

# THE LIVING CHURCH



The Archbishop at Chesapeake Bay: A huge yellow and white striped tent and a throng of 2,200 persons [see p. 7].



# THE LIVING CHURCH

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During the past weeks, this column has been devoted to an exploration of the *Church Year Book*, an unpublished manuscript by Thomas Traherne, one of the great Anglican writers of the 17th century. Having considered some of Traherne's prayers and meditations for the current times of the Christian year, this will be, for the time being at least, the last of this series.

For the summer and fall, the *Church Year Book* devotes its attention to the successive Red Letter Feasts, and comes to its climax and conclusion with the feast of All Saints. Consideration of the saints does not give Traherne as much scope for his contemplation of creation for which he is famous, contemplation which makes him particularly appropriate for this column. On the other hand, the communion of saints is a doctrine Traherne loves, and here he appears as more of a churchman, more of an Anglican, than in the well known meditations of his *Centuries*.

The Nativity of St. John the Baptist, which falls this coming Wednesday (June 24), is of special interest to Traherne, for John, unlike most of the New Testament saints, was an outdoor man. He feels a fascination in John growing up from childhood "in the wilderness" as a kind of biblical Peter Pan or Mowgli.

"O my soul canst thou see what a Rare Example of Divine Providence is here? Behold this little Sweet Infant exposed to Wants yet supplied by Providence. Exposed to Nakedness yet clothed by Providence; among Salvage (sic) Beasts, yet kept by Providence; solitary in the midst of Dangers, yet visited by Angels. Left alone, & yet in Union with God."

On the other hand, Traherne does not minimize the privation and difficulty which such a life entailed. John was also the prototype of Christian asceticism and monasticism: "O my Soul what an Example of perseverance is here: Thirty Years together to live in this mean & low Condition! Didst thou ever keep a Resolution of Mortification 30 years?"

Traherne felt a strong attraction to the life of solitude such as John had lived, but he also reflects on its possible

spiritual dangers. "... A man long alone is apt to think all the World full of Ignorances in Comparison, & that he himself is the Sole Beholder of all Heavenly perfections in the Mirror of his Soul. . . . One may not be so given to Contemplation as to forget the Good of one's neighbor, nor so given over to Action as to forget Divine Speculation."

From John's life, Traherne turns to the earthly life of our Lord, and ponders on the mixture of the active (in human society) and the contemplative (in the wilderness).

"Our Saviour Jesus lived a Life in Public; Sociable Humane Charitable free & Common. And yet, for opportunity of Special Devotion, retired to prayer & contemplation. It was in Solitude that He Kept his fasts. Rocks & Mountains heard his prayers. Among Beasts was He born, & in the Wilderness He fed his Thousands.

"Upon a Mountain He prayed, upon a Mountain he was Transfigured, upon a Mountain he Died, to a Mountain in Galilee he invited his Disciples, & from a Mountain he ascended. In which Retirements His Devotions received the great Advantage of freedom from Distractions. So the Solitude is a good Schole to learn Piety & virtue in, the World the best Theatre to practice it."

Ultimately, it was in reflection, retirement, and prayer that Traherne felt most at home, and it was here that he would make his own greatest contribution to the corporate life of the church. Here we will say farewell to him for now, as he prays on the feast of the Baptist: "Let me Honor Thee in all. And sanctify I pray Thee all my Retirements that they may be Spiritual Refections to my soul: feeding it with the Bread of Heaven, & Illuminating me with the Light of Glory. Both which I hope to find in the Word of God.

"Let all my Recreations be thy Heavenly visitations, my Musick thy Inspirations, my Enjoyments thy Treasures, my Labors Mortifications, my Employments, the Acquisitions of all virtues. . . . Till on the Wings of Thy Mercy & by the Motion of Thy Spirit, I pass from Mortality into Endless life."

THE EDITOR



# LETTERS

THE LIVING CHURCH welcomes letters from readers. Letters selected for publication must include the correct name and address of the writer. Contributors are asked to limit their letters to 300 words. The editors reserve the right to abridge.

## Hispanic Opportunity

I hope that your editorial, "Spanish Realism" [TLC, May 17], is read, marked, and inwardly digested by those Episcopalian "Anglos" and others who may not realize the enormous opportunity and challenge that the Episcopal Church has among Hispanic-Americans: a challenge to spread the Gospel; an opportunity to enrich the church through contact with Hispanic culture.

I happen to believe you are right in the rationale you give for the alternative routes to ordination; if we insist only on the traditional academic routes, we may lose irretrievable opportunities (as you have indicated in the example that a group may disperse or go to another denomination if forced to wait seven or eight years).

Such alternative routes should perhaps, in the long run, be the exception rather than the rule; but at certain junctures in history, and in certain circumstances, the church is more than justified in increasing its use of the exceptional measures for a time.

As a former Methodist, I am particularly sensitive to the opportunity we Anglicans lost in the 1700s. That situation is a perfect example of what you point out: if the church had been more flexible in response to past situations, it would be both larger and healthier today.

(The Rev.) FREDERICK H. JOHNSON, JR.  
Church of the Intercession  
New York City

## Battle Hymn of the Republic

The Rev. Moultrie Guerry, distinguished octogenarian of a distinguished church family, writes about the singable tune and the glorious chorus of "The Battle Hymn of the Republic," but finds the words contain dreadful theology [TLC, May 24].

Sometimes a rousing tune can carry inadequate words, or, *vice versa*, a superb tune can have a congregation singing superb theology as in "Hark the Herald Angels Sing," using words they would never use in normal speech.

One can be sympathetic to the Rev. Dr. Guerry's complaint, but I don't think it will hold. Certainly the curse of slavery has its aftermath with us today. When the Civil War fell upon this country, it was certainly in keeping with the moral law, and it was seen as a "fateful

lightning of (God's) terrible swift sword." Many saw the "War Between the States" as a judgment of God.

Lincoln himself said that "if every drop of blood drawn by the lash must be paid for by a drop of blood drawn by the sword, yet shall we say that the Lord is true and righteous altogether."

As for a "fiery Gospel writ in burnished rows of steel," of course this is not good news as we would normally understand it; but it was good news to those being liberated from slavery. The Lord God is the God of history and of moral order and judgment, as well as the God of love revealed in our Lord Jesus Christ.

I, for one, feel it perfectly right to associate a dying, weaponless Christ on a cross with soldiers who are caught up in history and go to war, for the most part, not of their own volition. Certainly Christ is with them, suffering with them as they do the terrible things that soldiers must do.

I disagree profoundly with Dr. Guerry. The hymn has every place in our church and among the songs of Christians and of humanity. This hymn is a song of the transcendence of God over the madness of men.

The hymn is found in the 1971 hymn book of the Anglican Church in Canada and the United Church of Canada, and I believe it should be restored to the next hymn book of the Episcopal Church in the USA.

(The Rev.) JOHN BAIZ  
Calvary Church

Pittsburgh, Pa.

## Responding to Inquiries

Persons working with vacant parishes during the search process apparently should give more attention to encouraging search committees to respond promptly to inquiries. Common courtesy would certainly dictate that a priest who applies for a position should at least be notified if his letter of application or inquiry was received. None of the four parishes to which I applied ever acknowledged my letter.

Priests who know of the uncertainty of mail delivery are left with unresolved questions, wondering if they should risk calling the parish and possibly offending some member of the search committee. The result is totally unnecessary tension and perhaps loss of a qualified applicant, or unresolved hostility if the priest is eventually contacted months after his letter has been received.

The parish which I now serve as an interim priest is making a great effort to respond promptly to every letter of interest, and trying to keep all the candidates informed of the progress of the search. It would be a great help to all of us, in these times of clergy surplus, if other parishes would do the same.

(The Rev.) CHARLES L. TAYLOR  
Baltimore, Md.



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# BOOKS

## Faith and Prayer

**OUR CHRISTIAN FAITH: Answers for the Future.** By Karl Rahner and Karl-Heinz Weger. Crossroad, Pp. 179 \$4.95 paper. **THE COURAGE TO PRAY.** By Karl Rahner and Johann B. Metz. Crossroad. Pp. 87. \$3.95 paper.

Karl Rahner is among the handful of magnificently profound 20th century German theologians who are, seemingly, the compensatory "faith enlighteners," making up for the murky, turgid schools of German theological thought in the past five centuries.

Rahner is, what's more, a prolific author and, generally, a smooth writer, whose style makes even the almost impossible theological dicta nearly easy reading. He works well in tandem, as these two volumes, each prepared with a different collaborator, prove.

*Our Christian Faith* pokes gentle but still sly fun at us at several points, and promises not to be weighted by the so-called German schools. This book has a charming, warm, and personal first chapter called "Why Believe at All?". Fairly frequently through this book, we are caught up short at the power of a simple phrase; simple, but never simplistic.

In chapter two the writers state, "If we have and can have contact with this God in himself, we still remain rooted in a particular conditioning. . . . Of course, we can only say this when we understand Christianity as something which does not simply consist of words and statements about something, but which contains the infinite reality of God as our possession. When we realize this, we must talk about it . . . ."

Fr. Rahner and his co-author come quite near that mysterious line marking off the forbidden trees of Eden, and in light of the Hans Küng affair and other almost inquisitorial goings on in some Roman Catholic centers of study these days, one wonders whether this is a further signal of the strength of Roman Catholic scholasticism of a new kind and in a new century.

Chapter seven, "Redemption and Resurrection," is a highlight of *free thought*: "However, if only human beings (had sinned), if only we are the sinners, why then should satisfaction by the God-man be required?"

The stark problems of an intellectual age wrestled with in the conscious mind of the believer result even in an examination of hell. Is it real? What is it? Are Christians frightened into heaven only after a good, strong dose of the fear of hell?

Pragmatically, I suggest that the most useful portion of this book is the

chapter called, "How Much of What the Church Says Must We Believe?"; and the line which haunts me from that section is: "If they fail to believe even a simple point . . . they are, from a theological view, outside the church, and heretics, at least when such a denial becomes 'public' . . . even if formally they do not leave the church. . . ."

*The Courage to Pray* is not in any way a "fun book," and the style and format are quite conventional. Not, however, dull. Fr. Rahner and his co-author, Johann B. Metz, have shown no little courage themselves by bringing forth this book which, on balance, is an *apologia* for the invocation of saints, the inner connection of what we Anglicans call the summary of the law, and a final wonderful chapter on "Cultivating Our Solidarity With the Dead."

This book's index kindly tells us which author is responsible for which chapters, and it is only coincidental that the references just made are all to work by Rahner.

Both small books are ideal for summertime reading, marvelous to share with a kindred spirit. No degree in theology is required both to understand and to delight in each book.

Karl Rahner is a bright light drawing us safely home to a profoundly simple theology in the way the old lighthouses drew small craft past the fog-hidden shoals and into the proper harbor.

(The Rev.) RENE BOZARTH  
Society of St. Paul  
Palm Desert, Calif.

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## What Divorce Means to Children

**THE KID'S BOOK OF DIVORCE.** By, For and About Kids. Eric Rofes, editor. Lewis Publishing. Pp. 123. \$9.95.

This book resulted when a perceptive teacher at the Fayerweather Street School in Cambridge, Mass., recognized that a majority of the youngsters in his classroom (ages 11 to 14) were from families of divorce. Further, nobody — teachers or kids — was talking about this situation because of our societal taboo that such topics of conversation are disturbing.

The kids, through discussion, pooling their common information and then writing about it, eventually came up with the material in the book. Chapters include advice on what separation means to a youngster, legal issues that children should know about, weekend parents, getting help from counseling, and much more.

This book is, as one would suppose, straightforward, and what might not be so readily supposed, surprisingly optimistic.

(The Rev.) SUSAN M. CLARK  
Deacon for Christian education  
Christ Church  
Whitefish Bay, Wis.

# THE LIVING CHURCH

June 21, 1981  
Pentecost 2

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## Connecticut Elects Two Suffragans

The Diocese of Connecticut, meeting in convention at Christ Church, Hartford, elected two suffragan bishops on May 16.

The Rev. Clarence Nicholas Coleridge, rector of St. Mark's Church, Bridgeport, was declared winner of the first election on the fourth ballot, and the Rev. W. Bradford Hastings, rector of Christ Church, Greenwich, received the required majorities in both clergy and lay orders on the sixth ballot.

The two bishops-elect were nominated, along with six other priests, by a special election committee. No nominations were made from the floor. Although each election was separate, the candidates remaining after Fr. Coleridge won were nominated automatically for the second election.

Fr. Coleridge, 50, was born in Georgetown, Guyana. He holds degrees from Howard University, Drew Theological Seminary, the University of Connecticut, and Andover-Newton School of Theology in Newton, Mass. He served churches in New York before becoming rector of St. Mark's in 1966. He and his wife, the former Euna Jervis, have two daughters.

A native of Garden City, N.Y., Dr. Hastings, 61, was educated at Union College, Schenectady, N.Y., and Virginia Theological Seminary. He has received

honorary degrees from both institutions, as well as from Trinity College.

Dr. Hastings has served congregations in Overland, Mo., Concord, Mass., St. Paul, Minn., Minneapolis, and Worcester, Mass. He became rector of Christ Church in 1965. He has been active in many diocesan and community activities, and was a deputy to two General Conventions. He and the former Virginia Floyd were married in 1942, and have four married children.

The Rt. Rev. Arthur E. Walmsley, Bishop Coadjutor of Connecticut, presided at the convention. He indicated that he expects that the two suffragan bishops will exercise a strong pastoral ministry with both clergy and laity, and that they will divide the diocese between them. Neither will live in the see city of Hartford, but in other locations to provide easy accessibility to all congregations in the state.

## ECM Bishops Issue Abortion Letter

Some 43 Episcopal bishops, retired and active, who support the aims and goals of the Evangelical and Catholic Mission (ECM), published a pastoral letter recently in an attempt to explain the official view held by the Episcopal Church on the subject of abortion — a view they feel needs “clarifying.”

Because the “controversy over abortion is reaching new heights of partisan

clamor,” according to the ECM, “and renewed demands are being made that the Episcopal Church should join the Religious Coalition for Abortion Rights,” the letter seeks to interpret the principles outlined in the statement of the 1976 General Convention. The statement was reaffirmed in Denver in 1979.

The 1976 statement, in turn, reaffirmed the earlier position taken by the church in 1967, at the Seattle General Convention, which found permissible the termination of pregnancies “in those cases where the physical or mental health of the mother is threatened seriously, or where there is substantial reason to believe that the child would be born badly deformed in body or mind, or where the pregnancy has resulted from rape or incest.”

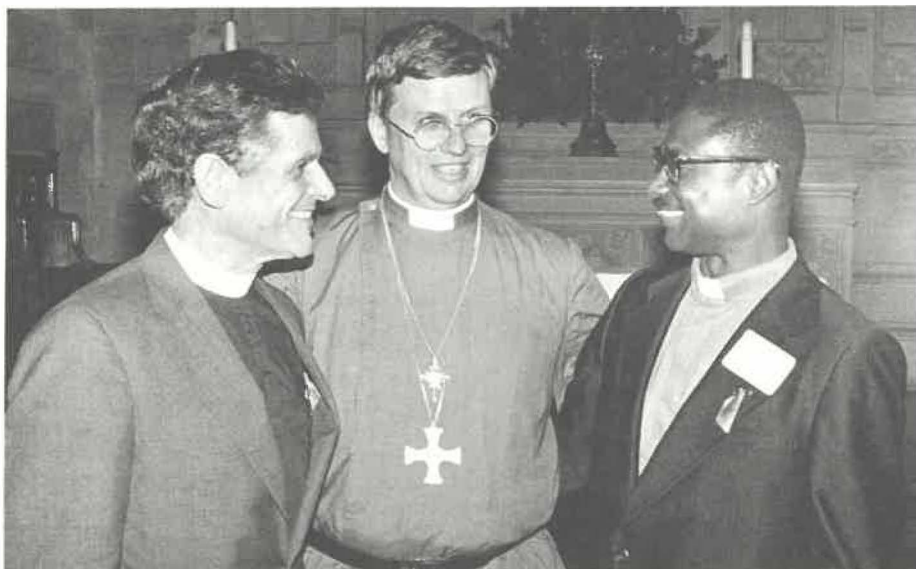
The Rev. Canon Charles H. Osborn, ECM executive secretary, said that the ECM letter “is being sent to the entire active clergy list in the hope they will duplicate its contents for the widest possible dissemination. The Episcopal Church has never officially condoned abortion on demand, and we hope this letter will serve to clarify what the church has said about this pressing and complicated issue which confronts American society.”

## Diaconate Alive and Well at Notre Dame

With participants coming from as far away as Hawaii, Maine, and Florida, and ranging in age from an 11-month old baby to some persons far beyond the ordinary age for retirement, the National Episcopal Conference on the Diaconate convened in late May on the campus of Notre Dame University in South Bend, Ind.

A careful theological introduction by the Rev. John E. Booty, professor of church history at the Episcopal Divinity School in Cambridge, Mass., on the servant vocation of the church as a whole, set the tone of the meeting. Thereafter, the conference was largely devoted to a succession of workshops and panel discussions on matters of both theoretical and practical interest to deacons.

Morning Prayer, Eucharist, and Evensong were celebrated each morning, midday, and evening respectively. Workshops dealt with such areas of ministry for deacons as teaching, prison chaplaincy, hospital and hospice chaplaincies, alcoholism, and other particular fields. Training programs for deacons,



David G. Pritchard

Bishop Coadjutor Walmsley (center) with Suffragan Bishops-elect Hastings (left) and Coleridge: in Connecticut, two elections in one day.



the national church study of the diaconate, and the diaconate in the Lutheran and Roman Catholic Churches were among the numerous other topics presented.

This was the second national conference, the previous one having been held also at Notre Dame in 1979. It was noticed by many that whereas the previous conference was tentative and exploratory in character, now there were deacons from all parts of the country making very positive presentations of their own ministry.

One of the workshops, concerned with "The Deacon and the Poor," presented a statement of conscience, calling on the church to recognize the severe problems that will result for many poor people with current reduction of government sponsored social services. This presents both an opportunity and a challenge for

the church to carry out its role as servant.

This conference, like the one in 1979, was sponsored by the National Center for the Diaconate and by the Associated Parishes, Inc. Mrs. Donald Kingsley of Holland, Mich., until recently president of AP, greeted the conference. For many years, AP has advocated a larger role for deacons, both in the liturgy and in the pastoral work of the church.

The Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago, and outgoing president of the National Center for Deacons, welcomed the conference on behalf of this organization. The incoming president of the latter, the Rt. Rev. Wesley Frensdorff, Bishop of Nevada, took an active part in the entire conference.

The National Center (formerly based in Evanston, Ill.), presently contracts to

have its administration carried out by Enablement, Inc., of Boston, an agency of which the Rev. James L. Lowery, Jr., is executive director. Formerly an institution exclusively for deaconesses, today the center concerns itself with the entire field of the diaconate in the Episcopal Church.

Among the nearly 200 registrants, 60 were deacons and over two dozen were aspirants to the diaconate. All the provinces of the United States were represented, and there were a few from Canada and from other churches. It was also noted that there was representation from several jurisdictions with substantial black, Indian, and Hispanic constituencies. H.B.P.

## "An Embarrassment to This Nation"

Despite pleas from health professionals, congressmen, and religious groups, the U.S. cast the sole vote against a voluntary code to restrict the marketing of infant formula at a recent meeting of the U.N. World Health Assembly in Geneva, Switzerland.

The Rt. Rev. John S. Spong, Bishop of Newark, reacted swiftly to the news, and sent the following telegram to President Reagan:

"I find it hard to believe that my nation could cast a vote in the United Nations against restricting advertisement and use of infant formula in the Third World. The incredible callousness of this vote is an embarrassment to this nation and an affront to justice and human dignity.

"Certainly the recognition that the American vote stood virtually alone in its opposition should give your administration something to ponder. We expect more than this from America and from your leadership. The cause of human justice and the integrity of our nation have been damaged by this action. We urge you to a more enlightened position, lest a new Dark Ages for the world be our fate."

Aggressive marketing of the baby formula and its often improper use has been blamed for the deaths of thousand of infants in Third World countries. Often, there is no clean water with which to mix it; sterilization is impossible; and its expense leads those caring for the baby to dilute the food beyond the point where it provides adequate nutrition.

In defense of the U.S. vote, Health and Human Service Secretary Richard S. Schweiker said the code would violate U.S. anti-trust laws and that "it runs contrary to the Constitution and the First Amendment."

Code backers, however, point out that the code merely recommends ways in which governments may voluntarily monitor the marketing of the baby food in their countries.

## Statements on the Diaconate

*Statements made about the diaconate in workshops or background material:*

The diaconate shall (1) personify the servant character of the whole church; (2) sacramentally represent the servant character of the entire church to those in need; (3) enable servant ministry, especially among the laity.

COMMITTEE ON DIACONATE  
Diocese of Massachusetts

• • •

The model of the diaconate in the Episcopal Church is so strongly liturgical that it is a struggle to break out and go beyond that.

(The Rev.) ANDREW J. BETZ, Roman Catholic deacon  
Washington, D.C.

• • •

The period of preparation for the diaconate, being less structured than that for the priesthood, causes misunderstanding, uncertainty, anxiety, frustration, and even anger.

MONA C. HULL, Professor of Health Care  
Administration, University of Lowell,  
Lowell, Mass.

• • •

The importance to the church of restoring the integrity of the diaconate as the full and distinct order it originally was can hardly be overestimated. The diaconate is, in its essence, the representative form of the whole ministry. The deacon symbolically holds up before the whole church the servant character of the ministry to which every Christian is called. Probably no single thing will do more for the recovery of a vital lay ministry than the restoration of the diaconate as a distinct and permanent vocation to be lived out in every congregation.

(The Rev.) JAMES M. BARNETT  
Rector, Trinity Church  
Norfolk, Neb.

• • •

The church has set within it an order restlessly awaiting a call from the *Laos* — a call to exercise the ministry of servanthood for which it was established, a call to "serve all people, particularly the poor, the weak, the sick, and the lonely" (BCP, p. 543). Let us unbind the order of deacons.

BEVERLY PERKINS JONES  
Marietta, Ga.

By JAMES B. SIMPSON

Hiram W. Neuwoehner, Jr., well known and active layman of the Episcopal Church, died May 18 in St. Louis. He was stricken with a heart attack in his office. Mr. Neuwoehner, 61, was arrangements chairman for the 1964 General Convention, which met in St. Louis. He was president of the board of the *Episcopalian* from 1974-77, and served also on the boards of the Episcopal Radio-TV Foundation, the Evangelical Education Society, and the board for Church Development. He was a deputy to several General Conventions, and recently was active as chairman of the publicity and interpretation committee for Venture in Mission. Mr. Neuwoehner was founder and chief executive officer of Batz-Hodgson-Neuwoehner, Inc., a St. Louis advertising firm. He is survived by his wife, three children, and his mother.

To mark the beginning of a program of outreach designed to serve a changing neighborhood, St. Mary's-on-the-Hill Church, Buffalo, N.Y., offered a celebration of the Holy Eucharist in Spanish on Easter Sunday. According to the Rev. William C. Zeferjahn, priest-in-charge of St. Mary's, it is believed to have been the first such service in Spanish in a Diocese of Western New York parish. Several years ago, the church was designated an historical landmark in the city of Buffalo.

A program of nationwide prayer vigils for the Equal Rights Amendment will begin on June 30, according to the Religious Committee for the ERA. ERA backers have but one more year, to June 30, 1982, to see the amendment ratified. The theme of the vigils is taken from Exodus 13:21, "... a Pillar of Fire gave them light that they might travel by night..." The RCERA has some 38 member groups.

The heavy spring snowstorm which immobilized the north of England recently proved to be a bonus for the people of the Diocese of Bradford on their new bishop's enthronement day. "Tickets had been at a premium. But when apologies from the great ones began to arrive as thick and fast as the giant snowflakes which kept on falling, a surprise announcement over the local radio informed the people of Bradford that the service was open to all who cared to come," according to the *Church Times*. "And come they did — in such numbers that the cathedral was packed to its limits." Bradford's new bishop is the Rt. Rev. Geoffrey Paul.

The Primate of All England came from Canterbury in Kent to Kent Island, Md., the fourth permanent English colony in America, April 25, to begin the first weekend of his 21-day U.S. tour. Traveling in a small private Gulfstream jet from Tullahoma, Tenn., near Sewanee, Dr. Robert Runcie and his party had arrived nearly two hours late the previous afternoon at Talbot County Airport, near the see city of Easton on Maryland's eastern shore.

In swift succession, he met the bishop, dean and standing committee lined up at the ramp, was given a quick tour of tiny Trinity Cathedral, held a news conference in the diocesan headquarters, and then sped off to Barnstable Hill, a 500-acre estate near Federalburg, Md., where he was the house guest of a diplomat's widow, Mrs. J.C. White, and her family.

Mrs. White's parish rewarded her hospitality by reserving a front row seat next morning when the archbishop led "A Service of Affirmation of Baptismal Vows and Rededication to Mission," marking the 350th anniversary of Christ Church, Stevensville. A total of 160 parishioners crowded its 20 pews.

Although His Grace made reference to the fact that it was 13 months to the day since his enthronement at Canterbury, he centered his five minute meditation around the significance of the simple silver pectoral cross designed for him by a 19 year old Anglican nun, Sister Angela of the Community of St. Francis, and made by Leslie Durham of Hammer-smith, England.

Within an hour, the Archbishop left the gray-painted wooden church to drive to Love Point, a hillock overlooking Chesapeake Bay. Oyster shells dredged from the nearby waters carpeted the driveways and floors of the red and yellow striped tents used for vesting by clergy and bishops of Province II, as well as a huge yellow and white striped tent that covered a throng of 2,200 persons. (It had been last used by a Washington catering service for a party at the Smithsonian Institute.)

"The neighborhood God, jogging with us through life's way, is not the whole truth about the Father of our Lord Jesus Christ," said the archbishop, us-

ing for the first time a comparison that was to amuse congregations across America. "He is a fashionable puppet who fails our imagination as we look into the vastness of space and pond or the mystery of creation."

### Washington

A towering vine of purple wisteria burst into bloom and stood like a sentinel at the entrance to the College of Preachers throughout the historic week, April 26 to May 2, that the 27 Primates of the Anglican Communion were in residence. They filled the college facilities completely, leaving most staff members to stay at the Wellington Hotel on Wisconsin Avenue downtown from the cathedral.

Mornings at 7 a.m., the Primates filed into the college chapel for a series of meditations on authority given by the Bishop of Washington. A dusty statue of St. Augustine kept watch from its niche on the Gospel side of the free-standing altar, while Chrysostom, Aidan, Boniface, Bernard, and Lancelot Andrews glowed from the stained glass. The con-celebrations were, successively, by groups of bishops according to area — the Americas, Africa, Asia, and the Pacific, with Canterbury on Friday.

For His Grace, highlights of the week included an address at the National Press Club (widely heard on Public Service Broadcasting) and his luncheon with World Bank President Robert McNamara.

Iran's release of Anglican missionaries and the American hostages was repeatedly brought to mind by the presence on many occasions of the Moorhead Kennedys, along with Vice President Bush and his wife. Nothing had been confirmed about Dr. Runcie calling on the President (a tradition since 1904) when, unexpectedly Sunday afternoon, Mr. Bush invited all the Primates to come to his office on Thursday.

Ending their sessions by 3 p.m., they climbed aboard a large bus but were kept waiting for 20 minutes at the northwest Pennsylvania Gate; inexplicably, the list of those to be admitted did not include the Primates of Burma and Japan.

Once inside, the group had tea in the downstairs Roosevelt Room (scene of cabinet meetings and FDR's "fireside chat" broadcasts) and were given a tour of the formal reception rooms. Mr. Bush, explaining that the President was resting because of his recent hospitalization, presented Dr. Runcie with a tall package

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wrapped in gold paper topped by the Presidential seal. It contained a handsome, tall glass container — but no jelly beans. (Learning of the omission, Los Angeles Episcopalians hastened to fill it with purple candies.)

Friday's Evensong, the last public service, was marked by thundering cloud-bursts, heavy security, Prince Charles's reading of a lesson and a reception for the diplomatic corps held in a tent in the Bishop's Garden "connected" to the diocesan house by a waterproofed passageway.

### San Francisco

Having been in the U.S. only twice previously (to solemnize a marriage on Long Island and to lecture in Philadelphia), the Archbishop of Canterbury struck out over new territory on his 2,148-mile flight from Washington to San Francisco.

The Saturday hop took him over Dayton, Indianapolis, Springfield, Topeka, Lincoln, Denver, and Grand Junction, Colo. Seated by a window in first class, Dr. Runcie was working from a briefcase with his chaplain when the pilot announced the approach to Yosemite National Park and descent; he went forward at once to don his cassock.

At San Francisco International Airport, the archbishop was met by the city's official greeter, 81 year-old department store executive Cyril Magnin, known as Mr. San Francisco. After the airport news conference, Dr. Runcie spent a quiet afternoon walking with the Bishop of California on a beach near his home. That evening, Mayor Diane Feinstein dropped by to present the inevitable key to the city.

After a night's rest at the Huntington Hotel on Nob Hill, the archbishop began a frenetic schedule characteristic of the remaining days of his tour. As he had requested in advance, he was taken to an inner city, interracial church — Good Samaritan Mission — for a ten o'clock Eucharist. (At the same hour NBC was telecasting "Ambassadors of Hope," the long interview it had filmed in Washington, with commentator Edward Newman talking to Dr. Runcie, along with the Archbishop of Kenya and the new Bishop of Hong Kong.) From the sedalia, His Grace observed two women among the seven concelebrants, but received Holy Communion from Bishop Swing.

At noon he dedicated an aumbry in the chapel of St. Luke's Hospital, per-



© Roger Richard 1981

Dr. Runcie with premature baby Daniel Villafuerte, as his mother, Ann Villafuerte, looks on at St. Luke's Hospital, San Francisco.

haps the most serene service of his entire trip, and went from there a few blocks up the street to have a quiet lunch and brief rest in the convent of the Anglican Community of St. Francis. It was brief, indeed, and by 3:30 he was processing before a congregation of 3,000 at Evensong in Grace Cathedral. At the conclusion of the service, the great west doors were thrown open, with the afternoon sun sending a shaft of light down the center aisle that picked out the gilded Primatial Cross, the silver censers in 60-degree arcs and the magenta skull cap of Roman Catholic Archbishop John Quinn.

For a walk-about in Huntington Park, the San Francisco deanery served wine and sandwiches to what seemed like half the city's population, and the archbishop was introduced to the Golden Gate's King of Jazz, Turk Murphy.

### Los Angeles

Once it recovered from sending its welcoming committee and the British consul to the wrong airport, Los Angeles came on grandly. There were effusive apologies from everyone including the city's chief of protocol, Bee Canterbury Lavery, who wore a purple suit. There was a hasty news conference on the 53rd floor of the Security Pacific National Bank, while a few feet away, several hundred civic leaders sat at lunch and awaited Dr. Runcie's address on urban problems.

At 3 pm, Dr. Runcie turned up at the Diocesan Center, and after prayers in the Chapel of the Twelve Apostles (the altar frontal glistened with the Royal Arms), he met with Asians, Hispanics, and blacks involved in urban missions in the diocese.

Transported to the Biltmore Hotel, he

met his wife for the first time on the tour. They were standing together in a formal receiving line in the ballroom when word swept the crowd that Bobby Sands had died in Ireland. The news was on the lips of some 600 clerical and lay leaders of the diocese and Province VIII who filed into dinner in the Biltmore Bowl before the Runcies and the Rucksacks (he is the Bishop of Los Angeles) entered to trumpet fanfares. It was a far grander moment than their meetings in the "R" alphabetical listings of bus seats and dormitories at the 1978 Lambeth Conference.

Brightened by dozens of roses grown and arranged by the diocesan ECW, the evening featured eloquent introductions along with an orchestra playing music especially commissioned for the occasion, as well as "God Save the Queen." (A considerate and heart-warming gesture; it was the only time in America that Dr. Runcie heard his national anthem.)

Unfortunately, the dinner guests were caught in a combination of emotions — bewilderment at British-Irish relationships, a nervous recollection of Mrs. Annenberg's debatable curtsey to Prince Charles, and an obviously scant knowledge of the words of the British anthem. The archbishop always an erect, athletic figure, stood ramrod straight at the head table; afterwards his party withdrew to the theme music from "Upstairs, Downstairs."

At 8 o'clock next morning Dr. Runcie turned up at Epiphany, a Latino parish in Lincoln Heights, for a Mariachi Mass marking Mexico's defeat of the French. There was a Spanish band, and Indian women danced before the altar.

At noon, it was back to the sedate world of the Biltmore Bowl, this time to speak on "Morality and World Affairs" at a lavish luncheon of the LA World Affairs Council (among recent speakers: the Dalai Lama).

In midafternoon the archbishop was taken by helicopter to the church-sponsored St. Anselmo Refugee Center at Garden Grove, where he was grateful, he later said, to talk to people "as recently as four days off the boat." He presented certificates to Blessed Sacrament, Placentia, and other parishes, for their resettlement work.

LA seemed glad to have the nation's first glimpse of the archbishop's attractive wife, Lindy. She remained behind to give a piano concert at St. Alban's, Westwood, then flew ahead to New York for a second concert at St. Thomas, Manhattan, benefiting the City Mission Society.

*(This is the second in a series of features by Fr. Simpson on the archbishop's American visit. The first appeared last week, and the final one will appear next week.)*

### The Living Church Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

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# It Was God's Will

It may be indeed that good men must  
sometimes suffer to learn that their only lasting  
joy . . . is in God.

By SHELDON VANAUKEN

I still can't get over it, Jane, losing my baby. Just before her second birthday. But it was God's will." — "God must be testing Sue by giving her cancer." — "He broke his back when the tractor turned over. It was God's will, of course." — "God took both our children." — "How can a good God let the Cambodians starve? I refuse to believe in a God like that." — "All three of his sons, such fine boys, died when the cruiser was torpedoed. It was God's will." — "How can God make me suffer so? I hate God!"

It was God's will. Or, as Allah wills it. Is this, in truth, the way of it? Does God indeed award a cancer here, a car wreck there, all according to his high and mysterious purpose? Does he punish Mr. and Mrs. Smith by willing the death of their child when the drunken youth rams their car? Does God will the earth to quake? Did he will the deaths of millions, Christians as well as Jews, in the Nazi death camps, or at the murderous hands of Stalin?

It may be indeed that good men must sometimes suffer to learn that their only lasting joy — their only *security* — is in God. Some may be called upon individually to bear the weight of the cross for

his sake, nor can we always see how their pain shall be to his glory. But in speaking of every disaster as God's will, we forget something essential to the Christian faith: the Fall and its consequences. The story in Genesis may be taken as literal truth or as myth; but *myth* implies an essential truth. Moreover, the Fall is not only affirmed by St. Paul, it is affirmed by redemption itself — redemption in Christ — for redemption is *from* sin.

Let us consider what the Fall was and is. It is man, a created being — a creature — in rebellion against his Creator. It is man in his pride seeking independence — autonomy — by choosing something other than God. By choosing *himself*. Self. Self-centeredness. Selfishness. Self-expression. Self-realization. Self-fulfillment. Some of these sound quite innocent, don't they? But Christ's command was to *die* to self. We are not roused to enthusiasm by the idea.

A question arises: Why did God let the Fall happen? Why didn't he give Eve a frightful slap and say in a voice of thunder: "*Stop that!*"? Why did he *let* us become infected with sin? We are so addicted to self, so infected, that our self love doesn't even shock us, we hardly notice. But God allows us choice. That is the answer to the question of why he didn't slap Eve. A simple answer — and utterly astonishing. He not only made living, moving creatures, he made creatures capable of saying "No" to him, of defying him. Unlike the trees, we have

free will. God's great experiment was to create us free to *choose* to love him (the only love worth having) or to reject him. We love him and serve him, or we love our self and serve that self. We don't admit we're self-serving, but we're often proud to say we're self-sufficient, without need for God.

But if we are fallen — infected with sin and addicted to sin — what hope is there for us? Perhaps God has abandoned us? He cares so much that he allowed us to drive the nails through his hands. My God! He loves us that much! The phrase has become so boring as to lose meaning: Christ came to save sinners. Awesome meaning, in fact.

*He came down from heaven* — God himself — and became man and died in agony as man, trusting, forsaken (as he had to be to taste the whole of death). When we suffer, let us remember the Son trusting the Father — and the validation of the trust in the Resurrection. Christ was, precisely, God's action to save us from the Fall. On our own we cannot conquer our addiction to self, but with Christ in us we are not on our own.

When the Fall occurred, it was not only man that fell. All creation (at least on earth) somehow fell too. We cannot know how it was before — whether it was only with the Fall that the lion learned to bite man. And we don't know whether there is indeed a prince of this world, an archangel himself fallen after "dubious battle on the plains of heaven." But we may remember that ominous figure, however much not "in" among Christians these days, was spoken of with authority by our Lord. What we cannot know is what that fallen creation — and that prince — may have to do with the cancer that tries our trust.

The finite mind of man cannot comprehend the infinite mind of God. We can know only what God has revealed to us in Christ. We know that we have choice, for he told us. And we know, even with our finite minds, that if men can choose evil, other men will suffer. Three-

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# If God gives us freedom, freedom

## to choose, he must allow us to have what we

### choose . . . or it wouldn't be choice at all.

quarters of the suffering is clearly traceable to man's own cruelty and greed. And we know — it is much — that he loves us and that we can trust him. We can hold to that.

It is the implications of free will that I wish to explore. That we were given choice is one of the things we know. But it was not Eve only making a choice, and choosing further to tempt Adam: consequently he was faced with *his* choice, and he made it. And we have been making choices ever since: the Nazis were men making choices, so is the fellow who snaps at his wife at breakfast.

But choice has consequences or it wouldn't be choice at all. If we pull the trigger, the bullet strikes, and our victim gasps and dies. If God gives us freedom, freedom to choose, he must allow us to have what we choose — the taste of the apple, the death of the man we shoot, or, if we insist, hell — or it wouldn't be choice at all. He must allow the consequences. And the consequences of the consequences, going on endlessly, involving the innocent.

If a young man drinks too much (a choice) and pridefully decides to show his girl how fast he can drive (a choice), he may smash hideously into your car, killing his girl and leaving you paralyzed for life. Is this God's will (except in the sense of permitting the choosing)? It cannot be, for that would mean God forced the young man to choose evil (self). He chose; the consequences follow. The girl's family plunged in grief. You unable to send your son to college. The policeman who came to the wreck not being somewhere else to stop a crime.

But there may be good consequences, too — God will bring these about if possible. You and your wife may learn to trust God more deeply; the young man, haunted by grief, may become a Christian. But those would be bringing good out of evil, not bringing about the evil in hopes of the good. The *evil* was the consequences of a choice.

To say that because God is sovereign and all powerful he can simultaneously give us freedom to choose and compel our choice is not to say something profound about omnipotence but to speak nonsense. The glass is either transparent or opaque. The Holy Spirit urges us towards the good, not towards the evil. And, of course, our good choices — our

prayer for strength to bear pain or for healing — also have consequences. The consequences of good acts also go on and on.

Millions of people choosing, millions upon millions of choices, choices at every second of the centuries. *One* choice is like a stone chucked into a still pond with the wave spreading out in all directions. But *all* the choices: imagine an ocean with a constant hail of stones plunging into it and a chaotic tumult of boiling waves in a patternless storm. Only God could comprehend it.

The murderer is making a choice. So is the monk praying in the night. The rapist is a monster of self-choosing, as is the woman who feeds on her children to bolster her ego. The man who rushes into a burning house to save a neighbor's child; the businessman who cuts his neighbor's financial throat; the child who tortures the cat. The choices are not in a vacuum: someone else is helped or harmed, including the cat.

Sometimes it is said about monstrous evils like the Nazi death camps that if there were a God, he would stop them. Why *doesn't* God stop such human suffering? Let us, then suppose he *does*. Let us imagine God looking down at the Nazi death camps: the squalid misery, the near starvation, the cold, the brutal guards, the firing squads, the skinny children herded into the gas chambers. God sees it all and hears the wailing and the prayers: "Help us, oh God! Let our cry come unto thee!" Suddenly the divine fist slams down upon the table, and thunder drowns out the guns below.

"By God!" he says. "It's too much. Eating an apple is one thing — but *this!* I never dreamt that my men could be this wicked. I *will* it to stop."

Well, of course it stops. A Nazi guard turns a handle to start the gas flowing in upon the huddled victims behind the heavy glass. He yawns. he's done this so many times. No thrill left. Then he notices that the people in the chamber are not clawing their throats. Odd. He gives the handle another push, just as the walls of the gas chamber dissolve. He and the other guards snatch out pistols and fire. God catches the bullets in his hand. In time the prisoners shuffle away, finding that the perimeter fences have vanished.

God has acted. Elsewhere, booted feet ascend the stairs, and a door is kicked

in. Storm troopers enter, guns leveled, and the man they've come to get cowers. But the blow and the kick do not land; and the storm troopers, bewildered, go away.

Now that God is acting, he will have to act the next time the Russians purge a few million people. In the meantime, there is the Hitler war. Hundreds of Luftwaffe bombers are over London, bombs whistling down. But God's hand is in the way. Londoners go back to bed. The roar of the guns on the Russian front is stilled. A submarine fires a spread of torpedoes. It appears that two at least will strike the cruiser, and 800 men will die, including one family's three fine sons. God reaches into the water and seizes the torpedoes. The proud cruiser steams on.

But agony is not to be measured quantitatively. For 50 people in a gas chamber — a quick death, after all — or one man being hideously tortured, hour after hour, day after day, by the Secret Police. God stops that: no line can be drawn. And the woman in a hospital, her body eaten up with cancer: she is suffering almost as much or perhaps more — who can measure? God, committed now to action, acts. The woman draws a long breath, flinching. It doesn't hurt. She sits up and asks for lunch.

A rapist is leering down at his terrified victim. Then he finds an invisible wall between him and her. In a few moments she pulls her torn frock round her and goes, possibly sticking her tongue out at the shrunken man. A woman watches her husband drink the coffee she has put strychnine in. She turns pale when he gives her a kiss and goes off to work. Another woman screaming at her tired husband, as she has done for years, is suddenly voiceless. A boy's cruel epithet flung at a high school girl who would be scarred by it is heard by no one. The child's hands torturing the cat go limp. The cat goes away, tail in air.

All this — it's right nice, isn't it? This is the God we want, we think. We are ready to reelect God as God. But let us look further. When all this begins to happen, people will be astonished and unbelieving, victims and predators alike. Of course many of the victims are predators in their own ways: the man in the death camp may be, in what he thinks of as better times, a rapist. People will go on for a while trying to find pistols that will work and have fun again.

But finally it will dawn upon mankind that God has stopped all victimizing. You cannot shoot anybody, but also — since God can't draw lines — you cannot bark at your wife or cheat on your income tax. The fist cannot connect. The cruel word cannot be said. Free will has been repealed. No one now chooses to be good; he *must* be.

Newspapers shrink. No more wars or rumors of war, no more corruption in Washington, no more murder trials, no



more juicy scandals. Lions lie down with lambs, and capitalists with workers. Almost every novel ever written will soon come to seem unreal, for they were about a world where good guys strove with bad ones, and courage meant something. And goodness.

The gift God gave to man was the freedom to choose. If God acts to prevent the consequences of choice, the gift is withdrawn. No one will choose to shoot if the bullet cannot strike. No one will accept cancer with fortitude and prayer if there is no cancer. No one will wound with a cruel word if it is unheard. For awhile people will wistfully yearn to hurt somebody, but new generations will have forgotten choice. No longer will it be salvation through the redemptive sacrifice of Christ. Indeed, the Passion itself will seem meaningless to a world that has never known suffering, a world where wickedness is unknown.

But, also, a world where goodness is not chosen and is, therefore, unknown. To finite man, what meaning can *goodness* have if there is no badness? Is this, after all, the world we should like? As it is now, we are moved by valor and goodness because they shine in an evil world as stars shine in darkness.

No stars, so to speak, in our new world. God's grand experiment of creating people free to love and trust him or to hate him will be all over. We, compelled to be good, not choosing, shall sink into apathy. Perhaps our minds will decay. We shall not have achieved autonomy. We shall have become automatons. More and more like vegetables, merely existing. We who were created for the stars.

After all, perhaps it is as well that God is running the universe, not us.

When God became one of us in Christ, he never promised us an easy time or said that Christians would be spared. In fact, the lions in Rome were already looking forward to their first taste of raw Christian. What Jesus said was: "Take up your cross and follow me."

We shall suffer because of evil loosed into the world, most of it men's choices. Despite a shudder for what may lie ahead for me, I say thank God — imagining a world without choice. Pain may seem an unmitigated evil — and, unless it draws us or others to deeper trust in God, it is. But would we escape it by rejecting God's grand gift of freedom? We must indeed use that freedom to lessen the suffering in the world: thus good comes from evil.

And if we must suffer, let us remember Jesus forsaken. And, like him, trust in agony — remembering that God himself in awesome compassion is suffering with us. In the end we shall have what we choose: we shall have him: and in the light of his face all the suffering unto death — the bearing of our cross — will then have been less than a half remembered dream.

## To the Bride and Groom



By ERNEST E. HUNT

**D**ear Hilit and Paul: Today is a day to celebrate, and you have wisely asked of your church that you celebrate your marriage in the midst of the celebration of the Holy Communion. What you have done today is to place the church at the center of your marriage, and in doing so, you have stated not so much in word, as in deed, that you are thankful to God for the gift of your union.

What a joyful time this is for you. You have found each other, two single persons created in God's image separately, and now in God's image together. Early marriage is fun. You will find each other to be a deep well of support, and the water of that well will seem to spring up endlessly.

You will meet and enjoy your friends together; you will react to the world and its problems together. There is something which is now mysteriously completed in your life, not completed as if God's working in you is over, but completed in the sense that you have each other, and it is right that you do.

You also provide us grace today, which is a blessing for us all who witness. I feel

as if I am standing up for you today; that I am saying with you my own marriage vows again; and so what you have done for us who are married, as Baptism does for us as a whole congregation, is to renew the basis of our own commitment. We witness and need the vows and promises you say, the rings which bind you together, and the unity which the Eucharist can bring to you.

Your joy *can* last beyond early marriage if you will recall this day, the memory of it and meaning of it. Every once in a while remember to hold hands, even ten or 20 years from now. When I met my wife 24 years ago I remember that during our dating I admired and trusted her because we held hands while in a discussion with friends. We disagreed about some issues, but never let go of each other.

It is that binding together, that security which will help you through all the so-called passages of life, after your honeymoon, as you approach the next decade of your individual lives, as the world and its expectations change or invade your privacy, as disillusionment challenges your soul.

It is good therefore that you have chosen First Corinthians 13 for the Epistle. I'm always amazed to see the look of the faces of those hearing this passage when it is well read. It lifts us out of ourselves. It is as if all the love we have known in life, the mutual support, trust, affirmation, and loving embrace, is an approxi-

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*The Rev. Ernest E. Hunt, D.Min., is the rector of the Church of the Epiphany, New York City. Fr. Hunt's article is based on a homily preached at a regular Sunday service when the marriage took place.*

mation of that which St. Paul speaks; we understand what he is saying only in glimpses, through a glass darkly, and we would long to know it fully, to have it possess us, to be embraced by it, and to share it.

The problem is that we forget that Paul is speaking about ultimate love. He is not using the Greek word *eros*, sexual love, or *philia*, friendship, but *agape* — a far less common word of his day, which does not exactly correlate to our modern word, love, even less to charity, in the King James version.

Words lose their meaning in time. Yet it was especially among Christians that this word *agape* became important. *Agape* occurs most often in the Gospel of John, which was also read today, and it denotes the self-giving love of God towards humanity, as expressed in Jesus Christ, and the responding love of humanity towards God and other men and women.

The word is not psychological, but a basic term in the Christian vocabulary, and I hope that it will be remembered in yours. When I hear this passage, and see all of us listening intently, I sense the deep longing in us for an even deeper union than marriage, for a love which will keep your union together, but which can only be consummated in God.

“Our hearts are restless, O Lord, until we are found by thee.”

And yet the whole passage speaks to your marriage. It’s as if you are now holding hands with God; and he never lets go even when you rebel against him or when you deny him. Even when you hurt and feel lost, alone, broken, he never lets go. That is the meaning of the Gospel. You have this love always, if you remember the act of God in Jesus Christ, when he showed his true self to us, when he trusted us enough to be as open and vulnerable as our own flesh and blood.

We long for love from each other, as we long for God, and no person can break asunder the love of God for us, just as no one can deny your marriage today.

About a year ago I married a young couple in our chapel, and the father who was to give away the bride took his role very seriously, even though he was almost stone deaf. He was most anxious to please his daughter, so she carefully coached him, while his hearing aide was turned on to its highest pitch, and he could read her lips. All he had to say at the time of giving the bride to the groom was, “Her mother and I do.” He seemed to understand.

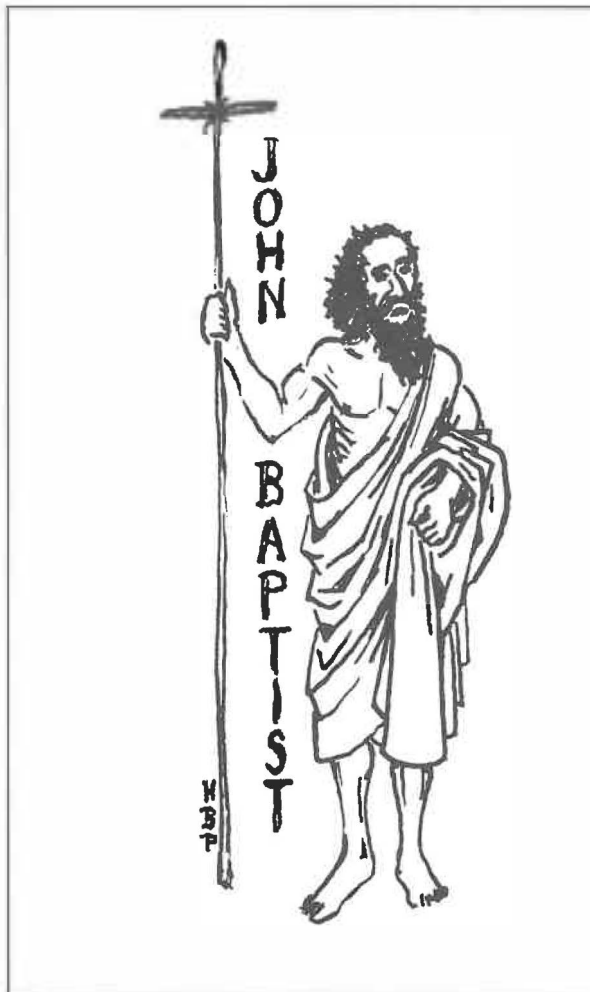
The next day the marriage service began with the father proudly standing

next to his daughter, in front of me. I reached the place in the beginning of the service when I am required to say, “If any of you can show just cause why they may not be lawfully married, speak now . . .” to which, her father with a big smile said loudly and proudly, “Her mother and I do.” He had entirely missed his cue and didn’t even know it, but I did and I almost lost control.

All of us carried on however, and when the father was supposed to rejoin his wife, I just patted him on the shoulder, and he contentedly went to his seat, I guess thinking, “job well done.”

Hulit and Paul, no one objects to this service, let alone the good Lord. He is blessing it, just as he blesses us all. Enjoy being together, and if you become restless, remember that it is because God is challenging your love with his own, he is challenging you to mature and to grow. As you respond to the love which has given us a Savior, you will also remember the gift which has been given you today of this union. “All things come from thee, O Lord, and of thine own have we given thee.”

Just hold hands when you leave this place, and keep holding hands with each other as long as you live, which is to say: always stay in touch in every way, through Jesus Christ. Amen.



### The Man in the Tavern

Oh yes, we went to hear the Baptist once.  
 My wife insisted — you know what women are  
 Over a handsome preacher! so we shut up shop for  
 the day,  
 And went down to Jordan. What did he have to say?  
 Well, I never was one for sermons; but I do  
 Remember his eyes — eyes that looked you through,  
 Straight as a Roman sword thrust.  
 I almost felt that he knew  
 About a certain account book that I keep locked  
 away.  
 Ah, well, that’s business — there’s the rent to  
 pay. . . .  
 But I tell you, the chap had courage,  
 Courage to say aloud what the rest of us only  
 think  
 About goings on at the Palace.  
 And now it has cost him his head.  
 My wife will be sad when I tell her the preacher’s  
 dead.  
 Here — finish up your drink  
 And we’ll go. See that paunchy fellow in green?  
 One of *them* from the Palace. Can’t even think  
 In safety nowadays. See what I mean  
 About that chap’s courage?

Sister Letitia, CSJB



# EDITORIALS

## Campus Ministry

*We are pleased to present a guest editorial by Lindley Powers Fosbroke, who is connected with institutional ministry in the Diocese of Massachusetts. Her editorial is based on excerpts from a report she gave to that diocesan committee. Dr. Fosbroke is a professor of fine arts and has been involved in many church and community activities.*

**I**n the stressful, complex urban campus world today, how can God's Word be heard? Having failed over three years to help students get one room set aside for meditation, prayer, and general gathering for fellowship in a city college, I can only say that college ministry is an uphill battle.

There are, however, ways to minister to students, and they urgently need and want such caring. I doubt if specifically Episcopalian ministry to campuses is practical: too few laborers; too specific denominationally. There is, however, a tremendous potential for urban churches to join in an interfaith approach to Christian campus ministry on a regular weekly or monthly basis. Students need opportunities to sort out their thoughts about God in a Christian atmosphere. Further, despite their overloaded schedules — study, job, sports, glee club, and so on — many students are strongly motivated toward social service, but they need non-judgmental guidance to establish outreach on a regular, structured basis.

Neighborhood churches need to reach out to nearby colleges. Most city church buildings are under-utilized, while colleges tell Christian groups no space is available. Could a church arrange with a campus group, in conjunction with the parish's own young adults population, to provide an evening a week for a young adults' program of study, worship, and fellowship? Getting the students involved brings them into church, where they can, hopefully, find the Christian message is real, and truly is practiced by other Christians. Away from the family nest, now they need the extended family which will be their family the rest of their lives.

Our young people live in a pagan world and are easily hooked by authoritarian cults which suck them in by kindness and acceptance and then pervert their energies. They do need love, and the opportunity to love themselves. They need to learn of Christ. They need to be accepted as valid, valuable human beings. Is this not the Church's task?

## Don't Ask, Do It!

**P**articipating in the recent Conference on the Diaconate at Notre Dame [p. 5], your editor reflected on a variety of topics. He, like many other Episcopalians, first visited this campus in 1969 for a tumultuous special General Convention and never expected to return. Since then, in fact he has gone back to these beautiful elm-shaded acres for some church activity or theological conference almost every year or two ever since, and

now feels rather like an alumnus!

At this recent meeting, one could not fail to be impressed at how far the "deacons' movement" has come during the past few years in the Episcopal Church. THE LIVING CHURCH has contributed to this, and will continue to do so. The diaconate is no longer simply an ideal in the minds of certain bishops, priests, and lay people. There are vigorous and capable men and women currently exercising excellent ministries as deacons, and there are candidates for the diaconate who are proving their ability to carry out such ministries.

While all of these deacons value their sacramental base in the liturgy of the parish or mission with which they are connected, liturgical duties are by no means the sole preoccupation.

Taking random examples of individuals with whom we spoke, Deacon William B. Arnold of Trinity Church, Vero Beach, Central Florida, is in secular life the director of personnel for the district school board. He has developed a ministry among baseball teams in training in Florida, and spoke about it in a panel discussion.

The preacher at the liturgy on Friday was Dr. M. Barbara Akin, who teaches history at Grove City College, Grove City, Pa., in the Diocese of Erie. At the Church of the Redeemer in Hermitage, Pa., she serves on Sunday mornings and has special delight in leading the adult education program there.

Another panelist was the Rev. Robert G. Wilson of Interlocken City in Western Michigan, who has been a deacon for many years. He has been in various activities at Grace Church, Traverse City, but finds that the diaconate relates very closely to his secular work as he is director of the Michigan Department of Social Services for the northern part of the state — a position obviously involving very extensive responsibilities.

Deacons are continually being frustrated in asking if they can carry out some ministry, and then being told to wait, that the question will have to be explored ("in depth!"), that the diocesan policy is not yet determined. Speakers at Notre Dame hit on a new watchword — "Don't ask; DO IT!"

### Petition

*(For use with Hymn 207, first tune, Edsall)*

Your Word, O Lord, is like a fiery cloud  
Burning within our hearts through all our days.  
Reveal yourself and we will follow you  
Open our eyes that we may see your face.

Kindle our hearts with your abiding love  
Even when we have wandered far from you.  
Your blessing comforts one whose way is long,  
Receive us to eternal rest with you.

Robert Book Slocum

# CLASSIFIED

## ACCOMMODATIONS

HOSTEL accommodation in heart of London. Ladies only. St. Ursula's, Brooke Street, London, EC1N 7RB. July and August. £70. P.W. Phone number: 01-405-7148. Few minutes from St. Paul's.

LONDON vicarage (close to West End) offers bed and breakfast at £7 a person, evening meal optional, extra. Write to: P. Richens, St. Clement's House, Sirdar Rd., London W11, England, or phone 01-727-5450.

## 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.

## 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.

PART-TIME position as organist and music director; youth and adult choirs; music education. Send resume and personal statement to the Rector, Christ Church, Zero Garden St., Cambridge, Mass. 02138.

DIRECTOR OF STUDIES in Hispanic ministries and professor on the faculty, Episcopal Theological Seminary of the Southwest. This tenure track appointment begins for the academic year 1982-83. Applications are invited from an Episcopalian or other member of the Anglican Communion, lay or clerical, who is fluent in Spanish and English, who is very well-acquainted with Hispanic culture, and who hold a doctorate in one of the traditional theological disciplines. Vita, four references, and a statement of interest in this position should be sent to the Secretary of the Hispanic Search Committee, Box 2247, Austin, Texas 78768, before September 29, 1981.

ORGANIST-CHOIRMASTER, part-time, for Episcopal church in Western New York State. 54 rank pipe organ with antiphonal organ. New four manual Moeller console. Pipe organ in rehearsal room. Facilities for private teaching. Send application in writing and resume to: Rector, Box 446, Olean, N.Y. 14760.

## POSITIONS WANTED

"ENTHUSIASTIC Episcopal gent/ Needs help paying his rent/ With kids he's first class/ Enjoys saying Mass/ While mending many a tent." Translation: Eucharistically oriented worker-priest seeks limited time position. Reply: Box G-492.\*

# PEOPLE and places

## Appointments

The Rev. Geoffrey A. Boland is rector, St. Mary's Church, 97 Wildwood Ave., Salamanca, N.Y. 14779.

The Rev. Judith D. Burrows is rector, St. Martin's-in-the-Field Church, Grand Island, N.Y. Add: Box 527, 14072.

The Rev. Timothy A. Church is rector, Holy Nativity Church, Plano, Texas. Add: P.O. Box 467, 75073.

The Rev. Arthur L. Cunningham is rector, St. Matthew's Church, Enid, Okla. Add: 518 West Randolph 73701.

The Rev. John F. Eberman is rector, St. John's Church, Crawfordsville, Ind. Add: 212 S. Green St. 47933.

The Rev. John Elledge is rector, St. John's Church, 2220 Second St., Cuyahoga Falls, Ohio 44221.

The Rev. Peter Crane Ensor is rector, Ascension Church, Dallas, Texas. Add: 10444 N. Central Expressway 75231.

The Rev. Alan C. French is curate, St. George's-by-the-River Church. Add: Waterman Avenue, Rumson, N.J. Effective: Aug. 1.

The Rev. W. Donald George is chaplain, St. Luke's School, Baton Rouge, La. Add: 8833 Goodwood Blvd. 70806.

## Ordinations

### Priests

Los Angeles—Rand Lee Reasoner, assistant to the rector, All Saint's Church, Santa Barbara, Calif.

Southern Virginia—Irwin M. Lewis, Jr., assistant, Christ and St. Luke's Church, Norfolk, Va. Add: 4441 Blackbeard Rd., Virginia Beach, Va. 23455. John H. Grayson, priest-in-charge, Church of Our Saviour, Chesterfield County, Va. Add: 11305 Perdidio Ct., Midlothian, Va. 23113.

Southwest Florida—Harold E. Hatfield, assistant, St. Wilfred's Church, Sarasota. Add: 3373 Wilkinson Rd. 33581.

### Deacons

Milwaukee—Werner Henry Raasch. Add: General Theological Seminary, 175 9th Ave., New York, N.Y. 10011.

## Deaths

The Rev. Erville Byron Maynard, Jr., a priest of the Diocese of Michigan, died March 21. He was 48.

Fr. Maynard was born in Cambridge, Mass., July 5, 1932, and was the son of the Rev. Erville B. Maynard, a retired priest of the Diocese of Michigan. He received his Bachelor of Arts degree from Harvard University and his Bachelor of Divinity degree from the Virginia Theological Seminary. He was ordained a deacon in 1958, and a priest in 1959. Fr. Maynard served as curate at St. Paul's Church, Flint, Mich., and was executive director of the Flint Industrial Mission. He served as priest-in-charge, St. Paul's Church, Corunna, Mich., from 1977-79.

The Rev. H. Austin Pellett, a priest of the Diocese of Michigan, died March 15, after a long illness. He was 60.

Fr. Pellett was born April 27, 1920, in Indianapolis, Ind. He was educated at Indiana Central College and United Theological Seminary, and was a minister in the Evangelical United Brethren Church prior to his ordination to the diaconate and priesthood in the Episcopal Church in 1950. He served churches in Grand Haven, Detroit, and Bay City, Mich., and was rector of St. Margaret's Church, Hazel Park, Mich., at the time of his death. He was married to the former Joyce Lee Watson.

# CLASSIFIED

## POSITIONS WANTED

YOUNG ENGLISH priest, single, seeks position in American Church. Any area considered. Presently finishing curacy in large London parish. Please reply: c/o R.C. Walker, 4430 Starboard Ct., Soquel, Calif. 95073.

ACTIVE RECTOR, conservative, married, children grown, 50's, health good, desires small part-time congregation. Fine church background, fine references, excellent education. Prefer northwest, west, retirement areas. Small stipend and/or expenses, allowances. Prefer to purchase own home. Available July. Reply Box A-491.\*

ORGANIST-CHOIRMASTER, churchman, 30 years experience, interested in serving in Broward or Palm Beach counties, Florida. Reply Box S-493.\*

## PRAYERS

YOUR intercessions and thanksgivings gladly received and offered. Poor Clares of Reparation — Enclosed Contemplatives (Episcopal) — St. Clare's Convent, Box 342, Mount Sinai, Long Island, N.Y. 11766.

## WANTED

NEEDED: 1922 Journal of General Convention to complete series from 1795. ALSO NEEDED, 1923 Living Church Annual to complete series from 1885. The Church Pension Fund, George Cobbett, Secretary, 800 Second Ave., New York, N.Y. 10017.

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

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- (C) Resolutions and minutes of Church organizations: 22 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

### THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

to BUY or SELL

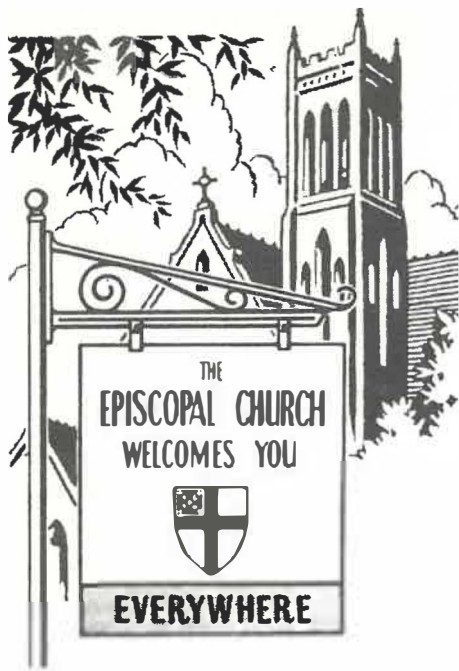
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# SUMMER CHURCH SERVICES



## AUBURN, ALA.

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

## SAN FRANCISCO, CALIF.

**GRACE CATHEDRAL** California and Taylor Sts.  
Sun H Eu 8, 9, 11 (choir). Ev Sun 3:30, Thurs 5:15

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

**ST. MARK'S** 1957 Pruneridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,  
the Rev. Maurice Campbell, the Rev. Richard Leslie, the  
Rev. Frederic W. Meahger, 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

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

## DURANGO, COLO.

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

## WASHINGTON, D.C.

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

## WASHINGTON, D.C. (Cont'd.)

**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

## WEST PALM BEACH, FLA.

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

## ATLANTA, GA.

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

## SPRINGFIELD, ILL.

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

**ST. LUKE'S (1928)** South Grand Ave. East  
The Very Rev. Wm. E. Krueger, D.D. 5 min. from I-55  
Sun 7:30 & 9:30; Tues 11; Wed 6; Sat 9. HD 9, others as anno

## CORBIN, KY.

**ST. JOHN'S** 701 E. Engineer St.  
The Rev. Lee Miller  
Sun H Eu 8, 11; Ch S 10. H Eu Wed 7

## 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), 8. 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

## BOSTON, MASS. (Cont'd.)

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

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

## MINNEAPOLIS, MINN.

**GETHESEMANE** (historic, downtown) 905-4th Ave., So.  
The Rev. John Duke Eales, r; Canon B.G. Miars, ass't  
Sun HC 8 & 10 (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

## 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

## BOUND BROOK, N.J. 08805

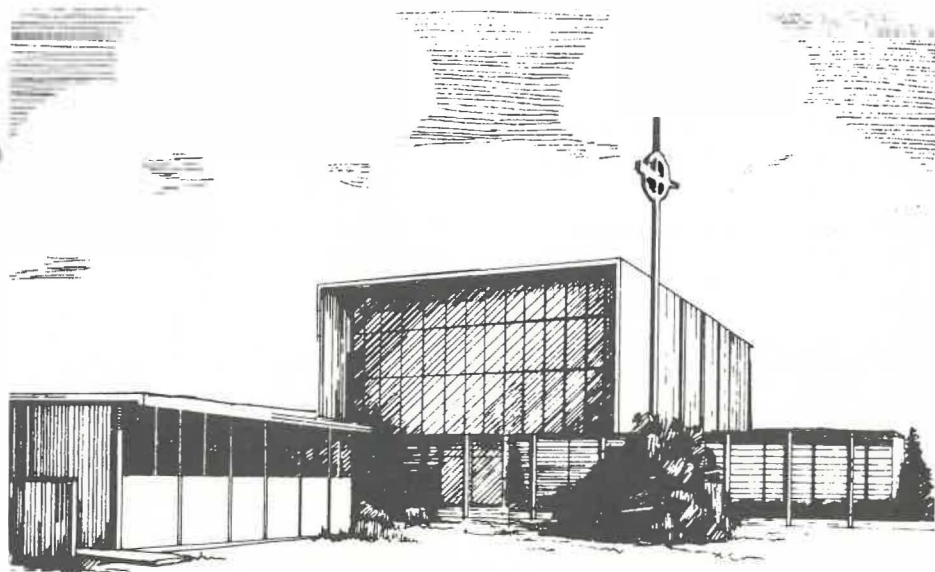
**ST. PAUL'S** 214 Church St.  
The Rev. Ronald W. Parker  
Sun 8 & 10 Eu; Wed 10 Eu; 3rd Wed 8 Sac of Healing

## 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

(Continued on next page)

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, cu-  
rate; d, deacon; d.r.e., director of religious education;  
EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC,  
Episcopal Young Churchmen; ex, except; 1S, 1st Sun-  
day; hol, holiday; HC, Holy Communion; HD, Holy  
Days; HH, Holy Hour; HS, Healing Service; HU, Holy  
Unction; Instr, Instructions; Int, Intercessions; LOH,  
Laying On of Hands; Lit, Litany; Mat, Matins; MP,  
Morning Prayer; MW, Morning Worship; P, Penance; r,  
rector; r-em, rector emeritus; Ser, Sermon; SM, Service  
of Music; Sol, Solemn; Sta, Stations; V, Vespers; v,  
vicar; YPF, Young People's Fellowship.



St. John's Church, Gig Harbor, Wash.

# SUMMER CHURCH SERVICES

(Continued from previous page)

## TRENTON, N.J.

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

## ALBUQUERQUE, N.M.

**CATHEDRAL CHURCH OF ST. JOHN** 4th & Sliver, S.W.  
The Very Rev. John B. Haverland, dean; the Rev. Geoffrey Butcher, precentor, the Rev. Ken Clark, theologian  
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10. First and third Sat 7

## BUFFALO, N.Y.

**ST. JOHN'S-GRACE** Lafayette & Richmond  
The Rev. Peter W. Bridgford, the Rev. Dr. Robert G. Pope  
HC 8:30, 10. Tues HC & Unction 11, Thurs HC 7:30

## 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

**CALVARY, HOLY COMMUNION & ST. GEORGE'S**  
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Jane Henderson, ass'ts; Calvin Hampton, music director

**CALVARY** Gramercy Park  
Sun HC 11, V 5:30; Wed HC 6:30; Thurs HC & HS 12:10. Mon-Fri MP 7:45. Organ recital Fri midnight

**ST. GEORGE'S** Stuyvesant Square  
Sun HC 8:30; MP 10:30 (HC 1S).

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J. Johnson, J. Kimmey, associates  
Sun: 8 & 10:30 (MP 2S & 4S, HC 1S & 3S) 12:15. HC Wed 6:30

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

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. Brad H. Pfaff  
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 & 8:15, EP 6. C Fri 5-6; Sat 2-3, 5-8; 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. Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Church open daily to 6

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

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. 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

## UTICA, N.Y.

**GRACE CHURCH** Downtown  
The Rev. S.P. Gasek, S.T.D., r; the Rev. L.C. Butler  
Sun H Eu 8, Eu & Ser 10; H Eu Tues 12:10; Int daily 12:10

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

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

## BREVARD, (Western) N.C.

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

## SHAWNEE, OKLA.

**EMMANUEL** 501 N. Broadway 74801  
The Rev. O.M. Goller II  
Sun Mass 10 (Cho); Mass Daily; Always Open

## NEWPORT, R.I.

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

## WESTERLY, R.I.

**CHRIST CHURCH** Broad & Elm Sts.  
The Rev. David B. Joslin, r; the Rev. John E. McGinn, c  
Sun H Eu 8, 10, 6:30

## MYRTLE BEACH, S.C.

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

## PAWLEYS ISLAND, S.C.

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

## 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 Crist, the Rt. Rev. Wilson Hunter  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC, 6 EP

## 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

## GIG HARBOR, WASH.

**ST. JOHN'S** 7701 - 46th Ave., N.W.  
The Rev. Charles F. Schreiner, r  
Sun Eu 8, 10. Wed Eu 10

## 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. Robert G. Carroon, assoc; William Nebwy, Dir. of Deaf Congregation  
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-Fri Mass 12:10, EP 5:30. Sat Mass 10

## SUPERIOR, WIS.

**ST. ALBAN THE MARTYR** 14th St. & Cuming Ave.  
The Rev. Winston Jensen, r; the Rev. Gary Turner  
Sun 8 Low Mass, 10 H Eu. Tues 7:30; Thurs 10



St. George's Church, New York City

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