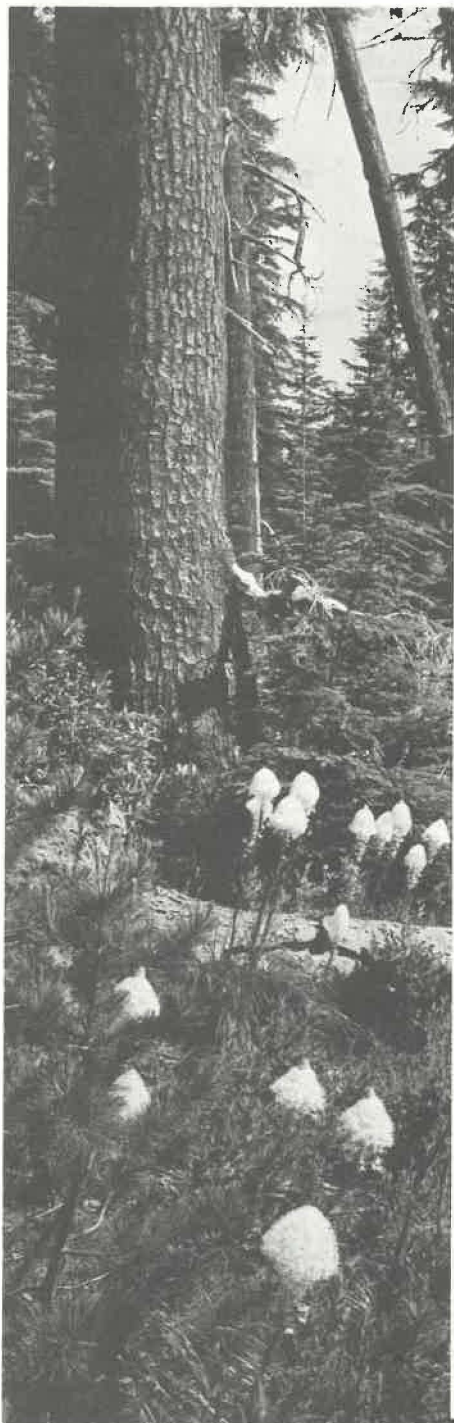


# THE LIVING CHURCH



## **Reality and Faith**

• page 8

## **The Forgotten Father of Sunday Schools**

• page 10

## **The Sacrament of Preaching**

• page 11

## **The County Fair**

• page 12

# The First Article

## THE LIVING CHURCH

Volume 181 Established 1878 Number 6

*An independent weekly record of the news of the Church and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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

The Rev. H. Boone Porter, editor and general manager; Eleanor S. Wainwright, assistant editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Jean Goodwin, people and places editor; Paul B. Anderson, associate editor; Warren J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

### DEPARTMENTS

Books	12	The First Article	2
Deaths	15	Letters	3
Editorials	12	News	6
People and Places	14		

### FEATURES

Reality and Faith	F. Earle Fox	8
The Forgotten Father of Sunday Schools	Richard Kew	10
The Sacrament of Preaching	G. Earl Daniels	11

### Board of Directors

Robert L. Hall, Milwaukee, president; Miss Augusta Roddis, Marshfield, Wis., vice president; the Rev. Kenneth Trueman, Wauwatosa, Wis., secretary; Warren J. Debus, Wauwatosa, Wis., treasurer; the Rev. Murray Trelease, Milwaukee; Jackson Bruce, Jr., Milwaukee; Carl J. Bohne, Jr., Wilmette, Ill.; William W. Baker, Lake Quivira, Kan.

### The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire; the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. Paul Reeves, Bishop of Georgia; the Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Very Rev. O.C. Edwards, Evanston, Ill.; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Rev. William H. Baar, La Grange, Ill.; the Rev. Robert Cooper, Nashotah, Wis.; the Rev. William E. Craig, Salina, Kan.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Robert L. Howell, Chicago, Ill.; the Rev. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. William S. Lea, Sarasota, Fla.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. George C. L. Rosa, Berkeley, Calif.; the Rev. Dudley J. Stroup, Tryon, N.C.; the Rev. Murray Trelease, the Rev. Kenneth Trueman; William W. Baker; Carl J. Bohne, Jr.; Jackson Bruce, Jr.; Peter Day, New York City; Robert L. Hall; Mrs. William Horstlick, Oconomowoc, Wis.; H. N. Kelley, Deerfield, Ill.; William L. McCowan, Milwaukee; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta Roddis; Frank J. Starzel, Denver.

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief source of news. THE LIVING CHURCH is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS. THE LIVING CHURCH cannot assume responsibility for the return of photographs. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

© The Living Church Foundation, Inc., 1980. All rights reserved. Reproduction in whole or part without written permission is prohibited.

I am fortunate in that the bus in which I ride to work in the morning goes past a lake. Not Lake Michigan, the huge inland sea which lies east of Milwaukee, but a smaller, more human sized lake, about twenty miles to the west. It is a long narrow lake, with a small town built around its northeast end. The main street, along which the bus proceeds, goes right along the shore for a quarter of a mile. On our left are the shops of the town and on our right is a narrow beach and the open water.

It is a beautiful sight at all times of the year. In the morning it is usually calm, with only the gentlest ripples. It stretches off into a broad body of water. Rising land, hardly high enough to call hills, line the sides of the lake. This time of year, all are covered with deep green oak trees. Here and there homes or summer cottages can be seen, and boat houses, piers, and boats at their docks make a succession of white spots along the edge of the water in the bright morning sun.

About two miles away, a small tree-covered island and a wooded peninsula narrow the lake. Beyond the narrows, the waters extend on further, gradually blurring in the distance to meet the grey-green of the low hills which form the horizon. Whatever the beauty of the nearer water, it is this distant vista which ultimately attracts the eyes. For

me, it is of course only a glimpse. The bus has soon rolled down the main street of the small town, picked up its few passengers, and sped on toward the highway to the city. Yet even this brief glimpse of a mysterious distance is always a rewarding sight.

The remote, the unattained, what is beyond — all this is an essential part of what we see as the beauty of the universe. It may be in looking at distant water or a mountain, or at the stars on a clear night, or perhaps penetrating into the dark depths of a cave. In the face of what is mysterious, we are made vividly aware that what we do not know so greatly exceeds what we do know. For the Christian, this is part of what we mean by seeing nature as God's creation, seeing it as transcending all that we understand, recognizing it as pointing to realities beyond itself and beyond ourselves.

Of course the further end of a small lake is not the mystery of the universe. After all, if I so desire, I can easily get into a car and drive to the far end and find out precisely what is there. Yet the appearance of mystery, even of small mysteries, does communicate to our minds an awareness of the larger mystery. As we acknowledge mystery, we open our consciousness to that mystery of all mysteries, the being of the Eternal God.

THE EDITOR



The sketches illustrating this column this month show Baw Baese Lake, Hillsdale, Mich., where the artist, Margaret Persbacher, resides and where her husband is rector of St. Peter's Church.



# LETTERS

## Processing Applicants

A loud *Amen!* to Fr. Northway [TLC, June 29]. It *does* become discouraging to be left hanging without word for long periods of time. Basic etiquette (to say nothing of Christian charity) *demand*s that applications be at least acknowledged. Eventually (I suspect) many good priests simply say "to hell with it," and as a result their services are lost. If they have families, then obviously the need to support those families makes the need of an answer (and also their own response) much more immediate.

If answering a glut of applications is a problem for search committees, may I suggest a procedure adopted by a local parish in their search for an organist/choirmaster: They simply drafted a mimeographed form letter. When applications were cut off, they then filled in the addressee's name, addressed and stamped an envelope, and sent it. This may not be the warmest or most personal way to deal with people, but at least they can be told in *some* way that we have at this time all the applications we can handle, thank you. Then applicants will know that they'd best forget this one and go on to something else.

Of course (to bring up an old argument all over again), I think part of the problem is the continual cranking out of scores of seminary graduates every year *and ordaining them without cure*. I'm not in favor of squelching vocations or frustrating the Holy Spirit, but it seems grossly unfair, both to seminarians and to clergy already in the field, to keep glutting the market this way. My own bishop insisted that I have a title before ordaining me deacon, and in many, many ways I'm grateful for that; it showed much wisdom. Perhaps it's time to revive the question of a moratorium on postulations for awhile.

(The Rev.) JOHN B. PAHLS, JR.  
Colorado Springs, Colo.

• • •

I would like to comment on the letter "Serious Problem" [TLC, June 29].

I can understand and sympathize with Fr. Northway in regard to his frustration in not receiving replies from bishops, vestries, Clergy Deployment officers, and others. Of course, this is especially difficult when one is trying to arrange for a suitable move or transfer.

Some years ago, I also engaged in correspondence with bishops of dioceses relative to openings that there might be. In some cases, I did not hear at all, while in others, replies were sent by secretaries.

The problem goes deeper than not

receiving replies from existing personnel or agencies. Clergy are notoriously bad for not keeping up with their correspondence, and this bespeaks a lack of courtesy and professionalism which would not be tolerated in other disciplines, especially the business world. Lack of response on the part of clergy especially, indicates that in their former ministries they did not write letters to parishioners in their bereavement, did not keep up with their normal correspondence, did not write letters of congratulations to those they married, did not write parents of children they baptized, etc. The whole scene is one of indifference and a lack of pastoral concern which naturally spills over into the Clergy Deployment field. Fr. Northway has every right to expect and receive responses to applications and other letters of inquiry and clergy everywhere should pay more attention to their role as well-mannered correspondents.

(The Rev.) JOHN R. NEILSON  
All Saints Church

Scotch Plains, N.J.

## States' Rights Church

We do not have an archbishop for the reason that we are essentially a states' rights church. William White was rector of Christ Church, Philadelphia, Bishop

of the State (not the diocese) of Pennsylvania, and Presiding Bishop. He was paid for only one of these jobs, and that was the parochial one. In 1789 bishops in the Episcopal Church were bishops of their respective states — sovereign entities both ecclesiastical and civil. Even the name *diocese* was originally suspect, and it took some time for its adoption.

There is a fairly easy way out of this. Rectors of larger parish churches could be made bishops. They could have the oversight of a few neighboring churches, perform episcopal functions, and be paid by their own parish church. Then we could have a few archbishops, about six or seven in number, who would be true metropolitans. And then the Presiding Bishop could become Primate.

Is not this the way the church functioned in its early centuries? Bishops and deacons were the paid "professionals." The presbyters were supported by their ordinary occupations. And the early popes in Rome were selected from that body of powerful deacons. And there is no evidence that they were ordained priest before they were ordained bishop.


If the title of Presiding Bishop is changed, it should not be an empty title. We did that with the provinces. Presiding Bishop is at least a fairly honest designation. I still hope that we might

## "THIS COULD BE THE BOOK TO SHAKE US LOOSE..."

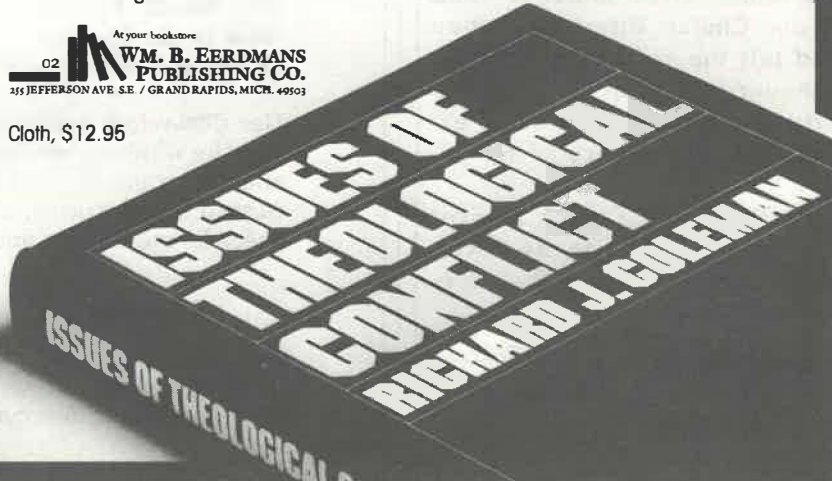
... from our parochial little debates and get us involved in issues that matter ... with people we need to be addressing."

— Clark H. Pinnock  
McMaster Divinity College

Drawing on the latest developments in theology, and taking into account such recent controversial works as Harold Lindsell's *The Battle for the Bible*, Martin Marty's *A Nation of Behavers*, and Richard Quebedeaux's *The Worldly Evangelicals*, Richard Coleman here provides a thoroughly revised and updated guide to the current theological scene.

At your bookstore  
02  WM. B. EERDMANS  
PUBLISHING CO.  
355 JEFFERSON AVE. S.E. / GRAND RAPIDS, MICH. 49503

Cloth, \$12.95



**ARE YOU A SINGLE PRIEST OVER THIRTY AND UNDER FIFTY — LOOKING FOR A CHALLENGE?**

There is an opening for you . . .  
At Father Garrett's Boys Ranch in Acton, California.

**THE NEED:** Someone to assist Father Garrett provide for the pastoral needs of older teenage boys and their families; especially, to serve as Dean of Boys.

The position requires someone dedicated to the task and willing to reside on campus.

**BENEFITS:** Your housing, transportation, and pension will be provided; also, an adequate stipend and extensive vacation periods.

(Though you may hesitate to respond, Let's Talk!)

Please contact me at area code 805, 273-3737, collect.

Latimer Garrett, Director

GIFTS • PARISH SUPPLIES • BOOKS  
CURRICULUM • CHURCH APPOINTMENTS

**MOREHOUSE-BARLOW CO.**

78 Danbury Road, Wilton, Conn. 06897  
Telephone: 203 762-0721



**VESTMENTS & PARAMENTS  
ALTAR LINENS  
ECCLESIASTICAL METALWARE  
CHOIR VESTMENTS  
CLERICAL CLOTHING**

COME IN, PHONE, OR WRITE FOR INFORMATION



2013 SANSOM STREET • PHILADELPHIA, PA 19103 • 215 564-6033

**VACATIONING?**

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

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

Subscribe to  
THE LIVING CHURCH  
one year ..... \$19.50

have a more effective restructuring that might give us an effective archbishop.

(The Rev.) JOHN MCKEE  
Church of the Advent

Madison, Ga.

**Voices in Pulpit**

As a person who sits on the other side of the pulpit, I wanted to respond to the many clergy who questioned and commented on "Where Have All the Cathedrals Gone?" [TLC, April 20] asking what do we do to bring "authoritative" voices to our pulpits:

We need "authoritative" voices in our pulpits today . . . not necessarily America's best brains speaking out on the issues of our day, but people of God called by the Spirit to proclaim Jesus Christ, the Word, to the millions who come before, not men, but God's throne of grace and say, "Sir, we would see Jesus."

Many seemingly incompetent people of their day have gone out in the power of his Word and the battle was the Lord's and a great witness to the world was won and his people edified.

Concerned Christians should certainly be good stewards of God's creation and frequently need that reminder, but I question the appropriateness of reflecting "upon the spiritual dimensions of ecological and environmental concerns" from the pulpit, especially as a steady diet. Maybe those "talks" would be bet-

ter saved for the Sunday ice cream socials in the parish hall.

The church today, as well as the unbeliever who may find himself seated in one of our pews, needs to hear God's law proclaimed with boldness in order to show us our sin, and then be led to the foot of the cross where we hear the Good News of Christ's atonement. Then God's people feast upon the Word made flesh, to whom God has given all authority in heaven and on earth, to be forgiven and strengthened in faith.

So we pray that God would grant unto his church his Holy Spirit, and the wisdom which comes from above. That as his Word comes to us, it may not be bound but have free course and be preached to the joy and edifying of Christ's holy people . . . that power and authority that can take dry bones and make them into living Christians . . . that in steadfast and growing faith we may serve him, and in his Name abide forever.

DANIEL LOZIER  
All Saints' Parish

San Diego, Calif.

**Keller Contact**

Your very fine Helen Keller story [TLC, June 22] had a very personal appeal to me, and for the following reasons:

Helen Keller's home town, Tuscumbia, Ala., was also my birthplace, in 1901.

**The Dusty Foot**

(St. Mary's Day, August 15)

The dusty foot of the brothel ad  
in the marble street at Ephesus  
and the marks of the charioteer —  
so bright in the Turkish sun that I shade my eyes.  
Coins clinked as buyers and sellers of love  
met and moved on  
when the silent ruin was a town.

Carving no trace in the stone,  
the unstained mother lived out her days  
close to the friend of her crucified son  
(buyer and seller in one) who paid in the coin of his blood.

Her dusty foot pressed this sand as mine does  
and the winds of her day blew the grains and the mark away  
and the grains, lighter than stone,  
carried her footprint, his ad for love,  
over the mountains and oceans and years.

Frances Mims

*The author visited Ephesus, site of the traditional home of St. Mary in her old age, in 1979. Readers may consult TLC Apr. 6, 1980 for description of archeological remains.*



My mother was for several years the principal of a girls' school in that town. So it happened that I was born at our home on the grounds of the Deshler Female Institute.

One of the pupils at the Institute was Mildred Keller, Helen's younger sister, so my mother knew the Kellers pretty well. I did not have that privilege, as we moved from Tuscumba when I was very young.

A final item: there was a young son, Phil Keller, and I have always understood that he was given the full name, Phillips Brooks, out of the Keller's gratitude for Bishop Brooks' influence on the young Helen. (This fact is so well covered in your Keller issue.)

Again, thanks for the article, and for all the material in every copy of *THE LIVING CHURCH*.

(The Rev.) FRANCIS P. FOOTE  
Burlingame, Calif.

### Lusitanian Church

In view of the news concerning the Lusitanian Church [TLC, July 13] the following may be of interest. I am a priest of the Episcopal Church. My wife and I went to Portugal not long ago to satisfy my own curiosity about the Lusitanian Church.

Aside from the bishop, all the clergy

are worker priests and the church depends on them for its existence and its continuity. Many of the priests are employed in the transportation business such as the airlines and railroads. Their theological training is supplied by seminaries outside the Lusitanian Church, augmented by the strong leadership of Bishop Pereira who manages to keep abreast of the latest developments in scholarship. Although Portugal is only 300 miles long, it has 500 miles of sea coast. The church is fairly well distributed over the whole country. Two parishes in Oporto in the north are the largest numerically in the denomination. Organizationally, the church is patterned after the Episcopal Church, with a central board handling diocesan funds. One could say the entire venture is a Christian work of love and the clergy truly Pauline in spirit for they receive no compensation from the church.

I visited several churches, usually with Bishop Pereira who was kind enough to drive me in his car. Instead of "the dog houses called churches" one might expect to find, those I saw were well equipped. The cathedral in Lisbon is a most impressive building, the former home of a disbanded religious order and antique by American standards. Even the recently constructed church in Vila Franca which Bishop Pereira runs as a

parish church is well situated, full of symbolism and devoid of that "struggling mission" look. The same thing can be said of the church at Setubal.

The most arresting feature, to one accustomed to a plural society and the tolerance that entails, is the religious bigotry of the Roman Catholic laity. Their bishops and priests joined the Lusitanians in the observance of their centenary. Yet I never found a single Portuguese, unless he was a Lusitanian, willing to say a good word about the church. If pressed for reasons, nothing more than a shrug would be given. At times, and in certain places, it was inadvisable for Bishop Pereira or for me, to appear in clerical dress. This unfortunate attitude did nothing to color the joy I shared with the several Roman Catholic congregations with whom I worshiped on Sunday mornings. Especially, I think of a Mass for English speaking foreigners in beautiful San Sebastian Chapel off the road between Estoril and Guinche and my long talk with the Irish priest after Mass. It was my last Sunday and it has become a happy memory.

By the way, Lusitania is an ancient name for Portugal. I hope we can foster our relationship with this church which represents us so well in Portugal.

(The Rev.) LEWIS SASSE  
La Jolla, Calif.

## Living the Good News

A Church School Curriculum based on the

Three-year Lectionary of Bible readings  
appointed for the Sundays and Great Feasts of the Church year

Being used by 800 subscribers in 6 denominations  
throughout the United States and in 5 foreign countries  
in large urban parishes and small rural missions

LIVING  
THE  
GOOD  
NEWS  
IS  
GOOD  
NEWS:

### "Living the Good News" LECTIONARY CURRICULUM

Room 100  
600 Gilpin Street / Denver 80218  
(303) 333-4929

Published by the  
EPISCOPAL DIOCESE  
OF COLORADO

One full Lectionary cycle at all six  
levels \$295.00

Write or call for sample packet

*"A standing ovation for the Lectionary Curriculum from Saint Edwards in Corona, California. We use these exciting graded materials not only in our entire CCD program which serves Catholic pupils in public schools, but also in our parochial schools. Since starting with the lectionary curriculum materials in our family mass once a month two years ago the curriculum has expanded to touch every phase of our program from preschool to adults in our Parish of 2500 families."—Sister Agnes McLoughlin, St. Edwards, Corona, California*

"What every priest has dreamed of producing himself:

- Bible-centered
- solid Episcopal teaching
- adaptable for any size parish
- imaginative in style
- pedagogically sound
- educationally solid

I carry a set in my car so education leaders in a Parish can review it when I visit."  
Alexander D. Stewart, Bishop, Diocese of Western Massachusetts

"Our mission of 50 families has been using Living the Good News for more than two years. This Lectionary curriculum continues to make the work of God alive and real to each one of us in this His Body."—The Rev. Carl Andrews, St. Marks Mission, Craig, Colorado

# THE LIVING CHURCH

August 10, 1980  
Pentecost 11

For 101 Years  
Serving the Episcopal Church

## Fr. Simcox Renounces Ministry

The Rev. Carroll E. Simcox, editor of *THE LIVING CHURCH* from 1964 to 1977, has notified his bishop, the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, that he has renounced his ministry in the Episcopal Church. Fr. Simcox is currently president of the Foundation for Christian Theology.

In a statement addressed to his friends in the Episcopal Church and to Bishop Gaskell, Fr. Simcox said: "The position to which I have unhappily come is that I can no longer worship joyfully and serve whole-heartedly in this church as it has become liturgically, doctrinally, and morally. I cannot believe that it is the duty, or even the right, of a Christian to remain in a church body about which, if he is honest, he must say what I have just said." He explained that since the 1967 General Convention of the Episcopal Church in Seattle, he had "watched the ruling powers of this church moving away from the faith once delivered to the saints, from the doctrine and discipline of Anglican Christianity, and from that worship of God so beautifully enshrined and expressed in the Book of Common Prayer which was born in 1569 and — for American Churchmen — died in 1979. That Prayer Book was the means of my conversion to the Episcopal Church in 1934. Its supplanter is the cause of my alienation from the Episcopal Church in 1980."

After Fr. Simcox's retirement as editor of *THE LIVING CHURCH* in 1979, he taught New Testament Greek and courses in both the Old and New Testaments of the English Bible at the Episcopal Theological Seminary in Kentucky. In May, 1979, he left his seminary work in Lexington, and moved with his wife, Georgiana M. Simcox, former news editor of *THE LIVING CHURCH*, to Hendersonville, N.C.

## Niobrara Convocation

Over 1,000 Dakota Episcopalians met for four days at the end of June for the 108th Niobrara Convocation just west of Parmelee, S.D., on the grounds of Holy Innocents' Church. Women, men, and young people representing 79 Indian Episcopal congregations in South Dakota and three from the Santee Reservation in Nebraska met for inspiration and to conduct legislative meetings.

Former Congressman Ben Reifel gave the welcoming address in both Lakota

and English on the first evening of the convocation, just as a 70 m.p.h. gale broke over the campsite. The bishop's teepee at the entrance of the camp, as well as two large marquees and numerous small tents were blown down. Order was restored after the storm passed, and guests from all over the U.S. were introduced and welcomed. Prayers and hymn singing in Lakota set the tune for this historic gathering.

After business sessions throughout the day, the next evening was devoted to a Christian rock concert presented to the convocation by the "Country Skins" of Ideal, S.D., in memory of Mr. and Mrs. Everett Felix. Under the booth covered with pine boughs, guests and delegates heard the witness of the Felix brothers as they paid tribute to the Christian examples set by their parents.

The convocation also honored the Rt. Rev. George Masuda, retired Bishop of North Dakota, and witnessed the commissioning of two Church Army captains, Joseph Kills Crow and Gilford Noisy Hawk.

On the last day of the convocation, the Rt. Rev. Walter H. Jones, Bishop of South Dakota, ordained five Dakota churchmen to the diaconate. The Rev. Robert Two Bulls was ordained to the priesthood, bringing the total of Indian

clergy ordained in South Dakota over the past nine years to 18.

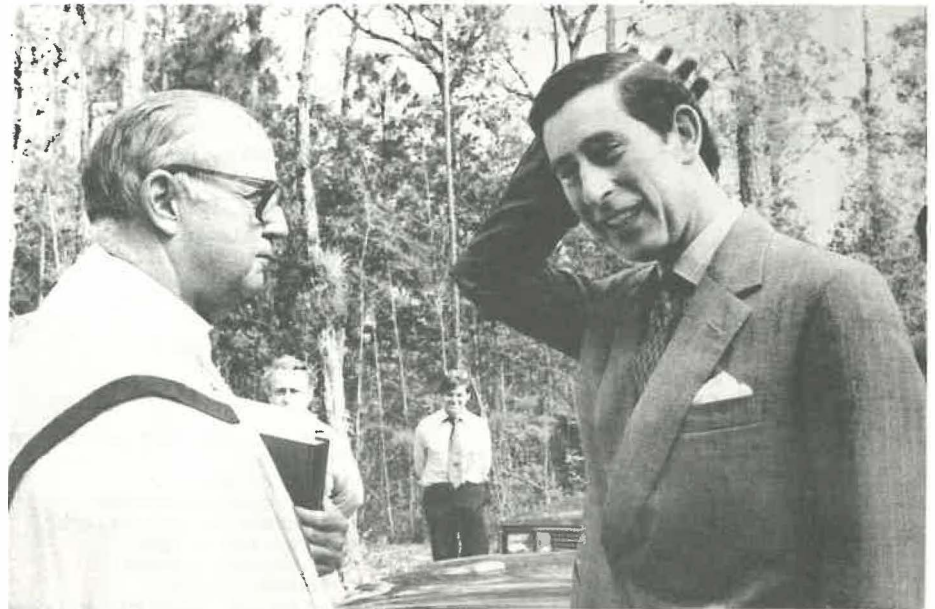
Bishop Masuda, who is half Japanese, reminded the ordinands by special gifts to each one, of their responsibility as Indians and a minority group to retain and share with other Christians some of the greater values of their culture, such as generosity, respect for nature, deep spiritual traditions, the extended kinship bonds, and their precious language.

(The Rt. Rev.) WALTER H. JONES  
Bishop of South Dakota

## Palace Denies Marriage Rumors

Rumors have surfaced again in Britain linking Prince Charles with Roman Catholic Princess Marie Astrid of Luxembourg. Although a spokesman for Buckingham Palace has denied that there are plans for the two to marry, an effort is underway in Parliament to amend the 1701 Act of Settlement.

As heir to the throne, Prince Charles is bound by legislation enacted in 1689 and 1701 which bars a Roman Catholic, or anyone who marries a Roman Catholic, from the succession. In 1978, Enoch Powell, a Member of Parliament from Ulster, charged that if the prince were to marry a Roman Catholic, it would indicate the "beginning of the end for the



Jay Mallin

Prince Charles, who will be titular head of the Church of England when he succeeds his mother, Queen Elizabeth II, to the British throne, is shown above after an Easter service, talking to the Rev. John F. Mangrum, rector of St. David's-in-the-Pines Church, West Palm Beach, Fla. Rumors periodically arise that the prince is considering marriage to a Roman Catholic princess [see above].



British monarchy," and destroy the Church of England.

The current controversy arose when the *Sunday Express* reported on a meeting between Thomas Orr, Grand Master of the Grand Orange Lodge of Scotland, and Humphrey Atkins, secretary of state for Northern Ireland. The report quoted Mr. Orr as saying Mr. Atkins had given him "a categorical assurance that the law would not be changed to allow Prince Charles to marry outside the Protestant religion."

Subsequently, the *London Times* warned in an editorial that renewed discussion of the issue "could help to revive ancient religious prejudices which have in recent years largely died away."

Edmund Marshall, a Labor Party Member of Parliament, raised the issue in the House of Commons, and Prime Minister Margaret Thatcher responded by declaring the government had no plans to change the Act of Settlement.

Four MPs, a Presbyterian, a Roman Catholic, a Jew, and an agnostic, then introduced a measure to amend the act, asserted they believed it to be "discriminatory, offensive, and insulting to the [Roman] Catholic community in Britain."

## Mission Conference at Sewanee

A conference on world mission, co-sponsored by the University of the South and the Episcopal Church Missionary Community of Pasadena, Calif., was held June 25-28 at St. Mary's Convent and Retreat Center in Sewanee, Tenn.

The Rev. and Mrs. Walter Hannum, directors of the Missionary Community, headed a list of speakers that included the Rt. Rev. William Weinbauer, Bishop of Western North Carolina, and Robert M. Ayres, vice-chancellor and president of the university.

Clergy and lay participants from around the country were given an overview of Episcopal and Anglican mission work. The Rev. David B. Birney, an associate for overseas personnel and scholarship with the Episcopal Church Center, explained the Partners in Mission program. Parishes here and abroad, he said, act together to bring people to Christ.

This revitalizing of world mission is wiping away the almost imperialistic image of the home church sending missionaries and money to the hinterland, he said. A cooperative effort, a sharing of the common task, is the growing mission of the church in the world.

The Very Rev. Urban T. Holmes, dean of the school of theology at the University of the South, spoke of the responsibility of the seminaries in church mission, and the value to seminarians of doing mission work as part of their training.

## BRIEFLY. . .

The Shroud of Turin, believed by some to be the burial cloth of Jesus Christ, can be dated by the imprint of a coin issued during the regime of Pontius Pilate, according to Fr. Francis L. Filas, S.J., a theology professor at Loyola University in Chicago. The coin imprint was found over the right eye of the figure on the linen grave sheet, and thus fits the supposition that the coin had been placed on the eyes of the dead man to keep them closed. The coin shows an astrologer's staff and four Greek letters, which Fr. Filas believes are part of an inscription reading "Of Tiberius Caesar" that marked the coins used between 29 and 32 A.D.

A rabbi and a Lutheran minister in Los Angeles have offered to marry couples without telling the state about it so they can avoid higher taxes on their combined incomes. "We want to say we will perform marriage ceremonies in the eyes of God, but not in the eyes of the IRS," said Rabbi Allen Malker, spiritual leader at Temple Akiba in Culver City, Calif. "It's not a legal ceremony, but it's not an illegal ceremony," said the Rev. Robert D. Johnson, pastor of Grace Lutheran Church. Both clergymen said their plan arose from recently enacted federal tax laws which put a heavier tax burden on legally married couples filing joint tax returns than on singles living together. Noting the high divorce rate in the U.S., Mr. Johnson said "the institution of marriage has suffered enough without taxes beyond a just level."

A man who underwent a sex change operation and applied to become an Anglican nun has been turned down by the Sisters of St. John the Divine in Toronto. The Rt. Rev. Hugh V. Stiff, Assistant Bishop of Toronto, said the "unusual request" had been denied by the nuns. He quoted Mother Frances Joyce, superior, as saying "she had enough problems already without taking that on."

The new proposals for unity made by the Churches' Council for Covenanting in Britain [TLC, July 27], have received strong endorsement from Dr. Kenneth Greet, newly elected president of the British Methodist Conference. "To enter these dangerous '80s with a church still seriously divided is not only a sin, but is an act of almost unforgivable stupidity," he said. In reference to the three dissenting Anglicans on the nine-member Church of England team who produced a

minority report in opposition to the proposed covenant, Dr. Greet said, "Endless discussions about episcopacy and women ministers will seem to many to have precious little to do with the agony of a dark and divided world which so much needs the Gospel and a demonstration that unity is possible."

A group of 40 clergy meeting in Sioux Falls, S.D., agreed that if a young man plans to claim conscientious objector status, it is best to begin to document this intention now. They suggest that those objecting to war write "I am a conscientious objector to war in any form" across the bottom of their draft registration cards. A spokesman for the group, which includes some Episcopal priests, said, "We just want our young people to think this through. If they are of the conviction that war is wrong, instead of going to Canada or refusing to register, to take the legal option that our government has offered." The religious leaders represented the Roman Catholic, United Methodist, Lutheran, Mennonite, United Presbyterian and Episcopal Churches, as well as the Society of Friends and the United Church of Christ.

In a recently published study entitled *Vatican Diplomacy and the Jews During the Holocaust*, a Roman Catholic priest and educator, Fr. John F. Morley, concludes that though well-informed about the Nazi "final solution" to the "Jewish problem, the Vatican failed the Jews during the Holocaust "by not doing all that was possible . . . on their behalf," and failed itself by betraying its own ideals. Fr. Morley, a professor at Seton Hall University, South Orange, N.J., blames the papal nuncio, the late Cardinal Luigi Maglione, who was Vatican Secretary of State at the time, and "most of all" Pope Pius XII, for the dual failure.

Members of the Jehovah's Witnesses, who are often seen passing out leaflets and tracts door to door and on street corners, were surprised to become the target of pamphlet-passers at their recent convention in Providence, R.I. Some 30 evangelical Christians from the Word of God Church in nearby Brockton had come, they said, to pass out leaflets intended to teach the Witnesses "the truth about Jesus Christ." However, few of the pamphlets were read. A cordon of staff from the convention whisked them out of their fellow Witnesses' hands and tore them up. "Brother, you don't want to read that," one attendant cautioned. "These people out here are from the evil slave class."

# Reality and Faith

*Faith is that open, intuitive  
sense of reality around us, without which  
all knowledge becomes dry.*

By F. EARLE FOX

Supposing you had to choose between a life of faith and a life of living in reality. Which would it be? Something in us (I hope!) rebels against that choice as an unreal one. And yet our culture has done something to the notions of "faith" and of "reality" so that most of us in fact experience that dilemma in countless ways. We experience a life of "walking by faith" as somehow deeply opposed to a life of common sense, reality, or still more, to a life of scientific inquiry. That is not just the philosophers' and scholars' dilemma. That is the dilemma of that illusive but ever present figure, the man on the street.

Now it is clear from the reading of the Bible that neither Abraham, nor Moses, nor the prophets, nor the disciples experienced faith that way. They may indeed have had their moments, but for them the power of their faith lay precisely in that they experienced their faith *as* reality, not something opposed to it. The debate between faith and common sense or faith and the "real" world simply does not exist in the Bible. Indeed the message is very clear that those living without faith are doomed to unreality and eventual destruction. Neither the disciples nor the prophets come off looking like the caricature of the dreary tambourine thumping prophet wearing the sign, "Prepare to meet thy God!"

So what has happened? Is it merely that we have grown up and found out that reality does not correspond to a biblical faith? Or, has something else

happened which has twisted our vision of reality and our understanding of faith so that we can no longer put the two together? If the former, then those who cling to faith at the expense of reality are, as Paul said, the most to be pitied of all men (I Cor. 15:19). The significant contrast between the Bible and the modern world is that without exception, the Bible pictures faith as the royal road *to* reality, not an escape from it.

We commonly experience faith in three ways: (1) as belief in a creed ("The Faith"); (2) as a blind leap (I don't have evidence, I just have faith!); and (3) as a personal trust ("I have faith in you"). It is, of course, number 2 that has become for many the hallmark of religious faith, the blind leap into the dark, as opposed to the careful inquiry and enlightenment of science. The blind leap then in turn contaminates numbers 1 and 3.

Perhaps the nearest thing to a definition of faith in the Bible is Hebrews 11:1, "Now faith is the assurance of things hoped for, the conviction of things not seen." But that does not answer our dilemma of how this assurance and this conviction are something real and not merely a leap in the dark. Faith is a virtue, but leaping in the dark is not. How can we distinguish between the two? Must Christians be like the Queen of Hearts, who in response to Alice's complaint that she was believing something impossible, replied, "Oh, that's nothing! I believe three impossible things every morning before breakfast!"

St. Paul says some things that raise similar problems. In Ephesians 1:13-14 he says, "In him you also . . . were sealed with the promised Holy Spirit, which is

the guarantee of our inheritance until we acquire possession of it. . . ." The invisible Holy Spirit, undetectable by any of the five senses, is said to be the guarantee of something that is even more undetectable (because not yet fulfilled), namely our full inheritance as sons of God.

Let us stop and look again at the notion of "faith." There is, I believe, behind the three notions of faith that we are all commonly familiar with, another notion which to my knowledge is nowhere spelled out, neither in the Bible nor in the literature of theologians. And that is that the basic, rock-bottom meaning of faith is simply to be open to the truth, to life, to reality.

To put it in more detail: faith means to believe that there is a truth (something real "out there") to which our experience and our reasoning about our experience will lead us.

Somewhere along the way (Platonists and Jungians blame Aristotle and Thomas Aquinas) we got the notion into our heads that experience was necessarily limited to what could be known directly through the five senses. That is such patent nonsense that it is a wonder anyone ever believed it. But that notion has dominated most of western culture since before the rise of science. It came to be a part of what we call the empirical attitude. If you cannot put it into a test tube, measure it, quantify it, then it cannot be known, and probably is not real. No one who ever thought he believed such a philosophy ever actually lived by it. It is impossible. Simple common emotions defy such categorizing, let alone deep spiritual experiences.

To say that reality is approachable through experience and reasoning about experience is not to limit ourselves to the rigid materialism and behaviorism of our century. Rather, it is first to recognize that indeed there are no other avenues to the truth. Whatever the truth is, religious or otherwise, we first have to come to some experience of it and then we have to reason about it, both in our imaginations and with our abstract reasoning powers. We have to compare our own individual experiences within ourselves, and we have to compare them with the experiences of other persons.

But secondly to say that truth is approached through experience and reasoning about the experience is also to place artificial limits on the nature of experience. Anything at all is fair grist for the mill. In fact, anything and everything *must* be included. That means that the private, inner experiences of the soul have just as much right to be heard in court as the more obviously public and objective sorts of experiences that physicists busy themselves with. (Or used to. Physics is not so public any more either. What used to be the public arena of physics has dissolved into the very

---

*The Rev. F. Earle Fox is priest-in-charge of St. Stephen's, East Haddam, Conn.*



private and mental world of mathematical theory and very speculative entities.)

It is only when every sort of experience is included for assessment and as a potential candidate for being real that one can make fair and reasonable judgments about what is in fact real. When we have a built-in bias against one or another sort of experience, we have cut ourselves off from some area of experiencing and reasoning about the truth that we say we want to know. Maybe the spiritual visions are indeed more the fruit of indigestion than of God. As Scrooge put it, trying to reassure himself about the visit of the Ghost of Christmas Past, "There's more gravy about you than grave!" On the other hand, I'd better check it out. There may be a real God, and he may be speaking to me.

Let us suppose that the rock bottom foundation of faith is an openness to the truth, whatever it might be. That means that we are going to get our biases out of the way, as nearly as possible, and let the truth speak for itself. It means that we will have to develop the inner listening ear very carefully, and slow down on the defensive reactions when our version of the truth is contradicted. It means that we will have to give up all ego investment in our particular version of the truth. We will have to want to find what the truth really is, not merely want to get our own versions verified. It is what the Bible understands as a "teachable spirit." The man of faith is the man with a teachable spirit. The man of *un*faith is the man who says, "Don't bother me with the facts, my mind is made up."

The teachable spirit is not a gullible spirit. It is a critical and inquiring spirit. It is also a spirit that can make a stand, having come to a conclusion, and die for it, if necessary. But is always open to new truth.

As one reads the Bible with this understanding of faith, passages begin to leap off the page. For Jesus to say, "Your faith has made you whole," would make no sense unless this were a part of the meaning of faith. For Paul to say that we are saved by faith would be silly if openness to life, the truth, reality, were not part of his meaning. How else could Jesus find faith so often *outside* of Israel? (Cf. Matt. 8:10.) For God to be a God of history, revelation, and dialogue and for the Son of God to come into human history in the flesh would make no sense at all if the basic meaning of faith were not openness to the truth.

This kind of faith encourages the nitty-gritty, jump-into-the-crucible-with-both-feet working out of honest doubts which is typical of the Bible. It rescues faith from the "I'll believe it no matter how stupid it is" sort of determination which has paralyzed honest faith for so many people. And it puts the responsibility of finding out the truth of

our faith right where it belongs, on each one of us. As *that* kind of faith is shared and encouraged in a Christian community, there can only result a renewal of spiritual life of the most profound depth.

Living by faith *means* living in reality. Living by faith is challenging not because it is a blind leap into a dark abyss, but because it means facing reality squarely. The judgment of unfaith, as St. John reminds us, is that "the light has come into the world, and men loved darkness rather than light . . . (3:19). Faith is the choice to live in the light. And that is scary because it means giving up our darkness, our defenses, our hiddenness. Sometimes we can stand only so much reality.

Faith is chancy not because that is the meaning of faith. Faith is not opposed to firm knowledge. It is chancy because be-

ing finite and dependent beings, we will never be in total control and knowledge of the situation around us. But mature faith ventures out anyhow, trusting that *God* is in control, and committing oneself, not to a seemingly chaotic array of circumstances, but to the God of those circumstances. Faith is not opposed to knowledge, as many treat it. Faith is the prerequisite to knowledge. It is the royal road to knowledge. Living by faith (openness to the truth) is the only guarantee that the knowledge we have is true knowledge. Having come to it by faith is ultimately the only thing that can make it worth our dying for.

"Reality," however, is a very vague term. How do we bring that down to earth? The problem is that what is significant reality for one person may not be for another. What is a problem

### Tempt Us, O Lord

O Lord God, who in Thy Son Jesus Christ has obtained eternal redemption for us by overcoming the temptation of the world, the flesh and the devil.

Who by His sinless example has taught us to count it all joy when we encounter temptation because of the victories that can be won with His Spirit.

Draw us, we pray, to the heights of His Divine Perfection by the temptation of His most holy life.

Tempt us, O Lord, to see that

His goodness can be more rewarding than evil  
His courage more noble than cowardice  
His integrity more intriguing than vice  
His faith more enticing than doubt  
His forgiveness more honorable than revenge  
His humility more desirable than pride  
His contentment more luring than envy  
His love more powerful than hate

And His peace more enduring than any earthly prize.

Tempt us with Thy Christ, O Lord!

Tempt us!

James D. Furlong

area will differ widely among people. But there are ways we can individually begin to pinpoint areas of reality that we need to work on.

We can begin with our rock bottom faith commitment and ask ourselves just how committed we are to living totally in reality. We can look at the other areas of faith, such as the creed, the intellectual area, and ask where the problem areas are there. Are we really searching for the truth? Where ought we to be doing some learning and investigating? We can look at the faith of personal trust and relationship and ask where are the areas of difficulty there. Do we love our neighbor as ourselves? What about our spouse? Our parents or children? Are we being real?

In fact the whole spiritual life of the church can be viewed from this perspective, continually asking whether the Christian life we are living is meshed in reality on both an intellectual level and a gut feeling level, or whether we are playing games with life, and hence with God. Our time of prayer and confession, our time of Scripture reading, our time worship with other Christians must all be submitted to this sort of examination.

Teaching for baptism, confirmation, and marriage all ought to be aimed at helping people to grapple with reality more directly. "Have I really made a commitment to be a child of God?" "Do I really understand and desire to become a servant of Jesus Christ in his church?" "Have my fiancée and I really come to know and understand ourselves and each other, and the meaning of sharing a Christian life; do I truly desire to give up all defense mechanisms, to live openly and fully, trusting to that the grace of God will be sufficient?"

Faith is that open, intuitive sense of reality around us, without which all knowledge becomes dry, mechanical dust. Only if Paul and the early Christians had had an experience of reality in this way could he say with any integrity that the experienced presence of the Holy Spirit is the "guarantee of our inheritance until we acquire possession of it. . . ." Only if faith is openness to present reality can it also be the "assurance of things hoped for, and the conviction of things not seen." My faith relation to what *is* gives me my clue as to what *is to come*.

Faith is the ground we stand on. It is our relationship to that ground. Faith is more what we do with our feet than with our heads. "Hier stehe Ich!" . . . "Here I stand," announced Martin Luther. It is our contact with our roots, reality.

Paul tells us that three things endure: faith, hope, and charity. Charity is indeed the greatest of these three. But all hope and all charity must be founded on the reality of truth and eternal openness to that truth. So it is indeed by faith that we are saved.

# The Forgotten Father of Sunday Schools

By RICHARD KEW

This year we celebrate the founding of Sunday schools two centuries ago in Gloucester, England. Although the credit for this innovation is generally given to Robert Raikes, there was another churchman in Gloucester at that time whom we must also remember, the Rev. Thomas Stock. Although there is a tablet to his memory in the cathedral there, most Christians have no idea who Thomas Stock was.

The Stock family were prosperous and well-known citizens of Gloucester. Thomas was born in 1749, the son of another Thomas Stock whom contemporary documents describe as a "gentleman." He went to Pembroke College, Oxford, and in due course was ordained, becoming curate of the tiny Berkshire village of Ashebury. He was not the first clergyman in the family; yet another Thomas Stock, probably our Thomas' grandfather, had been ordained by the Bishop of Gloucester in 1687. The old man had become a priest at a time when the spiritual life of the Church of England was parched and arid, but not so his grandson. We have no way of discovering how he came to the Lord, but we can be sure that Thomas Stock III was a product of the Great Awakening. Had he heard Wesley or Whitefield preach? He would certainly have heard about Whitefield's first sermon preached at Saint Mary de Crypt Church just 13 years before his birth.

In the isolated setting of Ashebury, Stock began experimenting with the idea of Sunday school. Each Sunday afternoon he would gather some village children in the church's chancel and instruct them in the Christian faith. This was not a total innovation. In various parts of Britain, both Anglicans and Methodists had been feeling their way towards the Sunday school. Perhaps this enthusiastic young minister had heard about the class for children

started by one Miss Cappe in the Buckinghamshire market town of High Wycombe. This initial attempt at Christian education only lasted a year, for in 1778 he moved back to Gloucester.

He returned to his native city to become rector of the parish of St. James and perpetual curate (minister) of St. Aldate's Church. He also taught for some years at the old Grammar School. Once back in Gloucester, Thomas Stock renewed his acquaintance with Robert Raikes. The two men had probably grown up together, but now as priest and publisher, they discovered converging interests. Raikes had inherited his father's newspaper *The Gloucestershire Journal*, and he used its columns to crusade on behalf of prison reform. His interest in this cause had been ignited by his friendship with John Howard, a Christian layman who was appalled at the state of Britain's jails. Through Howard he learned that there was a close connection between ignorance and crime, but it was through his old friend, Thomas, that he discovered one tool which might play a part in improving things.

During the first couple of years in his new parish, Stock was profoundly disturbed by the number of children who mischievously roamed the street each Sunday. Most of these youngsters worked six days a week in Gloucester's pin factories, so on their day off they were determined to make a nuisance of themselves. A chance meeting with Robert Raikes sought to address the problem.

Let Thomas Stock speak for himself: "Raikes, meeting me one day by accident at my door and, in the course of conversation, lamenting the deplorable state of the lower classes of mankind, took particular notice of the poorer children. I had made, I replied, the same observation, and I told him, if he would accompany me into my own parish we would make some attempt to remedy the evil." It is said that they did not part on that day in 1780 until they had rented a

---

*The Rev. Richard Kew is rector of All Saints' Church, Rochester, N.Y.*



room in Sooty Alley, one of the streets making up the chimney-sweeps quarter of the city. This was the first step towards gathering a school of 90 children and four teachers which met each Sunday between 10 o'clock and noon.

At its inception, Raikes appears to have agreed to shoulder two-thirds of the expense, while Stock was responsible for oversight of the school. It may have been that Raikes contributed three-fourths of the cost of the school while his friend found the outstanding one-quarter as well as supervising its running. Whichever it was, the two men were equal partners.

At this point the story becomes murky. It would appear that when Raikes saw how successful the Sooty Alley School was, he withdrew from the scheme and started his own, which was linked with Saint Mary de Crypt Church, where he and his family had always worshiped. This left Stock, who was not a wealthy man, carrying the full burden of the original school they had founded together. He was undeterred. He managed to keep the Sooty Alley School going and in due course began a second in St. Aldate's parish and a third in St. Catherine's.

While Thomas Stock beavered away with his Sunday school and pastoral ministry in Gloucester, Robert Raikes was eager to widen interest in the notion. As proprietor of a successful provincial newspaper, he could give publicity to Sunday schools, and as enquirers sought more information, he was able to direct their attention to the work he was doing. Despite this, there is no evidence that the friendship between Stock and Raikes broke down.

Which brings us to the plaque in Stock's memory beside the south door of Gloucester Cathedral. It was placed there in 1841 by some of Stock's admirers and initially was to bear the legend that Robert Raikes "assisted" Stock in the establishment of Sunday Schools. Under pressure it was altered to read that Raikes had been a "collaborator" with Stock, but the whole affair generated heated correspondence in the *Midland Counties Herald*. Recorded in one of those letters is a quote by the Rev. Richard Raikes, Robert's younger brother. A few years earlier he is purported to have said, "Never mind, my brother had his reward on earth, Mr. Stock will have his in heaven."

It would appear that Thomas Stock was the man with an idea, who was prepared to slide into the background so another could become the publicist and champion of the Sunday school movement. If Raikes had not done this, Sunday schools would have caught on more slowly, but in this bicentennial year of the Sunday school, it is my hope that Thomas Stock of Gloucester is not forgotten.

# The Sacrament of Preaching

By G. EARL DANIELS

There are two extremes with regard to preaching in the religious world today. The non-sacramental church, *pulpit centered*, subordinates the whole service to the sermon. It occupies a major portion of the time allotted for worship, and the topic to be discussed features prominently in the advertisement of the services. On the other hand, the sacramental church, *altar centered*, makes its emphasis upon the service as a whole, gives little time for the sermon, and seldom announces subjects in advance. There is a distinct tendency to minimize the sermon, and to give less time to its preparation.

Now the true nature of preaching is in danger of being lost by both extremes. In the non-sacramental church the sermon has often become a more intellectual or oratorical enterprise. Lacking an adequate liturgical background there is danger of the sermon becoming a sort of secular lecture, a discussion of current events. Its vital Christian content is often distressingly small.

But in the extreme sacramental church, with its rich liturgy and many-sided appeal to the worshiper, there is danger of crowding out the sermon. The altar becomes the place of supreme emphasis, with the pulpit standing apart as a thing separate and unrelated. What little time is devoted to the sermon often tends to become a mere formal statement of doctrine, or a few casual comments on the lessons appointed for the day. It often has little sense of that vivid consciousness of the Real Presence of God which so glorifies the ministry at the altar.

It seems to me that there is a possibility

of arriving at a synthesis between these two extreme points of view, with resulting benefit to the whole church. I should like to call this *via media* the middle way, *The sacrament of preaching*.

*The essence of any sacrament is the communication of life.* Outward forms and ceremonies are but the visible channels for the transmission of invisible realities. Whether it be the sacrament of baptism, confirmation, or the Holy Communion, the purpose is the same — the strengthening of the spiritual life of the believer.

The mystery of preaching lies in this attempt on the part of the preacher to become a channel for the transmission of spiritual life. When so conceived the sermon becomes an extension of the service of the altar. It is the preacher's high task so to interpret the eternal truths of the gospel, in light of the changing circumstances of life, that those eternal truths may become alive in time. He who ascends the pulpit with this intent will hear, like Moses of old, the words from out the burning bush, "Put off your shoes from your feet, for the place on which you are standing is holy ground."

While my father was pastor of the First Christian Church in Monticello, and I was a ministerial student at Butler University, he once announced a sermon on "The Foolishness of Preaching." In my youthful ignorance I took him to task for such an undignified and discouraging title. I know better now! Because of my many years as a pastor, first with the Disciples of Christ and then in the Episcopal Church, ministering to the needs of a congregation, I know that it does indeed seem foolish to think that a man can mount the pulpit, say a few words, and hope to change the lives of those before him. And yet, by the grace and the power of God it does sometimes happen!

*A retired priest of the Diocese of Massachusetts, the Rev. G. Earl Daniels resides in Indianapolis, Ind.*

# EDITORIAL

## The County Fair

**F**or those who deplore a lack of community spirit in many facets of American life today, the county fairs that are held all over the country during the summer are a refreshing antidote. The garish lights and music of the ferris wheel and other mechanical devices of terror and torture (euphemistically known as "rides"), the smell of hot-dogs, the laughter of noisy youngsters, the patience of perspiring parents carrying babies, and the lowing of steers, bleating of lambs, and occasional squealing of swine in the cattle sheds — all this adds up to an inimitable scene on a hot mid-western summer evening.

The serious part of the fair consists of the cattle shows (which take place earlier each day) and especially the 4-H shows in which the cattle, produce, and

handicrafts of young people are exhibited. Your editor recently attended the fair in the county where he resides, and was of course gratified to see the cattle of young people in his own congregation successfully auctioned.

Perhaps the most interesting aspect of a county fair as a whole is the vast amount of resourcefulness, care, and dedication shown by the local people who arrange and organize these events year after year. Decade after decade, the U.S. Department of Agriculture has assisted 4-H and other programs, because it has recognized the capacity of local people all over the country (not only in rural areas) to assume responsibility and to develop leadership. We wish the church were equally perceptive in identifying and nurturing the talents of its people. God's fair should be the greatest and best of all!

## BOOKS

### The Mystery of God

**A SILENT PATH TO GOD.** By James E. Griffiss. Fortress Press. Pp. 110. \$4.50 paper.

This slim paperback book is not light religious "summer reading." It is the very serious and personally honest effort of priest-theologian James Griffiss to find a congruence of theology and prayer that will help others find personal centering. The author is professor of theology at Nashotah House.

Our human centering is found as we base our spiritual pilgrimage on the Word of God, Jesus Christ, whose own life completely linked and centered both humanity and divinity. In a time when there is such a plethora of spiritual "resources" and "techniques" being marketed (I use the word advisedly) by people and groups coming from a variety of backgrounds, Griffiss stresses that "What a person thinks about God must come from some kind of knowledge of God derived from prayer, and the God to whom one prays must to some degree be the God about whom Christians have thought and spoken. The God of theology and the God to whom we pray are one God."

This key quotation, highlighted on the book's back cover, is well-developed by the author. He thoughtfully connects a strong incarnational theology and sense of people and the world "in process toward something more than they now are or have been in the past," to a personal spirituality rooted in the corporate worship of the church and in the realities

of the present, things as they are, the here and now.

The focus on silence is not developed so clearly. The author does talk about the image of speaking and hearing, with their end in silence, as an image of spirituality, but it is not as fully developed as other images. He gives us some good quotations from St. Thomas and Kierkegaard on this theme, and, for me, a new opening of thought in this direction with a quotation from Gregory of Nyssa on "the luminous darkness of God" which I had related more to the image of light than to silence. But Griffiss gives us another approach by citing this quotation right after writing "the end of the journey can only be silence before the mystery of God."

Perhaps the reason he doesn't give us any more about the "silent path to God" is revealed in the last two paragraphs of the final chapter with that title. After saying that our final human word can only be: Amen, the word of thanksgiving, the word of Eucharist, he concludes "the words are few because we should not speak too much of silence; we should let the images speak for themselves."

Part two of the book consists of seven short meditations on Jesus' three temptations after his baptism, relating them to his crucifixion. At first I thought these were simply added to fill out the book and justify the price. But in reading them it became clear for me that they reflected the theme of the book's title. Particularly as he meditates on the idol of despair, one begins to sense the spiritual power of the way of silence, as a necessary road to authentic hope and love.

(The Very Rev.) ELTON O. SMITH  
Dean, St. Paul's Cathedral  
Buffalo, N.Y.

### Wise and Rich

**DOXOLOGY: The Praise of God in Worship, Doctrine, and Life: A Systematic Theology.** By Geoffrey Wainwright. Oxford University Press. Pp. xii, 609. \$24.95.

Most writers of systematic theology in recent years have adopted as their starting point and organizing principle one or another philosophical system and have then worked out the implications of that system for the Christian faith. Wainwright, a British Methodist who is now professor of systematic theology at New York's Union Theological Seminary, has started with the principal act of gathered Christians and shown how worship informs and is shaped by the life of the church and its members. God's loving revelation of himself is experienced most directly in worship, and the liturgical response of his people is their most characteristic activity. God's praise is, for Wainwright, central to worship, theology, and ethics. This is a wise and rich book that will reward careful attention. The 462 pages of the text are supplemented by 121 pages of notes which include comments not germane to the main argument and very extensive references to books and articles; the latter almost constitute an annotated bibliography of worship. The 16 pages of indices are very helpful because they refer to the notes as well as the text.

In addition to the discussion of Christian doctrine one would expect in a systematic theology, Wainwright draws on his own broad experience on the ecumenical scene for additional insight into the topics he discusses. Lengthy quotations are not possible here, but the following can serve as one example of the masterful judgments he makes. After a review



of the debate for and against admission of infants as catechumens and the deferral of their baptism to a later age in this fashion; "As far as the 'boundaries' of the church are concerned, I would rather have the 'positive' indefiniteness brought by the idea of a provisional place for the [as yet unbaptized] children of believers than the 'negative' penumbra of baptized unbelievers from the failure of many millions baptized in infancy to arrive at personal commitment. . . . I consider that the freedom which is an essential characteristic of [God's] kingdom is best respected and most clearly signified by a baptism freely decided on by its subject" (pp. 141f).

Wainwright has given us a book which deserves to be warmly received and widely read.

(The Rev.) RONALD H. MILLER  
St. Alban's Church  
Murrysville, Pa.

## Discipline to Liberate

**A CIRCLE OF QUIET: The Crosswicks Journal Book 1.** By Madeleine l'Engle. Seabury Press. Pp. 246. \$5.95 paper.

The author, also known for her children's books, shares from her journal insights of her life in the spirit. She writes sensitively, with humor and particularity, of the difficulty of:

balancing the precarious triangle of wife-mother-writer: it was, is, a problem. And what did I mean by trying to "be good"? To knock down selfishness, self-will, I suppose. And this is not a do-it-yourself job. We can no more "try" to be virtuous than we can try to be humble, or to act with integrity.

Ms. l'Engle, a communicant of the Cathedral of St. John the Divine in New York City, uses a spot by a brook in her country home in Connecticut as a retreat where quiet can restore her spiritual balance upset by everyday pressures. She acknowledges the paradoxes of life and believes we need structure and discipline to liberate us to be truly ourselves. She stresses the need for awareness, for community, for ability to touch one another and for a sense of mystery in our lives, the latter often absent even in the church today. Her references to suffering are especially perceptive.

This is a book to be savored to inform us on our own spiritual pilgrimage.

HELEN C. METZ  
Erie, PA

## Convenient Reference Work

**CATHOLICISM.** By Richard P. McBrien. Winston Press. Two vol., pp. 1164, plus preface, indices, etc. Boxed. \$29.95.

This substantial pair of volumes offers a compact encyclopedia of contemporary Roman Catholicism. It may be com-

pared, in a sense, to the reknowned Dutch Catechism of the 1960s in giving a thoughtful discussion of a wide variety of religious topics in terms that would generally be understood by educated people today. Successive chapters, sections, and subsections deal with the nature of religious faith and thought, the developments of Christian doctrine, the history and nature of the church and its sacraments, and Christian ethics, spirituality, and the hope of the life to come. Typical sections give a brief historical survey of a topic (sometimes too brief for accuracy), present belief and practice, and sometimes ecumenical or diverging Roman Catholic views. The pro's and con's of numerous recent controversies (e.g., birth control) are stated. There is generally no attempt to settle disputed questions. Rather the author has sought to provide a brief view of such questions as they now stand.

This is not a source book for eternal or unchanging tenets, but is a convenient reference work on the current position of Roman Catholicism. Select bibliographies of modern writings are given here and there in the text. A well-known writer, the author is a professor at Boston College. A 30-page glossary and indices appear at the end of both volumes.

H.B.P.

## Books Received

**AMSTERDAM THEOLOGY: The World Council of Churches and the Third World.** By Ernest W. Lefever. Ethics and Public Policy Center, Georgetown University. Pp. xxi and 114. \$5 paper.

**EVANGELICAL THEOLOGY: An Introduction.** By Karl Barth. Translated by Grover Foley. Eerdmans. Pp. xiii and 206. \$5.95 paper. Reprint of 1963 edition.

**PREFACE TO BONHOEFFER: The Man and Two of His Shorter Writings.** By John D. Godsey. Fortress. Pp. 73. \$2.95 paper.

**PARADOX AND IDENTITY IN THEOLOGY.** By R.T. Herbert. Cornell University Press. Pp. 197. \$12.50.

**OF LIFE AND HOPE: Toward Effective Witness and Human Rights.** Edited by Mia Adjali. Friendship Press. Pp. vi and 90. \$2.95 paper.

**RUNNING THROUGH THE THISTLES: Terminating a Ministerial Relationship with a Parish.** By Roy M. Oswald. Alban Institute. Pp. 20. \$2.50 paper.

**PAUL'S ETHIC OF FREEDOM.** By Peter Richardson. Westminster. Pp. 181. \$6.95 paper.

**GNOSIS: A Renaissance in Christian Thought.** By Geddes MacGregor. Theosophical Publishing House. Pp. x and 223. \$5.50 paper.

**SING PILGRIMAGE AND EXILE.** By Murray Bodo. St. Anthony Messenger Press. Pp. 136. \$2.75 paper.

**MINISTER'S SATURDAY NIGHT.** By Robert L. Eddy. Pilgrim Press. Pp. 175. \$6.95 paper.

**THE CHRIST COMMISSION.** By Og Mandino. Lippincott and Crowell. Pp. 258. \$9.95 paper.

**LOVE.** By Helen Steiner Rice. Revell. Pp. 126. \$8.95.

**THE MIND OF MATTHEW.** By R.E.O. White. Westminster. Pp. 164. \$6.95 paper.

# PEOPLE and places

## Appointments

The Rev. Jack M. Baker is part-time assistant, All Saints' Church, Worcester, Mass. Add: 23 Duncan Ave., Apt. 12, Worcester 01604.

The Rev. Alden Besse is rector, Trinity Church, 33 Linwood Avenue, Whitinsville, Mass. 01588.

The Rev. William Robert Belury is rector, St. John's Church, 2401 College Ave., Fort Worth, Texas 76110. Effective: Sept. 1.

The Rev. Stephen Caudle is vicar, St. Mary's Church, 210 North Abbott, Hillsboro, Texas 76645.

The Rev. J. Martin Chambers is rector, St. Stephen's Church, 2716 Hurstview Ave., Hurst, Texas 76053.

The Rev. William Raymond Heck is rector, St. Luke's Church, Scottsboro, Ala. Add: 404 Scott St. 35768.

The Rev. William Roger Hinrichs, is rector, St. Barnabas' Church, 110 W. North St., Cortez, Colo. 81321.

The Rev. Robert T. Jenks is part-time priest-in-charge, St. Martin's Church, Pittsfield, Mass. Add: Hilltop Farm, North St., Blandford, Mass. 01008.

The Rev. William Mayo is vicar, Holy Trinity Church, Brandenburg, Ky. Add: Oak Lawn Ave. 40108.

The Rev. Timothy Hunter Murphy is rector, St. Peter's Church, Talladega, Ala. and Trinity Church, Alpine. Add: Box 206, Talladega 35160.

The Rev. Benjamin Howard Nelson is rector, Grace Church, 305 Arnold St., N.E., Cullman, Ala. 35055.

The Rev. C. Auguste Pluviose is bishop's vicar, the Haitian Church Community Project, New York, N.Y. Effective: Sept. 1.

The Rev. George Porthan is rector, Holy Trinity Church, Peru, Ind. Add: P.O. Box 84, 46970. Effective: Sept. 21.

The Rev. Robert Eugene Ratelle is rector, St. Michael and All Angels Church, Dallas, Texas. Add: P.O. Box 12385, 75225.

The Rev. Michael G. Shirmacher is vicar, St. Barnabas' Church, Kensington, Pa.

The Rev. Barbara Schlachter is consultant to the Church Deployment Board of the Clergy Deployment Office of the Episcopal Church, 815 Second Avenue, New York, N.Y. 10017.

The Rev. Dennis Smart is rector, St. Thomas Church, Ennis, Texas. Add: P.O. Box 475, 75119.

The Rev. Paul Eugene Stricklin is curate, All Saints Church, Birmingham, Ala. Add: Box 5985, 35209.

The Rev. Louis L. Tobola is curate, St. Vincent's Church, 3201 West Pipeline Rd., Euless, Texas 76039.

The Rev. Richard L. Ullman is director, Miami Valley Episcopal Council, Dayton, Ohio.

The Rev. Paul R. Umberger is curate, Grace Church, Boltwood Ave., Amherst, Mass. 01002.

The Rev. Michael L. Vono is vicar, Christ Church, Rochdale, Mass. Add: 15 Thayer Dr., Apt. #7, N. Oxford, Mass. 01537.

The Rev. Alexander Henderson Webb is vicar, Church of the Nativity, Northboro, Mass. Add: 45 Howard St. 01532.

## Ordinations

### Priests

Central Florida - Robert W. Gibson, vicar, St. Thomas' Church, Bunnell, Fla.

Newark - Phyllis Agnes Snyder Edwards.

North Dakota - Merton W. Andresen, non-stipendiary priest-in-charge, Grace Episcopal Church, Jamestown, and dean and provost of Jamestown College. Add: College Lane, Jamestown, N.D. 58402.

Southern Virginia - Edward Eastman Godden.

# CLASSIFIED

## BOOKS

**THE DIACONATE TODAY: A Study of Clergy Attitudes in the Episcopal Church**, 1980, 134 pp., soft cover, \$7.00 prepaid. A national Study of the Diaconate is now available through the Notre Dame Monograph Series of the Parish Life Institute Press. Author is the Rev. John H. Morgan, Ph.D., D.D., the Centre for the Study of Man, the University of Notre Dame, and rector of the Episcopal Church of St. John of the Cross. Preface by the Rt. Rev. William Holwell and Response by the Very Rev. Urban Holmes. Order from/checks payable to: Parish Life Institute, Box 661, Notre Dame, Ind. 46566.

## CHRISTIAN EDUCATION

**THE ST. CHRISTOPHER'S SERIES** provides basic teaching about Episcopal Church and its beliefs. Junior High-Adults. Sample packet \$1.00. Schneider, Box 2554, Pensacola, Fla. 32503.

## FOR SALE

**NECKTIES** with embroidered Episcopal Church shield, superbly woven in England. Specify Navy or Burgundy background. Also, ties with shield of Christ, Grace, Andrew or Trinity on Navy background. An ideal gift. \$12.50 plus \$1.50 for shipping. Church Tie, P.O. Box 1445, Tryon, N.C. 28782.

## GRANTS AVAILABLE

**THE BISHOP WHITE Parish Library Association** offers grants to clergy and parishes for purchase of religious literature. Please apply with a letter describing need and enclosing the Bishop's endorsement to: Corresponding Secretary, Bishop White Parish Library Association, Suite 2616, 1700 Market St., Philadelphia, Pa. 19103.

## LINENS & VESTMENTS

**CREATED OUT of a Love for Excellence**, Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the Yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

## POSITIONS OFFERED

**EPISCOPAL CHURCH IN MICRONESIA** considering applicants as "mission" priests oriented to evangelism - mission development for team ministry on Guam, U.S. Territory. Demanding full-time schedules. First position, Jr. High School chaplain with mission church duties; second position, priest for new-mission development. These are difficult, challenging, and rewarding positions. Contact: Clergy Placement Office or World Missions Officer, E.C.U.S.A., 815 2nd Avenue, New York, N.Y. 10017. Interviews possible in U.S. with Guam clergy.

**ORGANIST/CHOIRMASTER** for liturgical parish. Adult and two junior choirs; applicants must be familiar with Anglican tradition. Send resume including all requirements and salary history to: Music Committee, 412 N. Church, Rockford, Ill. 61103.

**WANTED:** Non-stipendiary or retired priest for western Kentucky mission. Nice vicarage, utilities and many other benefits provided. Contact: A.B. Davis, Senior Warden, St. John's Episcopal Church, South Mart St., Morganfield, Ky. 42437.

Tennessee - George S. Yandell, priest-in-charge, St. James-the-Less, P.O. Box 458, Madison, Tenn. 37115. Michael Moulden, priest-in-charge, St. James Church, Cumberland Furnace, Tenn. 37051. Richard Flynn, priest-in-charge, Christ Church, Brownsville, and Immanuel Church, Ripley. Add: Brownsville, Tenn. 38021. Ellis Oglesby Mayfield, on staff, Church of the Good Samaritan, 425 Cedar Bluff Rd., Knoxville, Tenn. 37919.

Virginia - Lynda M. Stevenson, assistant, St. Luke's Church, Wellington, Va. Charles Thomas Holliday, curate, St. Aidan's Church, Alexandria and staff member, United Community Ministries, an ecumenical ministry of the Mt. Vernon area of Alexandria, Va.

## Deacons

Indianapolis - Robert J. Bela, curate, St. Paul's Church, Evansville, Ind. Mary Lockwood Campbell, assistant minister, St. Timothy's Church, Indianapolis. Robert Cameron Miller, assistant minister, St. John's Church, Lafayette, Ind. David M. Rider, assistant minister, St. Alban's Church, Indianapolis, Ind.

Louisiana - George Allen Kimball, Jr. New Jersey - Susan Roberta Carney, assistant, St. Luke's Church, 1620 Prospect St., Trenton, N.J. 08638. Barbara A. Crafton, assistant, St. Luke's Church, Metuchen. Add: 51 Tower Hill Ave., Red Bank, N.J. 07701. Lynnette B. McNally, assistant, Trinity Church, Cranford. Add: 1757 Watchung Ave., Plainfield, N.J. 07060.

## Retirements

The Rev. Robert Shaw Sturgis Whitman, as rector, Trinity Church, Lenox, Mass. 01240.

The Very Rev. George W. Williams, as rector, St. Andrew's Church, Downers Grove, Ill., and dean of the Aurora Deanery.

The Rev. David O. Trauger, as rector, Good Shepherd Church and Emmanuel Church, Kensington, Pa.

The Rev. Peter Sturtevant, as rector of St. Paul's Church, Kansas City, Mo.

The Rev. Waldron L. Coon, rector of St. John's Church, Dover, N.J. Effective: July 1. Add: 42 B Brookdale Gardens, Bloomfield, N.J. 07003.

The Rev. Marshall E. Seifert, rector, St. Matthew's Church, Evanston, Ill. Effective: July 1.

The Rev. Benjamin Franklin Whitner, 83, a deacon serving Holy Cross Church, Sanford, Fla. for the past 17 years, from the active ministry.

## Deaths

Ruth Troth Gribbon, wife of the Rev. Robert B. Gribbon, canon emeritus of Trinity Cathedral, Easton, Md., died May 28, at her home in Easton. Canon Gribbon has served churches in the Dioceses of New Jersey, West Missouri, and Easton.

Jane Weber VanMeter, wife of the Rev. William S. VanMeter, died May 5 at Oconomowoc Memorial Hospital, Oconomowoc, Wis.

Mrs. VanMeter was born March 10, 1917 in Oconomowoc, and was a 1934 graduate of Oconomowoc High School and a 1938 graduate of Milwaukee Downer College. She married Fr. VanMeter in 1941. Mrs. VanMeter served on the Executive Council and the National Council of Churches between 1963 and 1975. She was a teacher at Oconomowoc High School and a correspondent and feature writer for the *Oconomowoc Enterprise* from 1976 to 1979. She is survived by her husband and two brothers.

Anne Elizabeth Wooding, 68, wife of the Rev. N. H. Wooding, died May 29, in Durham, N.C.

Mrs. Wooding was a communicant of Emmanuel Church, Halifax, Va., where Fr. Wooding, a physician and non-stipendiary priest, serves. In addition to her husband, she is survived by two sons, one sister, two brothers, and two granddaughters.

# CLASSIFIED

## POSITIONS OFFERED

**EPISCOPAL** priest for rural traditional parish in resort-oriented northern Michigan. Require individual with pastoral experience, administrative expertise, and strong ability to develop growth. Reply Box T-465.\*

**PARISH** in fast growing suburban area seeking rector. Reply: Senior Warden, 8400 S. Pennsylvania, Oklahoma City, Okla. 73159.

**NON-STIPENDIARY** or retired clergyman wanted for small west Kentucky mission. Lovely three bedroom vicarage, utilities and car allowance provided. Reply Box T-462.\*

**WANTED:** EVANGELICAL catholic priest for inner city, E.C.M. parish. Must have concern for poor and zeal for conversion of souls. Charismatic gifts welcome. Reply Box P-466.\*

## POSITIONS WANTED

1928 Prayer Book priest: unmarried, 28 years old. Good references. Needs small parish or curacy. Reply Box L-464.\*

## PROPERS

**NEW SUNDAY LECTIONARY**, at low cost, beautifully printed, with Psalm and Antiphon plus collect and preface(s). New English Bible or contemporary editions. May we send you free samples? The Propers, 6062 E. 129th St., Grandview, MO 64030. (816) 765-1163.

## RETIREMENT VILLAGE

**UNIQUE VILLAGE** - Live independently, inexpensively. Ranch house, only \$95 monthly or \$8,500 life lease, plus improvement charges and modest monthly fees. Apartments too. Bristol Village, Waverly, Ohio 45690.

## WANTED

**NEEDED:** Gospel harmonies, commentaries; Jesus' life; miracles (Gospels, Acts), demonology. Your gifts are tax-deductible! Operation Pass Along, Eureka Springs, Ark. 72632.

**PHOTOGRAPHS** of free standing wooden frame bell towers near small carpenter Gothic churches. Reply: St. Mary's, 303 Oak St., Milton, Fla. 32570.

**LONDON**, England Episcopal church urgently needs \$100,000 to remodel its buildings to meet spiritual and social needs of downtown area. Rev. John Williams, St. Saviour's Rectory, London E7, OEF, England.

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

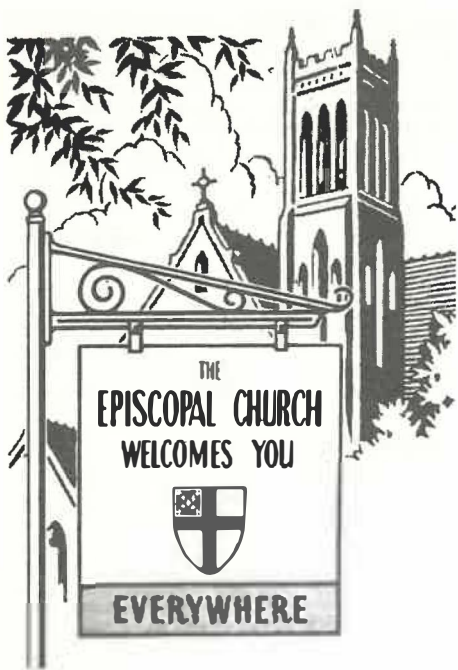
## NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.



# 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

## 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 9 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 6; 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 6

## 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. Lillicropp 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

## 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; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

## 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

## 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, 8; 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.

## 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. Wkdy: Mon 8;  
Tues noon; Wed 8 & 10; Thurs 8; Fri 8; Sat 9. SPECIAL  
MUSIC program by announcement.

*Continued on next page*

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

# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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  
Sat V & H Eu 5; Sun MP 9:35, Sol Eu 10

## 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. & 43rd 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  
The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the Rev. John L. Scott  
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50, Daily after 12:10 Mass

**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

## 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  
Canon D. Lorne 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** 4600 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. Kelthly, 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 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. 76107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## SAN ANTONIO, TEXAS

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

## PETERSBURG, VA.

**ST. STEPHEN'S** 228 Halifax 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 exclusively)

## MADISON, WIS.

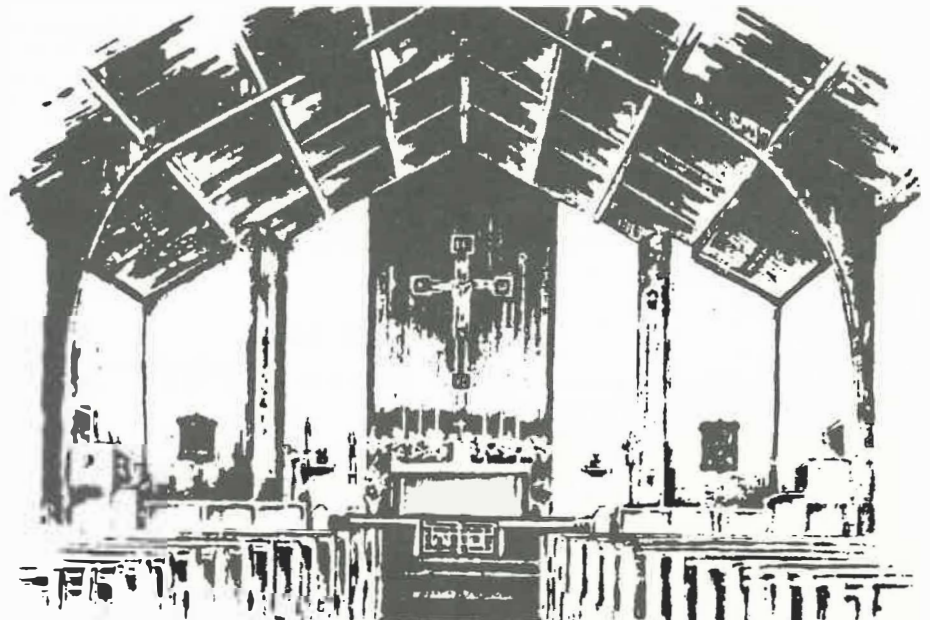
**SAINT DUNSTAN'S** 8201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## 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. Holston; the Rev. John C. Fisher, hon. ass't  
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdy: H Eu 12:30 (Wed 9:30)



Christ the King Church, Willingboro, N.J.