

# THE LIVING CHURCH



Henry F. Mathews

The Rt. Rev. John M. Allin, Presiding Bishop, and the Rev. Howard C. Olsen, rector of St. Barnabas' Church, Warwick, R.I.: 100 years, 100 coins [see page 6].



# THE LIVING CHURCH

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EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

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Modern scientific studies have greatly expanded the field of human consciousness. The interconnectedness of things, the multitude of causes that stand behind every event, the balance, order and harmony of the universe, all inspire us with wonder and awe. Yet it is all so mind boggling. On the one hand, we are challenged to be good stewards of the universe of which we are part. On the other hand, the ordinary citizen cannot possibly formulate sound plans for the ecological welfare of the environment in which he or she lives. Nor is the average voter equipped to judge the relative merits of different plans put forward by experts.

We do not then stop living. As in other complex and technical areas of life, we can adopt a responsible code of conduct. It will not solve every problem, but it can at least keep us moving in the right direction.

Most of us, for example, do not understand all the complexities of business practice. We do believe, however, that it is in the long run best for all if everyone is honest in dealing with money — even though dishonesty may, at least in the short run, be highly advantageous to a few. Financial honesty is thus canonized as virtuous: dishonesty is understood to be wrong even in cases where it does not appear to hurt others. In short, we accept the authority of ethical precepts

governing our conduct in many complex aspects of life. Yet there is no such widespread acceptance of precepts in regard to the "natural" or nonhuman world. It comes as a surprise to learn that the Old Testament, so many centuries ago, not only recognized certain "animal rights" but even rights of the soil and the vegetation (Exodus 20:10, 23:12 and 19, 34:26, Leviticus 25:1-7, and Deuteronomy 5:14, 22:6).

Of course it is always tempting to disobey any rule or ethical directive. Of course we all think our own case is special. The person who drops a paper wrapper in the park wishes to be dispensed because it is so little: the company that dumps a mountain of industrial waste wishes to be dispensed because it is so big! Yet today these things must be taken seriously. There are too many people, too many things, too little time, and too little space. We must recognize, for our own survival, the necessity of ethical standards in dealing with the natural world. This is not just a matter of governmental rules and regulations. It is a matter of ethical norms which we, as people, must accept internally and in the light of our own consciences. Christians, who perceive the power and presence of God in his creation, should be providing leadership that is much needed.

THE EDITOR

## Tadpoles and Boys

There's a little bend in the creek  
the outer bank high  
the inner low  
sitting there  
with the sun behind  
dew on the grass  
watching tadpoles not yet become frogs  
wondering about boys and men  
warm water and sun  
seemed all they needed  
so much more is required  
for the human strain

Roy Turner



# LETTERS

THE LIVING CHURCH welcomes letters from readers. To be printed, letters must include the correct name and address of the writer. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge.

## A Flood of Letters

When I asked [TLC, June 1] where "Autumn" is to be found — the hymn reportedly played and sung as the *Titanic* sank in 1912 — I had no idea of the wide interest in the subject, nor of some of the conflicting opinions. I have had phone calls, and such a flood of letters that I cannot possibly acknowledge all. Some people went to a great deal of trouble, enclosing articles and music. Experts did much research. To all, my most hearty thanks.

First, the tune itself. "Autumn" is to be found in the 1892 Hymnal, sometimes called Hutchins, and is given as the second choice for "Guide me O thou great Jehovah" (no. 434 in our 1940 Hymnal, but sung to "St. Oswald"). It is not given for any other hymn. It continued to appear in subsequent editions of Hutchins but was dropped in 1940. Why? It is a very beautiful tune.

Mystery comes when we try to deal with the verses which I quoted in my previous letter, beginning "God of mercy and compassion." A number of *Titanic* authors claim these as the text sung to "Autumn." They do not appear in any Anglican hymnal, English or American. They are by Edmund Vaughan (1827-1908), a Roman Catholic priest, and do appear in certain R.C. hymn books, and in *The New Hymn and Tune Book* (Unitarian) published in 1914. This is two years after the ship went down. Further information would be appreciated.

The Very Rev. Kenneth R. Waldron remembers witnesses telling him of a brash young reporter, with a deadline to meet, who kept asking trivial and impertinent questions of exhausted survivors on the dock. Finally patience ran out when he yelled to know what the final hymn had been. Bystanders yelled back "Nearer my God to Thee" and shoved him off.

Hymnologist Jessica M. Kerr writes that she devoted a whole year to research on the hymns played and sung on the *Titanic*. She has sent me a copy of her article, published in *The Hymn* (Jan. 1976). In it she concludes: "On such a big ship it is not unlikely that

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—DAVID A. REDDING, PASTOR  
LIBERTY PRESBYTERIAN CHURCH  
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hymns were sung at different parts of the ship. Indeed there is evidence that in the second class lounge 'Eternal Father strong to save' was sung. The answer to the problem may be just that — one group of passengers sang and heard 'Autumn,' and another group (probably British) sang 'Nearer my God to thee.'"

Perhaps the exact truth can never be known, but the bravery of the bandsmen is not in doubt, and I, for one, would like to see "Autumn" restored to our projected new hymn book, and subtitled *Titanic* as a tribute to their heroic devotion. They surely did play it, once at the morning service, almost certainly to the text "Guide me O thou great Jehovah," and very probably again as the ship sank beneath them that evening with 1,500 persons still aboard.

The *Titanic* disaster has always moved me greatly — a turning point in world history, coming, as it did, on the eve of World War I as a premonition of the collapse of the Old World order of security, privilege, and peace — of sorts.

(The Rev.) STANLEY W. ELLIS  
E. Orleans, Mass.

**No to Archbishop**

I was disappointed to notice that there was not one letter to the editor opposing the idea of "An Archbishop for America" [TLC, May 18]. Perhaps none had been written. I would like to go on record, at least with you, as opposing such a change, for several reasons which seem cogent and persuasive to me and several lay Episcopalians of my acquaintance.

First of all, our Presiding Bishop is not a metropolitan, which the term archbishop implies in Western Christendom. He has no powers of visitation over the dioceses of the Protestant Episcopal Church in the U.S.A., nor has he powers of jurisdiction over his fellow bishops. He is, on the other hand, truly a *Presiding* Bishop, because he is elected to preside over the House of Bishops and the Executive Council.

The Scottish Episcopal Church has no archbishop, but has a presiding bishop, designated "The Primus." This does not seem to confuse anyone.

Furthermore, there is a serious canonical anomaly in having an archbishop who holds no see. This is much more untraditional and unhistorical than having a presiding bishop, which at least has 191 years of history behind it. The only precedent for such an arrangement is the recent Canadian Anglican innovation of having a primate styled archbishop, but holding no see. He is, I suppose, as the Roman Catholics would say, an archbishop *ad personam*.

Until the Protestant Episcopal Church brings its provincial and national canonical structures in line with traditional Anglican or Western episcopal structures it has no right on the

grounds of history or tradition to designate its presiding bishop either primate or archbishop. Whereas because of its own peculiar national and historical situation the Episcopal Church does have honorable and valid reasons for maintaining the office and title of Presiding Bishop.

Since all Roman Catholic bishops in English-speaking countries are styled "Most Reverend" I see no reason why our Presiding Bishop would wish to abandon the traditional Anglican-Episcopal use of "Right Reverend." It is a sufficiently impressive flourish of respect for the man and his office. Whoever authorized the use of "Most Reverend" on the portraits in Seabury House was in error, and Bishop Allin, by using the traditional style, is both prudent and accurate.

(The Rev.) L.R. PRAST  
San Francisco, Calif.

*No other letters contra have been received at this office. We respectfully call the attention of our correspondent to the fact that, apart from England, all Anglican archbishops are elected nowadays. According to Canon I. 2. Sec. 4 (5) our American primate very specifically does have power to "visit" every diocese of this Church. Ed.*

**Pro and Con the Think Tank**

Three cheers for Fr. Hill's "Drowning in the Think Tank" [TLC, June 15]. He has effectively indicted the worst in religious education, church decision-making, church meetings, and college faculty procedures!

While remaining sensitive to persons and the democratic process, might we call a halt for a decade to now empty buzz words, such as "Will you share with us . . .?" "I hear you." "Are you saying . . .?" "How do you feel about that?" and "What is our purpose here?" (The last is infuriating after you've set aside time and gas money to attend an event with an announced topic!)

May we also suspend indefinitely the "six smaller groups for discussion" unless absolutely essential to the task?

May we delegate real decision-making authority to those we elect to provide leadership?

I believe many more clergy and lay-people would contribute time and talent generously if their individual time and talents were genuinely respected, if we would "get on with a task . . . [instead of] talking endlessly about it."

(The Rev.) RICHARD T. NOLAN  
Mattatuck Community College  
Waterbury, Conn.

• • •

The Rev. A. Shradly Hill's philippic against the efficacy of discussion



groups, "Drowning in the Think Tank," merits some response.

Setting aside such caustic pejoratives as "inner shriveling" and [a] "sense of being pushed around" and "gathering in an uncomfortable corner of the parish house kitchen," it is one thing to characterize group participants as "bored or extroverted beyond redemption" and quite another thing to represent group reports, "often in an illegible hand" as being what process is all about. These polemics do not fairly represent group dynamics.

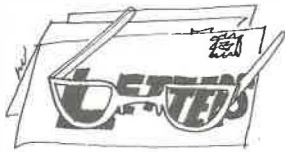
I believe that indeed, "the bulk of us have much that is worth sharing." I would hope that the Rev. A.S. Hill believes this also. Though group processes are no cure-all for life's ills, it is not anti-intellectual to "test one's thinking in the framework of the group." Indeed, such "feedback," as it is called, though not the ultimate epistemological litmus paper that we might wish to have, nevertheless goes a long way in tempering the elitism that is implicit in the "great man" theory in human affairs.

Genuine participation and involvement by the laity in your church and mine (Roman Catholic) requires that people be perceived as "having much worth sharing." It is the absence of this sense that isolates so many.

It would be unfortunate if clergy and

others were discouraged from acquiring the interpersonal skills and self-knowledge available in group dynamics because most of us are effective precisely to the extent that we function effectively in groups.

Let us be concerned with working from the bottom up as well as from the top down, but most importantly, let us



find a more comfortable corner of the parish house kitchen and be careful not to throw out the baby with the bathwater.

(Prof.) PHILIP W. NATALE, JR.  
Boston State College

Boston, Mass.

. . .

May I say a deeply grateful "Amen" to the critique of group dynamics "Drowning in the Think Tank." Some 20 years ago, when the Seabury Series was beginning to be recognized as a disaster, my very wise rector remarked, "I think there may be something heretical about group

dynamics." His and my vague doubts have troubled me ever since, and Fr. Hill has clarified and confirmed my feelings.

(The Rev.) ERIC G. GRATON  
St. Luke's Church

Vancouver, Wash.

### Correction

It was gratifying to see coverage of the Rev. G. Larue Downing as he begins his new career as program director at Kanuga [TLC, June 15]. Fr. Downing is extremely dedicated and capable and we wish him well in his new endeavor and will certainly miss him in East Carolina.

I would like to point out to your readers that he was the rector of St. John's Church, Wilmington, N.C., rather than Wilmington, Del.

CHARLES L. GARRETT, M.D.  
Jacksonville, N.C.

### Mission Hymnal

We are trying to find out if the *Mission Hymnal*, authorized by General Convention of 1910 was ever withdrawn by the action of a subsequent General Convention?

Could anyone help us to find the answer?

(The Rev.) BRUCE E. LEBARRON  
St. John the Evangelist Church  
Elkhart, Ind.

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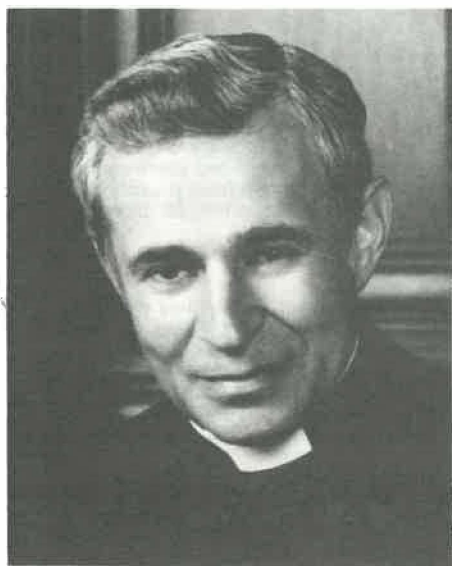
## Bishop Elected in Texas

The Diocese of Texas, meeting in convention, has chosen the 52 year-old rector of a church with more than 3,000 members to be its sixth diocesan bishop.

The Rev. Maurice M. Benitez, rector of the Church of St. John the Divine, Houston, was elected in the closing minutes of a day-long session of the 131st diocesan council meeting at Christ Church Cathedral, Houston. He received 96 clergy votes and 256 votes in the lay order on the eighth ballot.

Each of the 16 candidates nominated was the subject of a five minute nominating speech and two two-minute seconding speeches. Runners-up were the Rev. John C. Sanders, rector of Christ Church, Shaker Heights, Ohio, the Rt. Rev. Robert Terwilliger, suffragan bishop of Dallas, and the Rev. James L. Tucker, rector of St. James Church, Houston.

Fr. Benitez was born in Washington, D.C. He was graduated from the United States Military Academy at West Point in 1949, and served for six years as a captain in the U.S. Air Force. In 1958, he was graduated from the school of theology at the University of the South, and was ordained to the priesthood the following year. He served churches in Lake City, Jacksonville, and Ocala, Florida until 1968, when he became rector of Christ Church, San Antonio. He was called to be rector of the Church of St. John the Divine, one of the nation's largest congregations, in 1974.



Bishop-elect Benitez

The bishop-elect, who succeeds the Rt. Rev. James M. Richardson, who died in March, has been married to the former Joanne Dosssett of Fort Worth, Texas, since 1949. The couple has three daughters.

## Nancy McGarrigle Accepts N.Y. Post

Nancy B. McGarrigle of Columbia, S.C., national president of the Episcopal Society for Ministry on Aging (ESMA), has accepted the position of administrator of St. Margaret's House in New York City.

Mrs. McGarrigle has served since August, 1973, as executive director of Finlay House in Columbia, and is credited with having made the facility a model for housing for the elderly. She is a communicant of the Church of the Good Shepherd, a member of the vestry, and currently serves as president of the Daughters of the King.

St. Margaret's House, a congregate housing facility for the elderly, is affiliated with Trinity Church on Wall Street. The new high-rise building contains 250 units and will be ready for occupancy in October, 1981.

The land on which St. Margaret's House is located was given to Trinity Church in 1752. A chapel was erected on the site and a mission located there which remained in operation until 1849 when it was moved. In 1919, two nuns from the Society of St. Margaret in England opened Trinity Mission House there. This facility included a dispensary, Sunday school, and kitchen garden, and was run by the Sisters of St. Margaret for immigrants. It remained open until 1976.

## Central Pennsylvania Elects Coadjutor

On June 14, at Bucknell University, delegates to the 76th annual convention of the Diocese of Central Pennsylvania chose the Rev. Charlie F. McNutt, Jr., rector of Trinity Church, Martinsburg, West Virginia, to be Bishop Coadjutor. He eventually will succeed the Rt. Rev. Dean T. Stevenson, who has been diocesan bishop since 1966.

Fr. McNutt was elected on the fourth ballot, with 109 lay and 44 clerical votes. The Rev. Canon Kermit L. Lloyd, executive officer of the diocese, ran second in the voting. Other candidates were the

Rev. Canon William H. Weitzel, rector of St. John's Church, Carlisle; the Very Rev. Arnold E. Mintz, dean of St. Stephen's Cathedral, Harrisburg; the Rev. Stewart Pierson, rector of St. Stephen's Church, Wilkes-Barre, and the Rev. A. Wayne Schwab, evangelism and renewal officer for the Episcopal Church Center in New York City.

Fr. McNutt, 49, was born in Charleston, W.Va. He holds degrees from Washington and Lee University and Virginia Theological Seminary, and an M.S. degree from Florida State University in Urban and Regional Planning. Following his ordination to the priesthood in 1956, he served in the Diocese of Florida for 14 years at churches in Tallahassee and Jacksonville, and became director of planning and diocesan canon in 1970. He has been rector of Trinity Church since 1974.

The bishop-elect has been active at the diocesan level in both the Diocese of Florida and the Diocese of West Virginia, and has a particular interest in urban affairs. In Martinsburg, he is a member of the City Council, the Steering Committee of the Martinsburg Hospice Project, chairman of a housing project for elderly and handicapped persons, and president of an organization for community development.

## The Cover

A red velvet bag containing 100 Susan B. Anthony dollars, one coin for each year of the ministry of St. Barnabas' Church, Warwick, R.I., was presented to the Rt. Rev. John M. Allin, Presiding Bishop, on June 8th, the occasion of the 100th anniversary celebration of the church. Bishop Allin preached at a solemn high mass of thanksgiving attended by more than 500 people including the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Rt. Rev. John S. Higgins, retired Bishop of Rhode Island; the Most Rev. Kenneth A. Angell, Auxiliary Bishop of the (Roman Catholic) Diocese of Providence; and more than 30 members of Episcopal, Roman Catholic, and Protestant clergy. The rector of St. Barnabas' Church, the largest parish in the diocese, is the Rev. Howard C. Olsen.



Fr. McNutt and his wife, the former Alice Turnbull, have three children. His consecration is expected to take place sometime in the fall.

## Portuguese Bishop Consecrated

Because none of the five Episcopal churches in the Portuguese city of Porto would have accommodated the crowd, the Rev. Dr. Fernando da Luz Soares was consecrated auxiliary bishop in the Lusitanian Church of the Feast of SS. Philip and James, May 1, in the newly-completed modern parish hall of the Church of São João Evangelista, Vila Nova Da Gaia. The handsome and practical multi-purpose building was partly funded by a recent United Thank Offering grant to the Lusitanian Church.

Dr. Soares has been a "worker priest," rector of the Church of Bom Pastor in Candal, and an executive with one of Portugal's large commercial banks. The Rt. Rev. Luis C.R. Pereira, Bishop of the Lusitanian Church, was the chief consecrator and officiant at the liturgy, assisted by Bishops John Duggan (of Tuam, Ireland); Ramon Taibo (of Madrid, Spain); and Daniel de Pina Cabral, formerly a priest of the Lusitanian Church and now auxiliary in the Diocese of Gibraltar.

Two Americans were represented in the service, Deacon Peter Cacoperdo of St. Boniface's Church, Lindenhurst, N.Y. (acting as the episcopal chaplain), and the Rev. Canon Edmund W. Olifiers Jr., representing the Presiding Bishop of the U.S.A. and the Bishop of Long Island (with which the Lusitanian Church has a P.I.M. "companion diocese" association). In something of a "first," the consecration service was televised by the Portuguese state television system. Young people of the Porto area churches provided choral and instrumental music for the two-hour long liturgy.

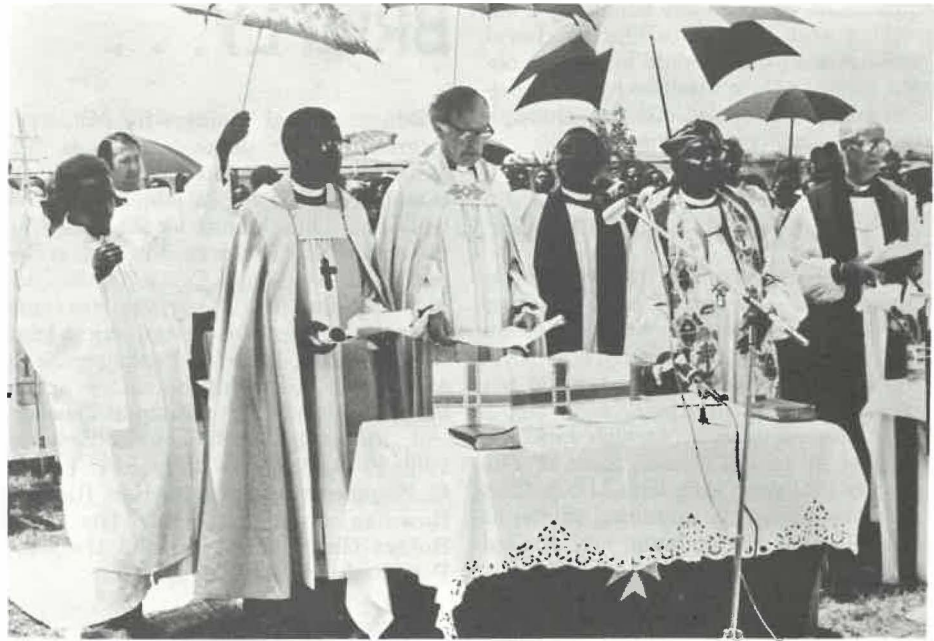
(The Rev.) EDMUND W. OLIFIERS, JR.

## Church There in Tornado Aftermath

"They tell us the more we talk about it, the better," the Rev. James L. Roach, rector of St. Stephen's Church, Grand Island, Neb., told the *Nebraska Churchman*. Fr. Roach was referring to the three tornados that terrorized the community for hours on the night of June 3.

Although 100 square blocks of the city were damaged heavily and scores of people injured, the death toll of four persons is considered miraculously low, according to the *Churchman*. At St. Stephen's, one person was injured seriously and many received cuts and bruises. The church building appears to be undamaged.

At least one-third and perhaps as



Anglican Consultative Council

Shielded from the African sun by colorful umbrellas, the Most Rev. Robert Runcie, Archbishop of Canterbury (center), presides at the service inaugurating the new Anglican Province of the Church in Burundi, Rwanda and Zaire, in Bukavu, Zaire. Also taking part in the service are (from left): the Most Rev. Bezaleri Ndahura, archbishop of the new province; the Most Rev. Silvanus Wani, Archbishop of Uganda from which the new province separated; and the Rt. Rev. Philip Ridsdale, Bishop of Boga-Zaire. The new province was sanctioned by the 1978 Lambeth Conference of Anglican bishops and the 1979 Anglican Consultative Council. The Episcopal Church's 1978-1979 Church School Missionary Offering was designated to help meet needs that arose in the creation of the new province.

many as one-half of the congregation's families had their homes totally destroyed or partially damaged. Fr. Roach explained why the estimates are vague as to the extent of the damage: "We're starting to find curious things. People will believe that their home has come through completely untouched, and then they will notice that it has been moved six inches off its foundation."

As well as providing emergency shelter, clothing and food for those in need, Fr. Roach has been attempting to maintain contact with his people and to give them an opportunity to talk about their experiences. This involves going on foot from door to door.

"It's really a strange feeling to be standing near a pile of rubble that was once a three-story building and hear the phone start ringing," said the priest. "It's almost enough to make you cry."

The Rev. William Moorhead, rector of Christ Church in Central City, Neb., came to assist in visiting shut-ins and took communion to all who asked for it. "One of the first persons to call was the bishop," said Fr. Roach. The Rt. Rev. James D. Warner, Bishop of Nebraska, was driving back to Omaha from a visit to Mullen, Neb., when he was forced by the storm to take refuge at a truck stop near Grand Island. "Watched the white sky by the hour as it devastated Grand Island," he reported in his column in the *Nebraska Churchman*. "At two o'clock, managed to contact Fr. Roach and ascertain the health of the clergy families, the

church and people. Drove on during the balance of the night at the edge of the 'devastator.'"

The Presiding Bishop's Fund for World Relief has approved a grant of \$10,000 to help in Grand Island's recovery.

## Office Opened for Hymnal Revision

The general editor for the projected revision of the Hymnal, Raymond F. Glover [TLC, Mar. 16] has now moved to New York City to take up full-time duties at the office of the Church Hymnal Corporation, 800 Second Avenue. Thus the work of preparing for the revision enters a new phase, according to Dr. Alec Wyton, Coordinator for the Standing Commission on Church Music, and organist-choirmaster at St. James' Church, New York.

The last General Convention in Denver in 1979, directed the Standing Commission to present in 1982 material which, if authorized, would constitute a new edition of the *Hymnal*. General Convention itself approves the words of new hymns: because of the more technical nature of music, the Standing Commission approves the tunes.

For the work which the Standing Commission carries on, Dr. Wyton has pointed out, the diocesan music and liturgical commissions throughout the nation provide essential links of com-

munication between the Standing Commission and the entire church. Local parishes anywhere should be able to obtain current information on hymnal revision and other related matters, through their diocesan commissions.

### TAD Item False, Assert Monks

"We were as surprised by the report as anyone else — probably more so," said Fr. Anthony Damron, the prior of St. Gregory's Abbey in Three Rivers, Mich. "We are still Episcopalians and do not expect to be anything else."

He referred to an item which appeared on page 46 of the current issue of *The Anglican Digest* that the Abbey "has withdrawn from the episcopal oversight of the Bishop of Michigan and applied directly to the mother house in Britain. Nashdom Abbey has yet to decide whether the priory in Three Rivers should be under an English bishop or an Anglican Catholic bishop."

"The story was obviously written by someone not well acquainted with the Abbey," said the prior. "We have never been under the 'oversight of the Bishop of Michigan,' and, while we might ask Nashdom for advice, any decision about our monastery would be our own to make."

St. Gregory's Abbey is the American monastery of the Anglican Benedictines.



The Salina Journal

The Rt. Rev. William Davidson, Bishop of Western Kansas (right), embraces Bishop Daniel W. Kucera, new Roman Catholic Bishop of Salina, Kansas, at the latter's installation in May at Salina's Sacred Heart Cathedral. Bishop Kucera is one of only two Benedictine monks to become bishops in the U.S. Roman Catholic Church. The other is Archbishop Rombert Weakland of Milwaukee.

## BRIEFLY . . .

**Educators and Trainers for Ministry**, a group which defines itself as "an association to promote and support alternatives in theological education in the Episcopal Church," met for three days at the end of May at the Bishop Mason Retreat and Conference Center in the Diocese of Dallas. The 28 participants came from various parts of the country to hear the Very Rev. James C. Fenhagen, dean of General Theological Seminary, speak on the theme of "Partnership in Theological Education." Officers elected for 1980-81 included the Very Rev. Edwin G. Wappler, president, the Rev. Richard Bowman, vice president, the Rev. Robert Grafe, secretary, and the Rev. Patricia Eichenlaub, treasurer.

The Rev. Canon Howard E. Root, professor of theology at the University of Southampton, England, has been appointed the new director of the Anglican Center in Rome, according to the Anglican Consultative Council, which administers the center. Dr. Root, a member of the Anglican/Roman Catholic International Commission (ARCIC), will assume his duties in October, 1981. He will succeed the Rev. Harry Smythe of Melbourne, Australia, who has been director of the center for 10 years.

Celebration 80, marking the diamond jubilee of the Church in Wales, and giving thanks for its life since disestablishment in 1920, drew over 30,000 Anglicans to the national rugby stadium in Cardiff. After a magnificent procession, the Eucharist was con-celebrated by the Most Rev. Gwilym Williams, Archbishop of Wales, and six other Welsh bishops. The singing could be heard three miles away. "After the archbishop had blessed the congregation in Welsh, the bishop prepared to leave the altar to the strains of the Welsh hymn tune, Blaenwern. The volume of the singing then reached its peak and could have been coming from no other part of the British Isles," reported the *Church Times*.

The New York State Assembly voted 93-43 recently to pass a bill permitting parents to remove their adult children forcibly from religious cults and to hold them captive for up to 90 days in an effort to "deprogram" them. Under the new bill, a parent or relative may obtain a court appointment as temporary guardian. He or she would have to show that the cult used deceptive means of recruitment and that the young person

had suffered a radical change of personality since joining the group. If this is proved, police help would be available to help remove the child from the cult. The bill faces an uncertain future in the New York State Senate.

The Rev. Carroll E. Simcox, retired editor of *THE LIVING CHURCH* and past president of the Fellowship of Concerned Churchmen, was elected president of the Foundation for Christian Theology, Victoria, Texas, in June. The foundation publishes the *Christian Challenge* magazine.

Britain's Council of Christians and Jews has added its support to the growing international campaign to persuade the Soviet Union to disclose the whereabouts of Raoul Wallenberg. Mr. Wallenberg, a Swedish Christian, is credited with having saved up to 100,000 Hungarian Jews during World War II. He disappeared from Hungary in 1945 when Soviet troops moved in, and the Kremlin has said that he died in 1947. There have been reports as recently as last November, however, that Mr. Wallenberg is alive in a Soviet prison.

The U.S. Defense Department has ordered military personnel in West Germany to stop arranging tours to the Oberammergau Passion Play because of the play's "sectarian nature" and "anti-Semitic tone," according to the director of the Anti-Defamation League of B'nai B'rith's program committee, Nat Kameny. He said the government acted in response to information about the play supplied by the ADL.

The sudden execution after a summary night trial of a prominent Jewish community leader and businessman in Iran following the May 9 murder of Bahran Dehqani-Tafti, the son of Iran's Episcopal bishop [TLC, June 8], has reignited widespread fear that Islamic fanatics in that country will pay little heed to the rights of the minority Christian and Jewish communities. Albert Danielpour, 51, a partner in agricultural and industrial enterprises and the owner of a textile factory, was accused by an Islamic Revolutionary Court of a number of charges including cooperating with the U.S. Central Intelligence Agency and Israeli secret service and helping to establish the "Zionist" government in Israel. Despite his denials, he was killed by a firing squad on June '5, and his businesses seized by workers' committees.



# The Intent of the Canons

Is there a failure to realize the legitimate intent  
of some canons which is leading to excesses  
that were never contemplated?

By CHARLES D. BRAIDWOOD

As one approaches (or reaches) senility, a person may recall facts that he fears he or others may have misunderstood or history that ought not to be forgotten or interpretations of events that seem to him important.

It was my honor and privilege to serve "our Great Diocese of Michigan," as Bishop Frank W. Creighton used to say, as a clerical deputy at six General Conventions of our church ('61, '64, '67, '69, '70, '73). At the last five of them, I was chairman of the Michigan deputation and a member of the House's Committee on Constitution and Canons. That committee screened every proposal to amend the Constitution and the Canons, to enact new ones, or repeal old ones. It then reported to the full House of Deputies its recommendations. If the House voted to amend the Constitution or to amend a canon or to enact or repeal

new or old articles or canons, the result was passed on to the House of Bishops and either a new canon was adopted, an old one amended or repealed or the process of changing the Constitution had begun.

During my tenure on this committee, while I was present, the proposal was made to amend the canon concerning the administration of the Holy Communion to enable lay persons to be licensed by the bishop on the recommendation of the local priest and vestry to administer the chalice. In our committee it was clearly understood this innovation in practice should *only* be used where a priest had not sufficient clerical assistance to enable him to administer expeditiously to an unusually large congregation — such as might be the case at Christmas or Easter or Pentecost or some other special event. The intent, as I recall it, was to supply extra assistance when it was *really* needed and no deacon or priest was available. I think this intent is clearly defined in our new Prayer Book by its rubric on page 408 concern-

ing this matter where it says, "In the absence of sufficient deacons and priests, lay persons licensed by the bishop according to the canon may administer the chalice." Our Committee recommended the passage of the revised canon. I voted for it. To license lay persons to administer the chalice except under pressure of *real* necessity made ordination of deacons a mockery. This is my honest and clear recollection of the reason and the intent of the revision of that canon. In no way was it to allow the decoration of sincere and able lay persons nor was it intended to be used just to shorten the time of a celebration by a few minutes.

Again, I was on the Committee of Constitution and Canons of the House of Deputies when the Rev. Norman Elliott of the Missionary District of Alaska proposed a new canon to enable a bishop to "lay hands suddenly" on a godly and faithful man (later changed to "person") in a congregation that by extreme circumstances — geography etc. — was cut off from adequate reception of the sacraments of the church. The proposed "sacramental priest" would not need to meet the educational or theological requirements imposed by canon on the ordination of other priests. He was *special* for a *uniquely special* purpose of a *crisis* nature. This seemed expedient and right and had long been the practice of some branches of the Orthodox churches. I voted for it. Our committee recommended its passage and it became a new canon of the church with the approval of the House of Bishops. Perhaps I misunderstood and "read in" an interpretation I

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*The Ven. Charles D. Braidwood, retired Archdeacon of Michigan, lives in Lapeer, Mich.*

personally felt reasonable but I feel certain the canon passed the House of Deputies with the *crisis* situation as its powerful argument. "I was there, Charlie," and I feel certain in these two instances at the time of the passage of these two canons, they very well might not have passed except for the good reasons already expressed. The Rev. Canon J. William Robertson of the Diocese of Northern Michigan was the able chairman of the committee at the time.

When I visit or worship in parishes and missions and see *flocks* of chalice-bearing lay persons, I am disturbed for in my opinion the *intent* of the canon is not known or is forgotten or is being betrayed and the office of deacon is being usurped. Likewise, when I hear of proposals to ordain local lay persons to be "sacramental priests" in dioceses where expressways are numerous or transportation adequate and there is an abundance of regularly trained priests, I think the legitimate *intent* of the canon is either forgotten, is not realized, or the canon is being used contrary to the reason for its adoption.

Once in discussing the problem of the administration of the Holy Communion to non-confirmed persons, I was reminded by a very wise theologian (who happened also to be a bishop) of the importance of *intent*. In the 1928 Book of Common Prayer the rubric said that a person was not to be admitted to the Holy Communion until he was "ready and desirous of being confirmed." The intent of the rubric was to insure that when bishops were negligent in their visitations and persons had been prepared for confirmation and wanted to be confirmed — know what they were doing when they received the holy sacrament — the prepared persons could receive the sacrament. By their training and desire to be confirmed, the intent of the rubric had been fulfilled and therefore the rubric had already been implemented.

I am wondering if that principle does not work in reverse? If the *intent* of a canon is forgotten, neglected, or ignored should the canon be used? Its purpose is *not* being fulfilled.

I have written this article merely because I was there and I know the arguments that legitimately caused the passage of these two particular canons and I feel that to fail to realize the *intent* of the canons can lead or has led to excesses that were never contemplated and these excesses endanger the essential discipline of the church.

Feeling as I do about the importance of intent, I have revised an old limerick.

"Two canons had a hopeful beginning.  
The Church spoiled them both by abusing.

We trust that the story  
Will end in God's glory;  
But presently, it's all most confusing!

# Acceptable Sacrifice

There is but one way for sinners  
to please God and that  
is by changing their attitudes. . . .

By GEORGE W. WICKERSHAM II

For thou desirest no sacrifice, else would I give it thee, but thou delightest not in burnt offerings. The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise."

These beautiful words, so deeply etched in our memories; refer to the ancient custom of offering animal sacrifices as atonements for personal sins: "the blood of bulls and of goats." The psalmist realized that this practice, however well accepted by society, must nevertheless be rejected by the Almighty. You cannot buy off the Deity. He is not interested in deals. He is interested only in you.

There is but one way for sinners to please God and that is by changing their attitudes: by being deeply sorry for their sins. When iniquity is involved, the one sacrifice pleasing to God is indeed a troubled spirit: a broken and a contrite heart.

But there is another sort of sacrifice which we are called upon to offer, so different from the one mentioned by the psalmist that we wonder why it is called by the same name. I refer to the sacrifice of neighborly love: "agape."

The sacrifice of love is detailed in the great parable of the Last Judgment found in St. Matthew. In this vivid vision the Son of Man turns to the right

and welcomes them into the Kingdom: "For I was an hungred, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me" (Matt. 25:35-6).

Here is the ultimate sacrifice, the one basically pleasing to God: to love one another. The offering of this sacrifice, according to the parable, separates the sheep from the goats. But there is a most important aspect of this sacrifice and it is the one most frequently overlooked. The parable makes it crystal clear that this sacrifice is acceptable only when those who are making it are unaware that they are doing so. "Lord," they asked, "when we saw thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?"

The righteous had done whatever they had done simply because they had wanted to. Like the Good Samaritan, they had had no thought of reward. To them, therefore, were addressed those marvelous words: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I always like to couple this message with another judgment scene in St. Matthew — the one in which Jesus says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out

The Rev. George W. Wickersham II is rector emeritus of St. Luke's Church, Hot Springs, Va.



devils? and in thy name done many wonderful works? and then I will profess unto them, I never know you...." Harsh! Here were people who had offered many sacrifices, sacrifices which ordinarily would have been highly acceptable. However, these sacrifices were rejected: they had been offered consciously.

St. Paul, in his matchless chapter in First Corinthians, speaks of sacrificing all of one's goods to feed the poor, but he adds that without love the sacrifice is vain. Love, he states, "seeketh not her own." Those rejected in that other judgment were rejected because they were seeking exactly that. Their goal was their reward.

The paradox of sacrifice, then, is that it is acceptable only when it is not sacrifice.

The sublime wisdom, the incomparable teaching of these great passages notwithstanding, it is still necessary to add some rather pedestrian comment before we summarily dismiss the thought of making any effort to please the Lord. The fact remains that regardless of the best of attitudes and the loftiest of intentions, the desired actions, the holy sacrifices, simply do not proceed automatically.

Dad really wants to take little Johnny to a double-header at the ball park. He is vaguely aware also that here is one activity in which what he ought to do and what he wants to do actually coincide. But when will he do it?

Mom knows how much it means to Aunt Susan to have visitors at the nursing home at Fairwood Acres. Little Mary likes to go too: she likes Aunt Susan and likes to see the ducks on the pond. But it has been months and months since they last went.

And Uncle George has been meaning to send \$100 to the Presiding Bishop's Fund for World Relief for six months now, but somehow there is always something else for Uncle George to buy first.

The point being that no matter how much you are moved by the Holy Spirit to do something, you still have to administer a slight push yourself. Indeed, it often has to be a bit more than slight. When there are social issues to be faced, community evils to be confronted, human needs to be filled, personal temptations to be resisted, cooperative work to be done - at such times the effort required may be enormous. More often than not, we just do not make it.

Some years ago, a friend who used to visit our church from time to time began to write to me as to what should be done to improve the building, to spruce up the parking lot, to beautify the grounds, etc. I parried his thrusts for a year or two, but then finally wrote, "O.K. We are going to do it: just as you recommend. How about a check?" Almost by return mail I got, "No check from here. There's plenty of money in the parish!"

We really are just baby-Christians, most of us. We have only the vaguest notion of what it means to follow the Master.

In Gethsemane Jesus made up his mind as to what he was going to do and, by all that is holy, he did it. One might say, and perfectly truthfully, that he would have been most unhappy doing anything else. We simply cannot imagine his doing anything else. He was only doing what he wanted to do. But the thought of doing it still drew great drops of blood from his furrowed brow.

There just is this aspect of the matter of acceptable sacrifice. Isaac Watts about covered it:

Must I be carried to the skies

On flowery beds of ease

While others fought to win the prize,

And sailed thro bloody seas?

Human nature being what it is, we have to remind ourselves, and remind

ourselves constantly, that the call of the Divine Spirit is always matched in intensity by the call of the "old man." Indeed, the struggle never ceases: Spirit against flesh, flesh against Spirit. I, and I only, decide which will prevail. When I make no decision, which I am so apt to do, the flesh prevails by default. The acceptable sacrifice simply is not made. Then it is that I must make the psalmist's sacrifice: that of a broken and a contrite heart. If I fail with that also, neither the blood of bulls nor of goats, nor the bestowal of all my goods to feed the poor, will be of any avail. As St. Paul put it, "I am nothing."

Therefore sacrifice, deliberate sacrifice, is still important: of love, or else of contrition, but preferably of love. In either case, if it represents one's inmost and deepest emotions, if it springs from the heart, if it means business, then it is, we are assured, an acceptable sacrifice.

## Teach Me to Die

### O God

- teach me to die to **ANGER** which divides nation from nation, race from race, class from class, family from family - and rise to that **FORGIVENESS** which unites, restores and knits heart to heart.
- teach me to die to **COVETOUS** desires - to possess what is not my own - and rise to **GENEROSITY** that is patient and content to work and achieve its goals and dreams.
- teach me to die to **GLUTTONY** which exploits the labors of others and lays waste the earth - and rise to **TEMPERANCE** that honors and conserves the blessings of men and creation.
- teach me to die to **ENVY** of the welfare and happiness of others - and rise to **LOVE** that seeks not its own and is not selfish or rude.
- teach me to die to **SLOTH** which ignores the call and the needs of others - and rise to **DILIGENCE** in service that dignifies life and glorifies Thy Name.
- teach me to die to **LUST** which would use for ignoble ends the bodies and lives of men and women - and rise to **PURITY**, the crown of all virtues, in my body, soul and spirit.

### O God

- teach me to die to **PRIDE** which trusts only in myself - and rise to **HUMILITY** and my need of the power of The Resurrected Life which you have given us through Jesus Christ our Lord.

Amen.

James D. Furlong

# EDITORIALS

## Alternatives for Theological Education

**W**e welcome a new organization within the church, Education and Trainers for Ministry [p. 8]. As a formal association, this has grown out of a group of people who have met together from time to time for several years to assist each other in developing the talents, skills, and knowledge of persons preparing for ordination as deacons or as priests, or for service in lay roles of leadership. ETM shares certain interests, and has some overlap in membership, with several other groups and movements, such as *Sindicatores*, the National Association for a Self-Supporting Active Ministry, *New Directions for Churches in Small Communities*, *Theological Education by Extension*, the National Center for the Diaconate, the National Institute for Lay Training, and others. All are concerned with equipping members of the church, and especially mature adult members, to carry out the ministry and mission of the church within the frustrating and wonderful world within which God has placed us.

Some may see this as an attack on the established seminaries or as a criticism of their curricula. "If the seminaries wouldn't spend all their time teaching Greek and ancient history, we wouldn't need these new schools . . . If the seminaries would make lay students feel welcome, we could get rid of these diocesan programs." Such statements reflect a profound misunderstanding of the questions being raised by ETM and others.

Serious supporters of diocesan, regional, and local programs for theological study are by no means asking the accredited seminaries to give up the study of demanding academic disciplines. On the contrary, organizers of such programs are more likely to bewail the fact that the average seminary graduate does not have enough of the traditional disciplines in order to be able to teach such subjects effectively to others. Where a team of priests and deacons ordained under Canon 8 are working, it is crucially important to have other people available with the traditional academic resources. If several lay readers wish to study the Epistle to the Colossians (to take a current example from the lectionary) they deserve the leadership of someone with informed knowledge. Is the average priest able to handle this short biblical book? Nor is it any answer to say that serious lay people should be able to go to seminary for a year or two. If that was a real option, the seminaries could not accommodate the numbers. Nor could they do their own proper work if they were constantly disrupted by newcomers.

New programs for ministry, irrespective of whether they fly under the banner of "education" or "training," are indeed a challenge to the established seminaries — a challenge not to dilute or compromise their scholarship, their pastoral demands, or their life of prayer. Let their graduates be disciplined professionals, tough enough and sensitive enough to work effectively and creatively with the burgeoning talents and interests showing themselves in various quarters of the church

today. Meanwhile, the seminaries are not, in fact, the only sources for intellectual leadership. It is salutary to recall that such men as the late Canon Theodore Wedel, or Professor Chad Walsh, or Dr. William Pollard, or the late Dr. Gilbert Doane, and many other distinguished clergy, have come into the priesthood through other routes.

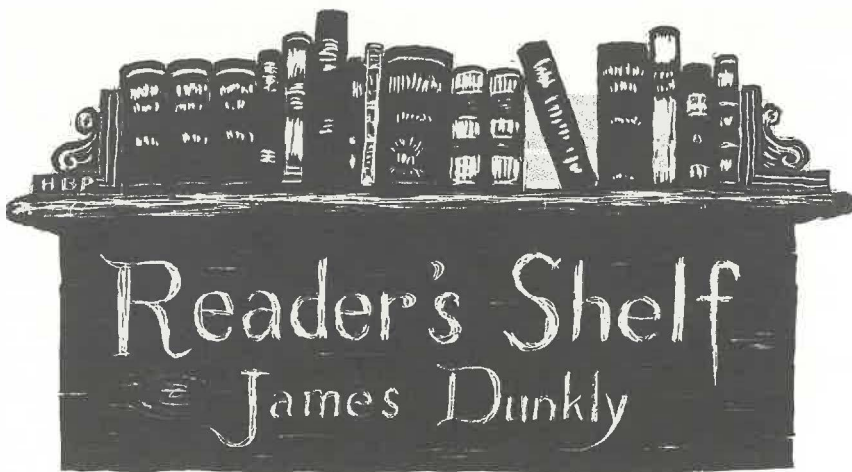
## Pilgrim from Canterbury

**I**n England the new Archbishop of Canterbury, Robert Runcie, has been receiving a good deal of heckling because he recently participated in a pilgrimage to Walsingham, site of the English shrine of St. Mary [TLC, July 6]. In America, a great many of us would be interested in visiting a medieval shrine, if we had any here to visit. Pious Americans, of all schools of thought, have long considered visits to any of the ancient churches of Great Britain as something of a pilgrimage. Why all the excitement?

The medieval shrine at Walsingham centered around a tiny one-roomed house believed to be an exact replica of the home of the Blessed Virgin at Nazareth. Destroyed in the 16th century in a disgraceful manner, it was restored by Anglicans in the present century and pilgrimages have resumed. In the second quarter of this century Walsingham became a center for "advanced churchmanship" — a kind of piety largely patterned on the Counter-Reformation spirituality of Italy, Spain, and France. Indeed, the emphasis on the role of our Lord's Blessed Mother in the redemption of the world, as expressed at Walsingham, may sometimes have been beyond the limits of Anglican theology. On the other hand, the disregard of St. Mary in some other quarters of the church has no justification in classical Anglican theology either. In any case, visitors at Walsingham, whether they be tourists or pilgrims in the formal sense, are not compelled to subscribe to any non-Anglican doctrines. Nor is there anything wrong with pilgrimages as such. Their suppression in England in the 16th century did not stem from Anglican theology, but from the fear Tudor monarchs had of peasants and other unreliable persons traveling about the countryside. (After all, they might get democratic ideas!) If Walsingham is viewed from the perspective of a more positive Evangelical theology, the symbolism of the church as a house, the home of a family, where the Incarnate Word manifests himself among his people, has great significance. The dramatic expression of this concept in a particular place is by no means without value.

We hope that Archbishop Runcie will visit many places where he finds a living and vital faith being expressed. We will trust him to go where he pleases. He is a good enough theologian, we hope, to keep out of trouble. Associating himself with lively and demonstrative church people is certainly preferable to confining himself to the obsolete formalities of English court religion. We would say the same for other Anglican pilgrimages, including our own in this country.





**FREEDOM FOR MINISTRY.** By Richard John Neuhaus. Harper & Row. Pp. xiii and 232. \$8.95.

One of the most significant books on the theology of ministry to appear in the last several years, grounded in serious ecclesiology and in serious ascetics. The author has been a parish clergyman (Lutheran) in New York City for many years; he is widely known as a leader in ethical, theological, political, and ecumenical discussions.

**THE WISDOM OF SOLOMON: A New Translation with Introduction and Commentary.** By David Winston. Doubleday. Pp. xxiv and 360. \$14.

The Apocrypha have long received short shrift from the commentators, but at last the Anchor Bible is beginning to come to the rescue. This latest addition to the series treats one of the Apocrypha's particular treasures, the Wisdom of Solomon. The translator-commentator teaches at the Graduate Theological Union in Berkeley, California. This book will surely take its place immediately as the standard treatment of the Wisdom of Solomon in English.

**PECULIAR TREASURES: A Biblical Who's Who.** By Frederick Buechner, with illustrations by Katherine A. Buechner. Harper & Row. Pp. x and 181. \$7.95.

Biblical dictionaries were never like this! Buechner, the preacher/novelist who surely needs no introduction, offers here his pungent reflections on more than 125 of the Bible's people (and one whale). Sample: "Sarah and her husband had had plenty of hard knocks in their time, and there were plenty more of them still to come, but at that moment when the angel told them they'd better

start dipping into their old age pensions for cash to build a nursery, the reason they laughed was that it suddenly dawned on them that the wildest dreams they'd ever had hadn't been half wild enough." Good stuff for preachers and hearers alike: enjoy, enjoy.

**GENESIS, EXODUS, LEVITICUS, NUMBERS.** By Foster R. McCurley. Fortress. Pp. 128. \$3.95 paper.

Another entry in the very helpful Proclamation Commentaries, this volume is by the general editor of the series, who is professor of Old Testament at Lutheran Theological Seminary in Philadelphia. How these four books can enrich Christian preaching is very much kept in mind throughout.

**THE WORLD SUNDAY SCHOOL MOVEMENT: The Story of a Broadening Mission.** By Gerald E. Knoff. Seabury. Pp. xiv and 283. \$14.50.

About 200 years ago, Robert Raikes started the first Sunday school (in Gloucester, England); this book seeks to tell the story of the movement Raikes began, a movement that is particularly important in American religious history. Knoff directed the Division of Christian Education of the National Council of Churches for many years.

**INTO DENOMINATIONALISM: The Anglican Metamorphosis.** By William H. Swatos, Jr. Society for the Scientific Study of Religion. Pp. xiv and 114. No price given; paper.

This second entry in the Society's Monograph Series, by an Episcopal priest, has to do with the distinction between "church" and "sect," taking as a

case in point the transition that Anglicanism in this country underwent in moving from being an outpost of the state church to being one among many options, all with equal status. Attention is also given to the English and Scottish situations. The book grows out of a 1973 dissertation in sociology at the University of Kentucky.

**THE BOOK OF LEVITICUS.** By Gordon J. Wenham. Eerdmans. Pp. xiii and 361. \$9.95.

Part of the New International Commentary on the Old Testament, this is a detailed commentary in a somewhat conservative-evangelical mode but with considerable attention to scholarship from outside that tradition. Wenham, who lectures in Semitics at Queen's University, Belfast, has as his aim an explication of Leviticus that is not entirely dependent upon any one approach to matters of introduction (though he prefers an early date himself).

**POPULATION PERILS.** Edited by George W. Forell and William H. Lazareth. Fortress. Pp. 63. \$2.25 paper.

Part of a new Fortress series called Justice Books, this volume includes a general essay on the population problem (by Paul Lutz), a guide to preaching on historical disasters and final judgment from cycles A and B of the Lectionary (by Foster McCurley and John Reumann), theological essays on the population crisis (by Arthur Dyck and Elizabeth Bettenhausen), notes on recent literature, and a concluding short essay by Forell.

### Books Received

**CATHOLICISM AND MODERNITY: Confrontation or Capitulation?** By James Hitchcock. Seabury. Pp. 250. \$12.95.

**THE STRUGGLING DISCIPLE: Meditations on Peter, the Fisherman.** By Richard L. Rustad. Collins. Pp. 96. \$3.95 paper.

**CARE AND MAINTENANCE FOR THE CHRISTIAN LIFE.** By William L. Blevins. Word. Pp. 116. \$6.95.

**FAITH AND PROCESS: The Significance of Process Thought for Christian Faith.** By Paul R. Spohnheim. Augsburg. Pp. 351. \$12.50.

**CHRISTIAN LIFE PATTERNS: The Psychological Challenges and Religious Invitations of Adult Life.** By Evelyn Eaton Whitehead and James D. Whitehead. Doubleday. Pp. 216. \$8.95.

**LIVING TOGETHER ALONE: The New American Monasticism.** By Charles A. Fracchia. Harper & Row. Pp. 186. \$5.95 paper.

**STRUGGLE AND FULFILLMENT: The Inner Dynamics of Religion and Morality.** By Donald Evans. Collins. Pp. 238. \$10.95.

**THE BATTLE FOR THE AMERICAN CHURCH.** By George A. Kelly. Doubleday. Pp. 513. \$14.95.

**I HAVE KEPT THE FAITH: The Life of the Apostle Paul.** By Emil G. Kraepling. Rand McNally. Pp. 320. \$4.95 paper. Reprint of 1965 edition.

# CLASSIFIED

## CHRISTIAN EDUCATION

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## WANTED

BOOK: Thornton, Martin, "English Spirituality": London SPCK, 1963. William Clowes, Ltd., London, Beccles. Rev. Joseph Byrne, 4960 E. Donald Ave., Denver, Colo. 80222.

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

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# PEOPLE and places

## Appointments

The Rev. D. Clifton Banks is curate, St. Michael and All Angels Church, Stone Mountain, Ga. 30083.

The Rev. Betsy B. Bennett is part-time deacon assistant at St. Paul's Church, 1071 Pajaro St., Salinas, Calif. 93901.

The Rev. Dr. Carl G. Carozzi is rector/headmaster, All Saints' Episcopal Church and Day School, 6300 North Central Ave., Phoenix, Ariz. 85012.

The Rev. Canon David M. Chamberlain is canon educator at the Cathedral of St. Philip, Atlanta, Ga.

The Rev. William D. Chapman is rector, Trinity Church, 600 North Euclid, St. Louis, Mo. 63108.

The Rev. Charles H. Christopher, Jr. is rector, Calvary Church, Golden, Colo.

The Rev. Donald B. Clapp is vicar of the Church of the Holy Spirit, Cumming, Ga.

The Rev. Richard H. Downes is headmaster, Cathedral School for Boys, 1275 Sacramento St., San Francisco, Calif. 94108.

The Rev. Harold J. Dwyer, Jr. is rector, Calvary Church, 954 Avenue C, Bayonne, N.J. 07002.

The Rev. Ralph E. Evans, Jr. is curate, St. Mary's Church, Wayne, Pa.

The Rev. Peter J. Gorday is assistant to the rector, St. Luke's Church, Atlanta, Ga.

The Rev. Quinland R. Gordon is clergy deployment officer of the Diocese of Atlanta.

The Rev. David M. Gracie is chaplain, Temple University, Philadelphia, Pa.

The Rev. Robert H. Grindrod is vicar, St. Thomas Mission to the Deaf, St. Louis. Add: 1210 Locust St., St. Louis, Mo. 63103.

The Rev. Thomas R. Halkett is assistant to the rector, Church of the Redeemer, Bryn Mawr, Pa.

The Rev. Carl R. Hansen is rector, St. James Church, P.O. Box 823, Paso Robles, Calif. 93446.

The Rev. Bert H. Hatch is priest-in-charge, St. Clement's Church, Canton, Ga.

The Rev. Llewellyn M. Heighman, Jr. is vicar, St. Barnabas Church, Coates and Hagood Sts., Moberly, Mo. 65270.

## Ordinations

### Priests

Atlanta - Beverley C. McEachern, assistant, St. Thomas' Church, P.O. Box 5204, Columbus, Ga. 31906.

California - Teresa Ebel, part-time assistant, Our Saviour's Church, 1111 Harrison St., Oakland, Calif. 94607. Mark D. Stuart, assistant, Calvary Church, 532 Center St., Santa Cruz, Calif. 95060.

Colorado - Mark David Meyer, curate, St. Joseph Church, Lakewood, Colo. Add: 234 Cook St., Denver 80206. Frederick William Meyers, vicar, St. Matthew's Mission, P.O. Box 292, Parker, Colo. 80134.

Los Angeles - Darryl Kyong Ho Lee.

Upper South Carolina - Richard Gill Elliott (for the Bishop of Lexington) assistant, Holy Trinity Church, 116 Seneca Road, Clemson, S.C. 29631.

West Virginia - George Henry Glazier, Jr., assistant rector, St. Matthew's Church, P.O. Box 508, Wheeling, W.Va. 26003. George Frank Kahle, curate, St. Matthew's Church, Charleston. Add: 2111 Stratford Road, South Charleston, W.Va. 25303. Charles Christopher Thompson, vicar, St. John's Church, P.O. Box 558, Ripley, W.Va. 25271. James Edward Waggoner, Jr., rector, Calvary Church, P.O. Box 459, Montgomery, W.Va. 25136.

### Deacons

Atlanta - Roger Ard, deacon-in-charge, St. Matthias Church, Toccoa, Ga. John Brackett, deacon-in-training, St. George's Church, Griffin, Ga. Gregory

Frost, deacon-in-training, St. Peter's Church, Rome, Ga. Bertie Pittman, deacon-in-charge, St. Timothy's Church, Calhoun, Ga.

Central New York - Barbara Teeter, ministry in the Syracuse metropolitan area. Add: 96 East Genesee St., Skaneateles, N.Y. 13152. Jacqueline Schmitt, ministry in the Syracuse metropolitan area. Add: St. Mark's Church, 1612 W. Genesee St., Syracuse, N.Y. 13204.

Massachusetts - Susan (Caudill) Skinner, assistant, Emmanuel Church, Webster Groves. Add: 363 South Gore Ave., Webster Groves, Mo., and on chaplain's staff, Deaconess Hospital, St. Louis, Mo. 63119.

Mississippi - Jerry Allan McBride, curate, St. James' Parish, 3921 Oak Ridge Dr., Jackson, Miss. 39216. Lowell Edward Grisham, Jr., curate, Trinity Parish, 305 S. Commerce, Natchez, Miss. 39120. George Stennis Watson, curate, Holy Trinity Church, P.O. Box 24, Vicksburg, Miss. 39180.

Montana - La Rae Jordan Rutenbar, to pursue further studies in Clinical Pastoral Education Program, Cincinnati, Ohio.

Nebraska - John Edward Cannell, part-time assistant, Church of the Holy Trinity, Lincoln. Add: 2620 Surrey Court, Lincoln, Neb. 68512. A.D. Vanarsdoll, part-time assistant, Church of the Holy Trinity, Lincoln. Add: 6001 "A" St. 68510.

Northern Indiana - Jeffrey Lee Hamblin, assistant, Christ Church, Gary, Ind. Add: 565 Adams St., Gary 46402. David Warren Yancey, Nashotah House, Nashotah, Wis. 53058.

Upper South Carolina - James A. Patrick. Stephen Freeman.

West Virginia - George Curwood Allen, part-time deacon-in-training, Memorial Church of the Good Shepherd, Parkersburg. Add: 1716 Lawrence St., Parkersburg, W.Va. 26101. Ronny Warren Dower, full-time deacon-in-training, St. John's Church, 3000 Washington, Blvd., Huntington, W.Va. 25705. William Mac Flowers, full-time deacon-in-training, St. Paul's Church, 2564 National Rd., Wheeling, W.Va. 26003. Robert Aulton Goodrich, Jr., full-time deacon-in-training, Zion Church, 221 E. Washington St., Charles Town, W.Va. 25414. James Edward McCoy, part-time deacon-in-training, St. Luke's Church, Charleston. Add: 4429 Liberty Lane, Charleston, W.Va. 25312. Edward James Mills, III, full-time deacon-in-training, Christ Church, Clarksburg. Add: P.O. Box 1492, Clarksburg, W.Va. 26301. William Grover Starkey, part-time deacon-in-training, Christ Church, Clarksburg. Add: 1547 Farland Ave., Clarksburg, 26301. Elizabeth May Weatherwax, part-time deacon-in-training, St. Barnabas' Church, Bridgeport. Add: 721 Hall St., Bridgeport, W.Va. 26330.

Western Michigan - Scott J. Anderson. Timothy B. Thomas, assistant, Church of Our Saviour, 530 West Fullerton Parkway, Chicago, Ill. 60614.

## Received

Chicago - Valentine John Littman, received into the diaconate from the Roman Catholic Church, non-stipendiary assistant at St. James' Cathedral, Chicago.

## Resignations

The Rev. Edward M. Copland, associate rector, St. Matthew's Church, Evanston, Ill.

The Rev. Arthur R. Steidemann, from Grace Church, Kirkwood, Mo. and vicar, St. Thomas Mission for the Deaf. He will become executive secretary of the Episcopal Conference of the Deaf. Add: 429 Somerset, Webster Groves, Mo. 63119.

## Change of Address

The Rev. Michael De Vine, 47 E. Linwood Ave., Maple Shade, N.J. 08052.

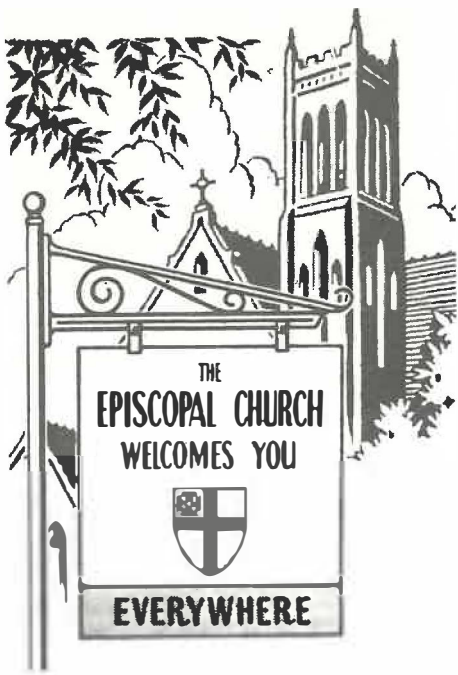
The Rev. H. Paul Osborne, P.O. Box 176, Garrison, Ky. 41141.

The Rev. Dudley D. Pendleton, 914 Landmark One, Cherry Hill, N.J. 08034.

The Rev. John P. Tederstrom, 3309 Linnet Rd., Louisville, Ky. 40213.



# SUMMER CHURCH SERVICES



## AUBURN, ALA.

**HOLY TRINITY** Church Dr. (Off S. Gay)  
The Rev. William P. McLemore, r 2 mi. south of I-85  
Sun 8, 10; Wed 10

## ALAMEDA, CALIF.

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

## LA JOLLA, CALIF.

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

## ROSS, CALIF.

**ST. JOHN'S** Lagunitas & Shady Lane  
The Rev. J. Barton Sarjeant, r; the Rev. Bavi R. Moore; the  
Rev. Robert B. Moore; the Rev. Malcolm H. Manson; the  
Rev. Trevor Hoy  
Sun Masses 8 & 10; MP 10 (4); Thurs 8 H Eu; Wed 8:30 MP

## SAN DIEGO, CALIF.

**ST. LUKE'S** 3725 - 30th St.  
The Rev. H.G. Secker, r; the Rev. M.B. Williams, c  
Sun 8 Eu, 10 Eu (1S, 3S, 5S); MP (2S, 4S); Wed 11:30 Eu &  
HU; Fri 5, C; 5:30 Eu

## SANTA CLARA, CALIF. (and West San Jose)

**ST. MARK'S** 1957 Pruneridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,  
the Rev. Maurice Campbell, the Rev. Richard Leslie, the  
Rev. Frederic W. Meahger  
Sun HC 8 & 10; Wed HC & Healing 10.

## DURANGO, COLO.

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

## LAKEVILLE, CONN.

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

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. H. Stuart Irvin, D.Min.  
Sun H Eu 7:30, Service & Ser 9:30 & 11:15 (H Eu 1S & 3S).  
Daily 10

## ST. PAUL'S 2430 K St., N.W.

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

## COCONUT GROVE, MIAMI, FLA.

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

## ORLANDO, FLA.

**THE CATHEDRAL CHURCH OF ST. LUKE**  
130 N. Magnolia Ave., downtown, off I-4, near Disney World  
The Very Rev. O'Kelley Whitaker, dean  
Sun Eu 8, 10, 6; Daily Eu 12:05 ex Sat 8

## WEST PALM BEACH, FLA.

**ST. DAVID'S-IN-THE-PINES**, Wellington  
465 W. Forest Hill Blvd. 33411  
The Rev. John F. Mangrum, D.H.L., S.T.D.  
Sun HC 8 & 9:30; Wed & HD 8; Daily Offices 8 & 5

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues  
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

## SPRINGFIELD, ILL.

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

## BALTIMORE, MD.

**ST. JOHN'S, Mt. Washington** 1700 South Rd.  
The Rev. Arthur R. Lillcropp III, r  
Sun H Eu 9:30. Wed H Eu 6:15, 7:30. Summer Forum; Thurs  
11

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

**ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. Gen. Hospital  
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

## GREAT BARRINGTON, MASS.

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

## WELLESLEY, MASS.

**ST. ANDREW'S** Denton & Washington  
The Rev. J.R. MacColl III, D.D., r  
Sun 8 & 12 HC; MP 10 2S & 4S, HC 10 1S & 3S

## DETROIT, MICH.

**CATHEDRAL CHURCH OF ST. PAUL**  
4800 Woodward Ave. at Warren  
The Very Rev. Bertram Nelson Herlong, dean  
Sun HC 8, 9, 11, Sung Eu & Ser 9, 11. Daily HC noon.

## MARINERS' 170 E. Jefferson

In Civic and Renaissance Centers  
Sun HC 8:30 & 11; Thurs 12:10

## TROY, MICH.

**ST. STEPHEN'S** 5500 Adams Rd., Opposite Westview  
The Rev. Dr. Carl Russell Sayers, r; the Rev. Sherry Rae  
Mattson, ass't  
Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 H Eu,  
sermon, Bible study. Holy baptism by appt, reconciliation  
of a penitent by appt

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed  
9:15. Matins 6:45, EP 5:30; C Sat 5

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz  
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

## ATLANTIC CITY, N.J. 08401

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

## HACKENSACK, N.J.

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

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. G. H. Bowen, r; the Rev. J.C. Holland III, c  
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

## TRENTON, N.J.

**TRINITY CATHEDRAL** 801 W. State St.  
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

## WILLINGBORO, N.J.

**CHRIST THE KING** 40 Charleston Rd.  
The Rev. Samuel L. Koons, Jr., r; the Rev. Frederick Dun,  
the Rev. Canon William P. Scheel, the Rev. William Speer  
Sun Eu 8 & 10, 6; Wed Praise & Healing Eu 7:30

## ALBUQUERQUE, N.M.

**CATHEDRAL CHURCH OF ST. JOHN** 4th & Silver SW  
Sun 8, 9, 11 Eu; Mon, Wed, Fri, Sat 12:05 Eu; Tues, Thurs 10  
Eu

## ALBANY (Capital District), N.Y.

**ST. JUDE'S MISSION OF THE DEAF**  
HC 2 Sun, signed & spoken (meeting at)  
St. Michael's Church, Colonie, N.Y.

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

*Continued on next page*

# SUMMER CHURCH SERVICES

(Continued from previous page)

## GARDEN CITY, N.Y.

**CATHEDRAL OF THE INCARNATION**  
Cathedral Ave. at Fifth St.  
The Very Rev. Robert V. Wilshire, dean  
Sun: 8, 9, Ch S 9; 11:15 chapel; 11:15 nave. Wkdays: Mon 8;  
Tues noon; Wed 8 & 10; Thurs 8; Fri 8; Sat 9. SPECIAL  
MUSIC program by announcement.

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

**ST. JAMES OF JERUSALEM** West Penn & Magnolia  
1880-1980 Our 100th Year  
Marlin L. Bowman, v; Glenn A. Duffy, ass't; G. Daniel Riley,  
ass't  
Sun MP 9:40, Sol Eu 10; Sat EP & Ev 5

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 3. Daily MP & HC  
7; Ev 3:30 Cathedral Choristers 3:30, Tues, Wed, Thurs.  
Wed HC & healing 12:15.

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

**EPIPHANY** 1393 York Ave., at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles; J. Kimmey; J. Pyle  
Sun 8, 10:30, 12:15; Wed 6:30

**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  
Summer: Sun 8:30 Sung, 11 Low; Weekdays as anno

**JOHN F. KENNEDY INTERNATIONAL AIRPORT**  
**PROTESTANT/ecumenical CHAPEL** Center of airport  
The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Sung 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 8. Daily Mass  
7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6, Sat  
2-3, 5-8, 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. Mon-Fri MP 8, HC 8:15,  
12:10 & 5:30, EP 5:15; Tues HS 12:10. Church open daily to  
8

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Richard L. May, 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 Sts.  
The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes,  
d; the Rev. Canon Robert A. Jordan; Donald Ingram,  
org./chm.; Mrs. Robert A. Jordan, d.r.e.  
Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu  
12:05; Ev & HD anno

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

**ST. MARY'S OF THE HILLS** Main St. (nr. Bl. Rdg. Pkwy)  
The Rev. Robert J. McCloskey, Jr., r  
Sun Eu 8 & 10 (sung); Wkdy MP 12; Wed Eu 12:15

## BREVARD, N.C. (Dio. of WNC)

**ST. PHILIP'S** 317 E. Main St.  
The Rev. Merrill C. Miller, Jr., r  
Sun Eu 8 & 11 (1S & 3S), MP 11 (2,4 & 5S). Wed Eu 10:30

## CHARLEROI, PA.

**ST. MARY'S** 6th and Lookout (off Interstate 70)  
American Shrine of Our Lady of Walsingham  
The Rev. Keith L. Ackerman, SSC, r; the Rev. Jack V.  
Dolan, d  
Sun Mass 8:30, 11. Daily: as announced

## GERMANTOWN, PHILADELPHIA, PA.

**MEMORIAL GOOD SHEPHERD** 3820 The Oak Rd. 19129  
The Very Rev. Maurice A. Coombs  
Sun 8 HC, 11 MP & Ser (HC 1S)

## NEWPORT, R.I.

**TRINITY** on Queen Anne Square  
The Rev. Canon DL. Coyle, r; Bradley C. Davis, c  
Sun HC 8, 10 (1S & 3S), MP (2S & 4S); Wed HC 11; Thurs HC  
& HS 12; HD HC 8. Founded in 1698. Built in 1726.

## CHARLESTON, S.C.

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

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. Dr. Harvey G. Cook, r; the Rev. G.R. Imperatore,  
ass't  
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S &  
4S). Thurs HC 1. HD as anno.

## PAWLEYS ISLAND, S.C.

**ALL SAINTS PARISH, Waccamaw** River Rd.  
The Rev. D.F. Lindstrom; the Rev. A.S. Hoag  
Sun Eu 8, 10 (MP 2S & 4S), Wed Eu & HU 10

## NASHVILLE, TENN.

**ST. BARTHOLOMEW'S** 4800 Belmont Park Terrace  
The Rev. Chuck Murphy  
Daily Eu/breakfast/sharing 6:15. Sun 8 & 10:30, S.S. all  
ages 9:15

## BROWNWOOD, TEXAS

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

## DALLAS, TEXAS

**INCARNATION** 3968 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V.  
Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S.  
Barnett; the Rev. Canon Donald G. Smith, D.D.  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon.  
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

## FORTH WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 78107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## SAN ANTONIO, TEXAS

**ST. PAUL'S** East Grayson at Willow  
Fr. John F. Daniels, r  
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

## PETERSBURG, VA.

**ST. STEPHEN'S** 228 Halfax St.  
The Rev. Fr. H. Roy Thompson, r; the Ven. O. Harris, D.D.  
Mass: Sun 8 & 10 (Sol); Wed noon. MP Sun 10 2S & 4S

## RICHMOND, VA.

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

## SEATTLE, WASH.

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

## MADISON, WIS.

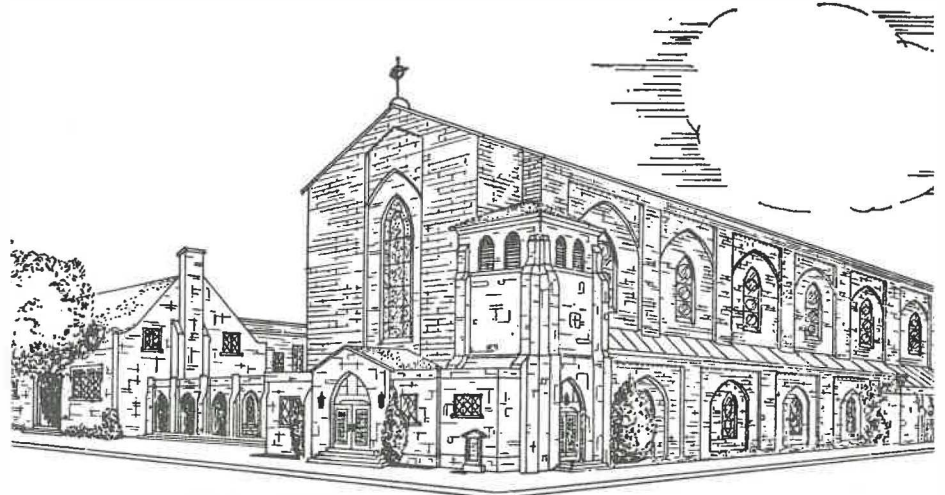
**SAINT DUNSTAN'S** 8201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## MILWAUKEE, WIS.

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

## PARIS, FRANCE (Junior Year Abroad Programs)

**THE AMERICAN CATHEDRAL IN PARIS**  
23 Ave. George V, 8m3  
The Very Rev. James R. Leo, dean; the Rev. Canon J.  
Douglas Ousley, the Rev. Canon David R. Holton; the Rev.  
John C. Fisher, hon. ass't  
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdays: H Eu 12:30  
(Wed 9:30)



St. John's Cathedral, Albuquerque, N.M.