

# THE LIVING CHURCH



The Rt. Rev. Daniel Corrigan and Mrs. Corrigan at the ESMHE meeting in Cambridge: Four "eucharistically centered" days [see page 6].

# The First Article

## THE LIVING CHURCH

Volume 181 Established 1878 Number 7

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.

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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.

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Last week I wrote of a small lake which I see for a few moments each morning when I ride the bus to the city. It is a beautiful lake, but of course it is not located in the North Woods. A town is built around one end of it, and the entire area might be described as within the outer suburbs of Milwaukee.

Very few boats will be out on the water in early morning on week days — although fishermen probably appear by sunrise on Saturdays when I stay home. Yet there is usually at least a little activity here and there at the edge of the water. From early spring until late fall, a few people are always on the narrow bank running along the main street of the town. Several men, young or old, or women too, may be fishing. Others may be sitting on benches and talking. Three or four men, women, or children may simply be walking along and looking at the water.

The water is indeed always worth looking at. It is because of the water that these people are here and that the houses and boats are here. I suppose because of it the town itself is here. Ultimately what is more fascinating to the human eye than a body of water?

Sometimes it is smooth as the proverbial mirror. Other times, there are odd patterns of darker ripples here and there, caused by unpredictable breezes — as our Lord said, no one knows where they come from or where they go to (St. John 3:8). Sometimes there are smooth narrow paths in between areas of disturbed water. The old-fashioned countryman's joke is to tell inquiring visitors from the city that such a path is where there was a road on the ice during the

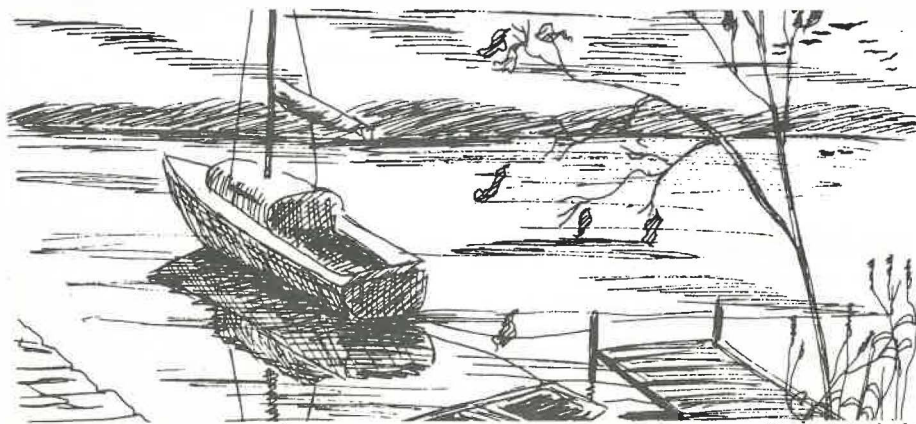
preceding winter! Sometimes the lake is choppy, and occasionally it is positively stormy, with white caps dotting the dark surface and waves breaking against the shore.

The range of color defies description. The water may be some shade of green or gray, or a thousand variations of blue. From the angle I see it (from the northeast) it does not reflect the sunrise, but on the way home, at some times of year, I see the various pearly hues of the evening — this part of Wisconsin rarely has the great dramatic sunsets of the Great Plains or the South.

The light, color, and motion are always different on the water and ever changing, always offering to the eye new patterns. The movement of water strikes me as very similar to that of sound in music. In both cases, it is a "movement," like that of Keat's Grecian urn, or Eliot's Chinese jar, which does not actually go anywhere, but which deeply stirs the human heart. Waves, no more than violins or oboes, are not really happy or sad, angry or peaceful, yet their rhythms and harmonies both echo for us our deepest feelings and summon us to new perceptions and new levels of awareness.

In the opening lines of Holy Scripture, creation begins with the Spirit of God stirring on the face of the waters. The Holy Spirit, the *Creator Spiritus*, still seems to come upon the waters. So too, in much humbler measure, our own spirit of creativity can find itself and be renewed by the ever changing surface of that most common but most mysterious liquid which covers most of the surface of this planet.

THE EDITOR



Margaret Persbacher



# LETTERS

## Walsingham

Thank you very much for your editorial comments on Walsingham [TLC, July 13]. It was wise for Archbishop Runcie to preside at a Eucharist in that holy place, as a witness to the world of the breadth of charity which a shrine can foster.

The late Dr. Nutter of Nashotah House was very suspicious of things "Eye-talian." When he went to Walsingham, he admitted, "I went to scoff, I stayed to pray."

Despite his own theological stance, the present warden, Fr. Carefull, keeps the doors of Walsingham wide open to those who would tarry to pray. Because of my own liberal theological tendencies, I offered to resign as a priest associate, but Fr. Carefull would have none of it.

However, theological controversy over Walsingham can be a tool of the devil. What one loses sight of is the fact that God, through Our Lady's intercession, very often will grant a gift of healing. As a hospital chaplain, I know this from first hand experience. And so away with petty criticisms and controversies, and

let us all bear witness to the mighty works of God, some of which flow from the prayers offered at Walsingham, or in other holy places dedicated to Our Lady.

(The Rev.) ARNOLD F. MOULTON  
St. Luke's Memorial Hospital  
Racine, Wis.

• • •

Regarding the Archbishop of Canterbury at Walsingham, the archbishop was supported not only by 15,000 pilgrims but also by three diocesan bishops - Chichester, Truro and Norwich, who is a noted Evangelical, and the Suffragan Bishop of Lynn. The Primus of Scotland and the former Primus Bishop Francis Moncrieff and the Greek Bishop from London also took part as did 250 concelebrants. A member of the royal family, the Duchess of Kent, walked in the pilgrimage procession.

Walsingham has become a center of Christian Unity. Earlier this year the Roman Catholic Archbishop of Westminster, Cardinal Hume, prayed at the Anglican Shrine, and the Archbishop of Canterbury reciprocated by visiting the Roman Catholic Shrine called the Slipper Chapel.

(The Rev.) TIMOTHY E. CAMPBELL-SMITH  
St. Paul's on the Green  
Norwalk, Conn.

## Ministry and Discipline

The Rev. F. E. Fuller's remarks in his letter [TLC, June 22] on the rights and responsibilities associated with ministry could apply equally to clergy. Without the exercise of the disciplinary canons of Title IV of the General Canons of the Church, the episcopacy of our church loses much of its responsibilities and discipline and becomes "fluff in the wind."

PHELPS HOBART  
St. Paul's Church  
Sacramento, Calif.

## Responsibility for All

As rector of a small urban parish I must say that much of the concern I have seen expressed for the urban poor and minorities has subtly incorporated some extremely unchristian and patronizing attitudes. Concern for equal economic opportunity, work and employment opportunities, decent housing and adequate education is unquestionably important. We do not, in fact, love our neighbors as ourselves.

Virtually all that I have seen written blames "the establishment," the economic system, injustice in treatment of the powerless and so forth. In all cases the poor and other minorities are

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seen only as victims, completely at the mercy of their circumstances. This is a degrading viewpoint because it denies that the poor or ethnic minorities have any responsibility for any part of their circumstances or to the rest of their community.

When are we going to get over the big guilt trip that has been laid on us so that we can treat all people as equals and require them also to demonstrate respect for others (such as their teachers in the local schools)? When are we going to have the nerve to say that they too are called by our one Lord to love their neighbors as themselves, and not to willfully damage their neighbors' property. When are we going to stop excusing others' violence, burning and looting? When are we going to stop dishonoring members of minority groups, treating them as though they were as incapable as severely retarded children, and expect responsible mature behavior instead?

Let's get on with the Lord's business of leading people to discipleship. There are no second-class citizens in the Kingdom of God. That citizenship lays the same requirements on all persons equally, black, white, hispanic, rich, poor or whatever. Sin is still sin regardless of your economic or ethnic background. God's requirements of ethical and moral conduct pertain to all persons. The conduct of others is never an excuse for our own conduct if we believe God's word to us. The person painting graffiti or damaging the property of another is a vandal, whatever his color or economic status. A looter is a thief, regardless of his color or what he does or does not have at home.

(The Rev.) ROBERT H. DELGADO  
St. Stephen's Church

Racine, Wis.

**Matins and Evensong**

In reference to the letter from the Rev. Kale Francis King, "Daily Office Mouse" [TLC, June 29]: I welcome the opportunity to witness to the value of the daily offering of the offices of Matins and Evensong in the parish church.

When I was first ordained, in "the dear dead days beyond recall," I prayed Matins and Evensong every day. Later, when my ministry grew a little older (and a little colder?), I contented myself with praying the offices privately in the rectory. Still later, when I had the advantage of having an assistant in this huge parish which is 75 miles from north to south and 50 miles from east to west and includes eight points, I once again began praying the offices publicly. (It was my assistant's good influence on me — God rest his soul.) Now that I am once again alone in this cure of souls, I continue saying the offices publicly and will do so until my dying day. There is nothing quite like it, and it is indeed un-

fortunate that there is a certain type of churchman to whom the daily public office is both anathema and meaningless.

These are perfect prayers, for they are the church's offering of prayer and adoration. In them I gather up all of my people's needs, mentioning the sick, the lonely, those who have called to ask me for my prayers, and I do this from the Prayers and Intercessions section of the Prayer Book, following the fixed collects at the end of each office. I always remember the departed, as well as those who mourn, and I also add a third reading, after the second canticle, from either the fathers of the church, or the lives of the saints. It is very seldom that anyone comes, except when the Mass follows, but this rude Church of St. John the Evangelist in which I pray is surely full of the angels and the saints, and I am therefore never alone when I say my prayers.

To those of you who have tried it and given it up, I urge you to try it again. To those of you who have never used Matins and Evensong in this way, I can only urge you to give it a try. You'll find yourself caught up in a great exultation of prayer, and it can only improve your ministry among your people.

(The Rev.) GEORGE A. JOHN PORTHAN  
The Parish of New Summer  
Esterhazy, Saskatchewan, Canada

**How Reverend?**

Those who debate the subject of just how reverend a Presiding Bishop ought to be might meditate on the fact that Very Reverend, Right Reverend, and Most Reverend are all translations of the one Latin word Reverendissimus. No one of them is any reverender than the other.

General Convention might set up a committee to determine the priorities involved. Then we could take it up from there.

NAME WITHHELD

**A Challenge Accepted**

In search for a rhyme for *charisma* The author's attempts were abysmally poor to the ear,  
But then after a year,  
Came the credal words *unum baptisma*.

(The Rev.) CHARLES E. CURTIS  
St. John's Church

Royal Oak, Mich.

**Settled Lay Ministry**

I write to congratulate Helen D. Hobbs and THE LIVING CHURCH on "Prison Lady" [TLC, July 20]. Mary Stewart VanMele is an inspiring woman whose example proves that one person can "make a difference." I am disturbed, however, by the choice of words: "She has now 'settled' for her ministry as a lay ministry. . . ." The assumption that lay



ministry is somehow less good, less important, and less holy than ordained ministry is so ingrained in our tradition that it is only now beginning to be challenged.

We are all ordained in baptism and affirmed in our commitment through confirmation. It is through people like Ms. VanMele that members of the laity throughout the church can begin to envision the great possibilities for ministry in all areas of our lives. To denigrate the very real contributions and accomplishments of lay ministers through the unthinking use of language is extraordinarily unfortunate.

ELIZABETH COURAIN  
St. Paul's Memorial Church  
Charlottesville, Va.

*While agreeing with our correspondent's point, we think "settled" also has a positive sense. Many clergy, for instance, are unsettled. Ed.*

### Nouns as Verbs

I submit the following as a response to Fr. Liebler's letter about the use of nouns as verbs [TLC, June 22]:

"All in all, this simplicity resulting from loss of inflections is to be regarded as a source of linguistic strength. English has two other strength-giving features: flexibility of function and openness of vocabulary.

"Flexibility of function has developed over the last four centuries as a direct consequence of loss of inflections. In modern English, for instance, nouns can be used as verbs and verbs as nouns with a freedom unparalleled in any other Indo-European language" (*Encyclopedia Britannica*, 1971, Vol. 8, page 538 A).

(The Rev.) ROBERT H. SPEER  
Chaplain, U.S. Army

New York City

### Parish Size

While doing some research for the Evangelism Commission of the Diocese of Dallas, we found that the 1980 *Episcopal Church Annual* lists only 24 Episcopal churches in the U.S., with more than 2,100 communicants. Further, our research showed that almost 80 percent of the Episcopal congregations have 100 members or less. While our research was based totally on the 1980 *Annual*, we are wondering if anyone has done similar research which would confirm our findings?

If this is a true numerical profile of the Episcopal Church, what does it suggest to us in the designing of denominational Christian education and other parish program materials?

(The Rev.) DENNIS MAYNARD  
Evangelism Commission  
The Diocese of Dallas

Richardson, Texas

### Dilemma

(For the Rev. Charles M. Roper)

Lord,  
Why do I lie down among thorns and tares?  
Why do I live in the cellar when there are rooms upstairs?  
Why do I turn from my rest in Thee?  
If this is freedom Lord, come set me free.

Lord,  
Why do I exalt my own will each day?  
Why do I exacerbate my pain this way?  
Why do I mutter hurtful words to pain;  
Stand not in the shelter but out in the rain?  
Why do I hide from my rest in Thee?  
If this is freedom Lord, come set me free.

Lord,  
Why do I turn from the light of Thy way?  
Why opt for darkness when I can see?  
And Your answer, Lord, to my self-imposed maze:  
"The truth is, you want it both ways."  
And so I run from my rest in Thee . . .  
If this is freedom Lord, come set me free.

Aldine Pound



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## Priests Plead Innocent to Federal Charges

Two Episcopal priests pleaded innocent to charges brought by a federal grand jury in Miami, Fla., alleging that they had violated federal laws by bringing 437 Cuban refugees into the U.S. after the so-called "Freedom Flotilla" operation was banned.

The Rev. Joe Morris Doss, 37, rector of Grace Church, New Orleans, and his assistant, the Rev. Leo Frade, 36, said they had felt morally bound to proceed with their planned mission to Mariel Bay, Cuba, aboard a chartered World War II submarine chaser they called "God's Mercy," despite President Carter's May 14 order forbidding open immigration.

In response to the original announcement that the U.S. would welcome the Cuban refugees with "open arms," the two priests began consulting federal and state officials about their plans to fetch relatives and friends of Cuban exiles in their community to the U.S. They decided that a large boat would be safer than several privately owned pleasure crafts. By the time the ship was ready, the ban was on, and the two priests decided to run the blockade.

The reversal of governmental policy came in response to reports that many of the Cubans waiting for ships in Mariel Harbor were common criminals or men-

tally ill people. Fr. Frade, however, said the U.S. Customs officials had agreed that all 437 refugee passengers aboard the "God's Mercy" were either political prisoners or relatives of Cubans already living in this country.

If convicted, Fr. Doss, Fr. Frade and their five crew members could face a maximum sentence of five years in prison and a \$2,000 fine for each refugee.

## ESMHE Meets in Cambridge, Mass.

Late in June, 70 men and women members of the Episcopal Society for Ministry in Higher Education met at the Episcopal Divinity School in Cambridge, Mass., for four "eucharistically centered" days under the leadership of the Rt. Rev. Daniel Corrigan, retired Suffragan Bishop of Colorado.

Bishop Corrigan chose as his theme the problems of God's chosen people, the Children of Israel, and how those problems relate to those of today. Special liturgy for the occasion was written by the Rev. Alvin L. Kershaw, rector of Emmanuel Church, Boston.

The Rt. Rev. John B. Coburn, Bishop of Massachusetts, greeted the conference participants and welcomed them to the "hub of the universe," where 68 institutions of higher learning serve 225,000 students. "And where," Bishop Coburn said, "I am happy to affirm the on-going life of the intellectual community."

Five chaplains who serve the Cambridge-Boston community planned the conference and acted as hosts. They are the Rev. Colin B. Gracey, chaplain at Northeastern University; the Rev. Stewart Barnes, who serves Harvard and Radcliffe; the Rev. Rona Harding, associate dean of Marsh Chapel, Boston University; the Rev. Michael Corrigan, Boston University, and the Rev. Scott Paradise, Massachusetts Institute of Technology. The five share a cooperative ministry and meet for planning at least once a week. "We have affection for each other, and trust. It is absolutely essential if you are going to work together," one commented.

The Rev. William J. Wood, chaplain at Wayne State University in Detroit, reminded the conferees that the growing number of students enrolled at community and city colleges presents a challenge to the church different from that of the four-year residential college.

"Many of our students are older than average," Fr. Wood said. "Courses are structured for 'consumer appeal' — students take what they think they will need to make a good resumé to get a job. Chaplains minister on the urban campus without a lot of the 'baggage' that most of the church has to work with." Lack of academic community is a problem, he said.

ESMHE's president, the Rev. Wofford K. Smith, chaplain at the University of Maryland at College Park, told the gathering, "We are here to make the case for college work, and to give all of you a chance to talk ESMHE together." He said his two goals for this year were to develop closer ties with congregations located near campuses, and to work on a more productive relationship with the national church.

## St. Michael's Farm Chooses New Director

The board of directors of St. Michael's Farm and School for Boys in Picayune, Miss., has announced that the Rev. David W. Yancey will assume the directorship of the farm and school. Mr. Yancey is a recent graduate of Nashotah House, and has been ordained to the diaconate. He hopes to be ordained to the priesthood in the chapel at St. Michael's.

In 1954, the Rev. Victor Menard, an Episcopal priest, founded St. Michael's with the aim of giving boys in trouble with the law a second chance. Following Fr. Menard's death, two other priests, the Rev. William Downer and the Rev. John Miles successively directed the operation.

In 1970, the Episcopal monastic Congregation of St. Augustine assumed the responsibility of administering the farm, and established a school on the property. In 1977, the Congregation, which then consisted of two priests and one lay brother, joined the Orthodox Church of America in response to the Minneapolis General Convention. A majority of the board of directors remained Episcopal.

"Our job is helping boys with problems, not fighting theological battles," said a board member at the time.

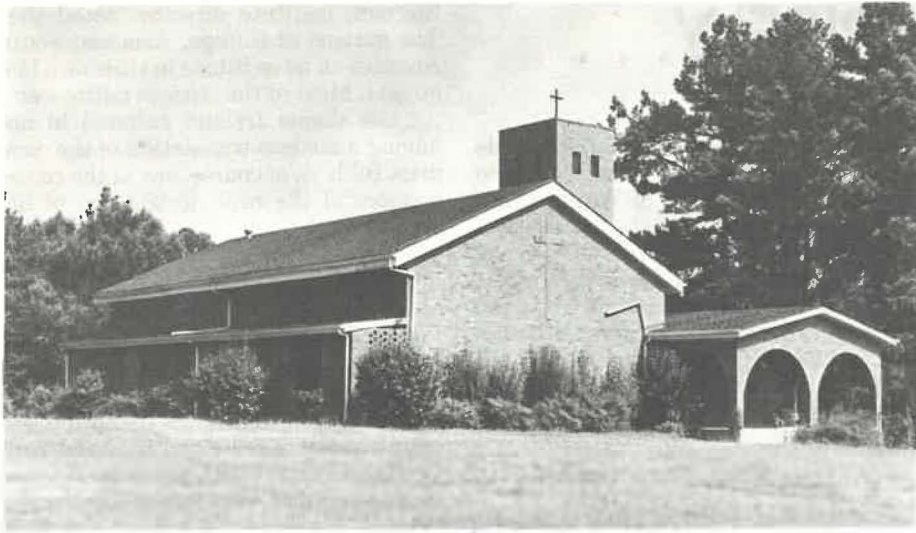
Soon after the move to the Orthodox Church, tension developed over the conflicting goals of the monastery and the policies of the board. The desires of the religious order, which now consisted of six members and was styled the "Monas-



RNS

The Rev. Joe Morris Doss (left) and the Rev. Leo Frade: Morally bound to run the blockade.





The chapel at St. Michael's Farm for Boys: A change of administration was imperative.

tery of the Glorious Ascension," began to assume greater importance for the monks than did the original objective of helping troubled youths, according to William R. Menard, chairman of the board of directors and brother of St. Michael's founder.

The monks' demand in 1979 that all of St. Michael's assets be turned over to them made it obvious that a change in administration was imperative, according to Mr. Menard, and he announced the monks' resignation as of June 1, citing irreconcilable differences. Mr. Menard said that a full accounting is in process, but attempts to reach Orthodox Bishop Dmitri, the monks' superior, have so far been unsuccessful.

Episcopalians from nearby towns in Mississippi and Louisiana have spent recent weeks cleaning the buildings and the chapel, which were in a "deplorable state," according to Mr. Menard, and the facility is ready to resume operation. The Rev. John Stone Jenkins, rector of Trinity Church, New Orleans, and his parishioners, have been especially helpful, Mr. Menard said.

Mr. Yancey and his wife, Marguerite, are in residence at the farm. Upon assuming the directorship, he emphasized his commitment to the ideals of St. Michael's founder, Fr. Menard: a family atmosphere, hard manual work, and education for self-esteem and life skills.

## Dr. Runcie: Discourage Fancy Titles

In answer to a question at the summer session of the Church of England General Synod regarding the use of the titles, "Your Grace" and "My Lord," the Most Rev. Robert Runcie, Archbishop of Canterbury, said that they "foster illusions about the present position of the church in society and also represent an unscriptural view of authority."

The Rev. Colin Buchanan of Southwell

had asked Dr. Runcie when he proposed to take action to discourage the use of these titles, in view of recommendations from the last two Lambeth Conferences calling for "modesty in titles."

"When asked my opinion, I do discourage the use of these titles and I know that many of my brother bishops do the same. I doubt, however, whether the matter is grave enough to be dealt with by further legislation. . . . Making heavy weather of something which many people regard as a picturesque and agreeable convention . . . might appear rather humorless," said the archbishop.

## Virginia Falls Short on VIM Goal

"A widespread and unexpected reluctance on the part of congregations to carry out the Virginia Venture in Mission campaign as planned" is blamed for the diocese's failure to raise \$5 million, according to the *Virginia Churchman*.

A spokesman for Community Counseling Service Co., of New York, the firm that directed the fund-raising, said the campaign did succeed where parishes and their leaders were committed to it, and followed a plan that called for canvassers to ask for specific gifts from parishioners at the same time as the Every Member Canvass in 1979.

But 71 of the diocese's 167 congregations either did not take part in the campaign or made only token efforts, according to William B. Hanrahan, executive vice president of the fund-raising firm.

"There is no way you can have 71 congregations not participating or participating at a minimum level and say the diocese was committed," Mr. Hanrahan is quoted in the *Virginia Churchman*. "We've never had a campaign of this size not make its goal. It's a terrible blow."

He said CCS might have overrated the general acceptance of VIM on both the

diocesan and national church levels. He said his company thought the goal was "extraordinarily high," but that it could be reached with "an absolute maximum effort."

"We didn't realize that there was no room for error," he said.

The first sign of trouble, according to the CCS report, was the difficulty the major gifts committee had in fulfilling its part of the campaign. This was followed by a lagging advance gifts campaign. The major reason the campaign fell short was "an abrupt and widespread unwillingness on the part of most of the congregations to follow the FF/EMC plan." The initials stand for Formal Fund Raising and Every Member Canvass. A fear was found to exist that the VIM appeal would hurt support for the local church, and may have caused reluctance on the part of some rectors to establish VIM as a top priority.

As of June 18, 5,500 pledges and gifts totalling \$2,853,000 had been received.

## Fund Aids El Salvador

The Presiding Bishop's Fund for World Relief has sent two emergency grants totalling \$11,000 to Episcopal Church and ecumenical projects in El Salvador to help meet needs brought on by civil unrest.

The Rt. Rev. Edward Haynsworth, Bishop of El Salvador, is organizing an emergency committee to function as an International Red Cross center in time of war or natural disasters. He requested \$5,000 from the fund to stockpile food and medicine. Bishop Haynsworth noted that the Episcopal committee works closely with the ecumenical committee for humanitarian assistance founded by the late Roman Catholic Archbishop Oscar Romero.

The World Council of Churches is attempting to raise \$100,000 for the ecumenical committee's work, and the fund sent \$6,000 recently to the WCC for medical expenses, shelter, food and clothing for El Salvadorans displaced by civil disturbances.

## English Synod Asks Ecumenical Talks on Women Clergy

In a surprise move, the summer session of the Church of England General Synod agreed to a long standing motion that the Archbishops of Canterbury and York "be invited to initiate official discussions with the Roman Catholic Church, the Orthodox Churches and such other episcopally ordained churches as may be appropriate on the subjects of the ordination of women and the ministry of women."

The synod agreed to the motion after support for its adoption was expressed by the Most Rev. Robert Runcie, Arch-

bishop of Canterbury. "There is an important need for talks with our episcopally ordained brethren on this subject," the primate said.

In 1975, the Church of England General Synod agreed that there were no fundamental theological objections to the ordination of women, but that there were barriers. In November, 1978, the synod voted against lifting those barriers, and in July, 1979, the synod voted against a proposal that would have permitted women priests from overseas to practice their ministry in England. Bishops and lay people voted in favor of these measures; the clergy voted heavily against them.

It was then generally believed that no discussion of the issue would take place in General Synod for about five years.

In other actions, the synod's summer session gave a cool reception to the new proposal for uniting from the Churches' Council on Covenanting [TLC, July 27]. After four hours of debate, the synod voted simply to "take note of" the report, *Towards Visible Unity*. "Taking note of" a report requires no further action and therefore is not usually challenged. The House of Bishops voted 35 for and two against "taking note of" the report; the House of Clergy voted 113-70, and the House of Laity, 138-45 with eight abstentions.

The Rt. Rev. David A. Brown, Bishop of Guildford, expressed disappointment that the Anglican team on the CCC had been unable to produce a united commendation of the proposals, and rejected suggestions that unity with the Roman Catholics and Orthodox would be jeopardized by the acceptance of the covenant proposals. "I believe that deeper unity with one part of Christ's body can never in the end spoil our relationship with another," he said.

The Rev. Canon Peter Boulton, who was one of three dissenting to the report on the Anglican team, said that the Church of England "could not and should not play about with the episcopate as though it were a privately owned treasure. . . ."

The Bishop of Birmingham, the Rt. Rev. Hugh Montefiore, said the Church of England had to decide whether to develop closer links with the Free Churches or whether "its present romantic but unrealistic love affair with Rome has so far clouded its judgment that it wants to turn itself into a sect."

Synodical government has been in existence in the Church of England for 10 years, and this summer session saw the end of the second five-year term. Some 550 new members will be elected before the next meeting of General Synod in November. The Archbishop of Canterbury said it is his dream that the next synod will give priority to a renewal of the gospel message and a deepening of the spiritual life.

## BRIEFLY . . .

The first women in Britain to be made deacons have been ordained by two dioceses of the Church of Wales. Three women were ordained to the diaconate in the Diocese of St. Asaph, and two in the Diocese of Monmouth. Elsewhere in the British Isles, women are admitted to the separate order of deaconesses, although the Lambeth Conference of 1968 affirmed such women to be "within the order of deacons."

Princess Alexandra, a member of Britain's royal family, joined Roman Catholic and Anglican bishops and Methodist and Lutheran leaders at an ecumenical service in Crediton, England, recently in honor of the birth 1300 years ago of St. Boniface, the apostle to Germany. The Anglican parish church was filled with 800 people to mark the 13th centenary. During his lifetime, St. Boniface converted literally thousands of people to Christianity. He and 52 of his followers were martyred near the modern Dutch town of Dokkum on June 5, 754.

So-called "underground evangelists" and people who smuggle Bibles and other Christian literature into communist East Europe may soon be out of a job if a new church project succeeds. "Eurolit," jointly sponsored by the Baptist Union of Great Britain and Ireland and the British-based United Society for Christian Literature (USCL), is designed to get sufficient quantities of Christian reading material into Soviet bloc countries without resorting to illegal smuggling. The Eurolit project grew out of a conference organized last year in Switzerland. More than 30 Protestant pastors from Soviet-dominated countries attended, and each was allowed to take home about \$100 worth of books legally and without confiscation. Another conference is planned this year, with the value of the books increased to \$200. Dr. David Russell, of the Baptist Union, said, "Illegal activity is often more glamorous and more dangerous, but it has always been counter-productive and may sometimes endanger the safety of others."

The Irish American Cultural Institute, based in St. Paul, Minn., announced that it has given a total of \$15,000 toward a project to publish the Bible in modern Irish. Dr. Eoin Mc-

Kiernan, institute director, noted that "the nations of Europe, Asia and South America all have Bibles in their own languages. Most of the African nations also . . . the shame Ireland suffered in not having a modern translation of the complete Bible is, of course, one of the consequences of the near destruction of her civilization."

A bill that would have legalized attempts by parents to forcibly rescue their adult children from religious groups alleged to practice deception and mind control was vetoed by New York Governor Hugh Carey recently. He said he was urged to veto the bill by the National Council of Churches, the New York State Catholic Conference, the New York State Civil Liberties Union, and the New York State Bar Association. Opponents of the measure charged that it would legalize kidnapping for the purpose of "deprogramming," a procedure they said violates constitutional guarantees of individual liberty.

The U.S. Department of Health and Human Service has proposed that a "bill of rights" be adopted for the 2.2 million elderly people who live in nursing homes. "A person should not have to surrender the right of self-determination upon entering a nursing home," said Nathan Stark, undersecretary of the department. "We are proposing, for the first time, to make patients' rights a condition upon which nursing homes would receive Medicare and Medicaid funding." Among provisions suggested are guarantees that patients will have access to their families, counselors and legal advisors at all times; have full information about decisions affecting them; have freedom to associate with other patients and visitors; have protection from the invasion of personal privacy and the unnecessary use of drugs or force to restrain them.

The Tulsa, Okla., Hospital Council was unsuccessful in halting construction of evangelist Oral Roberts' 30-story hospital and now it is trying to stop the facility from opening. The hospital is part of the evangelist's controversial City of Faith medical complex dedicated to "merge faith, prayer and medicine." It includes a 60-story clinic (the tallest building in Oklahoma), and a 20-story research building. Tulsa already has too many hospital beds, maintains the council, but Mr. Roberts is unswayed. He said that God told him in 1977 to build a 777-bed hospital at 7777 South Lewis, and he did.



# The Leaven and the Lump

*We are surrounded  
by the strengthening gifts  
of renewal movements on every side.*

By ROBERT BENJAMIN HALL

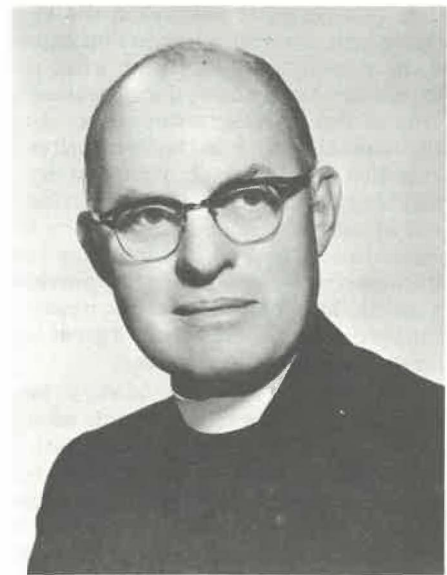
In sheer numbers, the charismatic movement was the biggest thing to hit the Episcopal Church in many years. I use the past tense because I see the charismatic movement as having peaked; the number of new charismatics being created has undergone a sharp decline.

In the nearly two decades in which this life-changing experience has been growing among Episcopalians, thoughtful leaders of the movement have often said that their ultimate goal was to go out of business. When accused of over-emphasizing the work of the Holy Spirit, one British leader a dozen years ago cheerfully pleaded guilty and said he was quite ready to stop as soon as the church noticed that the Holy Spirit was still alive and well and at work in his church. Many have seen the movement as a leaven given by God, not just for individuals involved, but to change the whole church. Thousands have left the church because it did not become a pentecostal body with the personal experience of the Holy Spirit made the

norm for every communicant. But other hundreds of thousands have stayed and their charismatic experience has become a valued part of their total spirituality, producing renewed Christians who have helped renew the whole church.

There have been many movements for the renewal of persons and for the renewal of the structures of the church. Fifteen years ago, the charismatic renewal was the main one. Today we see many renewal movements healing and strengthening individuals and the church. Cursillo has provided a life changing experience for tens of thousands, Faith Alive! and other lay witness weekends have transformed a thousand parishes, Marriage Encounter and Engaged Encounter are coming along. Church Growth is now taking hold, parish by parish, and evangelism activities of many kinds are being tried. Bible study groups have proliferated, the liturgical movement has given us a new Prayer Book, and the list grows impressive as the Spirit of God moves among us as he wills.

Today, I am an active Cursillista; a candle burns in our living room this weekend for a local Marriage Encounter; our parish is benefiting from the fruits of church growth learnings; we are surrounded by the strengthening gifts of renewal movements on every side. But almost two-thirds of my 30 years in the priesthood has included the experience known to charismatics as the baptism of the Holy Spirit. And while I rejoice that



The Very Rev. Robert B. Hall

the leaven has gone into the lump and played its part in transforming the lump, I also know that when leaven has done its work it loses its identity in the lump. Only if some leaven is kept distinct from the dough is there leaven available for the next batch.

So the question in my mind as we start into the 1980s is this: has the charismatic movement done its work and should we look upon it in the past tense, or does it have a continuing purpose in God's economy for his church? I know there are many clergy who have been disturbed by the movement and who would breathe a sigh of relief if they felt it was gone from the scene. Others of us remember with nostalgia the great days when dozens of our people were coming vibrantly alive in the faith with a new joy and power. Feelings aside, my mind tells me that we ought to inquire as to whether this movement offers something unique, a special leaven that cannot be supplied by all the other wonderful things happening in our beloved church.

For the individual, one distinctive feature of the charismatic movement was the experience often described as the baptism of the Holy Spirit. While it is quite possible to use all the terminology associated with this experience to mean other things, the fact of the matter is that those who have this experience find it cataclysmic, life-changing. It includes a bridge-burning element in that you can never again be who you were before the experience. A price is demanded and paid in terms of surrender of self and openness to God that cannot be merely halfway or the experience simply doesn't happen.

For many who have gone through the usual forms of baptism and confirma-

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*The Very Rev. Robert B. Hall is the founder of the Episcopal Center for Evangelism and for five years traveled and spoke on evangelism and renewal in 76 of the 93 dioceses of the church. Since 1977, he has been dean of the Cathedral Church of St. Paul in Oklahoma City and chairman of the diocesan commission on renewal and evangelism.*

tion, this personal renewal in the Holy Spirit includes also a conversion experience, a doing with the heart what perhaps only the lips have done previously. This is not to take away from those whose participation in the formal rites of initiation has been accompanied by a real commitment, an active dedication of self as called for in the words of the services. But I think it is fair to say that the charismatic experience has provided a special kind of release of the power of the Spirit in those who made a great leap forward in their life of faith.

The church has not always been equipped or ready to handle this kind of faith change. Our religious climate is geared to gradualism, education, nurture. The difference for the charismatic is so marked that you hear churchmen claiming to have just become Christian after many years in the church. What they are describing is a sudden personal acquiescence to what the church has been talking about all the time. Lukewarm churchmen have suddenly become red hot Christians, frequently to the discomfort of those around them. Despite all the difficulties associated with this somewhat alien approach to Anglican spirituality, I do not see this aspect of spiritual growth offered by any of the other movements currently on the scene.

The second thing that I see in the charismatic movement that ought not to pass away is the emphasis on endowment with divine power for earthly ministry. The lines are a little blurred here because so many charismatics are having their effect on the development of other renewal movements. But central to the charismatic movement is a belief in the present power of God, in an expectation that God will meet human need by supernaturally gifting the nearest available Christian with whatever powers are needed to be Christ to that need. One hears the expression "every Christian is charismatic," but in fact every Christian does not expect to be given charisms, gifts to enable them to transcend their own limitations, to have the reality of the Incarnation take place in their own lives. It is one thing to work hard for God, to do God's work. It is quite another to have God do his own work, through you. I would not like to see this latter understanding lost to the church of the '80s.

It is impossible to predict what God will do next or what we will be open to let him do, through us. I think we have a very different church today than we had 20 years ago. I think the leaven has indeed gone into the lump, from the charismatic and from a dozen other movements. It is my fervent prayer that the passage of time does not do away with spiritual breakthroughs in our church, disconcerting though they may be, and that we continue to say to our blessed Savior, here am I, Lord, use me.

# Refugee Ministry

*In the Diocese of Olympia  
parish sponsorship and the concern  
of the laity have made it possible  
for hundreds of refugees to survive  
and flourish in our society.*

By ROBERT F. HAYMAN

**A**mong those who escaped from the beleaguered city of Saigon in 1975 was Tran Thien Hiep, Lieutenant Commander in the Vietnamese Navy. Arriving in the United States at Camp Pendleton, Calif., Hiep was separated from his family in the collapse of Vietnam. He became a refugee sponsored by St. Peter's Church, Seattle, a predominantly Japanese parish. His wife and five children were located among the refugees at Fort Chaffee, Ark., and were united in Seattle with the help of St. Peter's Church. Hiep's life in Seattle has been an American success story. After attending community college and business college, he bought a clothing business which now provides support and work for his entire family. Two of his children are in college.

Hiep has remained active at St. Peter's Church. He was baptized by the bishop in November, 1979. As co-chairman of the parish refugee committee, he has helped 10 other families to be spon-

sored by St. Peter's and come to the United States. As president of the Seattle Vietnamese Friendship Association, Hiep is a solid citizen making an active contribution to his community. In a sense, he is among the lucky ones, for he came with the first wave of refugees and had time to become established in this country before the second deluge of Indochinese refugees which began in the late fall of 1978 and continues to the present.

At the end of 1978, in response to the Presiding Bishop's appeal for sponsors for Indochinese refugees, the Rt. Rev. Robert H. Cochrane, Bishop of Olympia, appealed to all the congregations of his diocese in a letter read from the pulpits on Christmas Eve and Christmas morning. Alluding to the fact that our Lord himself had been a refugee as an infant, the bishop called upon the people of his diocese, through their congregations, to sponsor refugees in western Washington. At the same time the bishop asked a layman from St. Mark's Cathedral, Seattle, Tom Pryor, to serve as the chairman of a "temporary" refugee committee. Mr. Pryor, who at one time had been director of emergency services for the State of Washington and who has business interests in the Orient, quickly formed a

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*The Ven. Robert F. Hayman, Archdeacon of Olympia, was a member of the ad hoc committee for refugee and immigration concerns of the Presiding Bishop's Fund for World Relief.*





The Rev. T. M. Nakayama

The Tran Thien Hiep family: Reunited in Seattle and making an active contribution to the community.

nucleus of lay people who were able to provide sponsoring congregations with practical answers to hard questions.

Somehow, it was thought that this temporary committee would be able to complete its work by April of 1979. It was not, of course, so. The influx of refugees continued and the gratifying response of a large number of congregations of people in the Diocese of Olympia continued.

Through the generosity of the Presiding Bishop's Fund for World Relief, one of the members of the refugee task force, Lorrie Pruitt, from St. Alban's Church in Edmonds, Wash., was retained as a caseworker and sponsorship development officer. Mrs. Pruitt's job included coordinating the relationship of the committee with congregations who were willing to serve, and acting as a resource to both individual refugees and their sponsors. She helped the sponsors in their task of registering refugees with the federally funded programs provided through the Department of Social and Health Services of the State of Washington; registration for medical and dental programs; and enrolling children in school.

From the beginning the core of refugee ministry in the Diocese of Olympia has been parish sponsorship. Parishes who were willing to sponsor refugees prepared in advance by having housing, clothing, and small amounts of food available. When the refugees arrived at Seattle-Tacoma International Airport, having flown from the Orient they found friendly faces and helping hands who guided them through the intricacies of western urban civilization. Dealing with American kitchen appliances, shopping facilities, public transportation, and language differences was perplexing and frustrating.

Again, it was the laity who made it possible for literally hundreds of refugees sponsored by the Episcopal Church to survive and flourish in our society. Almost every parish sponsoring refugees had a concerned and interested priest, but the burden of dealing with refugees in most of our congregations has been by lay people. In the long run, it has been the laity who have been able to lead these refugees into the main stream of American life.

The area of the evangelization of refugees is one which is perplexing for Episcopalians. The average churchman bends over backwards not to push his religion at a refugee lest he feel that religious commitment is somehow the price for sponsorship. Now we are beginning to think that we have been too cautious and timid in this area. Within the Diocese of Olympia we are considering ways to present the Gospel to these new Americans which affirms their freedom but allows them the opportunity of responding to the Lord Jesus Christ.

In the city of Seattle itself, the Diocese of Olympia has established the Church of St. James of Jerusalem, a mission to Chinese, many of whom are refugees. The vicar of St. James' Church, the Rev. Gordon Lau, is a Chinese priest from the Diocese of Hong Kong. Holding services at first in a Japanese parish, St. Peter's, Seattle, St. James is now occupying space in Trinity Church, Seattle, a downtown parish with extra space. The services at St. James are conducted in Chinese and the vicar serves a congregation with a rich diversity of American born Chinese, solid middle class citizens, and refugees. A visitor recognizes the familiar hymns but the words are sung in Mandarin! The establishment of this new ethnic ministry in Seattle repre-

sents a strong commitment by the Diocese of Olympia, which has been aided by support from the Asian Ministry of the national church.

In Olympia, capital city of the State of Washington, a strong refugee program has been mounted by St. John's Church. At St. John's, the Narnia Day Care Center is looking towards other funding in order to continue and expand its work. The Olympia parish is one of the oldest and largest congregations in the Diocese of Olympia. Olympia, however, is not a large city and the success of the refugee work there indicates refugees do not have to be located always in large urban centers.

Today the Diocese of Olympia is embarked upon a refugee ministry which will probably have an extended future. The idea of a "temporary" committee whose work will be done in four months has long since been dispelled. There is now a regular refugee commission appointed by the Bishop which enjoys the continued leadership of Tom Pryor. A substantial grant from the Presiding Bishop's Fund has enabled the committee to retain Lorrie Pruitt as a sponsorship development officer. In addition, the diocese has employed an ethnic Chinese, Van Wong, as a caseworker. Wong's time is divided between St. James of Jerusalem in Seattle, and Indo-Chinese associations where his services are lent to new citizens banding themselves together for support and fellowship. Wong's services there are provided by the Episcopal Church. Fortunately for the diocesan refugee committee there is the useful support and resource of the Washington Association of Churches Refugee Resettlement Program.

Refugee Resettlement Program statistics as of June, 1980, are as follows:

56 churches with 183 families, giving a total of 657 people. Of the 657 sponsored, 324 have already arrived, with 57 going to other states, plus

27 individual sponsorships (other denominational churches, organizations, or individuals through the Presiding Bishop's Fund for World Relief) with 37 families, giving a total of 175 of whom 82 have already arrived.

The Diocese of Olympia is a bit more sophisticated about refugee resettlement than it was 18 months ago. The support system from the diocese in the community is better established. The pitfalls are clearer. The surprises are fewer. But, the daring and loving care have not vanished. Just now, St. Margaret's Church, Seattle, a tiny urban mission, has agreed to enter into refugee ministry. Not just for one person, not just for one family, but for 21 Cambodian refugees who are linked together in an extended family. Were all 21 Cambodians to appear on Sunday morning at St. Margaret's the congregation would be increased by 50 percent.

# EDITORIALS

## Tell a Friend

It is said of new people who join churches, that the majority come because a friend influenced them. We suspect the same is true of subscribers to *THE LIVING CHURCH*. Our best salesmen are subscribers who tell friends, relatives, and fellow parishioners about the magazine and encourage them to subscribe. We think all Episcopalians ought to know about *THE LIVING CHURCH*, and that there should be numerous subscribers in every parish. Will you help spread the word? Right now, as we look forward to the fall season, is an excellent time for anyone to begin a subscription.

## Heat

The hot weather of the past few weeks has brought discomfort to many parts of the country, and serious distress and tragedy in some areas.

Perhaps there is a lesson for us to learn. For the past

15 or 20 years America has been pretending that summer, the real, hot summer, no longer exists. Public and commercial buildings are all air-conditioned. At home, or in cars, we are accustomed to pushing a switch which will turn on the cool draft. Some now go to bed in bedrooms so cool that they need to turn on their electric blankets to sleep. There was a time when folks started work early on summer's mornings, and then took part of the afternoon off. Even in the deep south, such a wise schedule is now often considered indolent and non-professional.

And what has happened to the summer nights — those wonderful nights of our childhood, when the whole family sat on the porch for hours of leisurely conversation, watching the distant flashes of lightning, and rocking in the hammock? Today, many families seem to be huddled around the TV in the dank, air-conditioned room with carefully closed doors and windows.

A different attitude toward summer will not cure droughts or refill dried up ponds, but it could help many of us to slow down and learn to accept the seasons as the good Lord made them.

# BOOKS

## Church Related Jobs

**CAREER OPPORTUNITIES IN RELIGION: A Guide for Lay Christians.** By William H. Gentz. Hawthorn. Pp. 252. \$5.95 paper.

For those who do not want to seek ordination, but still desire a vocation within the church, or at least within a Christian framework, William Gentz has put together a very complete catalog of opportunities — ranging from the predictable vocations, such as music director, to the unpredictable ones, such as religious researcher. He describes the responsibilities of each job, the education and training normally required, the extent of the opportunities, if known, and the places one might write to, for further information.

One would hope some religious arm, such as the National Council of Churches, would revise and reprint this book annually, inasmuch as addresses change so rapidly (the UCC, for example, has already moved its national headquarters since the book's publication last year).

If it ever is revised, there is one facet to the book that needs correction badly. The target audience of the book is not only the mid-life changer, but the high school and college graduate (an interesting appendix relates college majors to possible church careers). It is well

known that such readers often think that a life/work within the church will surround them with a heavenly people-environment, free from the backbiting and work stresses found in the secular world. For them, a word or two about the chilling reality of church work is desperately needed. A chapter on frustration and disappointment would add greatly to the usefulness of this book, because it would strike a needed counterpoint to the otherwise glowing optimism with which the church vocations are, throughout the book, described. Though we need more church workers, we do not need more naive ones, but rather ones who are "wise as serpents, and harmless as doves."

(The Rev.) RICHARD NELSON BOLLES  
National Career Development Project  
Walnut Creek, Calif.

## Christian Orthodoxy

**WHERE DO WE STAND?** By Harry Blamires, foreword by Malcolm Muggeridge. Servant Books. Pp. 158. \$7.95.

Harry Blamires is a writer deserving far more than passing notice. He is an incisive apologist of Christian orthodoxy. In this book he asks, "Where do we stand against secularism and the denigration of authority?"

In discussing secularism Blamires does not deny the need for social welfare. In fact he applauds it. "The fact that Christians and non-Christians share the aim of social service is to be welcomed," he writes, "but, welcoming it, we must

not forget that we have arrived at a common junction on our way to very different destinations and motivated by different purposes. Secular and Christian programs may overlap, but we must beware lest our message to the world seems to consist in nothing more than shared program. . . . What about being filled with the Holy Spirit, rejoicing in the good news of Resurrection and carrying it to the furthest corners of the world?"

Blamires is emphatic about "the absurdity of treating Christian conversion as a by-product of fruitful social welfare." He underlines the converse point that "social service is, in fact, an inevitable result of Christian conversion." Good works, he declares, can never distinguish a Christian *qua* Christian.

Part of the difficulty in discerning what constitutes genuine Christianity arises from the denigration of authority, and Blamires is unequivocal in declaring that the problem of authority is the problem of orthodoxy. "It is not a matter of who lays down the external rules and exercises control; it is a question of asserting standards and attesting purposes." Christians should speak "with the authoritative voice of scripture as heeded and revered by intelligent Christians for two thousand years."

One of the practical results of secularization and the undermining of authority is that redemption has been turned on its head. The love that rescues the lost "at the cost of blood and sacrifice has become 'the love' that shines with a



benign smile of approval on the deeds of sinners and saints alike." One is reminded of Richard Niebuhr's satire: "A God without wrath brings man without sin into a kingdom without judgment through the ministrations of a Christ without a cross" — surely a prescription for barbarianism.

(The Rev.) R.N. USHER-WILSON (ret.)  
Bronxville, N.Y.

### Iranian Background

**SHAHANSHAH: The Monarchy of Iran.** By E. Burke Inlow. Motilal Banarsidass, Delhi. Pp. 279. 60 rupees.

The author, a priest/professor of government, has written a thoughtful historical account of the factors affecting monarchy in Iran. He highlights the position of the throne in Persian myth and history. There are chapters on the roles of the aristocracy, the religious authority or Imamate, the security forces and the government in relation to the monarchy.

Written prior to the recent Iranian revolution, some parts of this book are now dated, but it provides background reaching deep into Iranian history.

HELEN C. METZ  
Erie, Pa.

### Accomplished Writing

**THE HALF-SEEN FACE.** By Dorothy Lee Richardson. W.L. Banham, Publisher. Pp. 95, \$6.95.

Mrs. Richardson is an experienced American poet who has received many awards and whose work has been published in many journals, including *THE LIVING CHURCH*. The stirring poems in this volume relate to a wide variety of topics and perceptions — some of them reflecting ordinary daily life, others reflecting the unusual experiences she shared with her husband, the late Fr. Arthur Richardson, during their many years in the Philippines.

H.B.P.

### The Middle East

**PEACE, JUSTICE AND RECONCILIATION IN THE ARAB-ISRAELI CONFLICT: A Christian Perspective.** By Cranford Pratt et al. Friendship Press. Pp. 61. \$2.75 paper.

Commissioned by the Board of Management of the Ecumenical Forum in Canada, seven Canadian Christian scholars conjointly produced this booklet as a Christian proposal for the resolution of the Arab-Israeli conflict.

The authors attempt to be even-handed in presenting the historical background of the conflict and the 30 year war (1948-78). While this is commendable, it leaves the reader confused as to

what is fact and what is simply the claim of either group.

Nevertheless, the reading of this booklet is recommended and should be followed by a group discussion of the questions which are raised at the end, preferably in the presence of a resource person.

**THE WORLD OF ISLAM.** By John B. Taylor. Friendship Press. Pp. 56. \$3.95 paper.

In seven brief chapters the author succeeds in offering the Western Christian reader a lucid, concise, and objective discussion of Islam — its one God, Scripture (The Holy Qur'an), prophet, and community. Taylor deals with some of the outstanding individuals and minority groups, the successes and disappointments of Muslims in history, and finally the Muslims' hope for the future, hence bringing the discussion up to the present time.

This short work is highly recommend-

ed to the beginner for, while it is informative, it also evokes the reader's interest to go on to more detailed work. It is regrettable, however, that the author does not provide a bibliography for further reading.

WADI Z. HADDAD  
McGill University, Montreal  
Hartford Seminary Foundation  
Hartford, Conn.

### Books Received

**NO CHURCH IS AN ISLAND.** By David S. King. Pilgrim Press. Pp. 133. \$5.95 paper.

**TEACHING TODAY: The Church's First Ministry.** By Locke E. Bowman, Jr. Westminster. Pp. 212. \$8.95.

**AN EYE ON THE WORLD: Margaret Bourke-White, Photographer.** By Beatrice Siegel. Frederick Warne. Pp. 117. \$8.95.

**WHERE EAGLES SOAR.** By Jamie Buckingham. Chosen. Pp. 206. \$5.95 paper.

**GLORY, HALLELUJAH!** By Ellen Jane Lorenz. Abingdon. Pp. 144. \$5.95 paper.

## POET'S PROPER

### Meditation on Burning the Earth

(Luke 12:49)

Somewhere in the dark age  
Under tons of ice  
Two hunched figures sat  
Huddled for warmth  
Fastened by fire  
Dreaming in their eye  
— for the ice to melt.

And the fire came down  
For a burning up  
As the reeds rustled in the water  
And the red broke beneath the clouds  
— the earth glowed  
— the instant before sunset.

And there was no place and nobody  
Who really understood  
As the fire stood alone under the stars  
— and the rocks were sharp for beds  
— and the fox was close at our heads  
— and the courtyard fire uncomfoting.

Set fire to the earth with broiled fish  
— ask and ask and ask again  
— do you understand  
— does the fire burn in your eye  
— will the ice melt  
— deep in the heart of the earth.

Blaze.

Bert Newton

# PEOPLE and places

## Appointments

The Rev. C. Frederick Barbee is assistant rector, St. Mark's Church, Box 7266, Little Rock, Ark. 72217.

The Rev. Harold B. Boughey is priest-in-charge, St. Luke's Church, Westville, N.J. Add: 3rd and Highland Ave. 08093.

The Rev. John H. Emmert is assistant rector, Galilee Church, P.O. Box 847, Virginia Beach, Va. 23451.

The Rev. Kenneth Kinnett is vicar of an Episcopal intentional community in the Diocese of Atlanta.

## Ordinations

### Priests

Dallas - Dudley Stillinger, non-parochial, El Paso, Texas. Add: P.O. Box 3415, El Paso 75206.

Kentucky - Spenser Davenport Simrill, assistant, Christ Church Cathedral. Add: 421 South Second St., Louisville, Ky. 40202.

### Deacons

Dallas - Manton Lee Tracey, Jr., curate, St. Luke's in the Meadow Church, Ft. Worth. Add: 7601 Woodfield, Fort Worth 76112. Frank Bryan Reeves,

curate, Christ the King Church, Fort Worth. Add: 2121 Edwin 76110. Jerry Chapman, unassigned. Add: 11809 Broad Oaks Drive, Austin, Texas 78759.

Western Massachusetts - Robert J. Ginn, Jr., non-stipendiary, St. Paul's Church, Gardner, and Harvard College Career Counseling Center. Add: the Common, Templeton, Mass. 01468. Blair Deborah Johnson, summer assistant, Holy Trinity Church, Southbridge and advanced work in clinical pastoral counseling. Add: 8 Flagg St., Worcester, Mass. 01602. William A. Doubleday, assistant, St. James, Great Barrington. Add: Christian Hill Commons, Apt. 4, Great Barrington, Mass. 01230. Craig W. Bates, deacon-in-charge, Good Shepherd Church, Fitchburg, Mass. Add: 35 Parson Circle 01420. Lewis C. Johnson, assistant, All Saints' Church, Worcester, Mass. Add: 8 Flagg St. 01602. Bradley C. Davis, curate, Trinity Church, Newport, R.I. Add: "The Cottage" 180 Rhode Island, Ave. 02840.

## Other Changes

The Rev. Gene Ruyle is now canonically resident in the Diocese of Atlanta.

The Rev. Robert Southwell is now licensed to serve in the Diocese of New Jersey. Add: 510 Ocean Boulevard #31, Long Branch, N.J. 07740.

The Rev. Nicholas B. Phelps is now non-parochial. Diocese of Pennsylvania.

The Rev. John P. Simpson, rector, Church of St. Matthias, Philadelphia, Pa. is non-parochial effective Sept. 1.

The Rev. E. Kyle St. Claire, Jr., formerly rector of Holy Trinity Church, Lansdale, Pa., is non-parochial.

## Address Changes

The Rev. John C.W. Linsley, 19045 Lake Forest Drive, Sun City, Ariz. 85373.

The Rev. Jacqueline M. Schmitt, 620 Fellows Ave., Syracuse, N.Y. 13210.

The Rev. A. Richard Strauss, 109 Glenside Road, Ithaca, N.Y. 14850.

The Rev. Kenneth A. Anderson, 2437 Rhonda Dr., Vestal, N.Y. 13850.

The Rev. Mary MacSherry McBride, 2211 Oakhurst Drive, Jackson, Miss. 39204.

The Rev. Kathryn O. Eden, Hayes Manor Apts., 1-19, Country Club Road, Binghamton, N.Y. 13903.

## Resignations

The Rev. Gilbert E. Laidlaw, associate, St. Luke's Church, Jamestown, N.Y.

The Very Rev. Herbert Monore Barrall, as dean of St. John's Cathedral, Denver, Colo., following 21 years of service. Add: 5835 E. 6th St., Denver 80220.

The Rev. James C. Wattle, as executive secretary of the council of the Evangelical and Catholic Mission.

## Received

Alabama - James Fidelis Tuohy, received as deacon from the Roman Catholic Church. Chaplain to the University of Alabama in Birmingham, associated with St. Andrew's Church, and in charge of Southside Ministry of Birmingham. Add: 1180 11th Ave. S., Birmingham, Ala. 35205.

# CLASSIFIED

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## 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 Folwell and Response by the Very Rev. Urban Holmes. Order from/checks payable to: Parish Life Institute, Box 661, Notre Dame, Ind. 46556.

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## CHURCH MUSIC

**ST. MICHAEL'S MASS Rite II, 1979 BCP,** by Benjamin Harrison. Send \$2.00 for complete Packet of Priest/Organist/Pew edition plus "Hyfydol" anthem. Music for Eucharist, 6630 Nall Ave., Mission, KS 66202.

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

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**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.

**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.

## POSITIONS WANTED

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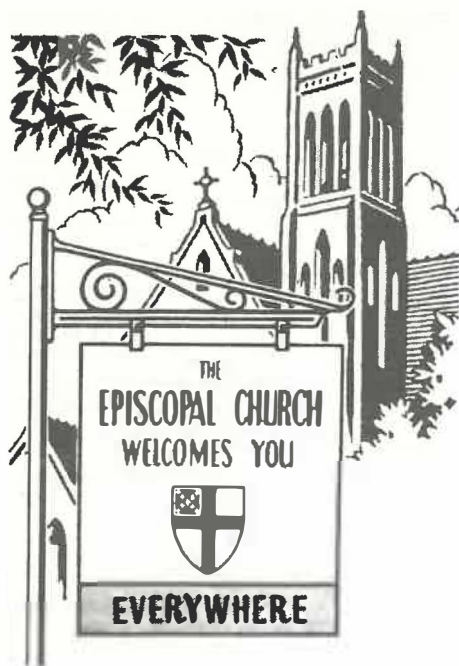
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# SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**



## AUBURN, ALA.

**HOLY TRINITY** Church Dr. (Off S. Gay)  
The Rev. William P. McLemore, r 2 ml. 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 8 Eu, 10 Eu (1S, 3S, 5S); MP (2S, 4S); Wed 11:30 Eu &  
HU; Fri 5, C; 5:30 Eu

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

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

## DENVER, COLO.

**ST. ANDREW'S ABBEY**  
2015 Glenarm Place 623-7002  
The Order of the Holy Family  
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;  
Ev Sun-Fri 5:30; Comp Sun-Sat 9; C Sat 4:30-5:30

**EPISCOPAL CENTER** 1300 Washington  
HC Mon-Fri 12:10

## DURANGO, COLO.

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

## LAKEVILLE, CONN.

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

## WASHINGTON, D.C.

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

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7;  
also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15;  
MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

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

## ORLANDO, FLA.

**THE CATHEDRAL CHURCH OF ST. LUKE**  
130 N. Magnolia Ave., downtown, off I-4, near Disney World  
The Very Rev. O'Kelly 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. Gua L. Franklin, canon  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30  
Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15  
Wed. Daily office at 12 noon. Cathedral open daily.

## BALTIMORE, MD.

**ST. JOHN'S, Mt. Washington** 1700 South Rd.  
The Rev. Arthur R. Lillcropp III, r  
Sun H Eu 9:30. Wed H Eu 8:15, 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, 8 H Eu; Wed 10 & 8 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

## NEWARK, N.J.

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

## TRENTON, N.J.

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

## WILLINGBORO, N.J.

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

**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.

Continued on next page

# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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.

## 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. Dally MP & HC 7; Ev 3:30 Cathedral Choristers 3:30, Tues, Wed, Thurs. Wed HC & healing 12:15.

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

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

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

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. Brad H. Pfaff  
Summer: Sun 8:30 Sung, 11 Low; Weekdays as anno

**JOHN F. KENNEDY INTERNATIONAL AIRPORT**  
**PROTESTANT/ecumenical CHAPEL** Center of airport  
The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

**ST. MARY THE VIRGIN**  
48th St. between 8th 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. Dally MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 8:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50, Dally 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; Dally 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 1728.

## 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.

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

## NASHVILLE, TENN.

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

## BROWNWOOD, TEXAS

**ST. JOHN'S (EVANGELIST)** 700 Main St., 78801  
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 Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Dally 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. Dally Eu 6:45

## 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** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## SEATTLE, WASH.

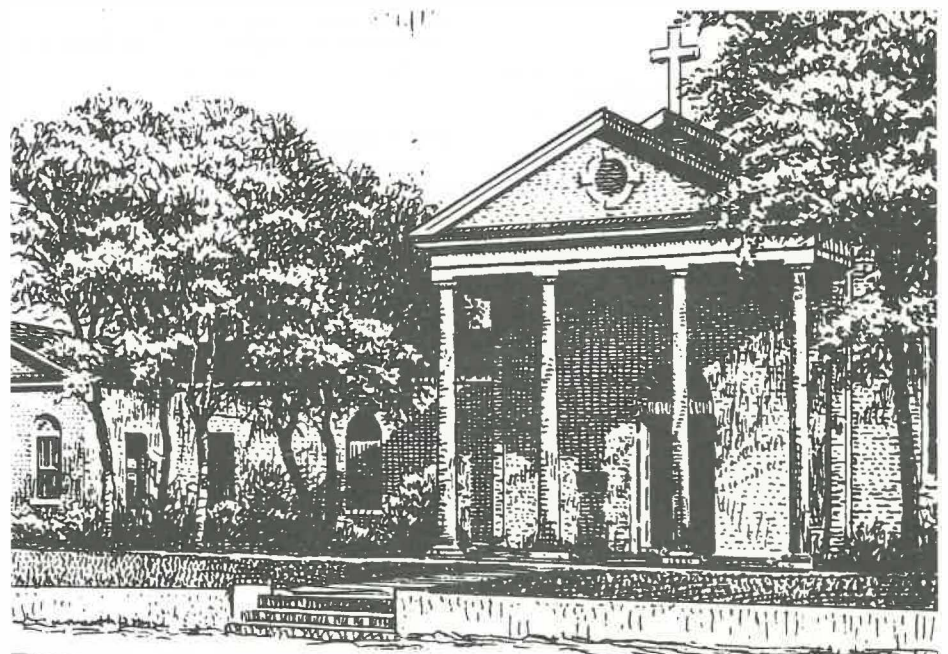
**HENRY CHAPEL, The Highlands** (N.W. 155th St.)  
The Rev. W. Robert Webb, r; the Rev. John Shiveley, d  
Services: 7:30 & 11 (1928 Book of Common Prayer used exclusively)

## MADISON, WIS.

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

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



Trinity Church, Myrtle Beach, S.C.