M.D.

Eau Claire, Wis.

The Liturgy Issue

I must admit that I continue to be
perplexed over the sometimes heated de-
bates regarding liturgy in the Episcopal
Church. Two of the more striking advan-
tages of the Anglican-Catholic tradition
are an openness to the Holy Spirit and
the realization that human reason is a
gift of God to be used by the people of
God. These give the Episcopal Church a
scope of awareness sufficient to make a
comfortable home for all its members.

It appears to me that many, on both
sides of the liturgy issue, choose to
shrink that awareness by closing their
minds to change that does not conform
to their own liking. To withhold the
modernization of liturgy is to turn our
backs on thousands of members, both ac-
tive and potential, and it shows that we

our church which I believe has shown a
decline in membership. It is also impor-
tant to realize that to withhold the tradi-
tional liturgy, which has been loved by so
many over the years is to do the same.

I am incurably committed to the Pro-
posed Book of Common Prayer, but
would never consider being so bold as to
say it should be imposed on everyone all
of the time. Our church is not a church of
imposition! Just as Rite I and Rite II in
the new prayer book are optional, the
1928 Rite should be optional as well.
Congregations should be willing to alter-
nate all three of them. When a congrega-
tion disregards the traditionalists, the
charismatics, the youth or those who are
simply interested in a blend of contem-
porary and traditional liturgy they are
worshipping at less than full potential.

We are lucky to have such a
beautifully open church. Let's keep it
that way by allowing a multitude of ex-
pression rather than limiting or exclud-
ing certain factions of believers.

WILLIAM J. ADAMS

Rancho Cordova, Calif.

The Power of Their Glory

In the first line of the article "Let's
Play 'What If'" [TLC, Aug. 12] H. N.
Kelley makes reference to the book *The
Power and the Glory* by "Mr. and Mrs.
Konolige."

I'm sure he meant to refer to the re-
cent book *The Power of Their Glory*, and
not to confuse it with Graham Greene's
novel about a priest in revolutionary
Mexico. That book, *The Power and the
Glory*, has had a significant influence on
the development of my faith, and hence I
feel defensive about seeing it confused
with another.

(The Rev.) JONATHAN C. SAMS

The Parish of St. Paul

Hammond, Ind.

Our correspondent is, of course, correct.
It was a slip of the typewriter. Ed.

Comparing Wedding Services

Evidence for me that the General Con-
vention should authorize continued use
of the 1928 BCP, if the PBCP is given
final approval, is the preference for the
1928 Form of Solemnization of Holy
Matrimony shown in this parish.

It has been my custom since trial use
has been authorized to give to the
prospective bride and groom a copy of
the 1928 and 1976 wedding services. I
am very careful to do this *without com-
ment*. I simply ask them to read both ser-
vices and to let me know, at the next pre-
marital counseling session, which ser-
vice they have chosen. Of the 11 mar-
riages at which I have officiated this
year, eight couples have chosen the 1928
ceremony. Somewhat the same percen-



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of God.

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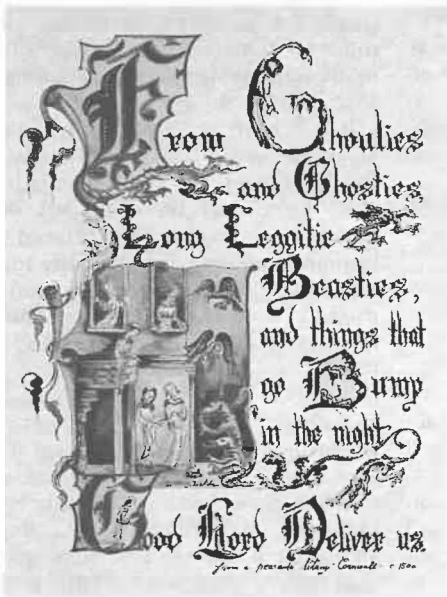
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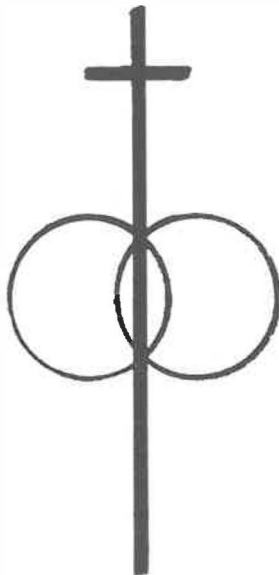
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Neither the ages of the couple, whether they are long-time or new members or not members of the Episcopal Church, nor social standing, nor educational level, can be regarded as determiners of the preference.

I have been told by couples who chose



the 1928 form that they did so because it is "more personal." This leads me to believe that we have moved from the

posture of the '60s and early '70s (expressed in the PBCP ceremony) to a there-are-personal-moments-in-our-lives-on-which-we-will-not-let-the-world-impinge posture (expressed in the 1928 BCP form).

It has been stated that An Order for Marriage in the PBCP will allow use of the 1928 form. I grant that much of the 1928 form may be used, but order 6 directs that "Prayers are offered for the husband and wife, for their life together, for the Christian community, and for the world" thereby inserting the very ideology of the PBCP ceremony which many couples do not want.

Since I use the Morehouse-Barlow marriage booklets, I reported the preference for the 1928 form to that company. The company replied stating that my report was completely opposite to the national preference as reflected in orders for booklets. This suggests to me that many clergy are not informing couples that the 1928 form may be used.

Anchorage, Alaska, is an excellent indicator of national trends since our congregations are composed of a large number of persons from many "Lower 48" Episcopal Churches.

(The Rev.) NORMAN H. V. ELLIOTT
 All Saints' Church
 Anchorage, Alaska

The Fourteenth Sunday After Trinity

"And Jesus answering said, Were there not ten cleansed? but where are the Nine?" (St. Luke 17:17)

Ten lepers stood beneath a broiling sun,
 To plead the cooling, healing touch of Christ.
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 (The hearty ones, whose days are halcyon:
 The almost-never-ill who have no tryst
 With agony; who live emparadised,
 Euphoric lives, miss such a benison!)
 Ten men are healed, but only *one* turns back
 To give fit gratitude to the good God!
 Nine men, though cured, will always suffer lack;
 Omitting thanks, their souls become slipshod,
 And one sad scar stains each life's almanac.
 The *tenth*. . . Samaritan . . . made WHOLE! NOT ODD!

Joseph Forster Hogben

Another Good Guide

INTRODUCING THE LESSONS OF THE CHURCH YEAR: A Guide for Lay Readers and Congregations. By Frederick H. Borsch. Seabury/Crossroad. Pp. 233. \$8.95.

My first thoughts on reading over this excellent little volume is that it was in many ways a duplication of the efforts put into Dr. William Sydnor's little book, *The Sunday Scriptures: An Interpretation*. Indeed the author says in his introduction that it has a parallel purpose.

Why do a good job twice? Simply because two fine authors can give us two good viewpoints on the same subject. They both realize that those who read the scriptures, and those who hear them cannot do so effectively if they do it unprepared. The introduction to Dr. Borsch's volume is worth the price alone — especially "Why we read the Bible in church — the making of community," and a review of the various translations of the Bible that are canonical for use in the Episcopal Church.

Lay readers should find a volume like this a "must." Clergy will find it a "first look," and Dr. Borsch suggests excellent

the work of Dr. Reginald Fuller and the Proclamation Series of Fortress Press (Lutheran).

Several excellent church school curricula are being developed around the new lectionary. Teachers using such material will find this book excellent introductory homework to supplement lesson plans.

The main question is, "What about these introductions and the Sunday service?" This reviewer has an aversion to long introductions to lessons, especially when all three are used. Dr. Borsch's little paragraphs have the virtue of picking the "meat" of his commentary and putting it in one sentence in heavy type. This makes possible Sunday bulletin use, or a briefer introduction verbally — the longer form could of course be used in both these ways for the more difficult passages.

(The Rev.) J. ROBERT ZIMMERMAN
St. Mark's, Frankford
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Suggestive and Encouraging

HOMEGROWN CHRISTIAN EDUCATION. Ed. By David W. Perry. Seabury/Crossroad. Pp. 160. \$4.95. paper.

This book is not for you if education is an unavoidable nuisance of parochial life worth only a minimum of effort, nor

talent and ingenuity. On the other if you are willing to work hard, risk experimentation, and make lay education a priority; if you believe the best Christian education is tailored to, and reflective of, the traditions and shared life of the local community; if you perceive value of student planning, teaching, sharing, *Homegrown Christian Education* may prove helpful in important ways.

David W. Perry, national coordinator of the Office of Religious Education, has gathered articles by 10 educators from local congregations who have planned and carried out their own programs of Christian education. They offer a variety of models for adults, children, families in city and suburban parishes, through the exchange of personal stories, script games, fantasy, social action, environmental design. Hopefully, you and your local community may be able to adopt one or more of these models to the particular realities of your "home" community. We are already planning to use ideas presented by A. Leroy Yoder (chap. 5: "Thematically developed environments in Christian Education") and Jan Winter (chap. 8: "Wonderful Response to God").

It must be said that the article is uneven, some being more valuable than others. Nor is the work valuable for

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ning sounds dangerous and un-
rurish. The first specific design
d, which is to enable participants
re their own experiences of crises,
as: "After a brief opening liturgy
ntroductions, form several small
s of four to five persons and ask
to share the stories of their crises."
iune crises are to be shared, far
care will be needed in group leader-
nd design. Further, by way of cri-
s, the effort to identify and address
of the major problem areas of part-
adult education; e.g., how to bring
er what Charles Winters of the
ee TEE program calls the two
of learning — experience and input
only moderately successful.

se criticisms merely point to flaws
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**JOINING: An Introduction to
Christian Church.** By Sherman E.
son. Forward Movement Publica-
-Pp. 144. \$1.00.

Johnson has written a clear and
ble book for those considering
joining or returning to a church.
ht short chapters, the author (1)
he Christian church's story as seen
ipture and tradition, (2) describes
urch in America, (3) suggests the
s" and "hows" of joining, (4) out-
baptism, prayer, and Christian liv-
nd (5) indicates his own conviction
hristian life shared in community
back to its members great joy. He
ds some discussion questions for
hapter. I found the text itself far
provocative than the suggested
ons.

book has much to recommend it
ly for people "on the threshold"
so for those already "in the house-
of faith. Dr. Johnson has a truly
nical spirit and respects the gifts
branches of the church, while
aining a fine understanding of the
h as one. He loves and understands
urch, "warts and all." Thus, he is
o speak to almost anyone with open
A convinced Barthian might find
ges that celebrate God speaking

bit much, but almost no one "on the
threshold" will argue in Barthian terms
anyway. (And most folk who would be
already members of the church.)

Dr. Johnson has a rare gift for explain-
ing complicated historical and doctrinal
matters in a few simple sentences,
reflecting his own sophisticated com-
prehension of the Christian faith. For
this reason, I would recommend the book
not only for potential newcomers but
also for group study in inquirers' classes,
church school sessions, and study groups.
If so used, I would also suggest that a
skilled teacher or pastor be around to
answer the multitude of questions that
readers will ask. This book is genuinely
an introduction that can, I think, spark
considerable questioning, questing, and
search deeper into the faith.

ALICE COCHRAN
Topeka, Kan.

Good Stewardship

**MOSES AND THE VENTURE IN
FAITH.** By Michael Baughen.
Mowbrays, London & Oxford. Pp. 124.
£1.25 paper.

While the back cover of this little book
would seem to imply that it is about
money-raising, it is definitely not a "how
to" book for the Every Member Canvass.
Rather, it is a prescription for parish
renewal and that certainly is basic to
good stewardship. Believing that
stewardship, evangelism, and education
are all integral parts of the same coin, I
see this book as an excellent study guide
for the vestry and other groups leading
to total commitment.

It is not about the Patriarch's great
faith in God, but rather his faith in the
great God of the impossible and, as such,
will help to undergird the total program
of a parish. The author refers to the
"Moses Principle" throughout the text
and I wish he had used it for the title.

(The Rev. Canon) W. DAVID CROCKETT
Diocese of Western Massachusetts
Springfield, Mass.

For Church Libraries

**THE WESTMINSTER DICTIONARY
OF WORSHIP.** Edited by J.G. Davies.
Westminster. Pp. xiii, 385. \$12.50.

This is an American edition of Davies'
A Dictionary of Liturgy and Worship
which was published in 1972 in England
by SCM Press and in this country by
Macmillan. Apart from some rearrange-
ment of the prefatory pages and the list-
ing of contributors, the contents appear
to be identical with those of the earlier
edition. This is a fine book, and church
libraries and students of liturgy who did
not buy it before will welcome this new
opportunity to do so. It covers not only
classical Christian liturgy, but also the

tion, and some attention is given to
worship in Buddhism and other great non-
Christian religions. It is attractively il-
lustrated with floor-plans of churches
and photos of liturgical furnishings and
artifacts. One regrets that the bibliogra-
phy was not brought up to date.

H.B.P.

Reform and Renewal

THE CLOCKWORK CHURCH. By
Christopher Wansey. Mowbray. Pp.
138. £1.95.

Here is a cross between tract and
autobiography, written by an English
priest with an insatiable appetite for
reform and renewal. A chapter discuss-
ing Wansey's development and use of a
rite of naming, thanksgiving and
declaration of God's love for a child as an
alternative to infant baptism and as a
means to re-establishment of believer's
baptism in the Church of England con-
tains the most thought-provoking materi-
al I have seen in years. Equally inter-
esting are his efforts, in the cause of
renewal, to restore holy matrimony as a
sacrament for committed Christians
only. The rest of the book is uneven:
there are brilliant insights along with
distressing triumphalism.

(The Rev.) THOMAS B. WOODWARD
St. Francis' House
Madison, Wis.

Resources for the Parish

CREATIVE STEWARDSHIP. By
Richard B. Cunningham.

**YOUR CHURCH CAN BE HEAL-
THY.** by C. Peter Wagner.

Abingdon. Creative Leadership Series.
Pp. 128 each. \$4.95 each, paper.

Dr. Wagner's book deals with "church
pathology": what might prevent a con-
gregation from growing and what can be
done about it.

Some ideals of the '50s and '60s are
contradicted. Among them: integration
of a congregation doesn't work that well;
city-wide evangelistic crusades don't
help congregations much; some inter-
church cooperation uses energy that
might otherwise go into evangelism.
Some will find this difficult to accept.
Others may feel their biases justified.

One wonders how many recent drop-
outs were the "growth" of the '50s and
early '60s, and whether they were won to
Christ or merely joined the church. Do
evangelism and church growth always
have the same motives? Dr. Wagner in-
sists on the need to proclaim Jesus
Christ to make churches grow.

Episcopalians may react to the term
"preaching a service." The worship de-
scribed appears to depend on a large

Continued on page 18

Lee Bristol, Church Music Leader, Dies

Lee Hastings Bristol, Jr., a leading figure in church music development, died in upstate New York on August 10. He was 56.

He had served as a member of the Episcopal Church's Standing Commission on Church Music, helped organize the Hymnal Supplement volumes, was the editor of *More Hymns and Spiritual Songs*, and wrote many choral and organ compositions.

Dr. Bristol was also known to the wider church as an engaging and popular preacher and conference speaker. He is believed to be the first American layman ever to preach four times at Westminster Abbey. He also wrote inspirational books, including *More Power to You* and *The Big Picnic*.

A 1947 alumnus of Hamilton College, he earned a Licentiate in Organ from Trinity College of Music, London, and had received 11 honorary degrees. He was president of the Westminster Choir College in Princeton, N.J., from 1962-69.

From 1951 until he joined the choir college, he was an executive with the Bristol-Myers Company, which his grandfather had founded. Among other honors, he received the Kellogg award for distinguished service to education from the Association of Episcopal Colleges. He was also a commander of the Venerable Order of St. John of Jerusalem and a fellow of the British Royal School of Music. He was on the National Board of A Christian Ministry in the National Parks (ACMNP).

Dr. Bristol was a deputy to General Convention in 1973 and 1976, and had been elected to serve again this year. He once said of his ministry, "I continue to try with God's help, to come ever closer to my true potential and to try to see to it that my life counts for something in terms of the lives of others."

He is survived by his wife, Louise Wells Bristol, and four children. A memorial service was held at Princeton University Chapel on August 15.

International Meeting of Liturgiologists

During the middle week of August, the *Societas Liturgica*, an international association of liturgical scholars, held its congress on the Catholic University of

America campus in Washington, D.C. Such a meeting is held every two years, but this is the first time it has been held in America. Convening, under the presidency of the Rev. Thomas J. Talley, professor of liturgics at the General Theological Seminary of the Episcopal Church in New York, this year's congress addressed itself principally to the topic of ordained ministry and ordination. Beginning with a presentation of original research on the ordination of rabbis in Judaism by Rabbi Lawrence Hoffman of New York, a series of lectures traced ordination theory and practice through the New Testament, patristic, reformation, and modern periods. A concluding theological analysis was provided by the distinguished Methodist theologian, Dr. Geoffrey Wainwright, formerly at Queens College, Birmingham, England, but now just moved to the professorship of theology at Union Theological Seminary, New York.

On successive days of the congress, liturgical services represented different Christian traditions. The choral Eucharist on the final day was the American Episcopal Rite II, at which President Talley preached and officiated. On one evening the editor of *THE LIVING CHURCH* led a discussion of the diaconate. The Rev. Louis Weil, professor of liturgics at Nashotah House, and well known Anglo-Catholic liturgical scholar, said, "this type of meeting — since it includes not

only professors of liturgy, but also pastors and a wide spectrum of church members — reminds all of us how much Christians of the different traditions share a common liturgical heritage."

The Rev. Frederick R. McManus, provost and dean of graduate studies at the Catholic University of America, elected president to serve for the two years. Founded in 1967 in Helsinki, the *Societas Liturgica* has held previous international congresses in several European centers. Learned papers delivered at the congress have often been published in the international journal *Studia Liturgica*.

American Priests Installed as Canons in Ghana

Two American priests associated with the life of the Diocese of Kumasi, Ghana, were installed as canons of the Cathedral Church of St. Cyril and St. Mary in Kumasi, on the feast of St. Mary Magdalene in July.

The Rev. Elmore Lester, rector of All Saints' Church, Brooklyn, N.Y., commissary of the Bishop of Kumasi in the U.S. He was given the stall of Luke the Physician in recognition of his healing mission which he gave to the cathedral earlier in the year.

The Rev. Maurice Martin Garrison, chaplain to the bishop and resident of the cathedral. He was given the stall of St. Augustine in recognition of his work in training scholar-priests for the diocese. Canon Garrison plans to leave the U.S. to serve as Anglican Tutor at Trinity College, Lagon, an ecumenical center associated with the University of Ghana.

The Rt. Rev. J. B. Arthur, Bishop of Kumasi, is known to many American churchpeople. He has made several speaking tours of this country, the last of which took place in September and October, 1978.

Priest: "Not Impressed"

A federal suit accusing the Philadelphia police department of discriminating against the civil rights of every racial and ethnic group in the city has failed to impress the Rev. David M. Gracie, rector of St. Barnabas Church.

Fr. Gracie, who was one of the Philadelphia religious leaders brought charges of police brutality against the Philadelphia department



Fr. Garrison (left), Bishop Arthur, and Fr. Lester during the bishop's visit to All Saints Church, Brooklyn, last fall.

Oct. 2, 1977), said of the suit, "It is like P.R. to me." actions of this kind," he said "you tied up in endless litigation and s..." He called it "a suit which will probably be on the back burner after a days of headlines."

Gracie said he is more interested in upcoming mayoral election. Mayor Rizzo is not seeking a new term. Republican candidate for mayor is Phil Marston, the former U.S. Attorney for the Eastern District of Pennsylvania. Mr. Marston had been incurring charges of police brutality allegations of corruption against prominent Democratic officials. He was dismissed abruptly by U.S. Attorney General Griffin Bell. When the Philadelphia religious leaders visited the city in 1977, they expressed support for Mr. Marston's work.

At that time, Fr. Gracie was asked if he thought Philadelphia police were brutal. It had become "the accepted way of dealing with low-income areas," he said. "It stills fear and allows the police to vent their rage — and it is condoned by higher-ups."

Quadricentennial

Nearly 2,000 people filled Grace Cathedral high on Nob Hill in San Francisco for the Sir Francis Drake Quadricentennial. Drake's discovery of California was formally observed Sunday, June 16, in an early evening ceremony at Grace Cathedral that was filled with music, color, and history.

The anniversary was that of the first Catholic service ever held in the new colony. Contrary to what one might have expected, that was not in Jamestown, or New Amsterdam, but rather on board Sir Francis Drake's ship, the *Golden Hind*, anchored in the lee of Point Reyes in what is now known as Drake's Bay, just outside the Golden Gate across from San Francisco, on June 16, 1579. [It is also noted that Sir John Hawkins, in 1565, was the first to hold such a service. See TLC, Feb. 18]

Observances also commemorated the first use of the Book of Common Prayer in California. There was a Solemn Evensong and Solemn Te Deum and thanksgiving. The sermon was preached by the Lord Bishop of London, Rt. Rev. and Rt. Hon. Gerald A. Hill, who wore the vestments he wore at the Silver Jubilee celebration of Queen Elizabeth. The cope is embroidered with towers of the 73 parish churches of the Diocese of London.

The Quadricentennial was sponsored by the Royal British Legion and the Sir Francis Drake Commission, with assistance from Grace Cathedral.

Presided by a ten-minute pealing of bells, the ceremony began with a

Hill and into the cathedral. Nearly 200 persons participated in the procession, including the Lord Bishop of London, federal, state, and city officials, the cathedral choir of boys and men, numerous ecclesiastical dignitaries, and all the bishops of Province VIII.

The procession included the consuls general of 23 different countries, all five branches in the U.S. Armed Forces, and representatives of some 20 British societies in California. All could be seen through the brilliantly-colored banners and the waving flags of the United States and Great Britain.

Music was provided by the Black Raven Pipe Band of the Royal British Legion and the U.S. Sixth Army Band, which flew out its best musicians from throughout the country, as well as the choir and organ of the cathedral.

Following the national anthems of the United States and Great Britain, the assembled bishops carried the flag of the state of California and the Book of Common Prayer to the high altar of the cathedral church.

Then were read messages from Queen Elizabeth II and Governor Brown of California.

The service was also marked by the presentation to the cathedral of two banners, one representing the Queen's coat of arms and the other that of Drake. Both will remain on permanent display in the cathedral.

KAREN BIDGOOD

Britain Lifts Sanctions Against Arthur Lewis

The British Foreign Office has decided to lift its ban against the Rev. Arthur Lewis, and permit him to re-enter Great Britain.

Fr. Lewis, who was struck off the roster of the Society for the Propagation of the Gospel when he became a senator in the now disbanded Rhodesian Parliament in 1977, was forbidden to re-enter Britain earlier this year. At that time, the Foreign Office alleged he had furthered the "illegal acts of the illegal government" in Rhodesia [TLC, April 8].

The country, now known as Zimbabwe-Rhodesia, has a new government. A reason for lifting the ban against Fr. Lewis could be the fact that he is no longer a member of a legislature regarded as illegal by Great Britain.

Fr. Lewis is chairman of the Rhodesia Christian Group (RCG), a body which strongly supported the former status quo in Rhodesia. In 1977, at a time when the establishment of a new political structure leading to black majority rule was underway in that country, Fr. Lewis called upon Rhodesia's 270,000 whites to stand firm and "abandon every thought of appeasement" towards the nation's 6.9 million blacks.

deplores the "torpedoing" by successive British governments of the "sensible accommodations" once made by "ordinary blacks" to the white minority in Rhodesia. He is also chairman of the Christian League for Southern Africa, and recently made a speaking tour of South Africa.

Charity Reports Record Income

Christian Aid, the relief arm of the British Council of Churches, broke all collection records last year despite criticism that its money was used to support militant liberation movements in southern Africa.

In a report covering the fiscal year ending last March, the agency said it collected the equivalent of about \$10,760,000. More than \$6,000,000 of the total was collected during Christian Aid Week, a spring tradition during which thousands of volunteers make house-to-house calls, sponsor fund-raising walks and do such things as push baby carriages for money. The year marked the first time the charity collected more than \$10 million.

The report said that critics of Christian Aid's disbursements had been "inspired by political convictions, uninformed by truth and caused the charity to spend extra money on swift factual refutations in the media and elsewhere."

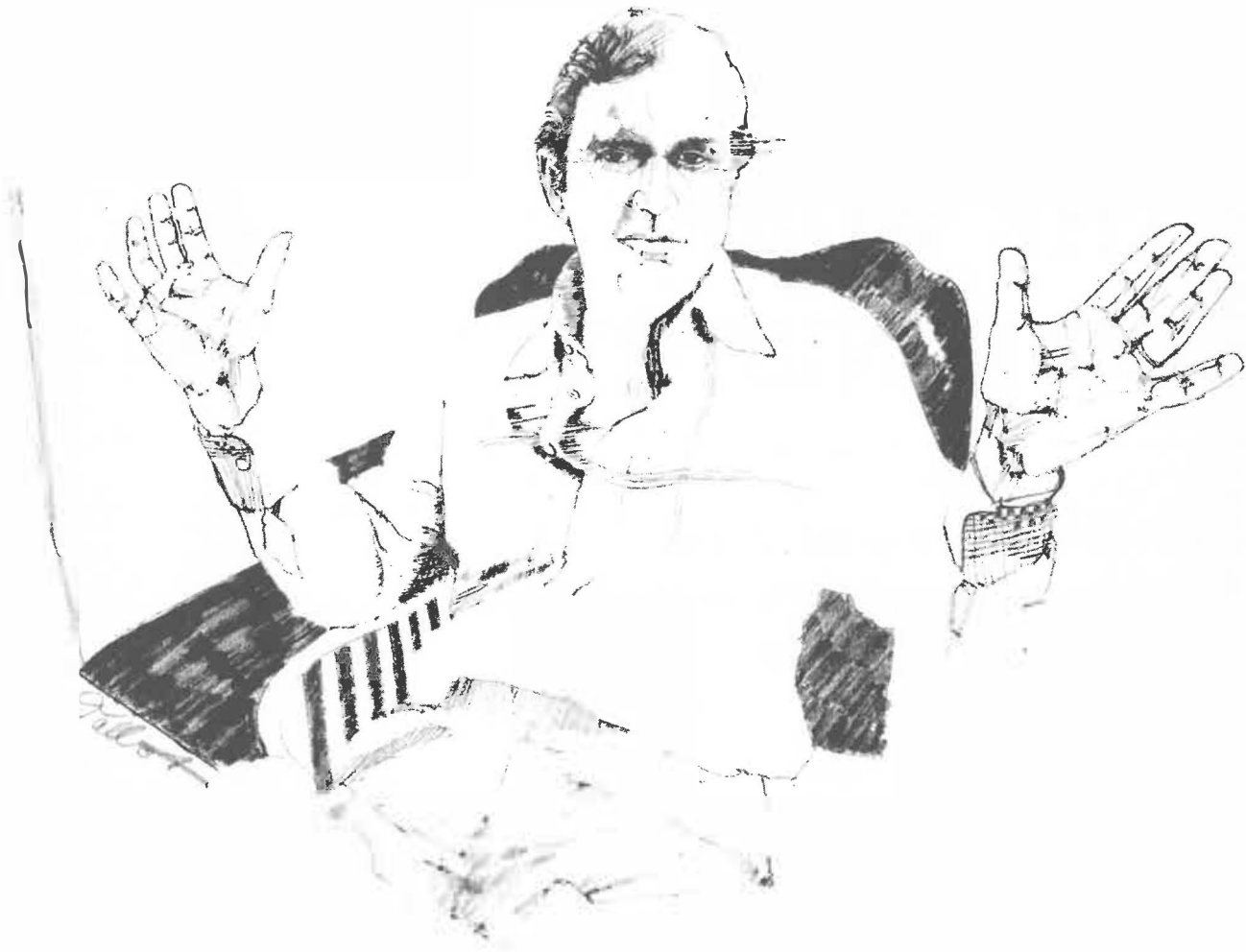
"Though plainly intended to erode public confidence and reduce income, the misstatement of facts and misinterpretation of policy by our incautious critics ultimately had the wrong effect," the report said.

It was reported that more than \$4,000,000 had been spent on development projects overseas, about \$900,000 on refugee projects and a like sum to help disaster and emergency victims.



RNS
The Rev. Henry H. Sturtevant, vicar of St. Clement's Church, New York City, feeds a horse at the Saratoga Racetrack as part of his vacation time chores.

When Does It End?



Prices have doubled in 11 years for most items. According to the U.S. Bureau of Labor Statistics, you're paying *twice* as much for the same item you purchased in 1967. And there's no end in sight.

But for religious professionals, there is an important exception. Today, Presbyterian Ministers' Fund is offering insurance at even *lower* rates than we did in 1967. Current rates are our lowest *ever*.

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*In the ministry of the church
all are called and everyone answers
in his own specific way*

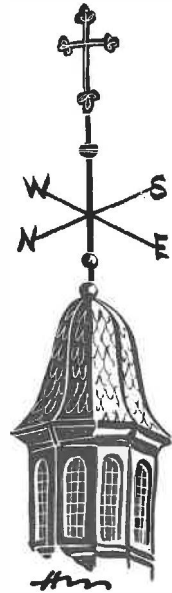
By FRANCIS M. BRADLEY

Paul wrote to the Ephesians “. . . for the equipping of the saints, for the work of ministry, for building up the body of Christ . . .” (Eph. 4:12). There is no competency of being a trainer of others. The laity, when adequately equipped and fully active, can greatly extend the work of ministry.

Rt. Rev. David R. Cochran, Bishop of the Diocese of Rochester, recently stated, “How com-

Francis M. Bradley has for many years been an attorney and businessman in New York City, in the Diocese of Rochester, and has held various positions of responsibility in his parish and diocese. He and his wife Nancy are currently involved in establishing centers for adult Christians.

monly the term ‘ministry’ is used to refer to the ordained ministry, and how deeply ingrained is the clericalism that gives rise to such a use.” He surveyed current announcements and literature from theological schools and found this statement verified several times. One example from the bulletin of an Episcopal seminary advertising a “Conference on Ministry,” whose theme was to be “The Work of Ministry,” seemed to be a summary of many. This conference was geared and intended for college juniors and seniors who might be interested in taking a look at ordination and what a seminary had to offer by way of preparation for such ordination. He also found a leaflet announcing the Theological Education Offering stating that “a seminary is a place where vocations to the ministry are nurtured and developed.”



Here again, ministry is being equated with the professional work of the ordained clergy. Lay people who are not ordained, are being told in such direct and indirect ways that they do not have a real ministry.

An exploration of the biblical basis for an exposition of lay ministry found in Ephesians 4:11-16, shows that St. Paul's concept is dynamic and corporate — a sharp contrast with contemporary ideas on ministry. This is emphasized in verse 11, where we note that there are several basic ministries (the list is not exhaustive) and they are distributed among several different people. We have created a “one-man-band” instead of a shared, corporate ministry.

The theology is correct. What is not right is the psychology. It is extraordinarily difficult to have a true partnership between clergy and laity. Many lay people cheat about this. The laity like to have “hired plaster saints” to set standards and to be the model Christians. People can laugh at them a little bit behind their backs; clergy can set the church's standard, and the laity can have a rather low standard in their private lives and in public thinking. Laity smile when these “saints” try to make judgments on Rhodesia, or multi-na-

if they can't get it right; but the layperson does not take the responsibility of trying to help them get it right.

On the other hand, clergy cheat about this too. It may be the seminaries' fault. Seminarians go into seminary ordinary and come out different! If it's not "shepherds and sheep," then it's "trainers and trainees," and it's nice to be a trainer, and it's something else to be a trainee. There isn't a true Christian partnership in very many clergy-lay relationships.

One way to consider ministry is to look at how, and in what way, or to whom, one shall minister. In much of the concern about lay ministry one could be led to ask about the need. Is there work for a host of lay ministers wishing to exercise their gifts? Yes, for lay ministers there is enough suffering, enough heartbreak and enough tragedy in every waking day to challenge our energies and tax our resources. One such ministry might be to the desperate, who often feel either left out of community or pushed to the very edge of the community circle. Ministry has always been in kitchens, freight yards, parish halls, wakes, and party headquarters. It takes place "on the street." We urgently need local lay ministry training schools where trainers are close to "street life," able to help people use the Bible and become more effective listeners. But above all these lay ministers must have a support system of people like themselves struggling to do God's will in the neighborhood. When faced by a truly committed layman, many priests have not known what to do or how to nurture such a person, except by urging ordination. The institutional church has failed to teach its laity how to be ministers and how to do ministry.

Clergy need to know that their portion of the whole ministry, namely, to communicate the gospel through leading worship, preaching, teaching, administration, and pastoral care, is extremely important. They need to be unashamed to spend their lives communicating the gospel of God's trustworthy care for people and for what people do. Guilt should not lead them to neglect their own unique responsibilities but to engage in the sometimes frantic activities in the world. But clergy who concentrate on their congregations should not fall into the opposite trap, namely the very narrow vision which can see only the activities of the congregation as an organization. For example, consider the rector's conversation with a parishioner who was a member of the public school board. The parishioner explained that he would miss a church committee meeting because of a school board conflict. The rector responded, "Well, if you don't want to put Christ first in your life, that's your decision."

When conflicting "secular" activities

the success of the parish, pastors are not free to encourage, enable, or celebrate ministries which appear to take parishioners away from the activities of the local church. There are no opportunities for laity to talk about, reflect on, and improve their "secular" ministries. On the other hand, when the "secular" ministries of parishioners are recognized as outward extensions of successful parish programs rather than as threats, clergy and other leaders can rejoice in a vision that sees success not only in activities of the "gathered" church but also in the less visible activities of the "scattered" church as well.

Much unnecessary guilt is generated among lay people in speaking about the "ministry of the laity" as a nebulous activity which the laity ought to be doing. Such guilt develops when one hears someone complain, "We need compassion and concern about social problems, but we cannot expect to get this from our

How the parish develops and how its members are involved will make an enormous impact on the world of tomorrow

stultified Christianity;" or again, "We've got to teach people that they have got to be involved in their communities"; and finally, "Outstanding among the characteristics of the modern Christian layman is his inability to understand the connection and interaction between the church and his everyday life on the job and in the family."

More and more the conviction develops from the evidence that a fundamental reason so many lay persons find it difficult to initiate and sustain a ministry is that they find it hard to really believe that they have a ministry at all! In spite of sermons on the "priesthood of all believers" and the admonitions to "live your faith in your daily life" the structural and liturgical life of the church continues to reinforce the assumption that there is no valid lay ministry.

Steel executive William Diehl (in *Christianity and Real Life*, Fortress Press) spoke of what he has experienced regarding his ministry in his work life. He says:

My church has done very little to support my ministry in the various areas of my life. It has not offered to improve the skills I need to become a better minister. It has not inquired about the ethical decisions I face in my work. It has never had any public affirmation of my lay ministry in my career. I am not asked why I am a Christian. No one ever asks such a question. The usual problem is, "How

faith without immediately turning the other person?"

For the Christian laity to act in a sense of calling to ministry there to be a more decisive way to confer calling as a valid ministry. With more meaningful ways to experience being conformed to God's intention empowerment in that ministry.

Where can lay people go for training? Bible colleges and extension courses at Sewanee's extension program and diocesan schools that are open to lay people provide a reflective and largely academic approach to biblical and theological study. In the field of specialized training the National Institute for Lay Theology has provided skill training for lay talents, for example, lay pastoral care.

Although diverse methods of training have been made available to the laity, I have not found in the Episcopal Church a seminary, school or center that offers a training program oriented to the

as the real core to the work of the church. I believe that, aside from the family, the parish is the most important social institution in the world. How it develops and how its members are involved will make an enormous impact on the world of tomorrow.

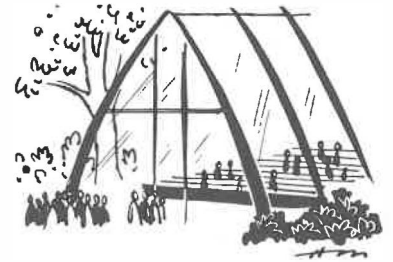
If we compare the building up of the body of Christ to the building of a house we see that everyone can assist in filling the hole for the foundation. Laying that is the only task some want to do is important and without this work the structure will never get started. In the end, among the workers are those who want to do more. They want to put in plumbing, electrical system, erect the frame, and raise the roof. To do this requires a bit more skill than to do the shovel or pushing a wheelbarrow.

This desire to do more comes from within the person himself and so he seeks appropriate education to acquire the necessary skill. He does this simply because he feels called to do more.

In the middle ages everyone in the district worked on their cathedral. Some were laborers, others skilled craftsmen and artists. When the magnificent structure was finished the dedication was simply engraved that this cathedral was built by the people of such and such a district.

In the ministry of the church each person called and everyone answers in a specific way. Most important is the result. The body of Christ is enriched

THE BUSINESS OF TEACHING PEOPLE



By A. SHRADY HILL

Thank God for problems! They keep interesting and challenging. Problems are unfortunate, of course, and potentially destructive if left to continue unsolved. One of the problems faced by the church is the widespread ignorance of an extremely high percentage of its members as to the content of the Christian faith. A disproportionately large number could not pass the simplest test on the basics of the faith and the life, structure and purpose of the church. Time and again we hear people saying that they have long forgotten anything they ever learned in confirmation class and, frequently, they will volunteer the information that they never really learned much from it with. This results in periodic requests for adult education, inquirers' classes and other hopefully seductive learning programs. Few of them are rewarded.

The whole question of adult education, of continuing education and filling in the gaps that open up between Mrs. Smith's first and second grade class and her twenty years of adulthood, has been periodically addressed with no real lasting success. In spite of all the efforts, a glassy look will still come to the face of the average parishioner when the Holy Spirit is mentioned, and the reaction on hearing the words "coadjutor," and utter blankness at the mention of the Seven Deadly Sins.

There is one time and one place dedicated to adult teaching in the Proposed Prayer Book as well as in the 1928 Book of Common Prayer—the sermon. I suggest that the matter of preaching be re-examined seriously and carefully in the light of the preaching ministry and the parish's responsibility to instruct, not to neglect, those in their charge. Out of

a parish of some 500 people, how many ever attend special study groups? With very rare exceptions, I doubt if more than a maximum of 75 out of 500 take advantage of courses, discussion groups, seminars and other educational activities. Probably this number, in most cases, is on the high side. We won't go into the reasons why the number is so small. They are numerous and real. But there is one time when a sizeable percentage of people are gathered together and except to listen and be taught, the sermon time on Sunday morning.

Right now, I can hear hundreds of clergy asserting that they do teach; that, after all, the sermon is a teaching medium. Let's examine this a bit. Are they teaching or are they spending a lot of time exhorting? There is a difference! The Proposed Prayer Book theoretically is emphasizing Gospel preaching in relocating the place of the sermon. Fine! It is obvious enough that 15 minutes can be spent talking about the wheat and the tares. But there is far more to the symbolism of the tares than "social problems," important as these things are. How many sermons ever deal with the Seven Deadly Sins, explaining what they are and why these things short circuit and kill the life and spirit given by God? Perhaps we live in an age when even the clergy do not consider gluttony to be a sin. It is no wonder that people give back a blank look whenever the word is mentioned.

I am well aware that there are those in the church who consider such subjects to be negative. It is fine to emphasize the positive, our responsibility to share the fruits of the earth for example, but it is not teaching unless the other side of the coin is presented and, equally important, the basic theological reasons why. I wonder how many clergy were disturbed and took stock of what they were not teaching when a man of a completely different scholarly discipline, Karl Men-

ninger, was prompted to write a book entitled, *Whatever Became of Sin?*; this from a discipline that is noted for a neutral or hands-off policy in such matters!

How often does a priest prepare a series of teaching sermons on the Creed, attempting to illuminate in simple language and illustration just what is being said about the God we worship, and why? C.S. Lewis became one of the most popular of modern religious authors because of his ability to present the basic contents of Hall's *Theological Outlines* in simple language that those of an unphilosophical turn of mind could easily grasp. Some will say, "Then let them read it." Unfortunately, the vast majority of our congregations are not going to read no matter how much they are exhorted. The task is up to the priest and there is only one logical time to do it—Sunday morning. But from all I can observe and hear, the specific instructional, teaching function from the pulpit is woefully neglected.

People need and want to hear their parish priest say, "This and this is what the church teaches on this subject and this is the reason why." A year or so ago, I preached a series of three sermons on the subject of life after death, using the basic language of the Proposed Prayer Book and presenting traditional imagery as just that, imagery trying to conceptualize spiritual truth, spiritual experience, if you will. The response was enthusiastic but a disturbing fact emerged. Person after person whose life of worship had spanned many years in the church, informed me that they had never heard a sermon on the subject and appreciated what had been said. I could hardly believe my ears! Are we clergy so insensitive to where people are and what they wonder and think about that so many fail to preach on the subjects that concern them? Too much preaching "views with alarm and sounds trumpet calls" over issues that are not basic to the inner thoughts and needs of the people in the pews. The church does have something very specific to say in spiritual terms as to what happens to us

more attention is being given to helping people face the process of death in hospitals or at home, but it is equally the long term and ongoing task of the church to lay down, by teaching, concepts and goals and expectations that go beyond the event and to do this long before the crisis of approaching death takes place. These goals, concepts and expectations can be talked about on Sunday mornings even though the exact details merge into the mysteries of God.

We can go on to other matters. I have yet to hear of a priest who, periodically, spends a few Sundays explaining the church's marriage and divorce canons to his people. The whole matter remains shrouded in mystery to most lay people. Announcing an evening class on the subject will not reach more than a handful and frequently it will be those to whom the whole subject is of purely academic interest anyway. The clergy never teach about it on Sundays and are then surprised and upset when people react to the "rules" with bewilderment and sometimes anger. They are never taught from the pulpit! It is not difficult to do and those who say that it is not of major importance evidently hold the corporate life of Christians as manifested in the visible church in rather low esteem. "This is the rule and this is the spiritual principle and reason behind the rule" is what people want and need to hear.

We should be thankful that the two approaches, the purely sacramental and the emphasis on hearing the Word have at least come to common ground. Both are important. There is a refreshing emphasis on preaching in the Proposed Book. But along with this perhaps we need to reexamine our goals in regard to subject matter. There are those who recall the days of their youth when no man was considered a competent preacher who could not produce a "literary" effort for a solid half hour each Sunday. Minutes were devoted to lucid and often baroque illustrations of a virtue or an idea. Today the byword is "15 minutes" and there are those who opt for ten. Perhaps the golden text of contemporary preaching is, "Thou shalt not be heard for thy much speaking." My plea, my sense of need is that the clergy get down to the business of teaching people from the pulpit and using the time allotted more constructively. Let's not delude ourselves. People are not flocking in any significant numbers to be taught any place else.

It is time that the subject matter of preaching be looked at most carefully for I earnestly believe that we have been on the wrong track for many, many years. I think the clergy have failed when a parishioner comes out of church saying, "Wasn't that inspiring"? I think they have done their task as pastors when they say, "I learned something today!"

MY ODDEST BISHOP

By the VETERAN OF THE VESTRY

Since I have written about a priest and a layperson who are somewhat unusual, a friend has asked me if I have had much experience with bishops. I haven't had much, but the question brings to mind the oddest bishop I ever knew.

It wasn't in this diocese. It was in another part of the country where we lived about 20 years ago. I had just been transferred by my business to a smallish town and our family joined the one Episcopal church there, hoping we would have the kind of parish our children could grow up in. In fact it was a small mission in deep financial need, and we soon found out that it was probably going to be closed. There was no resident priest, but we shared one with another place some miles away. When the bishop came for confirmation our first year there, the rumor was that he would announce the closing of the mission. He met with the committee before the service and after a long and sad session, told them it was the end. It was not a very happy confirmation. Several ladies in church were weeping. The bishop was upset too, and lost his place two or three times. By the end of the service his voice was trembling.

Now I should explain that in this little church the altar was at the top of three wooden steps. A strip of carpet went up the middle of these steps. On the top step, on the right side, just at the edge of the carpet, was a knot hole in the wood. I knew it was there, because once when I took my son David to church one evening to rehearse acolyte's duties, another boy said, "Don't put your finger in there when you kneel down: you might get it stuck and never get loose!"

Well, at the end of this melancholy service the bishop took his silver crook in his left hand and turned around and gave the blessing. Then he started to step down from the altar but he couldn't seem to move. He sort of twitched and turned there for a moment. I realized suddenly what had happened. The end of his crook was stuck down in that knot

hole and he couldn't get it out. Acolytes came over and pulled the bishop pulled, but it wouldn't come out.

Meanwhile, the closing hymn was being sung and our little choir was singing. The bishop gave up on his crozier and learned this was the real word for crozier. He walked down to the pulpit. His face was very red and I thought he was very angry. When the hymn was over you would have heard a pin drop, except for the voice of a little boy, Timmy Hawkins, the littlest acolyte, who was still working on the crook up in the altar.

"Alright," said the bishop, "you can keep your church, but let me have my crozier! I'll give you a priest, and I will do a decent job of supporting it. He turned and stomped out of the pulpit. Timmy was standing right next to the crozier which he had so carefully gotten loose. "Here you are, sir", he said in his little voice. The congregation broke out into applause.

The local paper got the story and never forgot the headline of the "Bishop's holy staff stuck in church." The Episcopalians took a little kidding in town that week, but they were glad to keep our church.

The next year, the new young vicar started a confirmation class of two young boys and one adult to present. He was very good. The bishop was to drive to town before the service, but he did not show up. We waited and waited. Finally the vicar's vice began, twenty minutes late, and the bishop in sight. Suddenly he rushed in, red in the face, and hurried up the steps to the sacristy to get his robes on, and the confirmation after all. He had no explanation or apology for being late. It was only afterwards that we learned that there had been a wreck on the highway outside of town and he had had to get a woman out of a burning car.

Every year something unexpected happened when he came. It must have been the following year when the vicar and his wife had just had their

Continued on page 21

ORGANIST IN A SMALL PARISH?

By W. ROSS JONES

This article is not addressed to the person who has a degree in organ, or earns a livelihood as an organist. It is meant for the person who, as a vocation, plays the organ with reasonable accuracy and is willing to become familiar with the liturgy, practice daily on the available instrument, and take whatever direction the rector offers.

Should You Take the Position?

You have been asked to serve as rector, or if you apply for the position on the event of a vacancy, you should discuss with the rector/vicar to determine whether the two of you can get along well together. If you have definite preferences regarding the organ, which do not coincide with those of the rector, it would be best to decline the position since these things, along with the music, are his prerogatives and you are subject to vestry action or to congregational "popularity polls."

Does your taste coincide well enough with that of the rector to prevent later arguments over such things as your choice of preludes, the choice of hymns, and service music (standard common settings vs. folk masses, etc.)? Are you willing to spend considerably more than just the one-hour-per-week fee the congregation sees you at the console, choosing and practicing the music, hymns and chants, selecting appropriate registrations for them, and otherwise preparing yourself to play adequate service?

W. Ross Jones, of Delmont, Pa., is rector-choirmaster at the Church of the Holy Jeannette, Pa.

If your answers to the above questions are in the affirmative, and you are offered the position, accept it and be prepared to give your best.

If the appointment does not take effect immediately, it would be to your advantage to attend services at the parish in order to observe the way things are done. If this is not possible, study the Prayer Book carefully, and ask for a conference with the rector/vicar to determine which parts of the service are customarily said or sung, which options provided by the Prayer Book will be used, etc.

It would be a great help if you could obtain, as soon as possible, a copy of *The Episcopal Choirmaster's Handbook* [reviewed in TLC, Aug. 20, 1978] published by the Handbook Foundation, 524 Fourth St., Sauk Centre, Minn. 56378 (\$7.00 postpaid). It contains a vast amount of information useful to the organist, including church customs, hymn selections based on the liturgical year, suggestions for wedding and funeral services, and much more.

The Organ

As soon as you can, get permission from the rector to begin regular practice on the organ in that church. Every pipe organ is different from every other pipe organ, and even standard models of electronic organs sound different from similar makes and models located in buildings with different acoustics, or when equipped with different types of speakers.

Some small parishes are unable to afford a pipe organ and have instead installed a Hammond, Rodgers, Allen or other type of electronic organ. If the instrument that you are going to be required to play turns out to be a Ham-

mond one of these, you are immediately faced with a problem. Instead of stop tablets or knobs with familiar names (Diapason, Flute, Salicional, etc.) you will find a group of pre-set combinations (an octave of reversed black and white keys at the lower end of each manual) along with several sets of tone drawbars.

Since the most important function of an organist is to accompany the hymns and service music, determine which of the pre-sets sounds best for these applications. (Never depress more than one at a time on each manual, and never use any tremolo when accompanying hymns or chants.)

It would be wise to get in contact with a Hammond organ dealer and get a manual describing the organ and the use of the drawbars in developing additional tonal combinations that may be more satisfactory for use in a liturgical church than the ones pre-set at the factory. Many public libraries have, or can get for you, a book called *Dictionary of Hammond Organ Stops* (Stevens Irwin, published by Schirmer Books, \$6.95 paper). A thorough study of this book, particularly the sections devoted to the development of chorus (principal, flute and reed) combinations as opposed to solo stops, will be of great assistance.

At your practice sessions try out various drawbar combinations, striving for good, clean chorus sounds of various strengths and harmonic richness that will more properly serve to accompany the hymns.

Remember two things. One is that the combination that sounds good in an empty church may need to be "brighter" (contain more of the upper harmonics) in a full church. The other is that the organ may sound somewhat different in the nave of the church than it does to you at the console. (This applies equally to pipe or electronic organs. The location of the pipes or speakers in relation to the console and to the nave have a considerable effect on the selection of stops to produce a satisfactory sound in the nave.)

After discovering several combinations that you feel are satisfying, get someone qualified to join you at the church. Play a stanza of a hymn, using one of your combinations while the other person listens in the nave. Then, without changing the setting, let him play it for you while you listen in the nave. This way you accomplish two things: You get his reaction to the sound you have created, and you discover the possible differences of sound between what you heard at the console and what it really sounds like away from it.

When you have discovered the combinations that sound best in your church, these can easily be transferred to the combination action on your pipe organ

Continued on page 20

Parish Administration

While the eyes of many are being directed to the General Convention in Denver, most of us are in our home parishes. In a very important sense for the church, the local parish is where the action is. It is right here, in our local churches, that actual communities of people live and experience the Christian life and seek to relate themselves to God in prayer and praise, in hearing his word and sharing his holy sacraments. Whatever resolutions may or may not be passed in Denver, the health and vitality of the church still has to be nurtured, strengthened, and brought to fulfillment here at the local level. This year, as every year, getting the full program and parish activities off to a vigorous start will lead to good results in the months ahead.

Yet vigor alone is not the answer. Religion is concerned with the deeper things of life, with value, purpose, and meaning. A parish program, no matter how active, is not fulfilling its purpose if it does not embody thought, information, reflection, and prayer. We hope that the ideas, suggestions, and experiences of others that are presented in this Parish Administration Number will help you and your fellow church members to have a fuller, richer, and deeper parish life.

Evaluate Now

As we enter the busy fall season, we naturally look forward to the programs and activities of the parish in the months ahead. Yet before summer is too far behind us, our parishes should evaluate what took place during July and August. The fact that most parishes have had little special activity during these months does not eliminate the value of considering whether that little was helpful and constructive.

Before it has all been forgotten, the question should be asked whether the summer schedule of services was well planned, and if so, or not so, then why? Was there a vacation Bible school or other activity for children? Should there have been? Anything particular for older children, adults, older adults? Can we see the pitfalls which could be avoided next year? Are there things we should do this winter in order to be better equipped for next summer? Did lay readers officiate during the rector's vacation, and if so were they adequately prepared? Did supply clergy officiate, and if so, were they satisfactory? If a supply priest was particularly satisfactory, was he welcomed in such a way that he will be likely to return next summer? Was the church adequately advertised to summer visitors, if your community has them? If so, were they properly welcomed and successfully encouraged to return?

There are many other questions applicable to particular congregations. The time to ask these questions is now. With such evaluations in hand, thought and planning this winter can make next summer a better one.

Ordination Under Scholarly Scrutiny

The recent international congress of liturgical scholars held in Washington by the Societas Liturgica [page 9] was an unusual occasion — not least because Washington provided comparatively cool summer weather. The scholarly atmosphere of the meeting was well illustrated at lunch one day when one of the English lecturers was introduced to one of the American ones. Without pausing for How-do-you-do, hello, or any other pedestrian greeting, the former said to the latter as they shook hands heartily, "I recently heard someone accusing you of believing that the Strasbourg papyrus is complete: I do too!" Such rare discourse, however, was frequently punctuated by personal or humorous comments, and the hilarious anecdotes of Père Pierre-Marie Gy, O.P., the distinguished French patristic scholar, will long be remembered. During a coffee break, a Roman Catholic sister came to your editor and said she had just been at the conference on Faith, Science and the Future at MIT, and she congratulated TLC on giving extensive coverage [August 19, and 26] to this important event which was so lamentably neglected by the press at large.

The primary impression of the congress, at least to this participant, was, in the best sense of the word, professionalism. These were men and women who knew their field and who knew their language — expressed themselves with precision and clarity even when, in several cases, they were not using their native tongue. The findings of recent scholarship were affirmed where the evidence was uncertain, ignorance and doubt were readily acknowledged. At the same time, the pastoral and devotional concerns of the participants were reflected in the dignity and reverence with which they conducted services and the enthusiasm with which they chanted canticles and psalms. At a time when liturgical opinions (including those with no historical or documentary basis) are so freely bandied about in the Episcopal Church we need this kind of informed, disciplined, and critical competence. The specific topics of discussion, the rites of ordination, is of obvious importance. Again and again, scholars of various backgrounds affirmed the pattern of ordination in which a candidate is selected and proposed by the assembly of the church, prayed for by the church (clergy and laity) and then receives the laying-on-of-hands with a solemn prayer by the bishop, a prayer in which God is acknowledged as the bestower of ordination. The Episcopal Church was recognized as now having precisely such a rite and it was explicitly commended. Such commendation was moving and humbling to the Episcopalians present.

A final thought was contributed by Professor Geoffrey Wainwright on the relation between the ordained and the unordained: "It has been the constant duty of the ordained ministry to recognize, foster, and harmoniously exploit the gifts of all the members

Questions Christians Ask

INTERPRETING RELIGIOUS EXPERIENCE. By Peter Donovan. Seabury/Crossroad. Pp. 120. \$3.95.

In this clear and excellently written book, Professor Donovan probes many of the questions about religious experience thoughtful Christians ask, and quite a few they might not have considered!

He looks at different types of religious experience, asks how firm is the step from experience to valid knowledge of an "outside" reality (God), and reminds us that "feeling certain" is not necessarily being right. He looks at many arguments that try to make the momentous step, but also gives a fair evaluation of some recent philosophical misgivings about them.

This is exactly the kind of book to use with an interested, though sceptical group of 12th graders or in an adult education group.

(The Rev.) SIMON MEIN
St. Andrew's School
Middletown, Del.

Biblical Roots

THE REBIRTH OF MINISTRY. By James D. Smart. Westminster. Pp. 192. \$4.95 paper.

The author of this stimulating book believes that the church in the modern world has lost the essential focus of its life and vocation, and that this malaise can be attributed, in large measure, to a crisis in ministry. The nub of this crisis is that the church is no longer able to say with certainty "what a minister is intended to be." An adequate vision of ministry has been progressively eroded as ministers and Christian congregations have lost touch with their biblical roots.

The solution to this dilemma lies in rediscovering (a) that the ministry into which Christians are called is, first and last, the ministry of Jesus, and (b) "... that its nature has already been determined for us by his life, death and resurrection, and by the work of his Spirit."

The book is slightly dated in tone, having been published in 1960 and simply reissued without revision in its present form. It is written from a conservative theological perspective, and the language throughout reflects something of this mood and quality. While the author's statement is quite sound, persons reading from the liberal perspective may be put off somewhat by the tone.

These things aside, however, *The Rebirth of Ministry* is a sound, provoca-

number of people coming to hear what one man has to say from the pulpit. The additional focal point and other requirements of eucharistic worship are not considered.

Dr. Cunningham's book is a thorough survey of the New Testament theology of stewardship. Although the writing is a bit dry, it should help any Christian. Scriptural references are given generously.

(The Rev.) FREDERICK T. VANDERPOEL
St. Andrew's Church
Kansas City, Mo.

Themes and Patterns

CAN WE TRUST THE OLD TESTAMENT? By William Neil. Seabury/Crossroad. Pp. 148. \$6.95.

William Neil has written a little book that would make a decent addition to a parish library. It surveys the themes and patterns which tie together the Old and New Testaments in a unified revelation of God: what he is like, what he has done, what he continues to do today, and what he will do in the future. Neil's view is that without the Old Testament the Good News of the Gospel is incomplete.

The themes are traced from Genesis through the prophets and writings with continued reference to the New Testament. The final three chapters, drawn from three essays published elsewhere ("The Unity of the Bible"), is the best material in the book.

Other than a few minor questions, my basic criticism is not of the writer but of the publisher. The proofreading at times is sloppy, with six typographical errors in one chapter alone. Still, it is a book that the average layman would enjoy. It is not a book for scholarly use as there are no footnotes or bibliography.

(The Rev.) C. CORYDON RANDALL
Trinity Church
Fort Wayne, Ind.

More Music

Music for Ministers and Congregation. Church Hymnal Corp. Pp. 48. \$2.65.

This attractive booklet provides music for those many points in the liturgy where versicles and responses are, or may be, chanted. The material relating to the Eucharist is generally what appears in the Musical Appendix to *The Holy Eucharist, Altar Edition*, pp. 216-35, but settings for *sursum corda* are also included. Material for Baptism, Holy Week rites, order for the Evening, and Morning and Evening Prayer (Rites I and II) is provided. Proper Prefaces are not included (they are noted in the *Altar Edition*) nor are the canticles for the of-

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and his pastor, knows where she speaks, and his book has significant things to say to persons — clergy and lay — who love the church and are concerned for the fullness of her ministry. It has had a significant impact on me and the key leadership people in my parish.

(The Rev.) C. MICHAEL THORNBURG
Emmanuel Church
Weston, Conn.

Floral Arrangements

HOMAGE THROUGH FLOWERS: A Handbook. By Sandra S. Hynson and the Washington Cathedral Altar Guild. Felfoot Publishers (3511 Lowell St. N.W., Washington, D.C. 20016). Pp. 82. \$12.95.

Mrs. Hynson has written an excellent book on flower arrangements for the Washington Cathedral. A small parish, however, does not have the equipment or the finances that are envisioned by the author.

The suggestions for special services and festival occasions are perhaps the most valuable parts of the book, and should stimulate the efforts of all who are interested in beautifying the sanctuary on special occasions.

I found Appendices 1, 2, 3, and 4 especially helpful. Appendix 1 deals with the method of keeping flowers fresh and so extending their usefulness. Appendix 2 deals with shades of flowers and foliage and should be particularly helpful to persons in large parish situations with a wide variety of flowers from which to select their arrangements. The building of frames is discussed in Appendix 3. This and Appendix 4 are closely related and would help those responsible for floral arrangements in large churches.

This book would also be of great assistance to professional flower arrangers and members of garden clubs.

CAROLYN H. KERR
Burlington, Vt.

Observing the Human Condition

MIRRORS OF MAN IN EXISTENTIALISM. By Nathan A. Scott, Jr. Collins. Pp. 248. \$7.95.

"What, indeed, does it mean for a human being to be human? What is the distinctively *human* component in humankind? How does a man properly go about discovering and reverencing and preserving his humanity? What is 'the human'?" (p. 224)

Existentialism, says Nathan Scott, is the representative way of thinking by which the contemporary world answers these most basic questions of human existence. He has chosen to analyze the Existentialist view of life not thematically but biographically, through the life and thought of six representative thinkers:

Camus, Sartre, and Dostoevsky.

As an introduction to their thought, the book is a small masterpiece of lucid descriptive writing. Its author approaches each of his subjects with respect and sympathy, and the result is a superb introduction to their perspective. (It should be noted, however, that the author's elegant prose is occasionally marred by his idiosyncratic use of punctuation and word choice: Why *reconciliation* rather than *reconciliation*? And this reader at least wishes that he might have found more inclusive language than *man* and *men*. But such objections are perhaps trivial in the light of its overall clarity and even grandeur of style.

Scott's intention is to present an introduction to a school of thought, and his own point of view emerges only rarely until the brief evaluation at the end of the volume. In his conclusion, however,



the author permits himself to comment that "Existentialism may well be considered to be the most robust and influential humanism of our period, and the one which, perhaps more than any other, represents the characteristic contribution of the twentieth century to the humanistic tradition." He affirms that the category of the *human* is "discoverable only when one descends into the interior of the person;" but, as if anticipating objections from those with a less subjective view of reality, he insists that Existentialism properly understands the self as *related* — i.e., the inter-personal, social and political environment has a significant part to play in describing the human.

Scott claims, rightly I believe, that the Existentialists' search for the human, and the frequently tragic mood of that search, is the inevitable outcome of the scientific worldview which is characterized precisely by *de-humanization*. The Existentialist finds no comfort in a given human nature, yet there is a common, even universal, dimension to the loneliness with which human beings face their inevitable fate. Indeed, if there is any transcendence for most of the writers

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ts of human hope.
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 unately for the future of hope,
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 se of history. Change is not neces-
 leacy. While death remains the
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 aries have begun to conceive of a
 uid sense of the self, in which the
 ities of change open up the hope
 w, more optimistic kind of experi-
 the human.

then there's the Resurrection . . .
 (The Rev.) JOHN L. KATER, JR.
 Christ Church
 Poughkeepsie, N.Y.

Books Received

TELL YOU ABOUT GOD by Hans Fror.
 Pp. 80. \$3.50 paper.

**ARMON ON THE MOUNT: A Layman's
 Jesus' Most Famous Sermon** by Roger
 Abingdon. Pp. 112. \$1.50 paper.

**E, AND A FEW BILLION MORE: A
 n's View of the Population Issue** by
 O. Blockwick. Abingdon. Pp. 128. \$3.95

**ING TO LIVE AGAIN: The Journey
 i Grief for the Widowed or Divorced** by
 enter, Earl Frawner, Gene O'Brien and Pal
 t. Anthony Messenger Press. Pp. 180. \$2.95

Continued from page 16

and most electronics, or to the pre-set
 keys on the Hammond instrument.
 (Check with a Hammond dealer for this
 procedure.)

Your Choice of Preludes

If an organ prelude precedes the ser-
 vice in your parish, remember that its
 purpose is not to "entertain" the gather-
 ing congregation, nor to impress them
 with your abilities as an organist.
 Rather, it should be an aid in establish-
 ing an atmosphere of worship and pre-
 paring the congregation for their partici-
 pation in the corporate worship service.

Here are some points to consider in
 choosing the preludes:

1. Select a piece that is within your
 technical ability. You may be more ner-
 vous playing for the congregation than
 you were during your practice.

2. Choose something that does not con-
 flict with the liturgical theme of the day,
 especially if you should choose a prelude
 based on a well-known hymn tune.

3. Practice registration changes so
 that you can make them smoothly and
 confidently.

Playing the Hymns

If the rector/vicar selects the hymns,
 ask for a list several weeks ahead, if
 possible, so that you can practice them.
 Practicing a hymn does not mean that if
 it has four stanzas you can play it four
 times through without making a
 mistake. It really means that you learn

your playing to fit the words.

When you introduce a hymn, play it at
 about the same volume you will use with
 the congregation, and at *exactly* the tem-
 po you intend to use. Then *stick to it*.
 Don't let the congregation drag or hurry
 the tempo. A more staccato touch, rather
 than legato, may be required to maintain
 the tempo of the hymn singing, depend-
 ing partly on the building's acoustics.

Try singing the hymn yourself as you
 play it during your practice period. This
 will help you to determine both a com-
 fortable singing tempo and one well
 suited to the text. Always remember that
 the words are more important than the
 tune in determining your choice of regis-
 tration and tempo.

Your Relationship to the Congregation

Develop such a relationship with the
 rector/vicar that the two of you can, in-
 deed, present a "united front" in any dis-
 cussion concerning the music. If some-
 one from the congregation offers sugges-
 tions or criticism about the choice of
 hymns, service music, the ritual, etc., re-
 mind him that these are matters which
 are under the control of the rector and
 should be discussed with him. Here is
 where your united front comes in. Don't
 get involved in arguments about the
 music with the parishioners; you have
 only one "boss," and that is the rector.

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 be very rewarding.




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Ann Purkeypille

They were very flustered because the bishop and his wife insisted on staying at the vicarage on Saturday night. The bishop was to baptize the baby on Sunday. On Friday evening the vicar called up and asked if my wife and I would like to join them with two other couples for a Dutch treat party at a restaurant up on the river. We were surprised and asked what was up: the vicar just said, "We're celebrating." It was a place my wife and I had enjoyed going to before, but we had never thought of going out with the vicar and his wife.

At dinner, the vicar's wife told us all what had happened. On Friday afternoon they were busy cleaning out the guest room. Just when everything was a mess, in walked the Right Reverend and Mrs. Bishop, a day early. The vicar's wife was terrified. The first thing the bishop said was, "When did you and your husband last go out for an evening?" She told us she was too stunned to answer. "Well," said he, "call up some friends and go out tonight. We're baby-sitting for you, and we have our own supper in a casserole we have with us."

We had fun that night, and in spite of the Dutch treat invitation, my friends and I took care of the vicar's bill. It was the first of several pleasant evenings that we had together during the next two or three years.

It was next year that the bishop did not come. There was a meeting for bishops in England and he had a different schedule. I remember because our oldest daughter had to wait till the following year for confirmation.

Then there was the oddest year of all. This was the year both of our daughters were to be confirmed. The bishop was to come in on Saturday afternoon before the confirmation on Sunday. In the middle of the week the vicar told me he got a phone call to pick up a package at the bus station. It turned out to be a suitcase with the bishop's robes and things. That was certainly strange.

river. It happens that on this particular weekend some civic group had organized a canoe race beginning in a town some miles upstream and ending in our town. The finish was to be in a park at the edge of town, and the canoes were expected to arrive in the middle of Saturday afternoon. They had a platform and a band out there, and there was a soft drink and hot-dog stand. Quite a lot of people went out to see the finish. As soon as the canoes came into sight, everyone screamed and cheered. The second canoe across the line was a bright purple one. The people in the three winning boats were invited up on the platform, given prizes, and asked to introduce themselves on the loudspeaker. Guess who was the red-faced man in a khaki shirt and shorts who had been in the rear seat of the purple canoe — it was our bishop! A lady from our church who was standing near my wife and me said she had never been so embarrassed in her life. Since he was older than the other canoeists, he got a lot of applause, and he made a short speech telling everyone to have fun on Saturday but to be in church on Sunday. We had a full house in our little church the next day, and he gave them a rousing sermon. By this time our little church had gotten up to a dozen candidates for confirmation.

After church, he came to lunch at our house. Then he changed his clothes and we drove him back to where he had left his canoe in the park. He had had a local fellow as his partner in the race; now he was going down the river alone. He kissed my wife and the two girls goodbye, shook hands with David and me, and said a prayer of blessing over us, right there on the dock. Then he got into his purple canoe and paddled off.

A few months later I got a new job and we moved to our present home. We never saw him again, but he somehow left a mark on our family we never have forgotten. The girls put a picture of him in our family photograph album. Underneath they didn't put his name; they just labeled it "Our Bishop."

Prayer

Take my mind that it may be
Filled with thoughts inspired by thee;
Take my lips that they may speak
Words of love to those who seek
How to live on this thy earth.
Take my heart and set on fire
Fervent love and deep desire
Always to proclaim thy truth;
So my soul and body be
Consecrated, Lord, to thee.

Lucy Mason Nuesse

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Refer to Key on page 24.

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 9, 11; Daily 10; Wed 7:30; Thurs 5:30

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 NABAS
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 5, Wed HC 8

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The Rev. **Philip Charles Allen** is vicar, Good Shepherd Mission, Fort Defiance, Ariz. and priest-in-charge, St. Luke's, Navajo, N.M., St. Mark's, Coalmine, N.M. and St. Anne's, Sawmill, Ariz. Add: Box 529, Fort Defiance, Ariz. 86504.

The Rev. **Robert H. Andrews** is vicar of Epiphany Church, Grove City, Pa. Add: RD 3. Emlenton, Pa. 16373.

The Rev. **Robert J. Babb** is vicar of Christ Church. Add: P.O. Box 678, Aspen, Colo. 81611.

The Rev. **Gayla Baldwin** is Christian education director, St. Alban's, Worland, and vicar of St. Andrew's, Meetese, Wyo. 82433.

The Rev. **Robert Bee** is chaplain of Bishop Clarkson Memorial Hospital, Omaha. Add: 44th & Dewey, Omaha, Neb. 68132.

The Rev. Canon **David E. Bergesen** is rector of St. Timothy's, Littleton, Colo. Add: 5612 Hickory, Littleton, Colo. 80120.

The Rev. **Mark C. Bigley** is rector of St. Thomas Church, Port Clinton, Ohio.

The Rev. **Martin Caldwell** is rector of St. James', Richmond, Va. Add: 1205 W. Franklin St., Richmond 23220.

The Rev. **Peter F. Casparian** is chaplain of Kansas University Mission, Lawrence, Kan. Add: 1116 Louisiana St., Lawrence 66044.

The Rev. **A. William Cooper, Jr.** is rector of Trinity Church, Rochester, N.Y. Add: 3450 Ridge Rd. West, Rochester, N.Y. 14626.

The Rev. **Paul E. Cosby** is rector of St. John's, Pascagoula, Miss. Add: 725 Wiggins Cir., Pascagoula, Miss. 39567.

The Rev. **William F. Ellington** is rector of St. Paul's Church, Evanston, Wyo. Add: Box 316, Evanston 82930.

The Rev. **Bruce A. Flickinger** is assistant, Christ Church, Overland Park, Kan. Add: 5500 West 91st St., Overland Park, Kan. 66207.

The Rev. **William Forrest** is chaplain of All Saints' School, Phoenix, Ariz.

The Rev. **Edward Garrigan** is rector of St. Paul's Church, Doylestown, Pa. Add: 94 E. Oakland Ave., Doylestown, Pa. 18901.

The Rev. **Philip A. Getchell** is rector of St. Mark's Church, Berkeley, Calif. Add: 2300 Bancroft Way, Berkeley 94704.

The Rev. **Billy C. Grissom** is chaplain, Spalding Rehabilitation Center and St. Francis Interfaith Center, Auraria Campus, Denver, Colo.

The Rev. Canon **Arthur C. Hadley**, canon to the ordinary of the Diocese of Erie, is director of Program and Training for that diocese. Add: 145 W. 6th St., Erie, Pa. 16501.

The Rev. **David M. Hall** is rector of Trinity Church, Coshocton, Ohio.

The Rev. **Richard E. Hayes** is rector of All Saints' Church, 4201 W. Washington Ave., Las Vegas, Nev. 89107.

The Rev. **James Laurence Hutton III**, is assistant to the rector, St. Michael's Church, Raleigh, N.C.

The Rev. **Richard S. Kerr** is now fund raiser for the Spalding Rehabilitation Center. Add: 1919 Ogden, Denver, Colo. 80218.

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 Director of religious education; EP, Evening Prayer, Eu,
 ist; Ev, Evensong; EYC, Episcopal Young Church-
 x, except; 1S, 1st Sunday; hol, holiday; HC, Holy
 union; HD, Holy Days; HH, Holy Hour; HS, Healing
 e; HU, Holy Unction; Instr, Instructions; Int, Inter-
 ns; LOH, Laying On of Hands; Lit, Litany; Mat,
 ; MP, Morning Prayer; MW, Morning Worship; P,
 e; r, rector; r-em, rector emeritus; Ser, Sermon;
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 Sun 8H Eu (Rite I); 9:30 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
 (Rite I, 1S & 3S), MP & sermon 2S, 4S, 5S, Wkdays 12:10H Eu
 Tues & Thurs; 8 H Eu & 5:15 H Eu Wed, 5:15 EP Tues &
 Thurs

EPIPHANY 1393 York Ave., at E. 74th St.
 Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
 Sun 8, 9:15, 11, 12:15 HC, & Wed 6

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
 Daily Eucharist, Mon-Fri 12:10

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

JOHN F. KENNEDY AIRPORT
PROTESTANT/ecumenical CHAPEL Center of airport
 The Rev. Mariin 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.

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

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 Pursell, 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

PHILADELPHIA, PA.

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

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 Pritchett, r; the Rev. Joseph W.
 Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V.
 Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S.
 Barnett; the Rev. Canon Donald G. Smith, D.D.
 Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon
 Mon, Tues, Thurs, Fri; 7 Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

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

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

MADISON, WIS.

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

MILWAUKEE, WIS.

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