

# THE LIVING CHURCH



## **ACC-5**

News • page 6

## **Christian Wisdom**

John Paul Carter • page 9

## **Hugh of St. Victor**

George Calvin Gibson • page 10

## **My Pumpkin**

Rae E. Whitney • page 11



# THE LIVING CHURCH

Volume 183 Established 1878 Number 17

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; Lorraine Day, manuscript editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Warren J. Debus, business manager; Irene B. Barth, circulation manager; Lila Thurber, advertising manager.

## Further Saturn Thoughts

We are not apologetic about having a third page of reflections on Saturn [TLC, Oct. 11 & 18]. The observation of this planet and its "family" of rings and moons by the unmanned space ship, Voyager 2, represents one of the most notable achievements of technology in human history.

It is against this background of history that we would see this. Astronomy actually is older than recorded history, for at a very remote period of time human beings observed the sky carefully and remembered what they saw. People learned to navigate by the stars at sea or be guided by them in the desert. Accurate calendars were established. Great stones, such as those of Stonehenge, are believed to have been carefully aligned with celestial occurrences many thousands of years ago.

From remote times until the era of Einstein, astronomy has stimulated and challenged the development of mathematics — that most exact and most abstract of all the sciences. At the same time it has also stimulated and challenged human imagination. Greek myths, the old comic strip *Buck Rogers*, and the moving *Perelandra* novels of C.S. Lewis all reflect the tendency to

spin romantic tales about characters in the sky.

The novelist Herman Wouk somewhere commented that putting people on the moon, and capturing the moon for science, terminated the composing of lunar romances and imaginary trips to the moon that had delighted the human mind since the stone age. This is an interesting comment, but of course new kinds of stellar fiction constantly arise, as, for instance, *The Planet of the Apes* series! Meanwhile, astrology has endlessly tried to convert astronomy into a pragmatic field of knowledge, directly linking human events with the movement of the heavenly bodies.

All of this brings us back to where we started. There is a long, long history of human observation, reflection, and fantasy regarding the planets and stars. For the Christian, and for other monotheists, there is the challenge to envisage a God big enough, eternal enough, and wise enough to encompass it all. There remains the utterly astounding thought that the God who made "the vast expanse of interstellar space, galaxies, suns, the planets in their courses," should also be concerned about you and me. THE EDITOR

### DEPARTMENTS

Books	13
Briefly	12
Deaths	15
Editorials	12
The First Article	2
Letters	3
News	6
People and Places	14

### ARTICLES

Christian Wisdom	John Paul Carter	9
Hugh of St. Victor	George Calvin Gibson	10
My Pumpkin	Rae E. Whitney	11

### Board of Directors

Robert L. Hall, Milwaukee, president; Miss Augusta Roddis, Marshfield, Wis., vice president; Warren J. Debus, Wauwatosa, Wis., treasurer; the Rev. Murray Trelease, Kansas City, Mo., Jackson Bruce, Jr., Milwaukee; William W. Baker, Lake Quivira, Kan.; George E. Reedy, Milwaukee.

### The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); 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. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; 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. Canon Richard J. Anderson, New York, N.Y.; the Rev. William H. Baar, La Grange, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; 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. C. Corydon Randall, Ft. Wayne, Ind.; the Rev. Dudley J. Stroup, Tyrone, N.C.; the Rev. Murray Trelease; the Rev. J. Lewis Warren, Wisconsin Rapids, Wis.; the Rev. Mother Mary Grace, CSM, Milwaukee; William W. Baker, Jackson Bruce, Jr.; Peter Day, Milwaukee; James Dunkly, Nashotab, Wis.; Robert L. Hall; Mrs. William Horstlick, Oconomowoc, Wis.; H. N. Kelley, Deerfield, Ill.; William L. McCowan, Milwaukee; George E. Reedy, 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.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

© The Living Church Foundation, Inc., 1981. All rights reserved. Reproduction in whole or part without written permission is prohibited.

### The People of God

Today I saw the people of God  
On their way to the banquet.  
Old women with memories  
Young girls with dreams  
Mothers with their children  
Children eager to taste the wine  
Old men with life written on their faces  
Young men who have not yet learned to be afraid.  
They walked in silence as the blood flowed from the chalice,  
Knowing that love was being made even as they approached.

Linda M. Bachand

# LETTERS

## Preaching

I read every issue of TLC. It's good to see the Episcopal communion getting its act together a bit more these days. I still have a theory that a revival of preaching in the great Anglican tradition would do more than anything else to minister to drooping hearts out there. Maybe one of these days. . . .

(The Rev.) MARTIN E. MARTY  
Divinity School  
University of Chicago

Chicago, Ill.

## Reverend People

With reference to Nigel Renton's letter on ecclesiastical titles (TLC, Sept. 20), may I say that the more august titles seem a bit pompous? Rt. Rev., Most Rev., and Very Rev. — such distinctions may have served a useful purpose once, but they sound silly nowadays.

Moreover, some of the ecclesiastical luminaries I have known (none, of course, from my own diocese) might more accurately have been described as "slightly reverend" or "occasionally reverend." Two particularly reverend

ones have been laypeople.

It can, of course, be said that such titles refer to the office, not to the person. But I cannot see where one Christian's office is holier than another's. Our functions differ within the Body of Christ, but all baptized persons are called to holiness, and all to the highest degree.

(The Rev.) RICHARD H. SCHMIDT  
Christ Church

Fairmont, W.Va.

## Early Service

Other correspondents may wish to debate the merits of the suggestion of the Rev. M. Fred Himmerich that the early service be suppressed [TLC, Sept. 20].

As for his calling "degenerate" the Roman Catholic tradition from which he claims the Anglican early service is borrowed, I cannot say which I find most repellent: his arrogance, his ignorance, or his want of charity.

(The Rev.) HERBERT S. WENTZ  
Department of Religion  
University of the South

Sewanee, Tenn.

*We believe the author used the term "degenerate" not in any personal sense, but in reference to the structural deterioration of liturgical observance.*

Ed.

## Anglo-Catholicism

With reference to the letter of the Rev. Eleanor McLaughlin on Anglo-Catholicism in *THE LIVING CHURCH* of September 13th, please be advised that it seems to present a contradiction in theological concept.

Catholicism, be it Anglican, Roman, or Orthodox, does not embrace the concept of women priests. For a parish that does so, to consider itself catholic is at best curious. The suspicion naturally arises that the parish confuses high churchmanship with catholicism.

(The Rev.) WILLIAM L. LAHEY  
St. Paul's Church

Winter Haven, Fla.

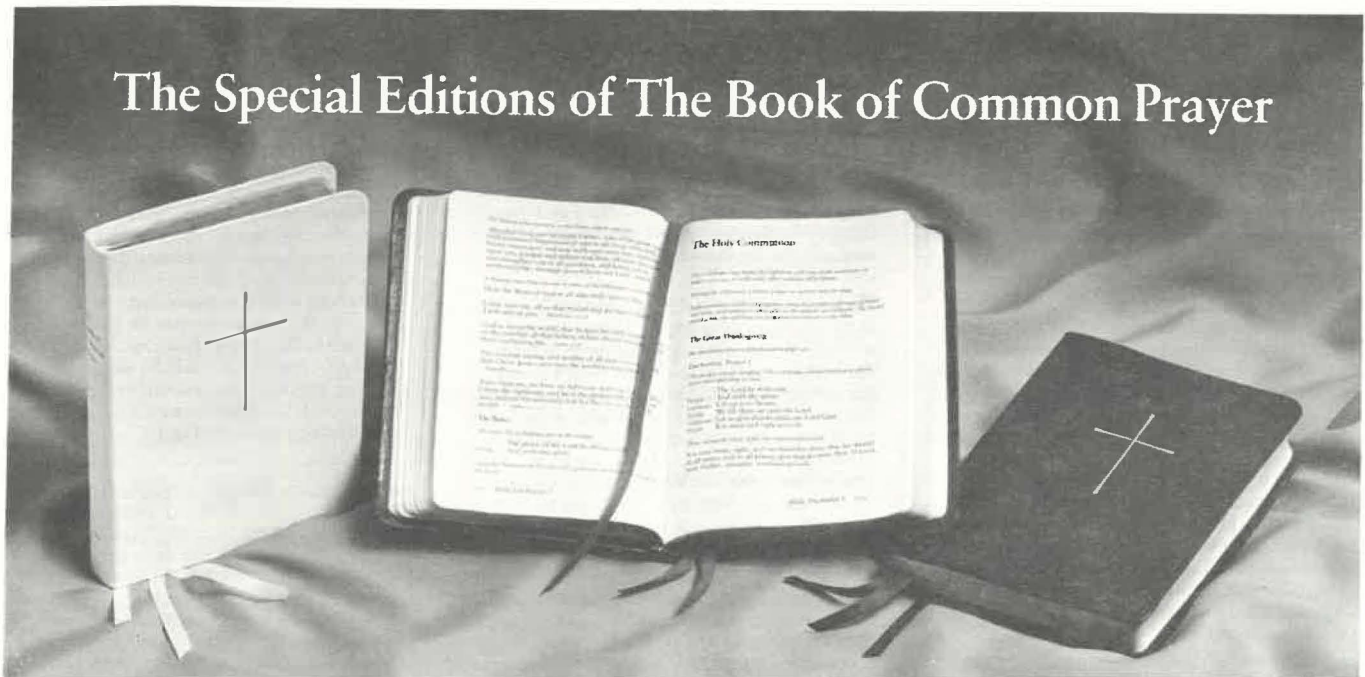
## The Trinity Bomb

Praise God, a Christian group has again challenged the naming of a nuclear submarine "Corpus Christi" [TLC, Sept. 20, p. 7]. As you have so rightly called this news item "Not in His Name," every Christian should write to Ronald Reagan, our President, protesting this unholy use of such a sacred title.

However, I'm not so sure about the comment that the code name "Trinity" applied to the first atomic bomb test held such a sinister implication. I agree

*Continued on page 5*

## The Special Editions of The Book of Common Prayer



### Genuine Leather Personal Size (Illustrated above)

Handsomely bound in flexible genuine leather, distinctively grained and stamped in gold, this edition is printed in very clear type on gold edged Bible paper and provided with ribbon markers. Available in Black (35015), Red (35016) or White (35017) gift boxed (4½ x 6¼) **\$36.50**

### Simulated Leather Personal Size (Not illustrated)

This edition is printed in the same clear type and on the same gold edged Bible paper as the genuine leather version, but is bound in a very attractive, durable and economical leather-grained material, with gold stampings and ribbon markers. Available in Red (35055) or Black (35056) gift boxed (4½ x 6¼) **\$22.50**

Available through  
bookstores or . . .

**The Church Hymnal Corporation**

800 Second Avenue  
New York, NY 10017

# A Theology for the Ministry of St. Bartholomew's Parish

The possible lease or sale of a part of St. Bartholomew's property on Park Avenue has been the subject of articles in every major newspaper in New York, as well as around the country and throughout the world. The overwhelming majority of the articles have approached the issue predominantly from an architectural point of view.

We believe that the primary issue confronting St. Bartholomew's is the theological one: What is our understanding of the purpose of the Church, and how is St. Bartholomew's called to fulfill that purpose at this time?

In simple terms, the purpose of most major religions is to bring people into a relationship with God, a relationship which gives meaning and purpose to their lives by giving them an understanding of their life and of the Creator's intention for all life. The Christian tradition teaches that this meaning and purpose will be found when, through the love of God, people turn toward other persons and see them as fellow-creatures equal in His sight and in His love. The Christian life is summed up in the two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets."

In all that they do, Christians seek to be obedient to these commandments. The Christian life, therefore, has two indispensable components: life with God, as reflected in its worship, and life with the world, as reflected in ministry outside of the church. Each church, therefore, seeks to be faithful to God both by its services of worship and, according to its own sense of vocation, by reaching out beyond its doors in ministry. Churches proclaim the Word and Ministry of God through preaching, prayer, and sacraments and through special ministries such as music, education, social concern and outreach services to the spiritual and physical needs of the communities in which they are located and often far beyond.

St. Bartholomew's has a known tradition of worship through preaching, sacraments, and music. Equally, it has a known tradition of ministry beyond its doors from its beginning in 1835 and more particularly at the turn of the century (1890-1925) when it operated schools, clinics, and a multitude of social service projects for the immigrants and the poor of the city. At the present time it is well known for its ministry to young adults through its Community Club. It also reaches out to middle aged adults through its City Club and

maintains a senior citizens' program. It offers educational courses in the evenings through the Midtown Religious Education Center. It is a founding Church of the Counseling and Human Development Center which provides psychotherapeutic services to people of all means throughout the city. It ministers to the poor and broken through its social worker and a clothes and food closet. Moreover, it seeks to reach out well beyond its Park Avenue doors through its support of the Diocese and the National Church.

The fundamental question now before St. Bartholomew's is whether its worship and ministry can best be supported and enlarged by leasing a piece of property ancillary to the church building itself—the Community House, terrace, and garden.

Beautiful buildings, particularly churches, have been helpful in bringing people into a relationship and life with God by lifting their spirits, inspiring their imaginations, sensitizing them to the mysterious and holy presence of God, and by simply being the place in which the community of the faithful gathers to hear the Word of God proclaimed and celebrated. It is difficult to imagine a group of people more aware of the spiritual values of architecture than the Christian community. Recognizing the beauty and importance of St. Bartholomew's, the Vestry stated long ago that the church building was not for sale at any price.

However, mindful of the church's calling to life in the world, to ministry, the Vestry decided to consider the lease or sale of the piece of land and building next to the church. Was it greed that prompted this decision, as some have said? Was there insensitivity to the neighborhood, and some sort of architectural illiteracy, as others have supposed? The answer, of course, is "No!" The answer is that the Vestry is committed to the worship and ministry of God, and faithfulness to that commitment requires that any opportunity to enhance or expand that worship and ministry be considered.

Jesus commanded the rich young ruler to sell his possessions and to follow Him. The young man would not do so, for his possessions had become his god, an idol, and he was possessed by the very things he owned. St. Bartholomew's, mindful of this temptation, is seeking the proper use of its possessions. The present possibility of using part of its real estate offers an opportunity for ministry that is staggering in its potential and at the heart of the Christian calling.

St. Bartholomew's would strive to use at least fifty percent of its income each year beyond itself. This would mean, for example, that there would be enough revenue to strengthen par-

ishes and missions which Bishop Moore calls "oases of hope" throughout the South Bronx and Harlem, and to give additional aid to the financially struggling Diocese of New York; enough to help overseas missions through the National Church's "Venture in Mission" project; enough to help those who suffer from famine, earthquake, flood, or the devastation of war through the Presiding Bishop's Fund for World Relief; enough to help the church's financially strapped seminaries; to establish an urban center to minister to the people on the streets of this city; and to help those in need or distress wherever they are found to the extent of our capacity.

At the same time this income would insure that the Church building, itself, would remain at its present site for generations to come; it would support and expand the worship and historic ministry of the parish; it would finance desperately needed space to accommodate our already existing service and program requirements, to say nothing of allowing us to extend our religious and human service activities.

We at St. Bartholomew's believe that faithfulness to our Lord leads to a moral and Christian imperative to seize upon the extraordinary opportunity before us to consider the lease of the Community House, terrace, gardens and the air rights over the church. The possibility exists to provide permanent ministries to the most broken and destitute of this city and the world—people who would probably never be so fortunate as to observe the air over the church that was used to feed them. To do less would be blasphemy because it would be idolatrous. By devoting part of its possessions to this ministry in the world, St. Bartholomew's would be faithful to its tradition and to its Lord.

Rev. Thomas D. Bowers  
*Rector*

James D. Dunning  
*Senior Warden*

Anthony P. Marshall  
*Junior Warden*

*Vestrymen*

H. Peers Brewer

Thomas M. Biallo

Edward Ridley Finch, Jr.

J. Markham Green

S. L. Highleyman

Fletcher Hodges III

J. Philip Hughes

E. Theodore Lewis

Belle Robbins

George W. Sanborn

Charles Sanford, Jr.

Charles Scribner, Jr.

John M. Shaheen

Mrs. Hope Skivington

Richard A. Williamson



We the undersigned members of the religious community of New York have read the above statement with great interest. We believe that the people and leadership of St. Bartholomew's Church have shown the proper commitment to the ministry of the Lord they serve. For that we command them, support them, and shall pray for them in the days ahead.

Rev. Carol L. Anderson  
Rector, All Angels Episcopal Church

Rev. Simon P. Bouie  
Chairman of the Social Action Committee of the New York Ministers Alliance and Pastor of the Metropolitan A.M.E. Church

Rev. Dr. Eugene Callender  
Pastor, Church of the Master

Rev. Dr. James A. Carpenter  
Sub-Dean and Professor of Theology  
General Theological Seminary

Ven. Robert Chapman  
Archdeacon, Episcopal Diocese of New York

Rabbi Bruce Cole  
Director of Inter-Religious Programming  
Anti-Defamation League of B'nai B'rith

Very Rev. James C. Fenhagen  
Dean, General Theological Seminary

Rev. Edward E. Goode  
Pastor, Church of the Evangel

Rev. Donald R. Goodness  
Rector, Church of the Ascension

Rabbi Irving Greenberg  
Director, National Jewish Resource Center

Rev. James A. Gusweller  
Executive Director, Episcopal Mission Society

Rev. Frederick Hill  
Rector, St. Michael's Episcopal Church

Right Rev. John E. Hines  
Former Presiding Bishop, The Episcopal Church

Rev. Orville Jenkins  
Senior Pastor, Manhattan Church of the Nazarene

Rev. John Johnson  
Rector Emeritus, St. Martin's Episcopal Church

Rev. Dr. Bryant Kirkland  
Senior Pastor, Fifth Avenue Presbyterian Church

Rev. George L. Lloyd  
Pastor, United Moravian Church

Rev. John B. Luce  
Rector, St. Ann's Episcopal Church

Rev. R. DeWitt Mallary, Jr.  
Rector, All Saints Episcopal Church

Rev. Carl H. McCall  
Metropolitan United Methodist Church

Rev. George W. McMurray  
Head Pastor, Mother A.M.E. Zion Church

Rev. Robert Ray Parks  
Rector, Trinity Church

Rev. Dr. Norman Vincent Peale  
Senior Pastor, Marble Collegiate Church

Rev. Ralph Peterson  
Former Pastor, St. Peter's Lutheran Church

Rev. Thomas F. Pike  
Rector, Calvary-St. George's Episcopal Church

Rev. Dr. Samuel D. Proctor  
Pastor, Abyssinian Baptist Church

Rev. Dr. Donald W. Shriver  
President, Union Theological Seminary

Rev. Dr. Walter F. Smith  
Interim Pastor, Church of the Evangel

Dr. Ronald B. Sobel  
Senior Rabbi, Temple Emanu-El

Rabbi Marc Tanenbaum  
Director of Inter-Religious Affairs  
American Jewish Committee

Dr. Wyatt Tee Walker  
Pastor, Canaan Baptist Church

Rev. Dr. George W. Webber  
Dean, New York Theological Seminary

Rev. James R. Whittemore  
Director, Seamen's Church Institute of New York and New Jersey

Rev. Cecil D. Williams  
Senior Chaplain, House of Detention, Rikers Island

Rev. Joseph M. Zorawick  
Rector, Christ & St. Stephen's Episcopal Church

it was neither an accident nor coincidence.

The code name was authored by Oppenheimer. He, besides being a scientist with a conscience, was also a lover of poetry. The name Trinity was from the sonnet of the same name by John Donne, one time dean, St. Paul's Cathedral, London. The verse that made such an impression on Oppenheimer is as follows:

"Batter my heart, three personed  
God, for you  
As yet but knock, breath, shine, and  
seek to mend.  
That I may rise and stand, o'erthrow  
me and bend  
Your force to break, blow, burn, and  
make me new."

I believe that Oppenheimer held out real hope for the world and that it would come about through the release of enormous amounts of energy. Perhaps I am naive, but after Hiroshima he told President Truman that "we have blood on our hands" and that he had changed his mind.

Much of this information comes from a remarkable little book entitled *Techno/Peasant Survival Manual*, printed by Bantam Books.

(The Rev.) FRANK ATLEE, JR.  
Christ Church

Towanda, Pa.

### Business as Usual

The editorial writer, or writers, must have been in a singularly negative mood when they sat down to write on "The Clerical Obsession," "What Is the Bishop's Work?", and "Does Anyone Have a Plan?" [TLC, Sept. 20].

I notice, for instance, that two of those three articles contain the phrase "business as usual," which has a kind of contemptuous connotation that in the context in which they were used was obviously intended.

There may always be room for improvement, but has the work of the church on the diocesan level been all bad? I for one don't think so. Business as usual is a very good thing when the methods used are proven and successful ways of accomplishing the Lord's word.

(The Very Rev.) DONALD R. CLAWSON  
St. Paul's Church  
Delray Beach, Fla.

### The Lord's Word

There is a dimension of humanity which the "right" to unrestrained sexual activity destroys just as positively as an abortion destroys a fetus. According to a very old saying, "The fear of the Lord is the beginning of wisdom." There is another saying, "Ignorance is bliss."

The fear of God gives those who have this fear a dimension of dignity and respect which no bliss-seeker ever has. In

Ecclesiastes' concluding chapter, one finds these words: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:13-14).

The rubric of the Prayer Book instructs the reader to say, "The Word of the Lord," to which the hearers reply, "Thanks be to God."

The Word of the Lord says in Revelation 22:11, "He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy, let him be made holy still."

MARY B. ABRAHAMS  
Trumansburg, N.Y.

### Authority Over Music

A letter by Elizabeth M. Downie, under the heading, "Usage Point," has suggested that choirmasters be called "directors of music" [TLC, Sept. 27].

Rubrically and canonically, the rector of a parish, and I would assume the vicar and priest-in-charge, as the case may be, is the "director" of the kind of music that is done and even how it is done. At least, he is responsible for it. This term of the secular world is inappropriate.

I would suggest another term from the secular world, "organist and conductor." To quote Dr. E.A. White of White-Dykeman *Annotated Canons* in his book *Church Law* on the relationships of rectors, wardens, vestry members, and parishes: "This canon (giving the rector sole authority over the music) was not enacted for the purpose of imparting authority to the clergy over the music of the church; that authority they already possessed, and such possession was in no way questioned.

"Its purpose was to make mandatory upon the clergy the exercise of the power which was inherent in their office, viz, to 'give order' for the regulation of the music of the church. . . ."

He further goes on to say, "The custom of some parishes, of having a 'committee on music' appointed by the vestry, if such committee is given any authority over the music of the church, is an unlawful infringement on the rights of the rector and is as illogical and as much out of place as the appointment of a committee on sermons would be."

(The Rev.) JOHN BAIZ  
Calvary Church  
Pittsburgh, Pa.

Meanwhile, some priests find it helpful to work with worship committees, even those which suggest sermon topics. How do our readers respond? Ed.

# THE LIVING CHURCH

October 25, 1981  
Pentecost 20

For 102 Years  
Serving the Episcopal Church

## Fund Helps Feed Poles

The Presiding Bishop's Fund for World Relief has joined in an effort to help maintain food supplies in Poland through the hungry winter months ahead.

Reports from Poland point to empty cupboards and a distribution and production system in such disarray that privation for many is the almost certain outcome. Most observers predict a bleak winter, and many fear widespread hunger in urban and industrialized regions.

The National and World Councils of Churches, working through the Stuttgart, West Germany, church organization *Diakonisches Werk*, have committed themselves to a five month effort to provide food and other material to church and state institutions and homes in Poland from November to March. On the day the appeal was received, the Presiding Bishop's Fund made an emergency grant of \$7,500 to help with the work.

In addition to financial aid, Church Center staff officers are working with Westchester County, N.Y., civic and church leaders to collect food, clothing, and medicine for Poland.

Four other emergency grants were made in September. A grant of \$1,000 to St. Peter's parish in Seattle, Wash., will pay utility bills and stave off the closing of an English language program that was overwhelmed with 230 new clients and a threatened aid cut in August; another \$1,000 grant will help St. John's parish in Olympia, Wash., to hire a coordinator to revamp an orientation program and develop other sources for a county-wide refugee ministry; and \$5,000 each to the Dioceses of Los Angeles and Southeast Florida is expected to benefit Salvadoran refugees in California and Haitian refugees in Miami.

## Guatemalans Elect Guerra

The Rev. Armando Roman Guerra-Soria, vicar of the churches of St. John the Baptist and St. Luke in Guatemala City, was elected Bishop of Guatemala at a special diocesan convention at St. James' Cathedral, Guatemala City, on September 19.

The bishop-elect obtained the majority of the clerical and lay votes on the 11th ballot. Runner-up was the Rev. E. Arturo Fernandez-Izaguirre, rector of

the Church of St. Peter and St. Paul, Guatemala City.

At age 32, Fr. Guerra will become the youngest bishop in the Episcopal Church. He was born in San Cristobal in the department of Gualan in 1949, and studied for the priesthood at Episcopal Theological School, a diocesan institution which operated for four years in the early 1970s for the purpose of training local priests.

He studied also at the Episcopal Seminary of the Southwest, Austin, Texas, and has served on the Christian Education Task Force for Province IX. Bishop-elect and Mrs. Guerra are the parents of two children.

The Rt. Rev. Anselmo Carral-Solar, Bishop of Guatemala since 1973, recently resigned his see in order to direct an Episcopal Church Center for Hispanic Ministries in Austin, Texas, for the dioceses in Province VII.

## Fighting Worldwide Racism

The South-West Africa People's Organization (SWAPO) again led the grant list in the annual awards by the World Council of Churches' Program to Combat Racism. SWAPO received \$125,000 for administrative and legal defense costs in Namibia, and broadcasting and administrative costs in four countries bordering the territory.

Another \$125,000 was divided between three South African organizations: the African National Congress; the Pan Africanist Congress of Azania; and the South African Congress of Trade Unions (SACTU).

Several groups are receiving grants from the program for the first time this year. They are:

- Guadeloupe Union of Christian Youth Movements and Christian Group for Research and Action, \$7,500 for materials to assist efforts "against colonial oppression and to help people discover their own cultural identity";

- Independence Front of New Caledonia, \$10,000 for internal and external publicity and organization efforts toward "liberation from French colonial rule and struggle for political, economic, and cultural independence";

- *Searchlight*, a British monthly magazine, \$9,000 for a full time staff person to help the publication "inform about the nature and extent of extreme right wing and racist organizations in Great Britain";

- SACTU Solidarity Committee, a Canadian offshoot of the South African organization, \$4,000 for a full time staff person;

- South African Non-Racial Olympic Committee, a British organization, \$5,000 to help it to exercise "a more dynamic role in combating racism in sports and in seeking total isolation of apartheid South Africa from international sports";

- Irish Anti-Apartheid Movement, \$5,000 for office and personnel costs;

- Bern Declaration, \$7,000 for the support of the Swiss group's campaign against bank loans to South Africa.

Four U.S. organizations received grants this year. They are the Indian Law Resource Center, \$9,500; Manzo Area Council (a Native American group), \$14,000; National Conference of Black Lawyers, \$9,500; and Trans Africa, a Washington, D.C.-based group that promotes a "progressive U.S. policy towards the nations of Africa and the Caribbean," \$27,000.

The funds, which this year totaled \$587,000, "are intended as an expression of commitment by the Program to Combat Racism to the cause of economic, political, and social justice which these organizations promote," according to the WCC group.

## ACC-5

*The following is the second report on the ACC meeting held recently in England. The first report appeared last week, and more news on ACC-5 will appear soon in TLC.*

The standing committee of the Anglican Consultative Council, a key power structure at the heart of the Anglican Communion, brought itself to its full strength of ten members by electing U.S. delegate Charles R. Lawrence and four others at the first plenary session.

Dr. Lawrence, 66, is a retired professor of sociology. He serves as president of the House of Deputies of General Convention of the Episcopal Church in the U.S., and as vice chairman of the Executive Council. The elections are of particular current significance since one of the standing committee's prime responsibilities is selecting a successor for the Rt. Rev. John Howe, secretary general of ACC, who plans to retire soon.

Turning to proposals for undertaking an evaluation of ACC as it approaches





"If the weather is fine the group picture will be taken outside; if it is wet it will be taken in the chapel," said an advance announcement on the group picture of the 61 delegates and more than a dozen associates at the fifth international session (ACC-5) of the Anglican Consultative Council at Newcastle, England, held in September. The weather was "fine" so the group assembled on the steps of their meeting hall at St. Mary's College. At the center, identifiable by pectoral cross, is the Archbishop of Canterbury, the Most Rev. Robert Runcie, ACC's president *ex-officio*. Left of Dr. Runcie is Australian layman, John Grant Denton, DBE, of Melbourne, ACC chairman; right of the Archbishop is the Rt. Rev. John Howe, ACC Secretary-General. The Archbishop's chaplain, the Rev. Richard Charters, is at the end of the fourth row, left (bearded) flanked at the other end of the row by an American consultant, the Rev. Loren Mead of Washington's Alban Institute. The U.S. delegates were the Presiding Bishop, the Rt. Rev. John M. Allin, also fourth row near left center; Dr. Charles Lawrence at end of the second row from the back; and the Rev. Robert Wainwright, rector of St. Paul's Church, Rochester, N.Y., front row, third right from Dr. Runcie. (Photo by Brian Cottrell, MMPA, Newcastle).

its tenth anniversary, the council heard a report presented by the Primate of Canada, the Most Rev. Edward W. Scott. A major outcome of Archbishop Scott's presentation was the unanimous approval given to a motion to accept the offer of "a group of concerned persons" to establish a research trust for special studies of the Anglican Communion. The first grant is to be made to Bishop Howe, for stipend and travel expenses in 1982-83.

After electing the Most Rev. Alastair Haggart, Primus of the Scottish Episcopal Church, ACC vice chairman, the council turned to the problems of financial provision for exiled bishops and the care of bishops and their families needing special medical attention or short term emergency help. Efforts will be made to raise and expend funds in these areas.

The council was interested to hear from the Archbishop of Canterbury that the exiled Bishop of Iran, the Rt. Rev. Hassan Dehqani-Tafti, will be the new assistant Bishop of Winchester.

Bishop Howe then asked the council for approval, which was given readily, for the Anglican Center in Rome's new constitution, which he said would ensure closer cooperation between the Center and ACC. He noted the generosity of the Canadian Primate and the Presiding Bishop of the Episcopal Church in the U.S., the Rt. Rev. John M. Allin, in paying fares between Rome and the sites of ACC meetings in the past.

At the council's second plenary session, Dr. Runcie expressed a personal

wish for "a more coherent doctrinal face for the Anglican Communion." The striking phrase was part of a brief address the archbishop made in support of a report received from the first meeting of the Inter-Anglican Theological and Doctrinal Commission [TLC, Sept. 13]. He suggested that doctrinal questions arising anywhere in the Anglican Communion could be referred to the commission.

One of the U.S. delegates, the Rev. Robert M. Wainwright, rector of St. Paul's Church, Rochester, N.Y., suggested that the emergency fund for needy bishops be augmented by a free will offering. It was agreed that such an offering would be taken at the council's closing Eucharist.

Among other actions, the council approved the new constitution of the Iglesia Anglicana del Cono Sur de America (the Anglican Church of the Southern Cone of America), a new title that won applause for the perfect Spanish pronunciation of the Most Rev. G. Cuthbert Woodroffe, Archbishop of the West Indies, who also serves as ACC vice chairman.

Discussion of financial issues was led by Archbishop Scott, who concluded by moving that the 1983 budget be approved and submitted to the churches for approval. When asked by an Egyptian delegate what "approval" meant when a budget already was laid out, the archbishop answered, "We do not have legislative power — I hope we never will — and so the churches let us know what they can afford."

A two-pronged, paradoxical position on Anglicanism's uneasy relationship with both the Roman Catholic Church and the charismatic movement emerged from the third plenary session. It was ACC-5's longest day, with the delegates fully at ease in expressing themselves after having spent nearly two weeks in committees and at plenary sessions.

A resolution recommending that the Secretary General request all member churches "to report on the incidence, progress, and significance of spiritual renewal, including the charismatic movement," in their lives, was passed, and it was agreed that a summary of these reports should be made available to ACC-6.

In the afternoon, the council took up a paper on unity prepared by a committee headed by the Rt. Rev. Cecil Allan Warren, Bishop of Canberra and Goulburn (Australia). Although the report covered many aspects of ecumenism, the council seemed mainly concerned with contrasting experiences in relationships with the Roman Church.

The prelate who represents the area with perhaps the most concentrated Roman Catholic population, the Archbishop of Armagh and Primate of All Ireland, the Most Rev. John Ward Armstrong, reminded his colleagues that "after all is said and done, Rome still has not gotten down to recognizing the validity of Anglican ordination."

Archbishop Armstrong's sharp assertiveness was equalled by that of the Bishop of Colombo (Sri Lanka), the Rt. Rev. Swithin Fernando, who said that

the "coming together of Rome and Anglicanism is like reconciling a divorced couple . . . there's a need for lots of humbling on both sides."

The resolution resulting from the discussion requested ACC's president and chairman (the Archbishop of Canterbury and John Grant Denton, an Australian layman), "to address a pastoral letter to all of the Primates, for transmission to the people, drawing their attention to the full report of ACC-4," and "inviting them to share as fully as they can in the quest for Christian unity."

In a separate discussion on training of both clergy and laity, the Archbishop of Canterbury surprised many with a suggestion that St. Augustine's College, Canterbury, be reopened as a center for the education of "emerging leadership." He urged ACC-5 "to prod the trustees, since such a board still exists and is sitting on its assets" — a remark that drew the loudest laugh of the Newcastle meeting.

(The Rev.) JAMES B. SIMPSON  
Anglican Digest/Episcopal Book Club

## National Student Movement Planned

Late in August, steps were taken toward the establishment of a new national student Christian movement on the Berkeley campus of the University of California.

The ecumenical gathering followed the 28th General Assembly of the World Student Christian Federation, held at the University of San Francisco from August 11-22. It used the same theme as the other conference: "Come, let us rise up and build together [Nehemiah:2], and 35 of the international delegates attended as resource people.

The Rev. James McNamee, youth and college ministries coordinator at the Episcopal Church Center in New York, served as a member of the planning committee, and the Office of Higher Education Ministries of the Episcopal Church provided a planning grant.

Similar movements related to mainline churches once played an important part in the lives of many students, but the last such group, the University Christian Movement, disbanded in 1969. This conference differed in structure from those in the past — it attracted as many women as men, and half of the 300 participants were from ethnic minorities.

The conference grew out of a joint effort of representatives from denominational student Christian movements, campus ministries, and national church agencies. The planning committee, to which Fr. McNamee will continue as an advisor, "will work to support the efforts of student Christian movements which are committed to ecumenical participation and witness to the local, national, and global mission in the proclamation of the Gospel."

Key problems of the 80s — racism, economic suffering, and sexism — occupied the attention of the group for its first two days, and a series of workshops on international issues was arranged by the United Methodist Seminar Program.

## Letter to the Superpowers

The Rev. John Pairman Brown, an Episcopal priest and executive director of the Northern California Ecumenical Council, has sent a letter in English and Russian to President Ronald Reagan and Chairman Leonid Brezhnev, asking the two world leaders to make a joint appearance at the United Nations in May, 1982, and declare at that time an immediate "freeze" on the research, production, testing, and deployment of nuclear weapons and their attendant delivery systems.

Dr. Brown stated that he wrote to the two heads of state "as the father of four independent children," on behalf of the Northern California Ecumenical Council, and "to express . . . the hopes and insistence of many friends around the planet, most recently gathered in Tokyo at the World Assembly of Religious Workers for General and Nuclear Disarmament in April of this year."

The letter also asks the two heads of state to disclose the extent of their stockpiles of nuclear weapons, to present a ten year schedule of reductions to bring their nuclear arsenals to zero by 1992, and to make a solemn pledge not to use such weapons first in the interim.

The clergyman makes it clear that he is not advocating unilateral disarmament or pacifism, and points out, that if

the U.S. and the Soviet Union so choose, they could "continue the old way of militarism as it existed before August of 1945," but he hopes they will not.

"If a woman can have a baby in nine months, I believe that you two . . . can come up in nine months with an agreement to carry out these three actions," Dr. Brown said.

## Coloradans in Malawi

The Rt. Rev. William H. Wolfrum, Suffragan Bishop of Colorado, returned recently from a two week visit to Colorado's companion diocese in Southern Malawi (Church of the Province of Central Africa).

The Rev. H. David Wilson, rector of Christ Church, Denver, and Nancy Lodge, chairperson of the diocesan Malawi Committee, accompanied Bishop Wolfrum. They visited four Colorado missionary families serving in the African diocese, and discussed priorities with the new Bishop of Southern Malawi, the Rt. Rev. Dunstan Ainani, according to the *Colorado Episcopalian*.

First in importance to the diocese's future is the training of native clergy, both overseas and at Zomba Theological College, said Bishop Ainani. Two priests from Malawi are expected to arrive in Denver soon for a year's study.

"A second priority is a bishopric endowment fund," Bishop Wolfrum reported. "British support of the diocese is being phased out, and they are very concerned about endowment." The diocese also is in need of new churches and clergy housing, according to the Colorado bishop.

Fr. Wilson said that until Malawi's economy improves, "I don't see any way the church can become self-supporting in the near future. The Diocese of Colorado has been raised up by God to help them any way we can. Their worship is beautiful. They love to sing and everyone enters into this with joy. The churches are all full every Sunday, and they worship for at least two hours with no thought of being in a hurry . . . they welcomed us with open arms and gifts from their scarcity wherever we went."

Mrs. Lodge pointed out that the whole diocesan budget is about the same as that of a mission congregation in Colorado.

Visiting the Colorado missionaries was a highlight of the trip. "We should all be proud of the superb job our people are doing there, under conditions that would probably defeat most of us," Bishop Wolfrum said. "I commented at one point that what might do most for our American society was not universal military training but universal overseas duty. It might be well if all of us were required to spend a few weeks in a Third World country every four or five years to keep our values and perspectives straight."

## GIFTS OF LOVE: The Children and the City



Church School Missionary Offering  
Advert 1981-1982

"Gifts of Love: the Children and the City" is the theme of the 1981-82 Church School Missionary Offering, which will be used for the support of Episcopal Church programs in urban areas.



# Christian Wisdom

*An education based upon our faith and steeped*

*in our religion remains necessary for us Christians*

*and for our world.*

By JOHN PAUL CARTER

Our American experience with public education now reaches back for more than a century and a quarter. Public finance and public opinion support it. The great majority of citizens have little experience of anything else. It is therefore difficult to evoke much concern or understanding for church school education. Most think of it as "nice," even beneficial to some, but not to be generally advocated, especially in a democratic society.

The same viewpoint holds that it is truly possible to be an intelligent and well informed Christian in the contemporary age without a knowledge of scriptures, theology, or religious history. Church education, most people today believe, is a dispensable amenity, peripheral to the main lines of the advancing "real" world.

But sometimes a powerful text can clearly expose an issue and can oppose a deep question to the conventional view. Here is Psalm 78:3-8:

"That which we have heard and known, and what our forefathers have told us, we will not hide from their children.

"We will recount to generations to come the praiseworthy deeds and the power of the Lord, and the wonderful works he has done.

"He gave his decrees to Jacob and established a law for Israel, which he commanded them to teach their children;

"That the generations to come might know, and the children yet unborn; that they in their turn might tell it to their children;

"So that they might put their trust in God, and not forget the deeds of God, but keep his commandments;

"And not be like their forefathers, a stubborn and rebellious generation, a generation whose heart was not steadfast, and whose spirit was not faithful to God."

There, trenchantly, is the case and cause for church education. Every Episcopalian needs to hear it and ponder it. The more responsibility one bears in the institutional church, the more responsibility one has to respond concretely to it. To imagine that the state can provide an education sufficient for those ends is ridiculous; to permit the state to attempt it is dereliction.

Such strong words are warranted in Episcopal circles today. The relationship of our church to education has been a curious and inconsistent one. There have been moments of glory, but overall little credit reflects upon us.

Dr. Arthur Ben Chitty, a prominent historiographer and former president of the Association of Episcopal Colleges, has chronicled the history of our American church in higher education in many articles. He reports that dozens of institutions were founded and then allowed to die. Many other distinguished ones were begun, sustained, and then secularized.

Those who have cared for the ministry to higher education tell a similar story. Episcopal chaplaincies were established in prominent secular colleges and universities before and after World War I. The movement was then strengthened, especially through the labors of the Church Society for College Work, even during the Depression. Then the direct energies of the dioceses were committed, the Division of College Work was established within the structure of the national church, and there was a great flowering of campus ministries in the period after World War II.

All that is now diminished to approximately one-tenth of the former extent. What straighter path to the suicide of

the church in an educated society is there than this?

The picture of Episcopal secondary schools is somewhat better. A thousand still survive the general indifference of the national church and the several dioceses, the privatizing and secularizing tendencies of the times, and the steady pressures of state. There are boarding schools, some of them old and highly reputed, specialized institutions to meet the needs of particular groups in our society, day schools at every level from pre-school to upper school, and overseas mission schools.

Some are separately incorporated, some are owned by dioceses, most are parochial. Only a small fraction of them are comfortably or even safely financed. Yet they enroll more than a quarter of a million students in the United States, and additional thousands in the overseas dioceses.

Our Episcopal colleges and schools are a treasure gleaned from the history and conscience of the church, of the laity and the clergy who founded them and have struggled for them to this day. Their value has been monumental in the past. Their potential for the future is far greater, if the church would only realize it and commit itself concretely to them by missionary strategy and policy.

The Rt. Rev. John Hines, our former Presiding Bishop, declared that "the schools are a missionary arm of the church . . . they are called to be instruments for transforming and redeeming the world into which they are set." He spoke from a powerful and conscience-filled vision of the complexities of the modern world and of the undiminished responsibility of the church to learn the ways to bear witness to Christ wherever and however the need for him arises.

Church education is, and must remain, a counter to any secular education. In an age of little or no faith, it upholds faith. In an age of atomization, it seeks a community in the conviction that values and social ethics cannot come from individualism. Our most pressing problems are complex human issues: war, injustice, poverty, and the underlying question of whether it is finally possible for human beings to live

*The Rev. John Paul Carter is on the staff of St. John's Church, Ellicott City, Md. Dr. Carter was formerly the executive secretary of the National Association of Episcopal Schools.*

with each other on earth.

Technologies have not solved those problems. But educations and studies which proceed from Christianity have always addressed them. That has been the strength of church education, and it remains the persuasive for it.

In an age of education and of accelerating knowledge, Christians are required to know. In an age of pain, of hate, of international danger, and of personal despair, Christians must seek more than knowledge. They must seek wisdom.

Knowledge about many things may be possible from secular hands, but we do not believe that wisdom comes apart from God. An education based upon our faith and steeped in our religion remains necessary for us Christians and for our world: "And, from generation to generation, passing into holy souls, wisdom maketh us friends of God and prophets" (Wisdom of Solomon, 7:27).

T.S. Eliot bore this same concern and voiced it clearly in *The Rock*:

"All our knowledge brings us nearer to our ignorance, all our ignorance brings us nearer to death, but nearer to death, no nearer to God. Where is the life we have lost in living? Where is the wisdom we have lost in knowledge? Where is the knowledge we have lost in information? The cycles of heaven in 20 centuries bring us farther from God and nearer to the dust."

When the need for church education at every level is so clear, and the case for it so plain, one wonders at the current situation. Some reasons can be seen readily — we are in a season of anti-institutionalism; costs for church education (as for all independent education) are high; there are the persistent and untrue labels of elitism; and other problems are more in vogue.

How can one justify the neglect of such a basic salvific work as church education? At every level, from pre-schools to seminaries, funding is weak and uncertain, there is a shortage of staff, and these faults are paralleled by a weakness in overt commitment at national and diocesan levels. Church education is simply not a strong part of the day to day working strategy of the church. Church educational institutions are seldom regularly utilized as our working intellectual and informational resources, but the institutional church will not be healthy until it turns once again, and intentionally, to religious education and to its ministry to and through education.

Our many schools and colleges await such an awakening and commitment. They must wax in number, scope, and service. In a dark present, in a vainly sophisticated and threatening age desperately in need of salvation, the flame of God's wisdom can light the world again through schools and colleges and can advance the kingdom as in other dark ages.

# Hugh of St. Victor

**"Learn everything.... You will  
see afterwards that nothing  
is useless."**

By GEORGE CALVIN GIBSON

Anglicanism has always sought for a balance between "true piety and sound learning." Martin Thornton said in *English Spirituality* that any satisfactory spirituality for the 20th century, especially for Anglicans, can only evolve by serious study of our ancient traditions plus bold experiment.

In this series, of which this is the third article, we are recalling significant persons who have been proficient in Christian spirituality and from whom we can find clues for the practice of it in our day.

Our search began with Benedict of Nursia (480-550 A.D.), who led the way for the development of the rule of the church: Office, Eucharist, and prayer. This ascetical system is the overall structure of the Book of Common Prayer and the basis of all catholic spirituality. This was a time of an orderly expression of worship centered on the Office and Eucharist. But as has repeatedly happened in the creative and dynamic movements of church and society, a cold formalism developed, and there was the need for reform and renewal.

---

*This is one of a series of articles on spiritual proficiency prepared by the Rev. George Calvin Gibson, a retired priest of the Diocese of Tennessee. He is a consultant in education and planning for St. George's Church, Germantown, Tenn., and mentor for the education for ministry program of the School of Theology of the University of the South.*

Now we move into the stimulating and distinctive 12th century, which was a decisive turning point in the medieval period. It was an age of ardent faith, in which one observes the practice and development of all forms of mysticism. There are, however, two schools of ascetics in this century which profoundly affected Christian spirituality: the Cistercian School, represented by Bernard of Clairvaux (1091-1153 A.D.), and the Victorine School, represented by Hugh of St. Victor (1096-1142 A.D.). In the last article, we focused on Bernard, who organized his ascetics around the sacred humanity of Jesus. In this article we turn our attention to Hugh of St. Victor.

First, who were the Victorines? The Royal Abbey and School of St. Victor, situated on the outskirts of Paris, was established in 1108 A.D., as a community of canons regular. It became the center of piety and learning, to which scholars flocked from all over Europe. Hugh and Richard were the first generation of Victorines and based religion not on argument, but on the mystical experience of the divine presence. I have already called attention to the *Classics of Western Spirituality*, published by the Paulist Press. Among these well written volumes, there is one on Richard of St. Victor.

In this article we will only be able to consider Hugh, Hugh who was thought to be the Augustine of his time. Hugh was born in Saxony of a noble family and educated at St. Victor. He spent most of his life there; in 1133 he was ap-

pointed director of the school and served in this capacity until his death in 1141.

In the development of ascetical thought, we are indebted to Hugh for linking together Augustine's doctrine of creation and Bernard's doctrine of the Incarnation. Out of this grew his sacramental system.

His major works are the *Didascalion*, an encyclopedia of religious knowledge designed as an introduction to philosophical study, and *De Sacramentis* (The Sacraments of the Christian Faith), a prelude to the *summas* of the following centuries.

A lesser but readily available work of Hugh's is called *Hugh of St. Victor: Soliloquy on the Earnest Money of the Soul*. This is a dialogue between a man and his soul. The purpose is to direct the soul toward a true love of self, an attitude which is identical with a love of God. This work is obtainable from the Marquette University Press as a paperback (1324 W. Wisconsin Ave., Milwaukee, 53233).

At the heart of the Victorine ascetical system is the spiritual significance of creation. These Christians believed that spirituality was nurtured not only by religious doctrine, but by all knowledge and experience. "Learn everything," Hugh writes in *Didascalion*. "You will see afterwards that nothing is useless." Everything in his system is *religious*; everything is sacramental. This means that prayer takes place in the midst of life; it is initiated in the world of human affairs.

A relevant quote from *English Spirituality*: "The Victorines would have been as worried as we about stockpiles of atomic bombs, but they would have applauded nuclear research. The scientific facts behind nuclear fission are God's ideas, not ours, and their discovery is but further information about the mind of the Creator: the moral problem is part of ascetics; science is part of prayer, because creation and Incarnation are cojoined."

Hugh saw supernatural sacramental symbols in every phase of creation. It is through these symbols that one discovers the mind of the Creator. In seeking to interpret this symbolism, he wrote, as cited by H.G. Taylor in *The Medieval Mind*:

"The spirit was created for God's sake,  
The body for the spirit's sake,  
and the whole world for the body's sake,  
so that the spirit might be subject to God,  
the body to the spirit,  
and the world to the body."

If, in our day, we could envision creation as "a mirror reflecting the mind of God," as did the Victorines, it may be that we would willingly reject our modern agnosticisms and romanticisms and embrace the intense faith of medieval

man in "the intelligibility of the world." Not only in our search for Christian proficiency, but for the survival and redemption of creation, it is imperative that we accept the ascetical principle of creation.

Again, from *English Spirituality*: "When the world's goods are so exploited and yet more rightly enjoyed by more people than ever before; when honest affluence pertains in one half of the world and starvation in the other . . . these problems will never be solved according to true *Christian principles* without a return to ascetical implications of the doctrine of creation; that is the real truth about things."

Hugh believed that Christ is known through creation, also through the scriptures, but pre-eminently through the sacraments of the church. In his monumental study, *De Sacramentis*, Hugh views the whole universe in the light of the sacraments of the church and sees the world "as pregnant with divine significance";

"The Incarnation redresses the Fall by teaching us to raise ourselves to God by the help of the senses. The Word took flesh without losing the divinity, and he offered himself to man like a book, written within and without, in order that he might be read, outwardly by imitation and inwardly by contemplation; outwardly in order to heal us, and inwardly to lead us to happiness.

"Inwardly, we read 'in the beginning was the Word'; outwardly, 'the Word was made flesh and dwelt among us.' This book then is unique, written once within and twice without: first by the creation of the visible world, and then by the Incarnation — the first time in order to afford us with pleasurable sight; the second to heal us. First, in order to create nature, and second, to redress the Fall."

Strengthened and purified by the sacraments, the soul may contemplate God. This is the pinnacle of Hugh's ascetical system. It is through contemplation of the visible that we take our first steps toward knowing him in the fullness of his being, through direct adoration.

These final words from *The Soliloquy*:

"Man: My soul, we have now said many things; but after all these words, I ask you to acknowledge him only, love him only, pursue him only, take him only, and possess him only.

"His soul: This is my wish and my desire, and I seek this with all my heart."

In addition to the books mentioned in this article, recommended reading would include *A History of Christian Spirituality* by Urban T. Holmes, published last year by Seabury Press. See chapter two, "The Middle Ages," a section of "The Schoolmen," pages 60-64.

With our next article, we will move into the 14th century and reflect on the development of spirituality through the thought of Walter Hilton, who will be our prime source of spiritual direction.

## My Pumpkin

By RAE E. WHITNEY

At the middle session of our beginners' drawing class, we were each given a small segment of paper. Our instructor had xeroxed a picture from a book, cut it into six equal pieces, and told each of us to enlarge our part onto a 12" by 18" page. Afterwards, he said, we would fit them all together and see how closely they resembled the real thing.

I peeked at my neighbors. They seemed to have recognizable parts. At least I deciphered a few horns and animal heads. I couldn't even decide "which way was up," but if I put my piece horizontally, the peculiar shape might well be dubbed the Great Pumpkin. There were some separate parts alongside that could well be a smooth cactus.

So we worked hard with our pencils, shading as darkly as we would, until finally we assembled them on the floor. The picture turned out to be the right hand side of that 19th century favorite, Hicks' "The Peaceable Kingdom." My Great Pumpkin, when I set it up vertically, became the left hindquarter of a lion; and the cactus, the paws of a neighboring creature.

The strange thing was that I had thought I was drawing a pumpkin or at least something as round and inanimate. But it was unmistakably part of a lion when the pieces were properly put together. I was the one who was wrong. The picture was correct. My pencil just copied and enlarged what I was given to draw, and the picture turned out right.

Sometimes life is like that. We just have to trust our Teacher and draw what he has chosen for us to do. The picture that emerges at the end may turn out to be quite different from what it seemed when we began. But the result makes sense.

And as we stand back a little to look at it properly, it fits into the whole pattern as though it were intended to be so. And that was just what the Teacher had planned.

---

Rae E. Whitney is the wife of the Rev. Clyde E. Whitney, and they live in Scottdale, Neb. Mrs. Whitney is an extremely versatile writer. For TLC of March 1, she wrote an article entitled "A Monk of the Eastern Church," telling about the life of the Very Rev. Archimandrite Lev Gillet.



# EDITORIALS

## Rubrics and Reverence

We receive many more letters than we have space to publish, and many are very revealing. It is evident that one thing that is perennially upsetting to many churchpeople is the liberty taken by many clergy in the leadership of public worship. In some cases it is sheer sloppiness. In some cases it is lack of thought and homework in preparing for their liturgical responsibilities. In other cases, unexpected and apparently inexplicable things are done in the name of experimentation.

A decade ago, when the church was in the process of revising its Prayer Book, the trial use of many kinds of material was sanctioned, and many unsanctioned experiments were at least tolerated. Now that period is over. Certain things have not been accepted, and certain other things have. Clergy, layreaders, directors of music, and other involved in the planning of services should by now be fully aware of this.

One may not wish to be legalistic or quibble over details. Appropriate variety and flexibility in planning particular services for particular needs is commendable. But such variety can be achieved in the ways the rubrics direct, and it can be expressed with reverence, dignity, and pastoral concern.

## Anglican Consultative Council

The meeting of the Anglican Consultative Council, which has been taking place in Northern England, is an interesting event, and we are pleased to have it reported by Fr. James Simpson, of the Episcopal Book Club, who is an experienced and witty observer of prelates, priests, and lay leaders.

The Anglican Consultative Council is a distinctly Anglican institution, although it is not yet embedded in the carved stonework which such an expression often connotes. It is, after all, only a decade old. Its development reflects the fact that the Anglican Communion, to maintain itself as a world-wide family of churches, has had to develop new bonds. It has been necessary to have linkages which can transcend the barriers of language, nationality, race, and culture.

At the international level, we are no longer a church of people who live in, or recently moved from, the British Isles. We are no longer a church of English speaking peoples, or of peoples whose lives have been deeply shaped by the experiences of 16th century English history. Fellow churchpeople of such diverse backgrounds need ways of talking about their convictions, decisions, and hopes.

The Anglican Consultative Council is increasingly becoming one of the significant channels for this, together with the Lambeth Conference and the expanding role of the Archbishop of Canterbury. We believe the council will grow in importance during the years ahead.

## FOR BIBLICAL STUDY

*A reference tool . . .*

### A GUIDE TO BIBLICAL RESOURCES

*Iris V. Cully & Kendig B. Cully*

A basic reference tool to assist people in finding the widest possible collection of resources for Bible study and teaching.

Paper \$6.95



*A collection of letters . . .*

### Dear Daughter

Letters from Eve and Other Women of the Bible

Colleen Ivey Hartsoe

### DEAR DAUGHTER: Letters from Eve and Other Women of the Bible

*Colleen Ivey Hartsoe*

These letters about women of both the Old and New Testament are based on accounts, suggestions and statements contained in Scripture.

Paper \$4.25

*And also just published . . .*

### HEALING TOUCH

*John H. Peterson*

Takes the reader from evidence of healing in the Bible to practical considerations of preventive medicine in today's world.

Paper \$4.95

At your bookstore or

**MOREHOUSE-BARLOW CO.,**  
78 Danbury Road, Wilton, CT 06897

## BRIEFLY...

Warning that "Lebanon is on the verge of collapse" Catholic Maronite Patriarch Antoine Pierre Khoraiiche toured the U.S. recently at the invitation of the National Conference of [Roman] Catholic Bishops in an attempt to generate support for peace initiatives. Patriarch Khoraiiche, the spiritual leader of more than 4 million Maronite Catholics, a major portion of Lebanon's Christian community, said that the presence of Palestinian refugees in his country has made Lebanon a battlefield. The U.S., which supports "a homeland for the Jewish people," also has an obligation to support a homeland for Palestinians, he said. "What we need most, my dearly beloved, is peace and justice," the patriarch said at a New York Mass for peace in Lebanon. "All that we ask is that justice be done so that we can preserve the unity, territorial integrity, and sovereignty of our country."

The World Council of Churches' executive committee decided in September to end the council's financial relationships with one German and two Swiss banks who do business with South Africa, thus "supporting the system of racism em-

bodied in apartheid." The withdrawal of WCC accounts from the Dresdener Bank, the Union Bank of Switzerland, and the Swiss bank corporation was taken in line with a policy resolution detailed in 1972 by the WCC Central Committee, which urged that investments in "institutions that perpetuate racism" should be terminated.

The prime breeding hog that Iowa Episcopalians gave the Archbishop of Canterbury last spring soon will arrive in England. The impending departure of the Berkshire gilt, a symbolic token of a world food chain, was announced recently by the Rt. Rev. Walter C. Righter, Bishop of Iowa. Bishop Righter said that arrangements and approvals for the hog's emigration had taken four months due to complicated governmental procedures. English animal import laws are among the most stringent in the world.

Howard B. Freeman, who served as news director of the Episcopal Church's General Convention from 1967-79, died in San Francisco, Calif., on September 6 at the age of 76. In 1965, the Rt. Rev. James A. Pike, then Bishop of California, named Mr. Freeman, an Episcopal layman, a canon to the ordinary. Besides serving many years as a journalist and public relations specialist, he rose to the rank of major general in the National Guard.

Children in two rural Maine counties are expected to benefit from a new van, a gift from the Presiding Bishop's Fund for World Relief, to the Eastern Maine Medical Center's Pediatric Health Service. The Rt. Rev. Frederick B. Wolf, Bishop of Maine, dedicated the van recently at the medical center's headquarters in Bangor. The Pediatric Health Service provides clinics in 18 communities covering 600,000 square miles in Penobscot and Piscataquis counties.

The first joint Anglican-Orthodox pilgrimage to Iona, which was arranged by the Anglican and Eastern Orthodox Association in celebration of the 16th centenary of the Council of Constantinople, attracted 120 pilgrims to the island early in September, according to the *Church Times*. The Bishop of Argyll and the Isles, the Rt. Rev. George Henderson, welcomed the pilgrims to his cathedral at Oban, and gave them his blessing, along with Orthodox Bishop Timotheos. The pilgrims then spent five days on the island of Iona, attending daily Anglican and Orthodox services.

## BOOKS

### Godless Religion

**TAKING LEAVE OF GOD.** By Don Cupitt. Crossroad. Pp. 174. \$9.95.

Dietrich Bonhoeffer saw the need for religionless Christianity. Don Cupitt, well known English theological writer, sees a need for Godless religion. Religion, "a cluster of spiritual values" (p. 98), is a universal human need.

However, says the author, we live in a time when the idea of an objective, metaphysical God is not only unprovable and unbelievable, but undesirable: "It is a spiritual vulgarity and immaturity to demand an extra-religious reality of God (p. 10). . . . God is not an actually existing individual person.

"God is a humanly needed way of speaking generated by the impact of the religious demand and ideal upon us (p. 133). . . . God is the central, unifying symbol of the religious life" (p. 94). In other words, God is god.

Certain ideas are not intelligible today, so he dismisses them. Other ideas are to the fore; he claims them. He assents to autonomy as the goal *par excellence* of individual human life (is this the Kingdom?); religion is indispensable in accomplishing that goal; but a metaphysical God and a physical resurrection actually impede that religion!

Moreover, the author reminds us, in a world that wants demonstrable proof, not one single Christian doctrine is provable. So he urges us to climb under our projections and begin to see God as god, historic event as myth, and doctrine as principle.

Then we can pray and celebrate the Eucharist with good conscience despite the fact that God, event, and doctrine are unsubstantiable. In this attempt to preserve the significance of religion in a world where religion is dying, he dispenses with objectivity, historicity, and community.

Cupitt seems to have but one eye. He has us make choices that we do not need to make: history/myth; objective/subjective; without/within; literal/symbolical; descriptive/expressive. This makes the book colorless, lacking in depth and vision. It is an "either/or" book, rather than a "both/and" book. Cupitt presents the victory of a half truth which is as dangerous as the literalist fundamentalist whom he excoriates.

Cupitt is not without insight. Despite the obvious charges of reductionism and atheism, he is dealing with a real situation. It is true that large numbers of people have ceased to take seriously the idea that God controls the course of events in the physical world. It is true that we live at a time when people seek self-fulfillment and self-determination, rather than externally imposed goals

# WIPPELL'S

Founded in 1789  
THE COMPLETE SERVICE TO CHURCH AND CLERGY

## Custom Tailored Cassocks

from only  
**\$153.50**

## Wippell Quality at New Low Prices!

details from:

**J. WIPPELL and COMPANY LTD.**  
13-00 Plaza Road (P.O. Box 456)  
Fair Lawn, New Jersey 07410  
Phone: 201-796-9422  
Dept. L



### MARY MOORE

Box 3394-L

Davenport, Iowa 52808

**FINEST OLD WORLD CRAFTSMANSHIP**

Fair Linens Chasubles Communion Linens

Chalice Palls Funeral Palls

Needlepoint Pieces

HERE THINGS ARE STILL CREATED  
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

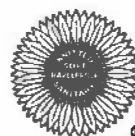
### A Calendar of the Church Year

by season with Celtic & Byzantine motifs  
9 pages in color  
\$3.95 postpaid  
(Pa. residents add \$.24 tax)



C. E. Visminas  
422 Hastings St.  
Pittsburgh, Pa.  
15206

### ATTENTION: CHURCHES, SCHOOLS ALL ORGANIZATIONS



- Effective Results
- Does Usual Tasks Better
- SELL SUNFLOWER DISH-CLOTHS to Build Clubs, Churches, Help Needy, Etc.
- Cohoes, New York 12047
- SANGAMON MILLS, Inc.
- Excellent Profits

When writing to advertisers, please  
tell them you saw their ad in

### THE LIVING CHURCH

New and current . . .

## MANUAL FOR ACOLYTES

Dennis Michno

paper \$3.25

MOREHOUSE-BARLOW CO.



## UNDER ONE ROOF

ALL THE NEEDS OF YOUR CHURCH

VESTMENTS & PARAMENTS  
ALTAR LINENS  
ECCLESIASTICAL METALWARE  
CHOIR VESTMENTS  
CLERICAL CLOTHING

COME IN. PHONE. OR WRITE FOR INFORMATION



Cuthbertson

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

and methods.

Cupitt is also helpful in his understanding of myth: myth not as untruth, but as the best possible dramatic expression of religious insight and experience. What he fails to see is that the scientific world view itself is mythological, as contemporary books on quantum physics well demonstrate. Much of our religious and metaphysical thinking is mythological.

However, mythological dimension does not necessarily exclude the factual and historical dimension. Classical Christian theology of every age has asserted the axiom: "it has to be that in order to mean that." The historic events in the life of Jesus Christ are not inconsequential; they just are the Christian message. Unfortunately, Cupitt has taken leave not only of God, but also of the Jesus of history.

*Taking Leave of God* is less a theological probing of the doctrine of God than a revelation of a man's personal state. It is an arid and lonely state it seems, without mystery, love, art, or community. These essential human qualities are notably lacking in the author's rationalistic self-defense of voluntarism. Dare one say *Taking Leave of God* is really the myth of Cupitt and Psyche?

(The Rev.) CHARLES O. MOORE  
St. Giles' Church  
Northbrook, Ill.

# PEOPLE and places

## Appointments

The Rev. Colley Wood Bell, Jr. is headmaster of St. John Baptist School, Mendham, N.J.

The Rev. W. Allen Breckenridge is director of Episcopal Campus Ministries, Longwood College and Hampden-Sydney College, Farmville, Va.

The Rev. Reynolds S. Cheney, II, is rector, Church of the Holy Communion, Memphis, Tenn.

The Rev. James W. Conrad, Jr., is vicar, Coventry Cross, Minden, Nev. Add: Box 518, 89423.

The Rev. Henry Lewis Heath, Jr., is chaplain, St. Andrew's School, Jackson, Miss.

The Rev. John W. Herman, who retired in 1979, is voluntary associate pastor of Grace Cathedral, San Francisco. Add: 1250 Sacramento St., 94108.

The Rev. Jay Alan Hobbs is chaplain at Boy's Home, Covington, Va.

The Rev. William Hathaway Kelly, Jr., is rector, St. Stephen's Church, Indianola, Miss.

The Rev. Larry Earl Maze is rector, All Saints' Church, Jackson, Miss.

The Rev. Meredith J. Spencer is assistant to the rector, St. John's Church, Huntingdon Valley, Pa.

The Rev. Charles M. Watts is vicar, St. Luke's Church, Kennett, and St. John's Church, Caruthersville, Mo.

The Rev. John H. Yoder will be rector of All Saints' Church, Las Vegas, N.M., as of November 1. Add: 4201 W. Washington, 89107.

The Rev. Stephen Francis Zimmerman is rector, All Saints' Church, Grenada, Miss.

## Ordinations

### Priests

El Camino Real—Robert Landreth, non-stipendiary, St. Francis Church, San Jose, Calif. Joseph Bacigalupo, non-stipendiary, St. Mark's, Santa Clara, Calif.

Quincy—Donald R. Brown, vicar, St. Paul's Church, P.O. Box 396, Maryville, Mo. 64468-0396.

Tennessee—Kelley Avery, M.D., non-stipendiary assistant, St. James' Church, Union City, Tenn. Add: Box 838, 38261. David L. Gable, rector, St. Andrew's Church, Harriman, Tenn. Add: Route 6, Box 564, 37748. Lewis K. McKee, non-stipendiary assistant, Church of Holy Communion, Memphis. Add: 4645 Walnut Grove Rd., 38117. Louis Oats, priest-in-charge, St. Thomas' Church, Elizabethton, Tenn. Add: Box 528, 37643. John Charles Ross, priest-in-charge, Church of the Redeemer, Shelbyville, Tenn. Add: Box 274, 37160.

### Deacons

El Camino Real—Patricia Pinkerton, non-stipendiary, St. Francis Church, San Jose, Calif.

Chicago—William Joseph Smith, curate, Church of the Holy Spirit, Lake Forest, Ill.

Indianapolis—Mary Mail, assistant, Trinity Church, Bloomington, Ind. Lois Meyer, assistant, Grace Church, Muncie, Ind. William Wieland, assistant, St. Paul's Church, Indianapolis.

Rio Grande—James A. Beatson, deacon-in-training, St. Paul's Church, Sangre de Cristo ministry, Las Vegas, N.M. Add: Box 937, Las Vegas 87701. Totsy Nelle Beatson, same assignment and address. Charles Blake Collins, deacon-in-training, St. Francis on the Hill, El Paso, Texas. Add: Box 13003, El Paso 79912. George C. Dalia, deacon, St. Matthew's Church, Albuquerque, N.M. Add: 7920 Claremont, N.E., Albuquerque 87110. Jean Ancona Goldberg, deacon-in-training, St. Mark's on the Mesa, Albuquerque, N.M. Add: 431 Richmond, N.E. Jonathan S. Hutchison, deacon-in-training, St. John's Cathedral, Albuquerque. Add: 318 Silver S.W., Albuquerque 87102. (He will also be engaged in clinical pastoral counseling at St. Joseph's Hospital there.)

## ALL ABOUT THE BIBLE

A new series of seven books by

**ALICE PARMELEE**



"... excellent and reliable guides to an intelligent, critical understanding of the scriptures."

—Robert C. Dentan

- Book 1—INTRODUCING THE BIBLE paper \$4.95
- Book 2—A GUIDE TO THE OLD TESTAMENT AND THE APOCRYPHA paper \$4.95
- Book 3—A GUIDE TO THE NEW TESTAMENT paper \$4.95
- Book 4—A HISTORY OF THE PEOPLE OF ISRAEL paper \$4.95
- Book 5—HIGHLIGHTS OF THE STORY OF CHRISTIANITY paper \$4.95
- Book 6—THE HOLY LAND paper \$5.95
- Book 7—PROFILES OF THREE HUNDRED BIBLICAL PERSONS (to be published 1982)

At your bookstore, or

MOREHOUSE-BARLOW CO., 78 Danbury Road, Wilton, CT 06897



## Religious Orders

The Brotherhood of St. Gregory met for its 12th anniversary General Chapter, September 11-14, at St. Bartholomew's Church, White Plains, N.Y. Brs. Christian, Jason Jude, Kevin James, and Luke Anthony renewed their annual vows. Brs. Anthony Francis, John Peter, William Francis, and Stephen Joseph made their first profession of vows. Br. William was received into the novitiate, and William Williams and James S. Baird were admitted to the postulancy as Br. Thaddeus David and Br. Augustine James. The Superior, Br. Richard Thomas, appointed the Rev. Richard M. Rowland of Boston, Mass., as provincial chaplain.

## Resignations

The Rev. Samuel H.N. Elliott, vicar of St. Peter's Church, Rensselaer, Ind., has resigned. Add: 721 Springbrook Rd., Fort Wayne, Ind. 46825.

## Retirements

The Rev. Robert C. Forster, as rector, St. Martin's Church, Oak Lane, Philadelphia, Pa.

The Rev. J. Gardner Hodder, as rector, Christ Church, Ithan, Villanova, Pa.

The Rev. Joseph S. Young, chaplain at the University of California at San Diego and at San Diego State University, has retired. Address as before: 8875 Robinhood Lane, La Jolla, Calif. 92037.

## Address Changes

The Rev. Ronald P. Conner, 22 Creighton Rd., Providence, R.I. 02906.

The Rev. Russell A. Griffin, 1133 S. Beecham Rd., Williamstown, N.J. 08094.

The Rev. Lynnette B. McNally, 1106 Park Ave., Apt. 1-3B, Plainfield, N.J. 07060.

St. George's Church, Rumson, N.J. (include Box 205, 07760).

## Receptions

Eastern Oregon—Eugene C. Van Beveren, deacon, from the Roman Catholic Church. Deacon-in-charge, St. Andrew's Church, Prineville, Ore., and non-stipendiary counselor, Crook County School District. Add: 506 E. First, Prineville 97754.

## Other Changes

The Rev. Charles H. Birkby is no longer assistant, Trinity Cathedral, Trenton, N.J. Add: 5 Mill St., Medford, N.J. 08055.

The following were recently made canons of Trinity Cathedral, Trenton, N.J.: The Rev. Canon E. Rugby Auer, canon of pastoral development; the Rev. Canon Timothy B. Cogan, canon of higher education; the Rev. Canon Thomas A. Kerr, Jr., canon of higher education; the Rev. Canon James L. Moore, canon of lay ministry.

## Deaths

The Rev. Charles Augustus Abele, retired priest of the Diocese of Michigan, died on September 9. Since retiring as rector of Emmanuel Church, Detroit, about 14 years ago, he made his home in San Antonio, Texas.

Fr. Abele was ordained deacon in 1930, and in the same year married Bernice Marburger. He became a priest in 1931, serving as vicar of Christ Church, Totowa, N.J., and then rector of St. Paul's, Brownsville, N.Y. After ministry to several churches in Illinois, including St. Andrew's, Peoria, he went to Texas in 1944 to become rector of St. Mary's, Big Spring, and vicar of All Saints', Colorado, Texas. He served St. John's Church, Portage, Wis., from 1947 to 1957, at which time he began the rectorship in Detroit.

## Deaths

The Rev. Amos N. Gaume, priest of the Diocese of the Rio Grande, died on July 25. He was 62 years old and had served his entire ministry in the Diocese of the Rio Grande, formerly known as New Mexico and Southwest Texas.

He was, at various times, a delegate to the provincial synod, a deputy to General Convention, and a member of the diocesan standing committee. His last rectorship was at St. Philip's Church, Belen, N.M.

# CLASSIFIED

advertising in The Living Church gets results.

## CHURCH MUSIC

ST. MICHAEL'S MASS FOR RITE II Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

## FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, on Navy background only. An ideal gift. \$14.00 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

## NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Altar kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs hand-painted on single-mesh canvas cut to measure. Wools supplied with order. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

## NOTICE

RETIRED priest, dismantling library, heavy in publications of the 1940s, '50s and '60s. Send list of your needs; will send for cost of shipping. Reply: P.O. Box 1043, Peoria, Ill. 61653.

## POSITIONS OFFERED

OPENING for assistant, preferably married: age range 25-35. Main ministry to youth with pastoral calling. Sharing of other duties. Housing allowance plus usual emoluments. Reply: P.O. Box 10057, Clearwater, Fla. 33517.

## POSITIONS OFFERED

UPPER MIDWEST, downtown, Anglo-Catholic parish searching for part-time organist-choirmaster. Eager, able, volunteer choir. One rehearsal, one warm-up, one service. Aging three manual organ, splendid two manual pedal harpsichord. Stone Gothic Revival building, mainly (but not exclusively) Rite II, dignified Liturgy, tasteful music, excellent acoustics. AGO scale. Reply Box J-508.\*

## POSITIONS WANTED

ORGANIST/CHOIRMASTER with Master's Degree and nine years experience seeks new music ministry. Experience includes organ, adult and children's choirs, handbells, instrumentalists, traditional and "Folk" music, service on diocesan music commission. Reply Box S-509.\*

## SERVICES OFFERED

CHURCH-BELFHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

## WOOD SCULPTURE

FINE LITURGICAL furniture and wood sculpture: Wood furniture designed and made in my studio on commission basis. Altars, lecterns, tables, and sculpted art work. References. Philip Michael Semsch, 3701 Rugby Rd., Fairfax, Va. 22030. Phone (703) 378-7458.

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

## CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 35 Cts. a word for one insertion; 31 cts. a word an insertion for 3 to 12 insertions; 29 cts. a word an insertion for 13 to 25 insertions; and 27 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.60.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.50 service charge for first insertion and \$1.25 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 26 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

## THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

Use the classified columns of

## THE LIVING CHURCH

# to BUY or SELL

## 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.

# CHURCH DIRECTORY

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

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

**JOHN F. KENNEDY INTERNATIONAL AIRPORT  
PROTESTANT/ecumenical CHAPEL** Center of airport  
The Rev. Martin 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  
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Ev 4. Mon-Fri MP 8, HC  
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Church open  
daily to 6

**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

**BROWNWOOD, TEXAS**  
**ST. JOHN THE EVANGELIST** 700 Main St., 76801  
The Rev. Thomas G. Keithly, r  
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

**DALLAS, TEXAS**  
**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman,  
III; the Rev. Nelson W. Koscheski, Jr.  
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

**ST. LUKE'S** 5923 Royal Lane, 75230  
The Rev. Richard J. Petranek, r; the Rev. Douglas Alford, c  
Sun Eu 7:30, 10, 6; Eu Tues 9:30; Wed 6:30; Thurs 11:30

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

**SAN ANTONIO, TEXAS**  
**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack  
Roen, the Rev. William Cavanaugh, the Rt. Rev. Wilson  
Hunter  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP; 12:10  
HC, 4:45 EP. Wed Night Life 5-9.

**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

**ST. MARTIN'S** near Parham & Broad  
The Rev. W. Frisby Hendricks, III, v  
Sun H Eu 8 & 11 (1S, 3S, 5S), MP (2S, 4S); Wed 10; HD 7:30

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

**MILWAUKEE, WIS.**  
**ST. JAMES** 833 W. Wisconsin Ave.  
The Rev. Charles Lynch, r; the Rev. John Talmage, the Rev.  
Rex Perry, assoc; the Rev. William Newby, v, Deaf Mission  
Sun Eu 8, 9:15 (deaf), 10:30, MP 9. Mon-Fri Mass 12:10, EP  
5:15. Sat Mass 10

**ST. PAUL'S** 914 E. Knapp St.  
Anthony C. Thurston, r  
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S,  
4S & 5S)

**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. Frederic W. Meahger,  
Dr. Brian Hall  
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; Sat 4:30-5:30

**WASHINGTON, D.C.**  
**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

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

**SPRINGFIELD, ILL.**  
**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
The Very Rev. Eckford J. de Kay, dean Near the Capitol  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15  
Mon, Tues, Thurs, Fri. 5:15 Wed

**BOSTON, MASS.**  
**CHURCH OF THE ADVENT** Beacon Hill and Back Bay  
The Rev. Richard Holloway, r 30 Brimmer Street  
The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the  
Rev. Richard Kilfoyle  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45,  
Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues  
12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat  
5

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

**THE MISSION CHURCH**  
**OF ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. General Hospital  
The Rev. Emmett Jarrett, v  
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP  
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun  
10-10:30, Fri 6-7

**NEWTON, MASS.**  
**GOOD SHEPHERD OF WABAN** Waban Square 244-4028  
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the  
Rev. Henry M. Palmer, the Rev. Richard Cromwell  
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

**KEY** — Light face type denotes AM, black face PM;  
add, address; anno, announced; A-C, Ante-  
Communion; appt, appointment; B, Benediction; C,  
Confessions; Cho, Choral; Ch S, Church School; c,  
curate; d, deacon, d.re., director of religious educa-  
tion; 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, Mourning 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.

**TROY, MICH.**  
**ST. STEPHEN'S** 5500 Adams Rd., Opposite Westview  
The Rev. Dr. Carl Russell Sayers, r  
Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 Bible  
study. Holy baptism by appt, reconciliation of a penitent  
by appt, Confirmation as anno. HD as anno

**MINNEAPOLIS, MINN.**  
**GETHSEMANE** (historic, downtown) 905-4th Ave., So.  
The Rev. William J. Winterrowd, priest-in-charge  
Sun Mass 8 (Low) & 10 H Eu (signed for deaf); MP 4S. Wkdy  
as anno

**KANSAS CITY, MO.**  
**ST. PAUL'S** 40th & Main Sts.  
The Rev. Murray L. Trelease, r  
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S  
& 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th  
Tues); Fri 12:00 noon HC

**ST. LOUIS, MO.**  
**CHRIST CHURCH CATHEDRAL** 13th & Locust-Downtown  
Sun H Eu 8, 9, 4 (11 H Eu 1S & 3S, MP 2S & 4S choir). Mon,  
Wed, Fri & HD H Eu 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

**CAPE MAY, N.J.**  
**CHURCH OF THE ADVENT**  
Washington & Franklin St.  
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E.  
Stott, r-em  
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H  
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'  
Days as anno

**NEWARK, N.J.**  
**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat  
10; Organ Recital Thurs 12:30; C Sat 11-12

**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; EP 4. Daily MP & HC  
7:15; EP 3:30. Cathedral Choristers 3:30 Tues & 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 H Eu (Rite II); 9:30 HC (1928); 11 H Eu  
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev-Special  
Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,  
1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church  
open daily 8 to 6

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.  
Johnson, J. Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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